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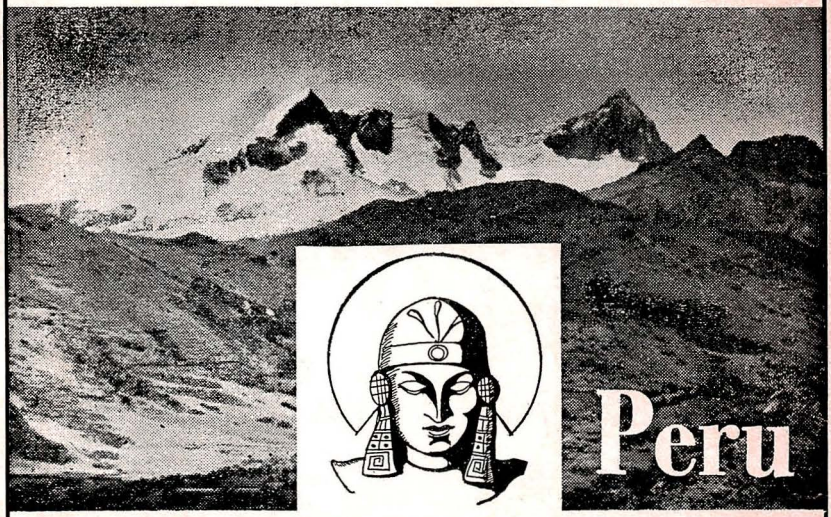
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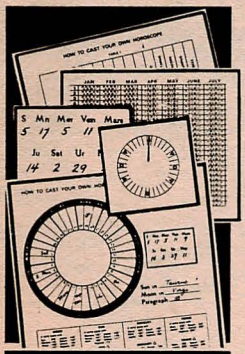
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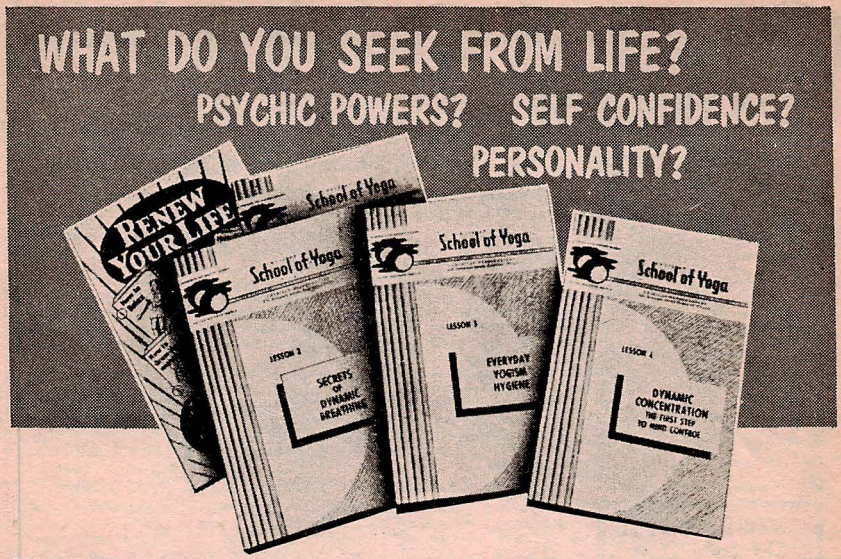
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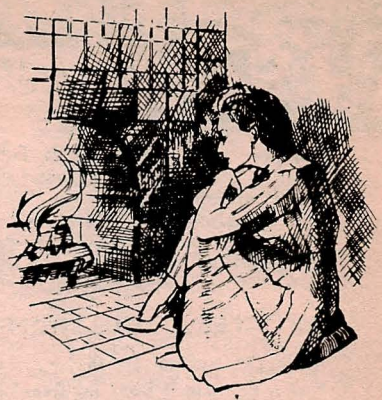
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"2. Conventional religious teachings and philosophy usually leave me a little disappointed. They don't seem to get to the *heart* of life, its meaning and its real values. So —

"3. There *must* be something else, some vital viewpoint which the Creator of all life really intended, something that I've been missing. Perhaps —

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I See by the Papers

QUOTE OF THE MONTH

Our language almost guarantees that to talk about reality will call up the idea of matter. Things materialize *out of a less real state;* insubstantial *things are* not *important, don't really* matter. *The thrust of our language and thought is that clumpish material things are primary and that actions cannot exist without them, that actions in effect are disturbances of the static reality of matter. But testimony from the frontier of physics seems to suggest the exact reverse — that all of what we call matter is but a particularly interesting form of activity.*

— Tom Alexandre
June, 1968, *Fortune*

MANY YEARS AGO we saw a cartoon in the *Saturday Evening Post* that we thought was excruciatingly funny. The cartoon pictured a scientist rushing into a colleague's laboratory yelling the glad news:

"I've just found a cheap new substitute for water!"

In trying to analyze now why this joke seemed funny I conclude that it was because it seemed patently absurd to imagine that we could find anything cheaper than water or that we needed a substitute for it.



Curtis Fuller

It also was assumed that we knew everything there was to know about water. After all, water is water, although of varying degrees of purity, and one drop behaves pretty much like another. Or so it has been believed.

It is with considerable shock, therefore, that I must report to you that this is no longer true.

Scientists have found a new form of water which is chemically identical with common H_2O but has entirely different physical characteristics. Its very existence is termed "almost inconceivable" by the scientists who have confirmed its existence. They are two groups of American researchers from the University of Maryland and the Na-

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tional Bureau of Standards who have verified earlier work by scientists in the Soviet Union.

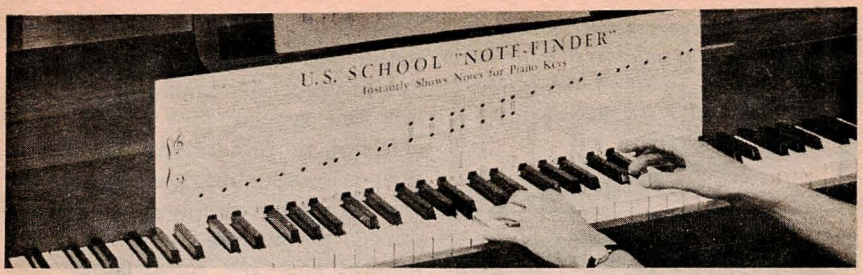
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"POLYWATER"

WE CHOOSE to discuss this discovery not only because such a discovery is amazing for a substance that has been studied and used so extensively, but because the behavior of "polywater" or "polymeric water" as it is called is quite different from that of ordinary water and may explain many chemical-physical mysteries for which science has offered other explanations in the past.

For example, the new water is about 40 percent denser than ordinary water. Instead of freezing at 32° F. it freezes at 40° below zero and then solidifies into a glasslike state rather than the crystalline state of ordinary ice. And instead of boiling at 212° at sea level pressure it boils at 1,060°.

But perhaps the most important characteristic of polywater is that the chemical bond holding it together is much greater than the bond between the molecules of ordinary water. If this bond is sufficiently strong it may help bond clays together, for example; it may help make the earth we walk on more stable; it may be helping to "glue" living



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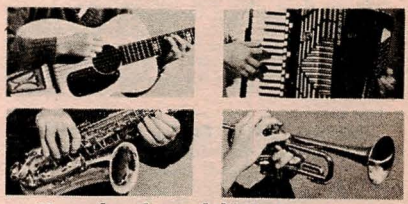
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organisms — holding them together. In actual fact polywater has not yet been found in nature but the search for it and the attempt to understand its mysterious properties has begun.

So far polywater has been produced in minute quantities in laboratories by condensing ordinary water vapor in capillary tubes the diameter of a human hair. After about 18 hours the polywater is condensed in the tubes into a long array of identical molecules. No one knows how this happens and science is just beginning to theorize on its meaning for all living creatures.

∞

BOMBED BY A BEETLE

LESS SIGNIFICANT, perhaps, but to us more unbelievable is a recent investigation of the defense mechanism of an insect called the bombardier beetle which ejects a foul-smelling chemical spray to confound its enemies.

Fantastic as it seems this spray is heated in the beetle's abdomen to a temperature of 212° F., the boiling point of water, before it is ejected.

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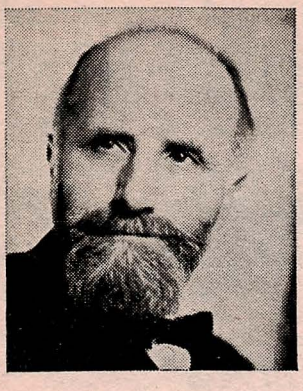
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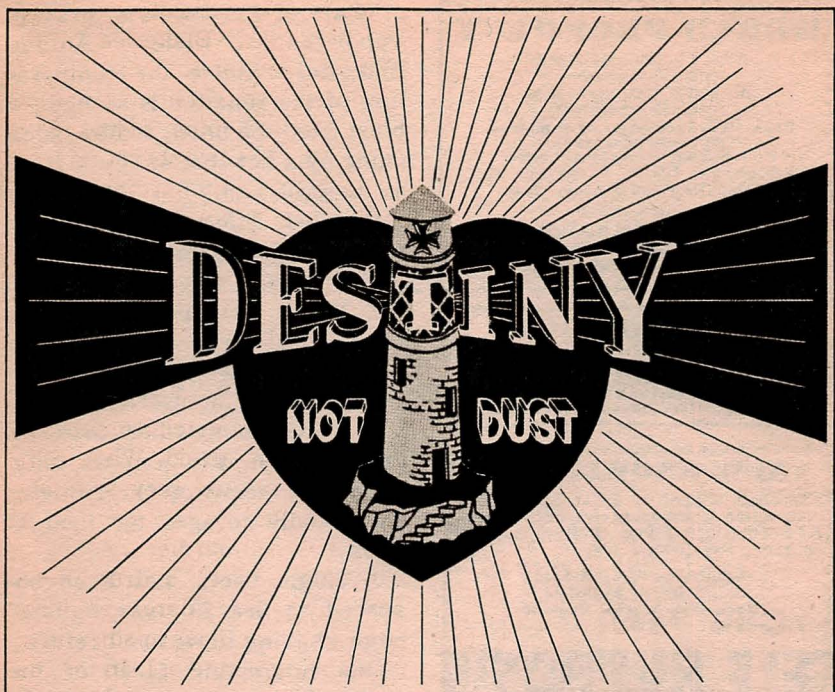
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London, England

produce this sensation, according to Sandra Blakeslee in the *New York Times.*

Cornell University scientists under Dr. Thomas Eisner have solved the beetle's secret, at least in part. The bombardier's firing mechanism, in effect, is something like the combustion chamber of a liquid-fueled rocket using two fuels that are spontaneously combustible. Such a rocket-fueling combination, for example, is red-fuming nitric acid and furfurol with which some early rockets were fueled. When these chemicals mixed they spontaneously ignited.

In the bombardier beetle the substances are hydroquinones and hydrogen peroxide (also used as an oxidizer in some man-made rocket engines). In the beetle's case there is a third element: powerful catalysts break out the oxygen in the hydrogen peroxide and force the oxidation of the hydroquinones.

What happens in the beetle's combustion chamber, therefore, is exactly what happens in the rocket engine. The chemicals are forced into the combustion chamber (in the beetle it's called the "vestibule"), the oxygen is freed, oxidation takes place, both pressure and temperature build up and the boiling hot mixture fires out of the beetle's rear end with an audible hiss.



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"Part of the beetle's spray is vaporized," writes Author Blakeslee. "Since the temperature of the reaction is so high, a blast from the beetle is like being stung by a hot shot of spray from an aerosol can."

Detailed information on the bombardier was published in the July 4 issue of *Science* magazine. Dr. Eisner describes the beetle as extraordinarily beautiful with head and trunk of bright orange and wings of intense shiny sky-blue. The bombardier uses its armament mostly against ants. It lives in semitropical climates and usually forages for food at night.

A single beetle has been observed to fire 29 "gas bullets" before having to rest and refuel.

One interesting facet of the matter is that scientists probably would not have been able to explain how the beetle fired its blasts before the days of liquid-fueled rocket engines, which date back only 40-odd years.

Another point of interest is that scientists still don't know how the beetle protects itself from its own heat since any normal flesh is destroyed at far lower temperatures.

∞

YOGI ACCOMPLISHMENTS

A SCIENTIFIC study of yogism is under way in India under

a team now headed by Dr. B. K. Annand and Dr. Gulzar Chhina at the All-India Institute of Medical Sciences at New Delhi, according to a Reuters dispatch. Their preliminary findings separate myth from fact and still demonstrate remarkable abilities induced by Yoga training.

One Yogi, after a long period of meditating half-naked in the Himalaya mountain snows, became so impervious to cold that he could place his hand in water only seven degrees above freezing and keep it there for 25 minutes. "A normal person," reports Reuters, "could bear it no longer than five minutes."

Another Yogi could break out into a sweat on any part of his body by meditating on it. A third could relax so completely that his oxygen consumption was reduced tremendously. Two of those tested could stop their heart sounds and pulse beats for a few seconds although "X-rays showed that the hearts did not really stop beating but their movements were reduced to a rapid flutter."

So far the researchers have not found anyone who could float on air or do the Indian rope trick.

∞

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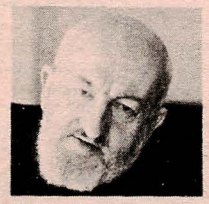
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though admittedly it doesn't always recognize when an answer is not really an answer at all. There's the problem of the small green and orange gekko gecko lizard, for example, which is able to run around upside down over surfaces smooth as glass.

It's been easy enough to theorize that the gecko's toes are "sticky." But "sticky" how?

"Sticky" like the word "gluey" has a special meaning these days and can really only be described in scientific terms. Science has been able to break down chemical and physical reactions to learn what really makes two substances stick together and then duplicate it in something as efficient as epoxy glue, for example.

But the gecko's toes aren't "sticky" in the sense that they have any substance to glue them down. It took a scanning electron microscope manned by Joseph F. Gennaro, a New York University biologist, to discover that the gekko gecko has literally millions of microscopic suction cups on the bottoms of its toes.

Mr. Gennaro published his photographs in *Natural History* and they show a subminiature world that man never even imagined before the invention of the electron microscope.

The gekko gecko has five rather flat toes, having ridges some-

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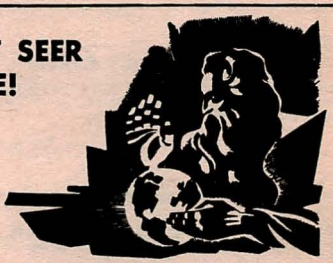
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When the gekko does his upside-down walk, his toes curl backwards away from the surface, releasing the suction grips. Undoubtedly the gekko gecko doesn't know how he does it; it takes man with his electron-scanning microscope to answer that question.

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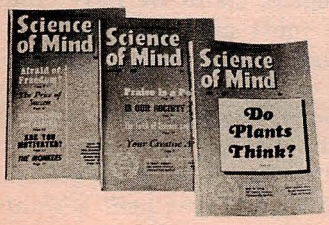
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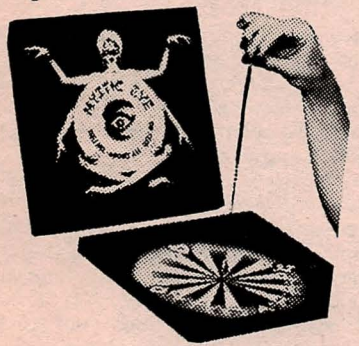
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barnacles that enables them to stick to metal, glass, canvas, tar and even rubber surfaces. They have discovered that barnacle cement is a mostly protein polymer.

Having learned the composition of barnacle cement, science now is trying to develop chemical coatings that will repel barnacle growth for as long as 10 years.

More important, research under way at the San Francisco Bay Naval Shipyard suggests that science will be able to reproduce the barnacle's powerful cement. They believe it could be used by dentists in repairing teeth and by medicine in mending broken human bones. If all this comes about, the costly barnacle will be more than paying its way in our commercial society.

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A MESSAGE FROM YOGI RAM BASHIDA

Yogi Ram Bashida says: *"Occult power exists for man's use!"* Like the power to walk, to move the arms, to see, to think, occult power was given man for his use. It is true, of course, that most people do not use these powers. But then most people are not successful.

The Yogi explains: "When a man uses the complex powers of his leg muscles to jump off the ground, he has momentarily defied the immutable law of gravity. Similarly, *when a man uses the hidden powers of his mind, to force it to perform beyond its ordinary limitations, he has defied the ordinarily believed laws of human psychology.*

"All men and women who achieve outstanding success in life," continues the Yogi, "are using, consciously or unconsciously, powers beyond the ordinary . . . powers which to others seem magical. These are the great psychic or occult powers. *The minds of all outstanding personalities are animated by a belief, or a half-suspected intuition, that success is as much a result of psychic as well as mere physical powers."*

It is a belief of Yogi Ram Bashida that all men have the psychic talent, and that by specific instruction in the techniques of psychic practice they can learn to use such magnetic energies as mental telepathy, clairvoyance, cosmic communion, and all the other psychic techniques. Further, the Yogi believes that these cosmic powers were made available to you, for your personal attainment on this plane, and to prepare you for ascendancy to higher planes.

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nia Institute of Technology scientist, says he has discovered a primitive system of "second sight" that transmits elementary vision from the eyes to the unconscious mind. This system of perception recognizes background and peripheral movements of which the conscious mind is wholly unaware.

This system, continues Trevarthen, allows humans to react automatically to whatever is going on around them. It enables them to react to danger, for example, before the conscious mind has become aware of it.

"If something unexpected moves outside the central area of attention, it registers first through this primitive system," Trevarthen assures us.

The existence of the "second sight" system was discovered by Trevarthen and Dr. Roger Sperry as an outgrowth of tests with patients who underwent a type of rare brain surgery where nerves connecting the brain hemispheres are cut. This surgery is used to control some epileptic seizures.

Where such surgery is performed experimentally on cats and monkeys, the behavior of the animals does not change but the disconnected hemispheres are observed to have minds of their own, according to the *Los Angeles Times*.



Mrs. Erna Laker, 37, who gave money, an auto and a home to self-described seer Maria Elliott, 38, "to assuage cosmic forces," last September recouped $89,000 in uncontested suit. (UPI Photo.)

GREEN MEDICINE

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versity a few months later, according to United Press International, he had made an amazing recovery. The only unusual thing he had done in the interim was to drink cups of "chaparral tea" on the recommendation of an old Indian friend. "Chaparral tea" is brewed from the leaves of the desert creosote bush.

Researchers investigated and found that the tea contained an ingredient called nordihydroguaiertic acid (call "NDGA"). NDGA can be synthesized chemically in laboratories and administered in capsule form.

Further research at the University of Nevada has shown that NDGA is a potent inhibitor of the mitrochrondial functions within animal cells which is the area where metabolic energy is produced. Moreover, NDGA appears to work specifically on diseased or cancerous cells and not on others.

Dr. Dean C. Fletcher, chairman of the department of biochemistry at Nevada, is cautious about results so far. "All we can say at this time is that the drug appears extremely interesting," he says.

If it proves helpful in cancer treatment the researchers will owe much to one smart old Indian and his "green medicine."

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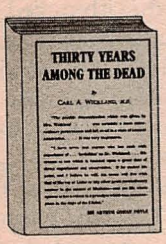
This is the conviction of Claude A. Wickland, noted medical doctor, who reports on 30 years of investigating mediums, including his own gifted wife. Wickland's researches led him to conclude:

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TO MADAME DAVID-NEEL

MANY FAKERS and fakirs have claimed to go to Tibet where they say they have studied the Akashic records and learned the mysteries of the universe.

One who really did go and who was neither faker nor fakir was Madame Alexandra David-Neel, one of the most remarkable women of all time. Madame David-Neel died at Digne, France, last September 8, at the age of 100 years. FATE is proud to have been able to publish some of the writings of this incredible woman adventurer, explorer and scholar.

Madame Alexandra David-Neel was the first European woman ever to enter the forbidden Tibetan capital of Lhasa. She spent more than 30 years wandering about the unexplored regions of Central Asia. She was a practicing Buddhist with the rank of Lama. She wrote 17 books in five languages.

She was able to achieve her goal of entering Lhasa in disguise because she prepared herself for two years by living in a cave in the Himalayas studying the religion, language and customs of the forbidden country. Then she assumed the dress of a pilgrim and traveled with Yongden, a young Tibetan lama.

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Madame David-Neel was awarded the gold medal of the Geographical Society of Paris, the French Legion of Honor, the Insigne of the Chinese Order of the Brilliant Star and the silver medal of the Royal Belgian Geographical Society.

Our favorite book by Madame David-Neel is her *Magic and Mystery in Tibet* and our favorite anecdote from her pen describes how she undertook to create a "tulpa" or "thought form." As the "tulpa" gradually assumed a kind of form and pseudoexistence, it took the shape of a malevolent monk.

"Of course I knew it was only an hallucination," Madame David-Neel reported disarmingly, "but the disconcerting thing was that others could see it too."

Her creation seemed to grow and become more and more material and Madame David-Neel began to be afraid of it. Only after great effort was she able to destroy the apparition — if such it was.

∞

TO LORD DOWDING

WE ALSO CALL our readers' attention to the epic movie *The Battle of Britain,* premiered in London in September, which centers around Air Chief Marshal Sir Hugh Dowding, Commander-in-Chief of Fighter Com-

Active Sex After 60... The Myths—and the Truth!

Now that you are reaching your middle years... Have you lost interest in sex? Have you lost confidence in your sexual powers? Do you always feel "too tired"—and not physically strong enough for sexual pleasure? Do you think of yourself as *drying up?*

Dr. Herman H. Rubin says you probably are the victim of one of the most destructive myths that the human race has ever perpetrated on itself. You suffer from MENTAL IMPOTENCE – and, chances are, you can *overcome it* and "turn the clock back" fifteen or twenty years!

DID YOU KNOW that at age 60, 95% of men are physically *potent?* And that at age 75 the majority of men *still* have their sexual power? Did you know that *there is no such thing as physical impotence in women—at any age?*

Why then, is sexual activity thought to be the province of young people? Why, in people of 50, 60, 70 and older, does sexual activity decline *far more than it needs to?* In the new book, ACTIVE SEX AFTER 60, Dr. Herman H. Rubin explains: "... it is a *myth* that sexual desire vanishes in women at menopause —and is *expected* to decline in men when their wives can no longer conceive children. But this false belief causes a complex of mental blocks, guilt feelings, health fears and a false lack of sexual confidence that creates an *emotional disturbance* in many middle-aged women and men. This in turn results in a very real lack of physical sex power."

There is *no reason,* (except for serious physical illness or disability) why most men and women cannot carry their active sex lives into their seventies, *provided they learn how to adjust to the modified conditions of sex in middle age.*

ACTIVE SEX AFTER 60 shows you how to attack the problem of mental impotence. It helps you understand the "hang-ups" that have crept into your life or the life of your mate—and what to do to contend with them. It explains what you must know to engage in a fully active sex life—*more rewarding* and more beautiful in many ways, than you may *ever* have experienced. Here's a brief sample of the topics discussed:

♥ How to overcome the myths and mental blocks that make victims of widows, widowers, middle-age bachelors, etc.

♥ Why continued sexual activity is *necessary* for long life and good health. Frequency of relations.

♥ Sex positions that are particularly well suited to older people. and compensate for lack of muscle tone, minor physical handicaps, chronic illness, overweight, etc.

♥ Sexual climax in men and women past 50. How a woman can *restore* a man's sexual vigor. How to handle the situation when, at times, a partner is not fully able to function in copulation.

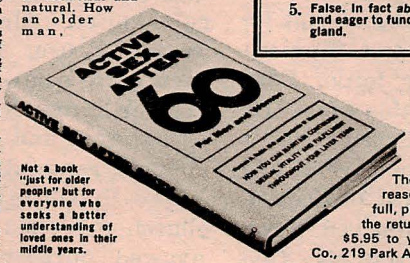
♥ How drugs sometimes help the "impotence" problem. What you should know about hormones.

♥ How to overcome that feeling of "always being too tired for sex."

♥ A frank talk about "May-December" romances. Why they can be beautiful and natural. How an older man, courting a younger woman, can tell if "it's love"—or it's security that she wants. What a mature woman should know about finding a new mate.

♥ How to handle dozens of special situations: when partners cannot seem to reach a climax together. When the man reaches climax prematurely. When sex demands of one partner are much stronger than the other.

About the authors: Dr. Herman H. Rubin has been practicing medicine for 50 years. He regularly writes for other doctors in the medical journals, and has written many books for the layman. His collaborator, Benjamin W. Newman is also a well-known author of books on health.



Not a book "just for older people" but for everyone who seeks a better understanding of loved ones in their middle years.

TEST YOUR KNOWLEDGE HERE

1. Most men and women are no longer capable of sexual congress in their 6th, and 7th decades of life. ☐ True ☐ False
2. Sex activity drains strength from the body and may cause harm in older people. ☐ True ☐ False
3. New diets, drugs and hormone treatments consistently work miracles in restoring youthful sex powers and "turning back the clock." ☐ True ☐ False
4. When a woman goes through "change of life"—or has a hysterectomy—her sexual appetite vanishes. ☐ True ☐ False
5. Removal of the prostate gland robs a man of his sex powers. ☐ True ☐ False

ANSWERS:

1. **False.** *Most people* **can maintain an active sex life well into their seventies—often into their eighties.**
2. **False. Sex may actually** *improve* **other physical activities because it reduces stress and relaxes the entire body. Generally speaking, an active sex life is necessary to health and long life.**
3. **False. While proper diet and certain drug treatments can be very helpful, they certainly do not "always work miracles." However, understanding the causes of** *mental impotence* **may lead to an amazing resurgence of sexuality in middle-age people.**
4. **False. A woman's sexual desire often** *increases* **in these conditions, usually because the fear of unwanted children is removed.**
5. **False. In fact** *absurd.* **A man should be fully able and eager to function sexually without the prostate gland.**

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mand, who directed the Battle of Britain.

The Battle of Britain, for those of you too young to remember, took place during those 16 weeks in the summer of 1940 when the small force of defending British fighter planes fought off the *Luftwaffe* fighters and bombers which were swarming over Britain as a prelude to invasion. The British success forced the Germans to drop their invasion plans and probably saved Britain.

As a reward for his success Lord Dowding was dismissed from his post.

A. J. P. Taylor, the historian, writing in the *Observer*, comments that the air staff clung to the view that there was no defense against bombing except retaliatory bombers and they neglected the fighter force. Lord Dowding rejected this view. He believed that a defensive battle could be fought and won and proved it in the Battle of Britain.

"Dowding was marked down for destruction," wrote Mr. Taylor. "This may seem incredible but there are many precedents which show that men never forgive being wrong."

This writer salutes Lord Dowding, savior of Britain, fighter for his own ideas however unpopular they might be.

For Dowding has other beliefs, too, that are not approved by the establishment. He is a believer in, a student of, a partisan for and a writer about psychic phenomena. As long as 15 years ago Lord Dowding wrote an article for FATE, published in our November, 1954, issue.

At the world premiere of *The Battle of Britain* a Royal Air Force honor guard snapped to attention as Air Chief Marshal Sir Hugh Dowding, 87, guest of honor, arrived for the viewing in his wheelchair.

∞

MILESTONE

WE REGRET the tragic death of Dr. James A. Pike, onetime Roman Catholic, formerly a bishop of the Protestant Episcopal Church. Already a controversial figure, Dr. Pike grew even more controversial after he became convinced of the reality of survival and of psychic phenomena generally.

Dr. Pike formally left the church only last April with the avowed purpose of forming a "church alumni federation" for persons on the fringes of organized religion. He had lost hope that his church was capable of reforming itself to meet the needs of modern man and described it as a "sick — even dying — institution."

Although he no longer re-



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garded himself as a Christian in the "technical sense" he stated: "I'm still a Christian in that I have been informed by Christian heritage and I still believe in God and Jesus' resurrection and life after death."

Dr. Pike and his wife became lost in the Judean wilderness two miles from the Dead Sea on September 1 when they took a wrong turn and drove deep into the desert. When their car stalled Mrs. Pike hiked to safety but Dr. Pike became lost and fell 70 feet off a steep cliff to his death.

"There could have been no more appropriate place for Jim to die if he had to die," said Mrs. Pike. "He died in the country he loved as though it were his own, in the wilderness where Jesus, according to the Gospels, went to pray and meditate . . . He had a great sense of belonging, of being home in Israel, perhaps more than anywhere in the United States."

∞

SUBURBAN GHOSTS

IN IRVINGTON-on-Hudson, N.Y., Shirley Jones and her husband Jack Cassidy found a fun place to live, big enough for their three sons and one schnauzer, and only 30 minutes from work. They star in the Broadway musical, "Maggie Flynn."

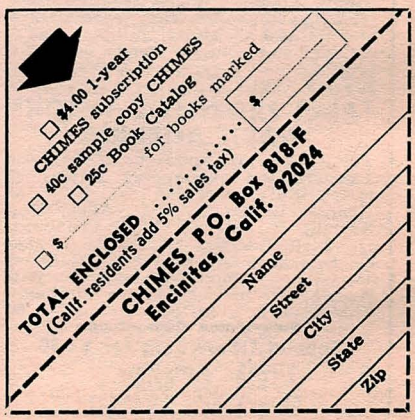


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"The wife is supposed to have committed suicide, Miss Jones told Judy Klemesrud, a special correspondent for *The New York Times.*

The Cassidy boys — Shaun, 10, Patrick, six, and Ryan, two — don't have ordinary bedrooms. They sleep in the castle's turrets.

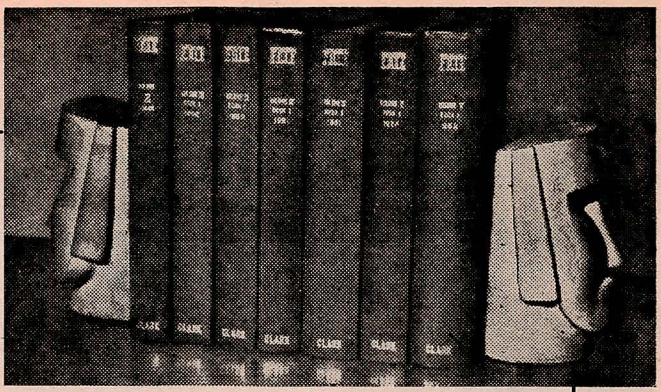
Part of the fun is that the castle is haunted.

"We hear funny noises all night long — doors opening and closing, and whooshing sounds," Shirley said. "The first night we were here there was a thunderstorm. It was really eerie. Patrick was so scared he didn't want to sleep in his turret. He wanted to sleep with me."

Shaun is a little more grown-up. "I hear sounds at night like water dripping," he said. "But once you get used to it, it isn't so exciting."

—*Curtis Fuller*





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The Case of the CACKLING HOUSEWIFE

Bewitched or not, Maria should have remembered, "Whistling girls and crowing hens always come to some bad ends."

By Emil Zubryn

MRS. MARIA DE LA Luz Flores Garnica, detained in Ciudad Juarez, Mexico, just before Christmas, 1968, and charged with attempted murder, gave a most unusual motive for her actions and clung to it as her defense. She claimed her victim, Consuelo Sarmiento Chavez, was a witch.

"Every time I saw her I had an uncontrollable desire to crow like a rooster and shed my clothes, even if I was in the middle of a public street," Mrs. Garnica said. "It was embarrassing, for I couldn't control myself. I made a spectacle of myself cackling like a fool and ripping off my clothes. Several times I was fined for indecent exposure — and at my age, past 50!

"I *know* Consuelo bewitched me simply because my husband Juan and I could not repay the money she had loaned us from time to time.



Consuelo Sarmiento de Chavez has recuperated but weeps on learning attacker still threatens murder.

"Juan is none too well and when he could not work we had no money. That's when I went to Consuelo, who then was my friend, and asked her for financial help. She did give us money and never asked for interest.

"But then she started pressing for payment of the loans and when we couldn't pay her she

bewitched me so that I behaved in a manner unbecoming in a woman approaching life's end."

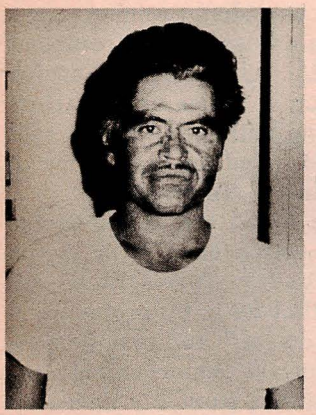
As the inexplicable attacks continued Mrs. Garnica grew afraid to leave her house and said that even at home she was subject to crowing fits and the desire to strip.

The loans had been made to the Garnicas over a period of several years and Mrs. Chavez had begun to ask for repayment early in 1968 — which hardly seems unreasonable. After she had told Mrs. Chavez repeatedly that there was no possibility of repaying the loans (which now totaled about 5,000 pesos or $400) Mrs. Garnica's seizures began about mid-June.

"When I first startled myself by crowing and doing a public strip act," Mrs. Garnica said, "I knew Consuelo had cast a spell on me to get revenge. So I went to a witch doctor, Alejandro Torres Rojas, and explained my troubles.

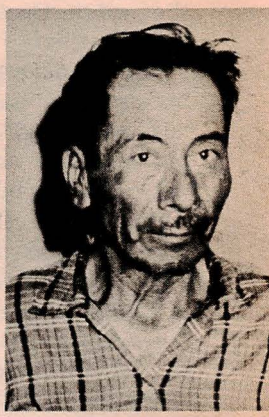
"Alejandro is well-known as a benevolent or white magic witch and everybody in Ciudad Juarez knows he inherited his powers from his now-deceased mother. Alejandro said he could cure me for 2,000 pesos ($160).

"Now I had to go to wealthy relatives to borrow money. I didn't mind getting more into debt, for it was far more important to me that the curse be broken."



Witch doctor Alejandro Torres Rojas, left, feels unjustly accused by "bewitched" Maria Flores Garnica.





Juan Carrillo Garnica, called a "Caspar Milquetoast husband," aided wife's frustrated murder attempt.

Witch doctor Alejandro Torres Rojas' "treatment" consisted of kneading and pounding Mrs. Garnica's body and prescribing cold baths "to scare out the evil spirit." But nothing worked, not even his "miraculous" potions prepared according to special recipes handed down by his mother.

According to Mrs. Garnica, when her "sickness" increased in intensity as the days went by the witch doctor delivered his fatal verdict:

"I have done all I can," he told his patient, "but the woman who has bewitched you has greater powers. The only way you can get relief is by killing her."

Incredibly, in Mexico witch doctors exert a strong hold on even sophisticated citizens — not only in the provinces but in the cities too — and Mrs. Garnica took the witch doctor's words seriously. Influenced by the advice of Torres Rojas she bullied her husband Juan into helping her set the stage for murder.

"I had Juan watch Consuelo's movements for a few days and this was easy because she lives near us in the La Cuesta district," Mrs. Garnica said. "I decided the best time to strike was when she took the bus to go to do her daily marketing.

"On the morning I decided to act Juan and I took her by surprise. Juan gave Consuelo a push and while she was off balance I stabbed at her three times with a knife. But the witch's luck held, for before I could plunge the knife into her again to make sure I would kill her, I was grabbed by an interfering man. Another one subdued Juan. Very queer," Mrs. Garnica mused, "for the two days Juan watched there never had been any people around."

The wounded woman was taken to a hospital for treatment and Mr. and Mrs. Garnica wound up at police headquarters where the pair immediately said they had acted on the advice of witch doctor Torres Rojas.

Police found the witch doctor picking cotton on a farm in the Juarez Valley. Torres Rojas admitted that he is by profession a "witch doctor" and that he possesses special "supernatural powers inherited from my deceased mother." But he categorically denied he had advised murder as a cure for Mrs. Garnica's spells.

"I treated Mrs. Garnica in my home over a period of six months," Torres Rojas said. "Not consecutively, for I had to go to work in the United States as a *bracero**. As a witch doctor I can't make enough to live on."

*A *bracero* is a laborer admitted into the United States under special immigration treaties for chiefly seasonal contract labor in agriculture or industry.

He continued, "When I returned from across the border, Mrs. Garnica came to see me again. Although she had not benefited from my brews or the cold baths or kneading and pummeling, I renewed the treatment. When two months had passed and she showed no improvement I saw that her real trouble was that she was not eating well and suffering from malnutrition. I believed this was bringing on mental disturbances. But she paid no attention to my advice and insisted her attacks were due to 'bewitchment.' Knowing that I could do nothing, I abandoned the case."

The authorities, however, didn't swallow this whitewash nor his protestations that he was innocently embroiled in his erstwhile patient's murder plot.

Mrs. Garnica stormed, "Torres Rojas charged me 2,000 pesos and didn't do a thing for me, except to say that the best way to cure myself was by killing Consuelo!"

"How ungrateful of Mrs. Garnica to act the way she does, trying to implicate me," countered the witch doctor. "She hasn't taken into account all that I did for her."

Then Torres Rojas made a strange about-face. Having said he had "abandoned the case" he now told the police, "If she had gone on curing herself with me she would have been perfectly all right in less than year."

The authorities labeled the cotton-picking witch doctor a fraud, taking money from gullible clients, and jailed him along with Mr. and Mrs. Garnica. The trio now is awaiting the turning of legal wheels but because Consuelo Sarmiento Chavez has recovered their prison sentences will not exceed a year or two.

"I am no witch," said Mrs. Chavez while recuperating in the hospital, "and if I had been, I certainly would have known enough to have nothing to do with that Maria de la Luz! All I did was help Maria and Juan a lot. Then, when I simply asked them to return the money this is the way they repaid me!"

Prison guards allege that Mrs. Garnica still crows like a rooster and tries to strip in her cell. Medical doctors are unable to pinpoint a reason for all this and shrug it off by saying she is shamming to support her thin defense for the murder attempt.

A female inmate notified the warden that Mrs. Garnica is still threatening murder.

"When I get out," Mrs. Garnica confides in her cellmates, "I'll make sure no people are around when I attack the witch. And when I kill her this craziness of mine will disappear."

AT THE MOMENT OF DEATH...

. . . does one's soul depart in visible or measurable form? What are the shafts of light, luminous pillars and other manifestations?

By D. Scott Rogo

AS FAR BACK AS we can know man has been concerned with death, with the wondering and the fear of whether something as important as man deems himself to be does in reality cease to be — or whether in some mysterious transformation some (most) important part of his being — a soul — escapes to continue on in another dimension. And what could be more comforting than proof that this is so?

In the early years of organized research psychists sought to study whatever physiological occurrences or changes were manifested at the moment of death. One of the earliest of these studies was made by the researcher Duncan MacDougall who attempted to determine if there is a weight loss at the moment of death which might be construed to mean the release of a "soul-substance" to survive the body's ultimate decay. His experiments were published in the *Journal* of the American Society for Psychical Research in 1907.

MacDougall's first subject was a tuberculosis patient for whom he arranged a special "death-bed" — a bed delicately balanced on platform beam scales. As expected, the patient lost one ounce of weight per hour due to the evaporation of sweat and similar physiological functions. However, as MacDougall wrote, "At the end of three hours and 40 minutes he expired and suddenly, coincident with death, the beam dropped with an audible stroke, hitting against the lower limiting bar and remaining there with no rebound. The loss was ascertained to be three-fourths of an ounce." This sudden increase

in weight loss could not be accounted for by further evaporation of respiratory moisture and/or sweat as this would have affected the balance at a rate already charted — one-sixtieth of an ounce a minute.

MacDougall repeated his experiment with another terminal tuberculosis victim. This patient lost about three-quarters of an ounce an hour (a lesser amount than the first patient due to a slower rate of respiration). And again, at the moment of his passing, the balanced beam dropped, signifying a sudden weight loss of half an ounce.

MacDougall repeated his experiment a number of times using both human subjects and dogs with varying degrees of consistency.

Other theories to account for his results were advanced by other parapsychologists. One idea suggested the weight loss was due to a sudden expiration of air from the lungs of the subject. Researcher Hereward Carrington, although critical of the experiments, did challenge this hypothesis, pointing out that the total maximum volume that could possibly be contained in the human lungs is 300 cubic inches, weighing one-sixth of an ounce. This hardly could account for the reaction obtained by MacDougall's experiments!

Carrington's own criticisms of the experiments (see his *The Coming Science*) are puzzling. Carrington was, in addition to his psychical pursuits, an expert on vitality, fasting, nutrition and other physiological studies. He pointed out that the body was prone to odd influxes of weight (such as the *increase* of weight by people during a lengthy fast) and he maintained that until the entire physiological processes of the body are understood the experiments could not be held as evidence for the existence of a "soul-substance." MacDougall's rejoinder rightly pointed out that Carrington's "explanation did not explain!"

However, MacDougall's experiments, like so many adventures into the unknown, led nowhere. Apparently no one else ever was able to repeat them with similar results and an experiment which isn't repeatable, as MacDougall's was designed to be, is no experiment at all.

At about this same time a Frenchman, Dr. Hyppolite Baraduc, attempted to determine if there is a physical emanation that issues from the body at the time of death. Nine hours after the death of Andre, his tubercular son, Baraduc, who wrote about seven lengthy studies in psychical research and was one of the most influential research-

ers of his day, photographed his body. The results admittedly were curious. The photograph showed a misty mass above the body and linear emanations proceeding from the body.

There were, of course, predictable objections to Baraduc's results. Photographic experiments are notoriously treacherous. During the loading, unloading and development of the plates several mishaps, such as leakage during exposure, chemical contamination by carelessly cleansed developer and developing tank, uneven developing, etc., can occur.

However, Baraduc repeated his experiment with even better results six months later at the time his wife died. At frequent intervals for a few hours preceding her death he photographed her body. The first plate revealed three misty globules with interlacing lightning-like cords above her body. In the progression of photographs these balls gradually merged into one large amorphous mass connected by these cords and finally disappeared. By this time, Baraduc wrote, the mass had become visible to his naked eye. These photographs were published in Baraduc's book, *Mes Morts: Leurs Manifestations,* and reproduced on page 185 of Hereward Carrington's book, *The Problems of Psychical Research.*

All the familiar arguments were given to account for the "photographic fluke" evident in these pictures. However, they are pretty well met by the French scientist: Baraduc was quite well-versed in photography and while any one of the aforementioned accidents could account for a light blot or smudge, Baraduc's photographs all reveal a sequential development of well-defined balls of light. Furthermore, Baraduc's photographs are supported by other deathbed observations. Several cases are on record where observers have seen sudden shafts of light, luminous pillars and other phenomena connected with the patient at the moment of death.

While it has been argued that no one ever reproduced Baraduc's experiments it must be said that no one has tried. Nevertheless, Baraduc's work has been heaped with MacDougall's, on the junk pile of oblivion.

The most sophisticated of all these mechanical experiments tending to prove the existence of a human soul were undertaken by the physicist Dr. R. A. Watters who, at the time he conducted his experiments in the 1930's, was director of the Dr. William Bernard Johnston Foundation for Biological Research. Watters

employed a Wilson Cloud Chamber for his experiments. The apparatus is complex. To present a simplification of a complicated chemical and physical process I will tell you it consists of an hermetically-sealed glass chamber in which water vapor is present. If a small animal were killed in the chamber it was hoped that any released "astral body" or "soul-substance" would emit ionization-producing rays and thus, in displacing the water vapor, created an outline of itself which could be photographed.

At first Watters used either electrical current or ether to kill the small animals — mice or frogs — in his chamber. Fifty such experiments were made using various methods of extermination. Watters discovered that an amorphous outline was recorded only when the animal actually was killed. During some of the early experiments the animals sometimes revived and when this happened no outline had appeared. Because the agents of death were variable the experimenters could not always determine the exact moment of death and so they revised their plan and anaesthetized animals were guillotined.

At first Watters did get a vague cloudy formation floating above the exterminated animal. But as he continually revised and perfected his apparatus positive results were no longer attained. This posed a serious question. Could the results of the exploratory investigations be explained away as due to mechanical flaws? Watters then proceeded to show that certain physiological changes do occur in the body chemistry, body gases, etc., at death which could affect the cloud chamber.

However, Watters' own disappointment in the later experiments does not completely discredit his earlier findings. Two important factors still must be taken into account: (1) Why did some of these postmortem cloud outlines appear in the shape of the animal that was discharged? (2) Why did these formations occur only at death and never when the animal was capable of revival?

One of Watters' photographs was printed in the *Journal* of the American Society for Psychical Research (March, 1935) and shows a cloud formation the same in shape as the mouse killed in the experiment. The reproduction in the *Journal* is hazy but the similarity is striking; the size is identical to the physical mouse and the characteristics of the mouse-like form can be seen clearly.

But Watters' work joined that of MacDougall and Baraduc. It

couldn't be repeated — unfortunately not even by the experimenter himself!

Like an earthquake or a volcanic eruption psychic phenonena happen when an intricate set of conditions are present. They occur then and only then. The lack of a repeatable psychical experiment is an ongoing problem. And we only can speculate on whether the phenomena encountered by Drs. MacDougall, Baraduc and Watters were natural freaks or psychic earthquakes. And perhaps it is unreasonable to expect to do more at present when we do not fully understand the physiological functions of the human organism and we understand even less about death.



THE GIRL WHO FORGOT HER HELMET

By Sally Remaley

MY SISTER Betty, now Mrs. Larry Kelly of Long Beach, Calif., while serving as a WAC in World War II, found herself assigned as floor warden for the evacuation of a building in London during an air raid.

"I was at the stairs on the fourth floor and the fifth floor was supposed to have been cleared," Betty told me. "Suddenly a girl who must have been sleeping soundly or bathing and hadn't gotten out at the first sound of the siren, came charging down the steps minus her air raid helmet. This was against regulations.

" 'Here, take my helmet and get on down!' I cried, ripping off my own headgear and slapping it on her head.

" 'No, I'll go back and get my own. It's on my bed,' the frightened girl shouted, turning and starting back up the stairs.

"I grabbed her, whirled her around, pushed her down several steps and blocked her way. Then I yelled again, 'Get on down and out of here. No one goes back up.'

"Then the girl who was warden on the fifth floor appeared and helped to block the stairs so the girl went down. We finished clearing our floors, worked our way down and out of the building just in time to hear a bomb screaming into a corner of the top floor — the fifth.

"After it was all over, a white-faced girl returned my helmet and said meekly, 'Would you please come and look at my room? What's left of it, that is?'

"We climbed through and over the rubble on the fifth floor and peered into the section where her room had been. Everything in the room — including her bed where the helmet had lain — was pulverized. The bomb was a direct hit in her room."

ANNIE PALMER WATCHES

WHILE AMERICAN industrialist John Rollins is in the midst of coverting the Rose Hall Plantation in Montego Bay, Jamaica, into a $240 million recreation complex, his claim to ownership of the property is receiving an occult challenge.

The challenge comes through a New York City medium, Rosalind McKnight, who reports contact with Annie Palmer, owner of the house until she was murdered by her slaves in 1833. Annie's message to the medium — a graduate of Union Theological Seminary — is that Rose Hall belongs to her and not to John Rollins.

The message comes as no surprise to many Jamaicans who never have doubted for a moment that Annie still haunts the Great House. Nor did Jamaicans over 100 years ago doubt Annie Palmer could conjure up apparitions.

Rumored to have come from Haiti, of Irish parentage, Annie Palmer married an English landowner in Jamaica. She later killed him and two subsequent husbands, consorted with slaves and overseers, rode in men's clothes at night, whipped romancing field hands and died violently.

The most recent contact with Annie Palmer was made in New York City by the young medium and her husband, David, who earlier had visited Jamaica on their honeymoon. While there, they had made contact with Annie Palmer and reported that she expressed regret for her deeds. At a second tape-recorded meeting, Annie Palmer again spoke through the young woman and was questioned by her husband and a friend — all members of Spiritual Frontiers Fellowship.

This time she was in a much different mood.

"Nobody owns my home," said Annie Palmer. "I don't want people to come looking." (Thousands of tourists visit Rose Hall weekly to see the Great House, Annie's grave site, and other landmarks on the 7,000 acre plantation.)

Admitting she is powerless, except to watch, Annie Palmer has promised to "stay around until the last stone is on the ground." She insists, "most who live around Rose Hall know I am there."

As for Rollins? "Rose Hall does not belong to him." Annie Palmer said. "It belongs to me. I am staying until everyone is off my property." Apparently she has tried to communicate some of this to Rollins, a vigorous business and civic leader who is also president of Rollins Leasing. "But he does not listen," she complained.

Annie Palmer says she was always lonely, without friends, never has known happiness, was afraid to love. When asked by one of the interviewers, she said; "I was afraid to give myself into the powers of another spirit. I, Annie Palmer, wanted to be in complete control. . .and to love means giving a part of yourself to another. . .I had too much to lose and nothing to gain."

Not too unhappy about the possibility of his roaming spiritual guest, Rollins continues to transform the Rose Hall Plantation into a splendid luxury living and vacation area.

SECOND SIGHT at King's College

By Barry Branford

Cambridge don, a world-renowned historian and author, fell heir — unwillingly — to a gift many persons crave.

IAN STEPHENS didn't believe in ghosts, didn't believe in hauntings, didn't believe in second sight. But there, transparent like a lantern slide, so that he could see the familiar outline of his bedroom door through it, was a weird vision.

He shut his eyes tight, rubbed them, then opened them again. It was still there. Whatever it was it didn't go away!

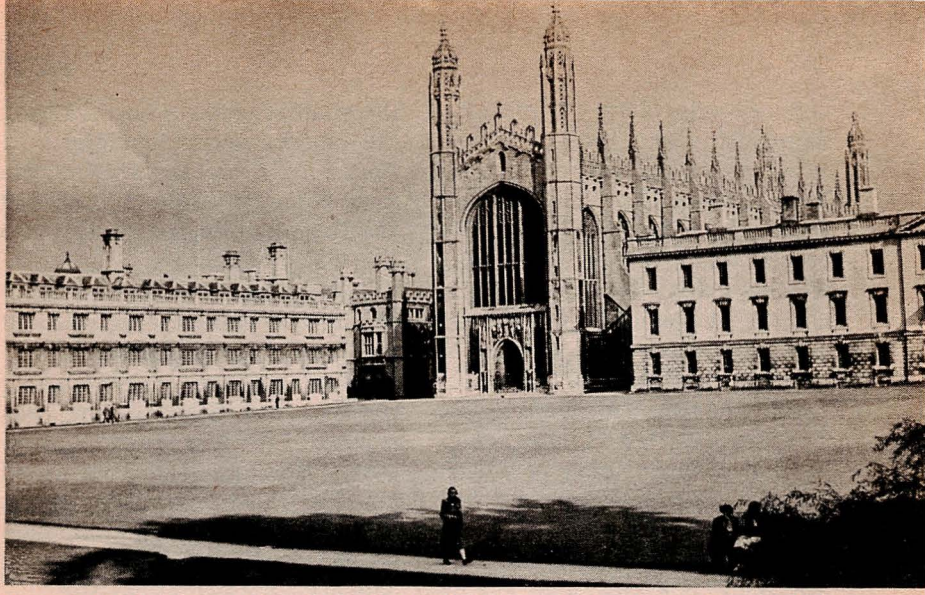
Outside the university city of Cambridge lay quiet and still that morning in January, 1956. From somewhere far away a bell chimed out over the dusky, empty courts. It was just 6:00 A.M.

With a mounting feeling of eeriness and unease, Stephens looked more closely at the vision. He realized that he was seeing a kind of mirage of King's College Chapel. The real chapel stood only a few yards outside the window of his top-floor room in Gibbs Building. And this "vision image" had — like the original which was undergoing repair at the time — its western pinnacle swathed in scaffolding.

Having noted this Stephens saw something more that gave him a sudden shock of alarm . . . swinging from the scaffolding — upside down dangling, dressed in black — was a dead body.

As he looked with horror at the corpse, the word "dean" repeated itself over and over in his head.

It isn't as if Ian Stephens was given to seeing "visions." At



View of King's College Chapel, Cambridge, includes part of Clare College at left.

that time he was 53 years old and a man of the world, with a distinguished career behind him. He was a Fellow of King's College, Cambridge. For nine years he had been editor of one of India's greatest newspapers, *The Statesman*. He is also an historian of wide renown — used to dealing in facts.

Gradually the vision faded. Stephens jumped out of bed, pulled on his clothes and went out into the chilly morning air. The time now was about 6:40 A.M.

Another early riser was Claude Sclater, at that time Second Bursar of King's College. Stephens was standing by the chapel, looking up at the scaffolding, satisfying himself there really wasn't a body hanging from it, when Sclater came bustling around the corner. The two dons exchanged greetings and it was then that Stephens told Scalter of his curious vision, saying that although it was very puzzling it was obviously a lot of rubbish, although rather disturbing rubbish!

What Stephens did not know was that Sclater was a confirmed diarist and that he later wrote the whole of their rather odd early morning conversation down in his diary. As things turned out this was going to prove very important.

It was at six o'clock on the morning of January 22, a Sun-

day exactly four days after Stephens' vision, that a college porter found the body of The Rev. Ivor Erskine St. Clair Ramsay, Dean of King's College. The corpse was lying on the ground by the great west door of the chapel, at the foot of that very pinnacle which had figured so horribly in Stephens' vision.

Subsequently, at the inquest, The Rev. Martyn Hughes, chaplain at King's, gave evidence that Mr. Ramsey had told him that he was depressed.

On Saturday night, the 21st, the Dean apparently had left his rooms in Bodley's Buildings which face the forecourt of the 500-year-old chapel. He had let himself into the chapel at the south door, which he opened with his key, and groped his way to the spiral stone staircase.

The night was pitch-black and a fierce gale was blowing. As he climbed to the roof, 95 feet up, the wind must have been rattling the ladders and scaffolding . . . then . . . from the roof of the most beautiful chapel in England the Dean had hurled himself into the windy blackness.

The coroner recorded a verdict of suicide while the balance of the mind was disturbed.

When the news of the tragedy reached Ian Stephens he was stunned. It just didn't make sense. How could he, he asked himself, have foreseen something 96 hours before it happened? Perhaps the whole thing had been hallucination. But, no. It was in black and white, written in Sclater's diary — where the don had put it down *four days ago.*

Now Stephens began to remember other brief, trivial "premonitions" he had had from time to time during his years in India. Nothing like this, of course. Just little things. He'd

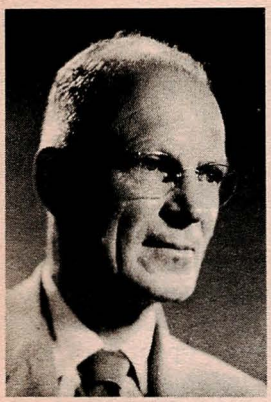
ABOUT THE AUTHOR

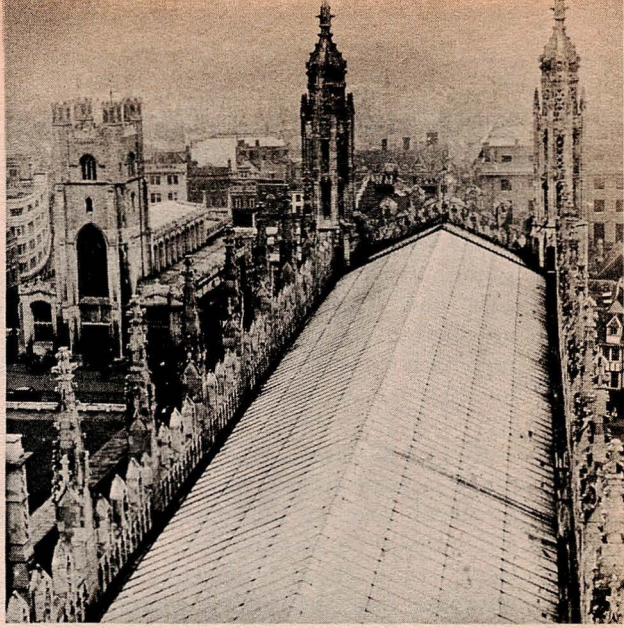
BARRY BRANFORD, now residing in a suburb of London, England, is a 33-year-old journalist who spent two years in Trinidad as chief reporter for the Trinidad "Guardian" and another two years in New York City free-lancing and working as a correspondent for the Sydney (Australia) "Morning Herald."

Since returning to London he has been a feature writer for the "Daily Sketch" and other publications of Associated Newspapers while contributing articles to newspapers and magazines throughout the world.

In his own words, before his sojourn in the West Indies, he "hitchhiked all over Europe and North Africa making half a living — or half making a living — doing everything from picking olives to playing professional soccer."

This story of an unwilling clairvoyant is Mr. Branford's first in FATE.





Roof of King's College Chapel is photographed from the end from which Dean's body fell. Ian Stephens left business to enter government service in India. He retired in 1951, returning to England and a Fellowship of King's College. Now in his 60's, he has traveled widely, written many learned treatises, lectured over radio in Britain and contributed to "Chamber's Encyclopaedia."

always dismissed them as mere coincidences. Now he wondered.

* * *

He recalled particularly an early evening in the Sussex Lane where he had been staying for the weekend with friends in Cuckfield after a hectic week in London. He had gone for a walk to get the stale, smoggy air of *town* out of his lungs. The walk was a favorite one which he had taken many times before and he knew the little house that stood halfway along the lane. As he strolled through the beautiful March evening, his mind full of the business he'd been transacting in London, Stephens registered but did not think much about the fact that the old Victorian pillar-box which used to be set into the wall of the house had been removed. He noted the gaping recess in the brickwork, briefly thought big thoughts about "time and change" and strode on, preoccupied.

The following morning, tempted by the bright March sunshine, Stephens decided to repeat the previous evening's walk. Where he again came to the house in the lane, he was amazed and

shocked to see two workmen just beginning to raise the pillar-box from the wall of the house.

Ian Stephens remembered being certain at that time that something weird and inexplicable had happened, something he wanted no part of. He had resolutely put the unimportant incident out of his mind.

* * *

Now he had foreseen something more important and for months he went around half-expecting and wholly dreading that another of those unwelcome glimpses into the future would occur. But nothing more happened and Stephens had almost succeeded in convincing himself it never would happen again when, suddenly and more horribly than before, it did happen again.

In the year 1960 Stephens was in Rawalpini, working as Director of the Historical Section, G. H. Q., Pakistan Army, for the Pakistan Government, and living at Flashman's Hotel.

On the night of February 4 he went to bed as usual but jerked awake at 3:15 in the morning to see another "vision" of the kind he had experienced at Cambridge four years before.

"I was in a house and heard terrible screaming. I knew a murder was being done outside. I saw in front of me a string bed with a person lying on it, his feet directly towards me and not much else of him visible. He lay beneath a half-opened window, which somehow I knew he'd climbed through."

At breakfast the following morning Stephens met, in the hotel dining room, an acquaintance of his, Capt. Curtis Welborn, of the American Army. To Stephens' surprise the Captain mentioned that the night before he had had a horrible dream, full of slaughter and bloodshed and had waked up at 3:15 A.M.

Twelve hours later a murder was committed in the street just outside Flashman's Hotel. A Pakistani tailor stabbed his cousin after a quarrel and then rushed through the hotel premises with people in pursuit.

Later that day Stephens passed the tailor's shop where the dead man lay . . .

"I looked through the doorway and saw in front of me a string bed with the dead man lying on it, his feet directly towards me and not much else of him visible. The scene was identical with that of my vision."

Convinced now that he was, however unwillingly, undergoing genuine clairvoyant experiences, Stephens racked his brain for some explanation.

He was an agnostic. He did not believe in an afterlife. What was

more, he strongly resented the intrusions of these "beastly glimpses into the future."

Thinking back, going over the events of his life step by step, he suddenly realized that the first trivial premonitions had started years ago when he first went to India and took up yoga. He had gone in for it purely and simply as a way of keeping fit in the punishing tropical climate. And he'd kept up the exercises ever since. These exercises involved rigorous breath control. Could it be that the tricks he'd unintentionally been playing with the oxygen in his blood had stirred something within him?

The suspicion grew in his mind that this eerie power was in some mysterious way linked with the Oriental exercises he'd been doing. Of course it was only a theory but there and then Ian Stephens decided to give up yoga, and it worked. . . .

No more yoga — no more visions. At least, up to the present time.



GYPSY PROPHECY COME TRUE

By Bert Groth

ISABEL ARUNDELL, a young girl in 19th Century England, visited a gypsy woman belonging to a tribe that had taken the name Burton. In Stoneymoore Wood this gypsy told Isabel her married name would be the same as that of the gypsy tribe, that she would cross the sea to meet her future husband, that many obstacles to their love would arise and that Isabel would have to have courage to overcome them.

"You will bear the name of our tribe and be right proud of it," said the gypsy. "You will be as we are but far greater than we. Your life is all wandering, change and adventure. . ."

This prophecy came true years later when Isabel crossed the Channel to Europe where she met Richard Burton, a tall saturnine-looking man even then. They fell in love but her mother disapproved the match and there were indeed many obstacles to overcome. Nevertheless, they did marry in 1861 and began a life of wandering and adventure, just as the gypsy had foreseen. Burton gained fame and honor as an explorer, discovering, with John Hanning Speke, Lake Tanganyika and Victoria Nyanza. He was knighted in 1886 and thereafter addressed as Sir Richard Burton.





To Be or Not to Be... VICTIM OR VICTOR?

By Jule Eisenbud, M.D.

First published in Zeitschrift fur Parapsychologie und Grenzegebiete der Psychologie, Vol. VII, No. 1, 1964, under the title, "Sein oder Nichtsein — oder ist Psi notwendig?" and The Psychoanalytic Review, Winter 1966-67.

ABOUT THE AUTHOR

DR. JULE EISENBUD is widely known as author and lecturer on psychiatry, psychoanalysis, psychology and parapsychology. Throughout his career he has been a steady contributor to professional journals in these fields.

Born in New York City in 1908, Dr. Eisenbud was educated at Columbia University, Columbia College and Columbia College of Physicians and Surgeons where he received both Doctor of Medicine and Doctor of Medical Science degrees.

While serving as Associate in Psychiatry at the Columbia College of Physicians and Surgeons from 1938 to 1950, he engaged in research and private practice and also taught at the New York School of Social Work and other institutions. Since 1950 Dr. Eisenbud has been Associate Clinical Professor of Psychiatry at the University of Colorado Medical School. A Fellow of the American Psychiatric Association and a member of the American Psychoanalytic Association and the American Society for Psychical Research, he is the author of the book, "The World of Ted Serios" (William Morrow & Co., 1967).

PART ONE

A QUESTION THAT repeatedly comes up in connection with the psi hypothesis is: How is it, if a person has the wide range of latent cognitive capacities that are assumed under this hypothesis, that he does not use them to achieve wealth or other advantage, or to gain knowledge of facts that would permit him to avoid disaster or even death?

The answer generally given to this is that psi processes operate on an unconscious plane, the implication being that if we had them under our voluntary control things would be different. But is this really so? Let us extend the question posed above to the realm of ordinary behavior and ask why people do not use their normal cognitive and voluntary functions to their best advantage. The plain fact of the matter is that no end of examples can be drawn from a wide variety of fields to illustrate the simple truth that for the most

DOES PSI DECIDE?

part they do not — if we consider the term "best advantage" to coincide with values and goals that are widely held to be desirable.

We can start with the realm of worldly goods since this is, peculiarly, the area most people imagine would be the first in which psi capacities would be deployed if some degree of control over them could be exercised. In fact it is inconceivable to some that things could be otherwise. On a recent American nation-wide TV program on ESP, for example, the panel moderator, representing a common attitude, archly pointed up the damning significance of the fact that a well-known clairvoyant on the program had not used her alleged gifts to make a killing on the stock market. So firmly rooted in Western cultures, as a matter of fact, is the notion of the universality of money-getting as a powerful spring of human behavior that cash rewards have been repeatedly employed in parapsychological experiments as last-ditch efforts to coax results out of refractory subjects, as if the unconscious, unresponsive to ordinary lures, could hardly fail to sniff and respond appropriately to this one.

But the majority of people who live in societies where the accumulation of wealth may be possible in varying measures do not, despite anything they may imagine or profess to the contrary, utilize even the ordinary capacities of a normal 10-year-old to work toward this goal in a rational and effective way. Again and again it has been demonstrated that accumulators of great fortunes, many of them starting from scratch (and this even in countries where the general economic level has been depressed) have merely made use of opportunities and information essentially available to anyone of normal intelligence. It can be shown, moreover, that on a much lower and less heroic level a large segment of people who are in a position to do so, far from using their ordinary mental capacities to carry out simple well-tried rules of common-sense husbandry with the means at their disposal, show no indication

that they would act differently — that is, would not act frequently to their own disadvantage — were a broader range of powers available to them. And there are even individuals, finally, whom close study shows rather clearly to use whatever information-getting capacities they have (including, conceivably, psi) to lose, to be duped or swindled and even to pauperize themselves, all the while insisting, however, that they have been victimized by others. As a matter of fact one gets the impression that a distribution curve of winners and losers in this area would look not too unlike a curve of high, chance and low scorers on ESP tests among a general population.

If there is any doubt that man does not always use the faculties at his command in his own best interest we may move on to an area that for some reason rarely if ever figures in man's fantasies in connection with psi but which nevertheless can be used to illustrate the disparity between what generally would be held to be desired goals and what actually obtains. This is the area of health. Most people hold it desirable to "be healthy" if only to avoid experiencing the aches and pains that go with illness or poor physical condition. Where the basic conditions of existence are not such as to make this difficult or impossible (as, alas, they too often are — but this is largely the same story on a different scale, the so often emphasized paradox of mankind as a whole failing to make use of the means at its disposal), the information as to major rules of hygienic living — the importance of diet, exercise, rest, avoidance of poisons and harmful stimulants — is generally available. Yet few seek out and make use of this information. One of the hardest problems of medicine, in fact, is not to discover methods of ameliorating or curing specific morbid conditions but to induce individuals to act in their own interest when the means, including all relevant information, are put plainly at their disposal.

But the area par excellence where normal cognitive and perceptive powers are not used even to save life is the one in which accidents figure — household, industrial and motor vehicle accidents. It has been shown repeatedly and has come to be axiomatic with those agencies whose business it is to investigate the causes of accidents, that people simply misperceive, misevaluate or distort the plain signs and signals of danger which, if heeded, might save them.

One can, in short, go on through one axis of life after another and demonstrate the same

thesis: that we live in a sea of information — which recent studies on subliminal perception have shown to be enormously wider and deeper than heretofore has been supposed — which we misread, distort, blot out, pay no heed to or even, paradoxically, register more or less accurately only to use for purposes completely at variance with the general assumption, of which the 19th-Century moral and economic philosophers were especially fond, that we behave in a manner to enhance or maximize our chances of pleasure and security.

The answer, then, to the query posed at the beginning is not just that psi operates on an unconscious level, beyond voluntary control, but that the goals it serves, as is the case also with the rest of the functions in the cognitive spectrum, may be often at variance with those that are consciously espoused and which we all too unthinkingly imagine to be the "natural" or "normal" goals of the individual.

Now a further word about these goals. Psychoanalysis, through its investigation of the ordinarily hidden determinants of behavior, has shown that there are compelling unconscious reasons behind the deviations some individuals show much or most of the time, and most individuals show some of the time, from the so-called normal or at least usually accepted motivations. When an individual exhibits self-defeating or self-destructive behavior, an unconscious "need for punishment" frequently can be demonstrated in his dreams and symptomatic acts. Moreover, the historical genesis of such goals, of which the individual (who all the while proclaims his desire only to do well and achieve happiness) may be completely unaware, often can be traced. But even psychoanalysis, despite occasional vague expressions of suspicion to the contrary, for the most part tends to regard such behaviorisms as exclusively character-rooted deviations from some implied ideal norm or normal range of behavior. It has failed to draw any connection between the existence and distribution of these self-defeating, self-destructive tendencies and the overall requirements of a universe of complexly interacting events.

Freud began to move in this direction, perhaps, when he posited his death instinct, which he envisaged as somehow tied up with the tendencies of biological systems to try to achieve a steady state equilibrium. But his point of departure for this admittedly makeshift construct was

the problem of neurosis in individuals and his speculations in this area, which he himself distrusted somewhat (and which the majority of his followers still do not take very kindly to) did not go much beyond this. He was concerned with the tendency of neurotic sufferers to repeat the traumatic events of their past — the so-called repetition compulsion — whereby they appear to be attempting again and again to recapture and reinstitute unpleasure rather than pleasure, to be behaving, in short, according to some inner dictate that was "beyond the pleasure principle." He was concerned primarily with the forces in the individual, subsumed under the term "resistance," that he saw as opposing the process of cure. He did not, nor do analysts today (whether or not they follow Freud into the murky realm he opened with his postulation of a death instinct), take into consideration the necessarily contingent relationship between the suffering individual and the larger systems of which he is — simply probabilistically as well as in the more narrowly restricted social sense — an integral part. Even the societally oriented schools of psychoanalysts, who see neurotic behavior as rooted largely in the contradictions within the cultural milieu in which the individual lives, see no inherent limit to ideal therapeutic expectations by virtue of the inescapable fact of group existence itself. There is no concept to take account of the fact that within any large framework bound by probabilistic laws which govern the theoretically innumerable interpenetrating axes of existence, if someone wins, to put it in a rather oversimplified way, someone has got to lose; and that to the extent that the individual himself, guided by his genetically and historically developed character structure, creates his own destiny, everything in the universe must have fitted him to play this role; and that finally resistance to therapeutic change is not just a tightness or a refractory tension in the individual himself but the second, third and *nth* order effects — in the order of their appearance as we study the individual — of the family, the community, the entire social system and everything beyond that impinges dynamically, in however attenuated a form, on these institutions.

The question now is: What is the role of psi in all this? In a previous paper I tried to show that it is difficult to comprehend the workings of probability in actuality — as against the development of a logical theory — without postulating something

like a basic psi principle to link events in an intercommunicating system. A model I found useful was the kind of unconscious psi communication between individuals that can be investigated to best advantage psychoanalytically, where it is possible to explore the confluence of inner motivations and outer events. From explorations of this sort, however, psi may be presumed to operate not just in dreams and other events we classify as "mental" — for the most part ineffectually, that is, so far as the individual's major decisions and actions are concerned — but also to have a part in determining where he goes, whom he meets, what he does, and so forth. It has been possible to show the strong presumption of psi factors at work in leading a person to be unconsciously guided out of his accustomed orbit and as if in fulfillment of a strong sense of guilt (which could be independently demonstrated at the time) oriented toward potentially "punishing" events. It is significant that the combinations of hidden psychological vectors and presumptive psi processes at work here are masked almost invariably by events that appear about to happen anyway.

Reshaping now the statement made earlier, we may say that if psi exists as a widely distributed function, as it very likely does, then the goals it serves are not only not necessarily those the individual might consciously hold important but almost surely, rather, those resulting from the interplay of his unconscious needs, determined by his genetic and psychosocial history, with the overall requirements of a probabilistically geared universe. In this view, finally, man is no more a puppet than he would be otherwise. There is merely a slight shift in bookkeeping methods in what in any case adds up to a highly complex probability calculus.

* * *

ANY DISCUSSION of an ordinarily hidden site to the psychological dimension in the probabilistically geared ecology of human beings leads inevitably to the wider domain of general animal ecology, and to the possible role of psi therein. General theoretical considerations, filling out the many gaps in our knowledge in this area, would lead one to suppose that psi functioning in animals probably is not limited to a "gifted" few but is widely distributed and that in fact it exists in some fashion in all animals, just as we have every reason to suppose this to be the case in humans. (I don't agree, however, with those who hold that

psi must be an archaic function and that accordingly it ought to be more in existence in animals than in humans.) But now we come to the analogue of the question asked at the beginning: How is it, if an animal has a latent psi capacity, it does not use this to cognize the presence of danger when other factors (such as the wind being in the wrong direction) do not facilitate its gaining information through its normal senses?

Here again, however, the question rightly may be not: "Why is psi not working?" but rather: "What goals does it serve?" Is it possible that psi is "available" at all times but operates, for some reason we haven't yet fitted into our conceptual framework, to pilot an animal at certain times and under certain circumstances, toward its capture and destruction rather than toward its escape?

Certainly such a two-sided picture, analogous to the one which we have seen grounds for surmising to be operative at times in the case of humans, would involve a rather different conception of animal interrelationships in nature than what any simple "law of survival" would account for. However, a fortuitous set of observations I chanced to make some time ago brought home to me very strikingly the necessity for exploring seriously the basic hypothesis involved.

One of the most puzzling of these was that a cat who took up her abode at a ranch where I spend a good deal of time was far more successful in catching mice from a particular hole in the kitchen floor than were the cheese-baited traps I set out right beside the hole. Sometimes days or weeks would go by without the trap being sprung by a venturesome mouse, but the cat, once she came into the picture, for some reason — she was nursing kittens at the time — never seemed to have to wait more than a couple of hours before she would be rewarded, and this sometimes would happen several times a day. At times the cat would grow impatient and screw her eye right down to the hole as if to see why nothing much was happening, but then she would settle back a few inches and resume her wait for the mouse which sooner or later would crawl out.

Now if we assume that the cat hardly could have failed somehow to communicate its imminence to the mouse population in the vicinity, the seemingly self-destructive behavior on the part of some of the mice is difficult to account for in terms of the drive systems that ordinarily are pre-

sumed to operate among animals. Although many types of cooperation and mutual interdependence are known to operate intra- and interspecifically in ecologically balanced communities, it ordinarily is assumed that these are somehow all fortuitous by-products of the never-ending and exceptionless struggle for survival on the part of each member of each species, with the stage set by the random operation of a great number of complexly interacting variables. Anything like "cooperation" between predator and prey in the sense hypothesized above would amount virtually to a biological contradiction, however acute the survival "need" of a given species, asserting itself through the stepped-up and sharpened foraging activities of a nursing animal or family-minded male. According to commonly accepted notions the predator succeeds in capturing only those prey that are disabled or outnumbered or too weak and unwary to defend themselves or escape. The outcome of the game is supposed to depend solely on the relative abilities of the members of both species to utilize environmental factors — including the other species — to maintain continued existence. The highest value to which all activities of each participant are subservient is to stay alive — to stay alive, that is, except where death would serve the continuance of the species.

Admittedly this one series of observations I made on the seemingly masochistic Sydney Carton "It-is-a-far-far-better-thing-I-do" type of mouse (who showed less interest in cheese, it appeared, than in fulfilling the needs of the nursing cat) is hardly enough, weak and uncontrolled as it is, to warrant extensive revision of our major assumptions underlying theories of adaptation and evolution and ecological interplay. But let me describe a sequence of events along somewhat similar lines which I was able to observe repeatedly and over a sufficient period of time, under excellent conditions, to eliminate more or less the possibility that what I was observing was a fluke which might not show up under conditions of more careful observation or experimental control. Possibly others have witnessed goings-on similar to what I am about to describe, but for me — with the rather striking final act which rang down the curtain on the whole drama, it was an eye-opener.

Attached to the ranch where the kittens had been born were several dogs. As so often happens when animals of different

species are brought up together from the start, the relations between the kittens and the dogs, once the former had crawled out of their litter box, developed from an initial sort of tense but curiosity-tinged wariness on both sides (although, I am told, dogs never molest young kittens) to relaxed indifference and even what might be termed by a sentimental outsider friendliness and affection. One sometimes could see the kittens, now several weeks old, dozing contentedly as they nestled into the flank of a mixed shepherd-husky pup of about the same age who had been brought to the ranch at six or seven weeks of age.

When the kittens were about three or four months old, however, I began to notice a strange kind of game that had developed between this pup and two or three of the kittens. (The remaining kitten of the litter was a rather withdrawn, passive and fearful sort who never established very good contact with man or beast and kept more or less to herself.) The pup, comparatively large at this stage, would take hold of a kitten's neck (or often enough its entire head) and start dragging the hapless victim around, shaking it this way and that to the accompaniment of the fiercest growls, while the kitten would meow and squeal piteously as if its very life were ebbing. The first time I witnessed this I thought the kitten was in fact done for and with shouts of dismay I rushed quickly to the rescue. But the dog simply ran off with his prey and continued his harassment at a distance where I could not interfere. He did this several times when I continued to try to catch up on this occasion but at one point, finally, he simply dropped the kitten and walked off to lie down limply and indifferently a few feet away. The surprising thing I now observed was to be repeated many times in the ensuing weeks. The kitten when released did not race to safety but scampered a few feet away merely to tend to its state of disarray by shaking itself a few times and licking its fur back into shape. Then, instead of staying away from its tormentor, it returned coyly to the dog's immediate vicinity, passively allowed itself to be pounced on when the dog suddenly changed from a state of disinterest to one of the intense predatory alertness that the kitten obviously was trying to bring about with its clearly seductive behavior, and then the whole game began anew with the growling dog dragging and shaking the seemingly terrorized kitten as if it were a rag doll, who

had managed now to get its entire head into the dog's jaws.

I soon saw that it was no use trying to rescue the kittens who got into the dog's clutches in this way because no sooner would one bout end than the entire sequence would be reinitiated by the same or another self-elected victim, and I finally became somewhat steeled to the perverse game being played out, each time to the accompaniment of the most alarming sounds. Thus it went on for weeks. One day two of the kittens were found a few feet from the house torn literally limb from limb, mutilated (and quite dead) but not devoured. The dogs, neither the now almost full-grown pup who had played the ferocious beast nor the others, gave not the slightest indication that anything out of the ordinary had occurred.

What had happened? The event provided material for speculation for some days around the ranch. It seemed entirely unlikely that the kittens had fallen prey to some alien animal — a stray dog, say, who didn't know the ground rules, or perhaps a coyote or mountain lion. In the first place no stray of any kind could have come within a quarter mile of the place without being detected and driven off or given battle to, inevitably, in either case, with wild yapping and barking on the part of the territorial incumbents who kept guard. Secondly, the kittens by this time were well able to take care of themselves, and never would have allowed an unknown intruder to have approached them. By now they had become complete masters of their home terrain and knew intimately every tree, hiding place and escape route.

In my opinion, what had started out as play, a ritual of discharge performed over and over again to enable two natural enemies to live in peace, one night had become the real thing. Perhaps the moon had entered a dangerous phase or perhaps the dog, growing older day by day, simply had reached a critical age, like a clock ticking away toward the tripping of a switch, where he could no longer endure the strain of inhibiting the powerful impulses to which the play rites were daily paying secret homage. At some point, at any rate, the blood must have run just a little too high for the game to have remained a game, and the long-put-off consummatory phase must have come swiftly. Possibly, at this point, one of the other dogs might have tried to snatch the kittens away from the killer, bringing about the results I've described.

The thing of interest here,

however, is not so much the dog's role, which, even as an example of inhibited aggression, we have no basic difficulty in comprehending, but the apparent need on the part of his *vis-á-vis*, the kittens, to enact over and over again the role of the captured and about-to-be-devoured prey. A kind of behavior among animals somewhat similar to this is the often described type of submission ritual which serves to end what would otherwise be a fight to the death between two members of the same species (e.g., timber wolves, turkeys). If at one point in the fight the losing member gives a certain signal — for instance, bowing the head and fully exposing itself in a certain way — the aggression of the victor is immediately and automatically inhibited and the kill is not consummated. But there are major differences between this kind of mutuality in the roles of the two participants — a dovetailing inherited species-specific behavior pattern — and the observed behavior of the dog and the kittens. In the first place, the dual ritual regulating the outcome of the fight between two members of the same species, which presumably acts toward the preservation of the species, is in no sense a game. It comes into play at a critical point in a single encounter between two competing animals but it does so just once, and for keeps. Secondly, the submission pattern of the loser in a fight does not work if brought into play with an animal of another species. It leads only to a speedier and more effective slaughter.

A well-known example of something like the latter, illustrating a mechanism of ostensible "cooperation" between predator and prey, is that provided by the tarantula spider and the digger wasp pepsis. This spider, which ordinarily responds to pressure against its body, stroking of its body hair or riffling of certain very fine hairs (called *trichobothria*) on its legs by either moving off or, when cornered, by swift attack (depending, too, on whether or not it is hungry), will inhibit these reactions every time it meets with the digger wasp pepsis which is searching for a place to lay its eggs. This wasp produces only a few eggs and for each one it must find and paralyze with its sting an adult tarantula to which it can attach it for a larval food supply. When it finds what appears to be its rightful prey — each species of pepsis requires its own species of tarantula — it crawls all over it, first to make certain of the identification and then to find exactly the right spot for its paralyzing sting. In the middle of all this it

is apt to leave its victim to move off and dig the necessary hole, eight to 10 inches deep, wherein it will bury the spider after it has been properly paralyzed and the egg attached to its abdomen. This procedure, with the wasp now and again coming back to see that the tarantula is where it ought to be and holding still, may take quite a few minutes, during which time the tarantula, which would normally escape from or attack and kill a wasp not of the dovetailing species, remains quiescent in the most amazingly tolerant way to allow pepsis to carry out its explorations and preparations. Only at the very end does the tarantula make a move to save itself, but by this time it is too late and the spider invariably is victimized in a fixed manner.

The ritualistic *pas de deux* of the dog and the kittens did not, except in the final and mysteriously fatal encounter of a long series, have this kind of outcome. Nevertheless, it also must have been in some fashion the expression of built-in inherited mechanisms. It could not have arisen purely spontaneously and *de novo* to meet the requirements of the moment but must have been selected from a stock of latent behavior patterns of ancient lineage. The dog's behavior in shaking the cat, once it got the highly specific releasing-stimulus of hair and skin in its mouth, is apparently an innate mechanism. But again, what primarily concerns us is not alone the dog's behavior but that of the cat in willfully provoking it, as it were — and the game itself. The question is, did this game, this shadow of an age-old drama of deadly seriousness, call upon latent aspects of a reciprocal predator-prey relationship that exists widely and perhaps in some form universally in nature?

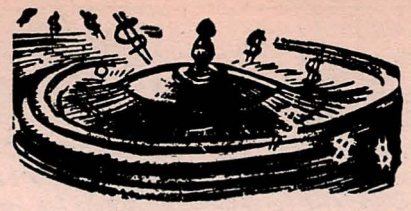
(To be concluded next month.)

BIGFOOT'S ANCESTOR?

By Mike Kohle

IN THE DESCRIPTIVE material on Carson City, Nev., published in Volume 4 (1925) of the *Official Automobile Blue Book's Standard Touring Guide of America,* this paragraph appears:

"Among the many points of interest within a few miles of the city is the Nevada state prison. Not only as a model penal institution is this place interesting but because it is the site of some of the most wonderful discoveries of prehistoric life. Within the prison walls are found footprints in the solid stone of the giant who, when the present site was a lake, made his way along the shore, sinking deep into the mud and leaving imprints. . . ."



Wheel of Fortune

By Paul Steiner

George Blum, a New York City taxi driver who had spearheaded a campaign for increased safety measures to protect cabbies (such as devising a "Help Me" sign atop each cab which could be lighted in an emergency), was shot to death by a passenger who fired through a small opening in the bulletproof partition he just had installed.

●

Playwright Marc Connelly recently recalled that in the mid-twenties William Butler Yeats, who had not set foot in a church for years, was mistaken for a minister aboard a steamer during a furious storm in the Irish Sea. A terrified young girl asked him to pray for her safety. Yeats threw back his head, shouted some lines from Milton into the raging wind. According to Connelly, ". . . the storm stopped before he'd finished."

In Brooklyn, N.Y., a 56-year-old man was sentenced to prison for practicing medicine without a license by a judge who, unknowingly, once had been one of his patients.

●

Yossi Shapiro, whose job it is to operate a tractor at El Qantara, Israeli-held Sinai, has had his fifth tractor blasted from under him by Egyptian gunfire but has escaped each time without injury.

●

In Los Angeles a pastry truck full of apple turnovers overturned on the Hollywood freeway. Painted on its side was the legend "Famous Turnovers."

●

Actor Orson Bean considers 13 his lucky number and cites the facts that his wife, whom he met on a 13th of the month, is 13 years younger than he is and his son was born on a 13th.

True Mystic Experiences

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

THE ALIEN

By J. Russell Virden

MY FATHER Louis Virden, a master sergeant in the Signal Corps, was transferred in 1943 from Texas to a post near Hattiesburg, Miss. He settled my mother, Maurine, my brothers Louis, aged 12, six-year-old George, and me (I was nine) in quarters provided for army families in McLauren. There we settled down to what was considered everyday living during the war years. However, a few months later an event occurred that was anything but "everyday!"

In the middle of a cold night in November, 1943, Mother's hysterical screams awakened us. Our father was on duty and we three boys tried to calm her but she kept sobbing, "His face was green, *green*, I tell you!"

As we tried to ask, "Whose face?" the thunder of a 12-gauge shotgun shattered the air. We ran into the chill night to find our next-door neighbor, a bald-headed man named Sergeant Thorne, holding the still-smoking gun.

He had fired at what he assumed was an ordinary prowler and the cause of my mother's screams. He kept saying, "I hit him. I know I hit him square in the back but he just kept on running!"

Someone came with a flashlight and we all followed the path the intruder had taken to the highway that runs through McLauren. There on the asphalt were large splatters of *yellow* blood!



J. Russell Virden

We began to believe something more than an ordinary prowler had startled my mother with his hideous green face; first, he had been able to run despite the full discharge of a 12-gauge shotgun in his back and now, yellow blood! I think we children were no more scared than the adults.

Sergeant Thorne asked Mother, now somewhat calmer, how she had happened to see the intruder. She shoved her three chattering pajama-clad boys into the cabin but through the thin walls we could hear her tell how it occurred.

She had been awakened by a loud pounding on the front door. She arose to answer but when she drew aside the curtain to look out she saw no one. At that moment the knock sounded on the back door. Going to the rear entrance she heard the loud knocking once more on the front door! Thoroughly exasperated and thinking someone must be playing tricks on her she ran to the front door once more and quickly drew back the curtain.

Through the window she saw not a human being but a manlike creature with a bright green face! The leering, other-worldly face had shocked her into hysterical screaming.

This alien "man" never was seen again. But the fear of him or his kind was felt throughout the small community for a long time afterward. On Mother's description and the testimony of those who saw the yellow blood everybody believed they had been visited by a being from some other world. To this day, when asked about that night, Mother will say in an awed tone, "His face was green, *green*, I tell you!" — *Arcadia, Calif.*

"THREE MONTHS FROM TODAY . . ."

By Rebecca Hoffner

EARLY ONE morning in 1966 I awoke from an unusual dream. I had been walking down a road that led down into a deep square cave, murky and damp, with a horrible musty smell. I saw water oozing down the gravelly walls in little streamlets and there seemed no way out.

I awoke with a start and sat on the edge of the bed pondering the dream. Suddenly a voice said, "Three months from today." Clearly and explicitly, the voice repeated, "Three months from today."

Puzzled, I went into the kitchen to look at the calendar. It was April 18. I counted three months to July 18 and circled the date.

"What is it? What's going to happen?" I kept asking myself.

My husband Henry came out to see what I was doing up so early.

"July 18," I said, "something is going to happen." Then my flesh went clammy as if I still were trapped in my dream cave.

My husband's steady blue eyes took in the circled date on the calendar, then he shrugged and suggested we have our coffee.

One morning a few days later, a neighbor, Mrs. Haines, came in to visit. We were sitting in the living room when a spring blind came partly down over the window then jumped back as if someone had pulled it. The noise startled me but Mrs. Haines said, "Oh, that's nothing. Spring blinds often do that."

The spring months passed uneventfully except that on two occasions the blinds came down and snapped back as if drawn by a human hand. The last time it happened was about a week before the circled date on the calendar. My husband arose in the night to get a drink of water and the blind over the kitchen window came down and went back. Almost reluctantly, Henry told me about it the next week — on Sunday, July 17.

That night after my husband had gone to bed I knelt alone in prayer. As I prayed there appeared before me a beautiful angel, wings folded like the wings of a dove. What was God trying to convey to me?

The next day we were having lunch when I remembered it was the 18th of July. I mentioned it to Henry, saying, "Nothing happened." He didn't answer me.

About three o'clock he made our usual tea, then said, "I'm going to lie down for a while."

"It will soon be time to put supper on so I'll stay here and read for a few minutes," I said.

About 20 minutes later as I went into the kitchen I heard a rattle in Henry's throat. I didn't pay any attention at first because he had bronchial trouble and I had grown accustomed to odd sounds in his breathing.

When I heard the second rattle, however, I knew it was different. I rushed to his bedside, lifted him and massaged his chest. Then I lay him back and ran to phone the doctor. When he arrived my husband was dead.

My son took me to his home and wanted the doctor to give me a sedative to relieve my shock. Despite all their coaxing I refused. That night as I sat on the edge of my bed sleepless, I saw a vision of silvery white birds. The voice that had spoken three months before came again, saying, "He arrived there safely." — *Vancouver, B.C., Canada.*

THE VOICE OF THE FOREST

By William L. Chapel

BOB SALTON was a forester working in the Office of Tim-

ber Management of Region III headquartered in Albuquerque, N. Mex. His work required many trips into the woods to inspect logging jobs and to appraise proposed logging areas.

He always used to say, "Don't worry about yourself when you're in the woods. We 'timber beasts' have a guardian angel who speaks up in time of danger." His experience bore this out.

One summer he went into the forest some miles south of Flagstaff, Ariz. He found a small clearing that seemed an ideal place to camp for the few days he would be there. On the third afternoon of his stay when he returned to his camp, he heard a rumble like a clap of thunder, then a stentorian voice:

"Robert, you fool! For an experienced forester you have picked a dangerous place to pitch your tent. Move it!"

Startled, Bob looked around. The skies were clear and he knew he was alone but what he did see was that he carelessly had pitched his small tent beneath the tallest pine around. As he prepared his supper he mulled over the eerie command, then shrugged it off as a product of an overactive imagination. But he was uneasy. He just could not ignore that voice. Tired as he was, he moved his camp a couple of hundred yards across the clearing into a clump of oak trees.

At last everything was moved and rather sheepishly Bob crawled into his bedroll to fall into fitful sleep. A few hours later a tremendous crash and roar of wind-driven rain jolted him awake. He looked out. The pine tree across the clearing had been splintered and felled by a bolt of lightning. Had Bob ignored the command of the voice in the forest he would not have survived to tell this story. — *Tombstone, Ariz.*

ADRIAN HEARD THE CALL

By Mary Eaton

WE WERE IN New Orleans for a short visit in the fall of 1954 when my husband Adrian had his first psychic experience. I have had such experiences all my life so it wasn't new to me but to my husband it was a thing of wonder.

We had spent a full day in New Orleans visiting the museums, going through the shops and seeing the sights. Everyone was tired and our boys Thomas and Robert were exhausted. We had planned to go out to dinner but decided against it because of the children. A simple meal was brought to our rooms and soon the children were in bed.

It was a quiet peaceful evening

and Adrian and I decided to drive out to the shores of Lake Pontchartrain. We told the motel manager and arranged for a sitter.

We hadn't been at the lake more than 30 minutes when I heard Bob's cry: "Mama, Mama, my legs hurt."

There was no mistaking his clear boy's voice but it was coming from out on the lake, although I knew Bob was in a motel four miles in the other direction.

I jumped up in fear, feeling suddenly cold.

"Let's go back," I said. "Something has happened to Bob."

"Oh, for Pete's sake," my husband answered, always skeptical, "how do you know that?"

"He called me," I said.

My husband laughed at me and made me sit down again.

"Mama, Daddy!" Again I heard Bob's voice and this time Adrian jumped up, excited, alarmed, his eyes wide with wonder.

"I heard Bob out there," he said incredulously, pointing to the lake. His hand was trembling.

We drove back to the motel breaking all the speed limits. We found Bob sobbing and asking for us. Both the manager of the motel and the sitter were trying to comfort him. They told me the little boy had said his legs hurt and he must have polio.

Now I understood. Bob had a little friend who had been crippled by polio and ever since had been afraid he would get it. When he woke up, his legs sore from all of the walking he had done, he was sure he had polio. No wonder he was frightened and called out to both of us.

The wonder is that Adrian heard him call. No longer is he a skeptic. Now he is a serious student of parapsychology. — *San Diego, Calif.*

DANGER, BROTHER!

By Sandra L. Ray

MY HUSBAND Charles and I sat talking after dinner on the night of May 31, 1967. He was telling me about his small victories and defeats of the day in his brokerage firm. Suddenly I found my mind wandering and I couldn't concentrate on what



Sandra L. Ray

he was saying. The image of my brother, Joseph Jackson, a student at Tulane University and four years my junior, came strongly into my mind.

"What's the matter?" Charles asked.

"I don't know, darling. I just can't stop thinking about Joe. I think he's in some kind of desperate trouble."

Charles laughed and patted my hand.

"Now you're just worried about his driving home from New Orleans. Relax. It's not a bad drive."

"Yes," I said uneasily, "maybe so."

But the curious nervous feeling persisted all evening. I couldn't sleep so finally I called my mother and dad who live not far from us in Dallas and asked them if anything were wrong. Mother said everything was fine. I stayed up all night, pacing.

When the phone rang the next morning and I heard Joe's voice, the combination of fatigue and anxiety was almost too much. I felt I would faint as he told me what had happened.

As he was leaving New Orleans the night before, going up Dolphin Street and turning into South Rampart, his battery went dead. The car behind him stopped and two men got out asking if he needed help. Then one of them asked how much money he had and offered to go back into town to get a battery. Joe suddenly realized the men really intended to rob him. When he refused to hand over any money, one of the men drew a gun.

Joe is quick and powerful and managed to knock the gun from his assailant's hand. Then both men jumped him but somehow my brother managed to get the gun and fend them off. He got into his car and miraculously it started. He got as far as a filling station where he bought a new battery.

He said he was a bit the worse for wear after the beating but thankful he hadn't been murdered.

"But you know, Sis," he said, "the strangest thing of all was when the men first approached me. I heard your voice whispering in my ear, 'Danger, my brother, danger!' " — *Dallas, Tex.*



ESP MADE VISIBLE

Plethysmograph experiments help to solve parapsychologists' perennial problem — the need to provide physical proof that ESP is at work.

By David Techter

SCIENTIFIC investigation of extrasensory perception has been going on for almost a century. While nearly every researcher who has examined the evidence open-mindedly has come to accept the existence of telepathy and clairvoyance, the overwhelming majority of scientists continue to reject the idea or remain indifferent. To convince the scientific community parapsychologists long have sought a means of providing tangible proof that ESP is at work.

A decade of experimentation indicates that the plethysmograph may be the answer. This instrument automatically registers changes in volume in a hand (encased in a structure comparable to a rubber glove) or a finger (in a rubber tube) due to changes in blood supply. Changes in volume are converted by a transducer into electrical oscillations which then are charted on a recorder similar to a seismograph.

The pulse appears on this record as up-and-down curves resembling a sine wave or seismic record of earth disturbances. Superimposed on this background pattern are changes due to physiology and emotion. When the subject is asked to do mental calculations, for example, a greater share of blood goes to the brain and the plethysmograph registers a drop in volume in the hand. A drop in volume, known technically as *vasoconstriction*, also can be caused by the emotions — for example, the face turning pale due to fright or shock.

The plethysmograph helps to surmount some of the psychic researcher's handicaps. Perhaps one of the most serious has been the unreliability of ESP response. One day a given subject may show spectacular ESP. The

next day the same subject, under conditions that seem identical, may show only chance results. In theory the subject has as much extrasensory ability on the second day as on the first but for some reason doesn't show it.

Furthermore, when an experiment is successful it is difficult to isolate the ESP effect. In the standard laboratory test the so-called Zener cards (a deck of five symbols developed by Dr. J. B. Rhine) are used. In a run of 25 guesses a subject should get five cards correct by chance. A gifted subject may guess 10 cards correctly — but which are due to ESP and which to chance? No one, not even the subject, can tell. All that can be proven is that an extra-chance factor has influenced the results. If all other possibilities have been guarded against (sensory cues, recording errors and the like) the conclusion is that ESP must explain the extra-chance results. But no one can establish the point at which ESP was operative. The fact that not even the subject knows has led Dr. Rhine to state that ESP is unconscious.

While the statement may hold true for the majority of card-guessing tests I find it hard to extend it to ESP in general. Many sensitives are aware when they are picking up information by paranormal means. And many spontaneous ESP experiences, as Mrs. Rhine has reported, are accompanied by the conviction that the paranormal information is true. Therefore it would seem more accurate to say that ESP mediates *through* the unconscious mind but may emerge into consciousness. In some of the relatively dull card experiments subjects have been asked to place a check alongside calls they felt sure of in contrast to those that were "just guesses." It is noteworthy that they scored a greater percentage of hits on marked than on unmarked calls. Obviously, awareness was incomplete but not totally absent.

Nevertheless, a more reliable indication of *when* ESP was operating had to be found. Perhaps the most encouraging progress toward this goal began in the late 1950's. At that time Dr. S. Figar, a Czechoslovakian physiologist, was involved in research quite unrelated to ESP and he was using a plethysmograph. He noticed that some subjects showed a vasoconstriction when he was about to ask them to perform mental calculations but had not yet verbalized his request. Could they possibly be responding telepathically?

Dr. Figar decided to experiment further along this line. He

worked with pairs of subjects who were related emotionally (mother and child, husband and wife). When both were hooked up to plethysmographs but screened from each other's sight, he would show one a card with a problem in arithmetic and that subject's record would show the expected drop in volume. However, the other subject also would show a drop in volume at the same time, even though he or she was unaware of the instructions given to the other person.

Dr. Figar's research was reported in 1959 in the *Journal* of the Society for Psychical Research, London, and the Czech physiologist's promising start was followed up by a young American parapsychologist, Douglas Dean, then in the Research Division of the Parapsychology Foundation.

Well aware of the possibility of sensory cues passing between subjects separated merely by a screen, Dean placed his subjects in adjacent rooms separated by a solid wall. Rather than trying to transmit vasoconstrictions due to mental effort, Dean decided to use emotional stimuli. These not only allowed for greater variety in the design of his experiments but also corresponded more closely to spontaneous psychic experiences. Accordingly, Dean planned to use three-by-five cards bearing the names of persons. One subject, the agent, would read the cards and try to send the names telepathically to the other subject, the percipient.

When the subjects arrived for an experiment Dean asked both agent and percipient to supply names of persons they had contacted within the last few days and with whom they had emotional ties, omitting the names of persons they both might know. A third category was names of public figures whom both agent and percipient presumably would know. And a fourth group of names was taken at random from a telephone book; it was expected that neither subject would know any of the names in this group. (However, it would be difficult to choose names the subjects would have no association with.) Blank cards comprised the fifth group.

The percipient, lying in one room with his finger attached to the plethysmograph, would know only that the agent in the adjacent room was looking at cards and trying to send impressions to him. Both the time of sending and the order of the cards in the five categories were determined randomly so the percipient had no conscious knowledge of the type of target being transmitted nor even when a target was being sent. Each target was

"sent" for 20 seconds.

Dean arranged the cards in random order and supplied the agent with a timetable to follow in "sending." The 20-second transmission period was indicated on the plethysmograph chart but the type of target being used in that period was not indicated.

On completion of the experiments, assistants (who did not know the order of the stimuli) examined the plethysmograph records and measured the vasoconstrictions which showed up as relatively abrupt dips on the graph. Frequently they found measurable dips even for the blank cards and the telephone book controls, so all responses to each category were averaged.

The largest average dip appeared in response to names known to both agent and percipient. Nearly as large a dip registered in response to names known only to the percipient while those known only to the agent did little better than the blanks or telephone book controls. These results hardly fit the traditional concept of telepathy as a signal originated by the agent. Certainly the agent would not be expected to demonstrate much emotion over names unknown to him; yet the percipient reacted strongly when the name had significance for him. From a study of large numbers of spontaneous cases, Mrs. Rhine has concluded that the percipient plays a much more active role in telepathy than has been commonly believed.*

* * *

WHEN PARAPSYCHOLOGY Foundation discontinued its Research Division, Douglas Dean took a teaching position at Newark (N.J.) College of Engineering, where he and his colleague Prof. J. Mihalasky established a Psi Communications Project for the study of possible uses of ESP in communications. The College supplied laboratory space, several items of expensive equipment and access to a computer for analyzing results.

Here Dean resumed his plethysmograph experiments. He enlisted the cooperation of Prof. Carroll B. Nash of St. Joseph's College in Philadelphia in the measurement of the plethysmograph records.

Dean's best subject, as it happened, was his co-worker, Professor Mihalasky. The design of the experiments was modified to eliminate the names of persons

*Dean's work with Mr. Estebany seems to support her analysis. In 1962 Dean published the results of a series of experiments with a subject identified as "Mr. B." Months later it was revealed that "Mr. B." was Mr. Estebany, the gifted healer used by Dr. Bernard Grad in his experiments with healing of mice and growth of plants reported in "Experiments in Psychic Healing" in the April, 1969, issue of FATE.

known to both agent and percipient and results were concordant with the earlier research — that is, names known to the percipient produced significantly greater dips than did blank cards.

A particularly striking response was Mihalasky's rapid vasoconstriction when the agent "sent" the name of the professor's two-day-old daughter. A similar effect had occurred in the series with Mr. Estebany when the target was the name of his sister from whom he had had recent correspondence on urgent family business. In these instances there seems to be no doubt of a telepathic impact on the percipient, transformed by the plethysmograph into a visible effect.

Dean's ongoing experiments have had varying degrees of success. His research has uncovered an effect that has great theoretical importance: there are instances when the expected effect is reversed — when the dip evoked by the blank cards is greater than the dip caused by the percipient's chosen names. In time, the experimenters recognized definite factors by which they could predict this negative result. For example, such reversals occurred if the percipient had had insufficient rest or was under unusual emotional pressure. For this reason, exam time proved a notoriously poor time to work with student volunteers. Headaches or other physical pains also were apt to bring about the reversal. Lastly, general emotional turmoil such as that following Pres. John F. Kennedy's assassination made research impossible. It can be conjectured that these factors raise an individual's tension level to the point where the subconscious refuses to permit recognition of further emotional impact; thus only the innocuous blanks or telephone book names can register.

In his report to the Freiburg (Germany) convention of the Parapsychological Association, Dean gave the following rundown on a female percipient:

"Of the 20 card periods, the first 16 gave a strongly positive result, her names averaging 14.7 mm compared with 1.7 mm for the blanks — an eight to one ratio positive. Then, five days after the death of Robert Kennedy, during an experiment done on June 11, 1968, cards numbered 17 (blank), 18 (Ethel Kennedy), 19 (Robert Kennedy) and 20 (blank) happened to come in this order by random method. The vasoconstrictions corresponding were 40, five, zero and 40 mm. These four are so different from the rest of the experiments that they must be considered by

themselves. The death motif was stressful and anxiety-producing and this, taken together with Ethel's and Robert's names coming together, suggests a displacement of the two enormous vasoconstrictions from Ethel's and Robert's names onto the blanks on either side."

Douglas Dean's research is continuing and we can look forward to both refinements in technique and additional insights. It seems quite clear even now, however, that the plethysmograph offers not only the means to detect *when* ESP is operating but valuable information on the emotional conditions influencing its operation.

SIR HENRY STANLEY'S ASTRAL VISIT

By Bert Groth

ONE OF THE strangest episodes in the life of Sir Henry Morton Stanley, the man who found Dr. Livingstone, occurred when he was a prisoner of war during the American Civil War.

He fought as a private in the Confederate army and was captured at the Battle of Shiloh in April, 1862, and sent to Camp Douglas in Illinois. The morning of Wednesday, April 16, 1862, he was resting in their quarters with a friend (identified in Stanley's autobiography as "Wilkes"). Breakfast was over and some of the other men were sitting around playing cards.

Stanley had just made a comment to Wilkes on the card-playing when he felt a soft touch on the back of his neck, then lost consciousness. He regained consciousness immediately, it seemed to him, to see clearly the village of Tremeirchion and the grass-covered hills of Hirradog in Wales. He later wrote that he seemed to be floating above the woods of Brynbella and he saw rooks at rest. Then he glided to the home of his Aunt Mary in Fynnon Bueno and into her bedroom where he found her dying.

He saw himself beside her bed listening to her last words. She seemed to be trying to tell him she was sorry she had not been kinder to him. He heard himself saying that he too had been unable as a child to express the affection he felt for his aunt.

They clasped hands, she breathed a farewell — and he came to in the Illinois prison camp. He still sat in the same position, the men still were playing cards and Wilkes hadn't moved.

"What has happened?" Stanley asked.

"What could happen?" said Wilkes. "What makes you ask? Only a moment ago you were speaking to me."

Sir Henry Stanley learned later that his Aunt Mary died the day after his astral visit, April 17, 1862.

The GHOST Around Our House . . .

. . . drifted through bedrooms and disappeared in closets. From a luminous shape it gradually evolved into a man.

By Susan Jones

A HAUNTED house is supposed to be old, musty and possibly even historic. Ours in Hialeah, Fla., is miscast. It's a modern ranch-style house with picture windows, a barbecue in the yard and bikes in the driveway. It is a one-owner, one-mortgage house and it's probably the least haunted-looking house in town. But for the past three years we have been host to a luminous white apparition. (My husband and I are separated and I live with my three sons.)

Athough I have read and studied parapsychology and psychic phenomena for several years I reacted with disbelief when my oldest son Keith began telling me he was seeing a "white shape" in his bedroom at night. He said the apparition would drift into his room, turn left and disappear through the closed closet door. Keith is imaginative and at first I attributed his story to his enjoyment of the dramatic effect he was creating. He was 12 when he began to see his "white friend" and his younger brothers, Chris and Bob, were eight and six.

As the weeks went by and Keith continued to report seeing the white shape drift through his bedroom I decided to undertake my first psychic investigation.

First to be eliminated were the most obvious causes, moonlight and outdoor lighting. I sat in his bedroom with the lights off. The pattern of light and shadow made by the street light shining through tree branches in the side yard was just that — a pattern of light and shadow. Next to go were the headlights of cars as they passed the house. Then I sent Keith into the yard and across the street with a flashlight

telling him to direct it toward the house and into the window. It looked like the beam of a flashlight and not a white drifting "shape." We found nothing to approximate the luminous apparition. Still, oftener than once a week Keith would come into my room and report that his "friend" had paid him a visit.

He said the white shape would drift into the bedroom through the door from the hall, pause momentarily and then slide at an angle through the closed door of the closet. Keith sometimes jumped quickly from bed and threw open the closet door but he was always too late.

At this point I became envious. After all my years of interest and study I had an apparition in my home which I never had seen.

After a few months the two younger boys began to see something in their room at night too. Their experience paralleled Keith's. The white figure would drift into their room, pause, then enter the closet. On several occasions the boys said it came to the side of their bed and looked down at them, like a parent checking on children at night. Many times they could see their chest of drawers right *through* the white misty form.

Over a period of several months the apparition evolved from a faint, luminous and misty shape to the form of a man of average height or a little taller. And I still had not seen him! The "white man," as we began to call him, now moved through other parts of the house, as if he had begun to feel at home. The boys would see him in their rooms, in the hall, and once when I was in the bath they saw him in the dimly-lit living room. Our "white man" seemed to avoid only me.

Up to this time all of my amateur ghost-hunting and psychic investigation hadn't accomplished much. I had established to my satisfaction that the boys were seeing something out of the ordinary and I had eliminated the obvious outside causes. But no individual, amateur or otherwise, can be satisfied without the evidence of her own eyes. Several weeks went by with only one or two appearances of our misty friend. By this time he was so accepted that I seldom even thought of him.

One night I stayed up a bit later than usual, reading and writing. When I decided to go to bed I went through the house, checking doors, closing windows against a light rain, letting dogs and cats in and out. My mind was a million light-years from our ghostly visitor.

Entering the living room I

sensed a small movement down the hall. I glanced up expecting to see one of the boys. Instead I saw a man — all white — glide into the younger boys' room. I hardly realized I was seeing our "white man" for the first time.

I ran the six or seven steps down the hall to accost the intruder. To my utter amazement he disappeared right through the wall of the bedroom. I turned on every light in the house and sat down to take stock of what I had seen. In every way my impression of him matched the boys' description: it was the form of a man, slightly taller than average, who moved with quick purpose, but whose facial characteristics were not discernible. The form was white, misty, and luminous and outlined in an incredible electric green.

Now that I have seen him myself I conclude that we are being visited by a benevolent apparition — someone who is interested in our well-being. He has stayed with us for more than three years but rarely appears anymore. Whether he is a member of the family who has passed away and comes back because he is concerned with our welfare, or is a citizen of another dimension who sometimes steps over into ours, I cannot conjecture.

When one of us sees our "white man" now we have no fear but a sense of security because we know that we are being watched over by someone on the other side.

AUTHOR'S NOTE: *Since I wrote this story of our white friend my children and I have moved away from Hialeah. So far as I have been able to determine the new tenants of our house have not seen our misty visitor. It may be that they never will, for somehow I feel he was ours alone. Some day soon we may again find him watching over us in our new home.*



DID NESSIE BELCH OR ROLL OVER?

ENGLISH HISTORIAN Alan Bateman unearthed a newspaper account in *The London Chronicle* of April 9, 1761, relating that the Loch Ness monster may have had a giant bellyache during the reign of King George III. An upheaval in the loch was so tumultuous that boats were cast high on dry land. According to witnesses the upheaval was accompanied by "an uncommon hollow sound."

Always at hand for each of us is a long-neglected gateway to psychic adventure — the realm of dreams. Here is a technique to help you . . .

. . . Open the Door to EXPANDED CONSCIOUSNESS

By Marcia Moore Douglas

NO MATTER HOW humdrum or frustrating your daily routine may be, each night during the hours of sleep a door can be opened to a world of transcendent adventure — a world that no one is too dull, insensitive or unimaginative to enter. If you are capable of sleeping you are capable of dreaming. And you can learn to "dream true," thereby experiencing a progressive unfoldment of vital creative capacities.

In order to explain how you can explore the psychic dream world I will have to tell you something of my own experiences in learning to "dream true." I can hardly wait to close my eyes at night to see what wonders will emerge from the shadowland of self — but it wasn't always this way.

From earliest childhood, through the years of my youth and well into adulthood, my dreams literally were nightmares. Looking back it seems they were abnormally bad and for no justifiable reason since I led a relatively pleasant and easy life. Night after night I would awaken in time to stop falling from a rooftop, running from a tidal wave, eluding an unknown pursuer or some ferocious wild animal. In one constantly repeated dream sequence I was on a stage taking part in a



ABOUT THE AUTHOR

MARCIA Moore Douglas and her husband Mark have pursued extensive studies in Eastern philosophy and Western psychology. Their own philosophy combines ancient Oriental and 20th Century ideas and crystallizes in a unique ability to communicate clearly and creatively on many aspects of man's psychic life. In their ocean-side home in Maine they have collaborated on a number of books on Yoga and astrology and most recently, REINCARNATION, KEY TO IMMORTALITY.

play. But I didn't know my lines! Frantically I would rush about begging bystanders for a copy of the script, pleading with them to tell me what the play was about so, at least, I might ad-lib. But the worst by far were the dreams of death and decay, of ghosts and ghouls and shapeless creatures of the dark. No savage cowering in the jungle night ever was more haunted by evil spirits than I.

I now believe my suffering was unnecessary. One does not have to wander nightly through the slums of consciousness any more than we need be lost in the slums of a large city while passing through. The experienced traveler quickly picks up the right expressways to carry him to the destination he seeks. But in those years I did not realize it is possible to improve the quality of dreams through specific techniques of meditation and auto-suggestion which anyone can practice.

* * *

THE TURNING POINT came when I was 20 years old. Three months after my first child was born it was necessary for me to undergo major surgery which left me feeling weak and helpless. About a week after the operation I was home recuperating when a strange thing happened. I woke up about five

o'clock in the morning and couldn't move a muscle. My body was totally paralyzed. Inside my head there was a tremendous grinding noise as if a buzz saw were spinning round and round. This tearing sound seemed to be pulling me into the maw of a great vortex which was sucking me up and out of my body. The sensation was not painful but it was terrifying because it seemed like dying. I resisted the pull of that great whirlpool with all my strength and finally managed to reestablish control over my body. Opening my eyes with relief I saw the morning light was just outlining the trees outside my window.

Two days later I had the same experience during an afternoon nap. This time the rending sensation was less disagreeable.

There were a few snapping noises like the stretching and release of rubber bands and then I found myself altogether disengaged from my body and rising up. I felt altogether light, happy and more gloriously alive than ever before. My body was lying below in a deathlike trance. Yet here I was lucidly aware of all that had transpired and drenched in a pool of shimmering light. At that moment I knew — and never since have doubted — that immortality is the first and final act of all our lives.

Now the problem was how to reenter the body. The prospect of returning to that dark and confined space was not enticing. Even the room now looked stuffy and cramped. Nevertheless, I thought of my family and knew they still needed me. Another thing which drew me back was the strong feeling that if I did not return to this basically healthy living body, some undesirable entity would take my place and cause no end of trouble to my unsuspecting associates. Reluctantly and with some difficulty I managed to reanimate the inert lump on the bed, to make its hands and feet move once more, to see with its eyes and feel with its nerves, even though I now knew this was not the real "me."

After this initial experience I frequently found myself in this disembodied state. However, after the first excitement of being "out" it seemed the new situation was in many ways more limiting than normal consciousness. For one thing, I couldn't travel any distance away from my physical form without lapsing back into a state of ordinary nonsensical dreaming. For some reason I could leave my body only during daytime naps — almost never at night — and as life grew busier naps became an increasingly rare luxury. Also, I could not

enter directly into this other dimension — this astral plane. First it was necessary to fall asleep naturally. Then when I *thought* I had awakened I would, as often as not, find myself not in the physical but in the astral realm.

Even when I arrived at this state I was too uneasy to enjoy it completely. There were three reasons for my persistent anxiety. First was my continuing fear that I wouldn't be able to reenter my physical body. On a number of occasions it actually was difficult to awaken and the sensation of being suspended in limbo, unable either to rise to higher spheres or to reestablish contact with my body, was singularly disconcerting.

For this reason I never would commit suicide — unless my body were a demonstrably unfit vehicle for my inner self. It seems all too possible that the spirits of those who, without justification, cut themselves off from a perfectly adequate body may remain suspended in this nowhere-world until finally the current of progress carries them on again.

My second fear was that someone would come into the room and try to awaken my sleeping body. I constantly was imagining that a friend or relative had become worried and was about to touch or shake me back to consciousness. It seemed to me the shock of being forced to return prematurely would be unendurably painful and dangerous.

My third problem was my hallucinations. Evidently the astral plane is a busy thoroughfare and often I could hear a veritable hubbub of voices in the background. Sometimes it seemed all sorts of people wandered into the room. Usually they were dull and harmless but they could be menacing on occasion. It was like dreaming and at the same time being acutely aware of oneself and of all that was transpiring. I felt prone to being deluded and soon learned to place no faith in anything that went on in this penumbral fringe of the astral world, no matter how real it might appear. It was strictly a world of illusion and although the images that impinged upon my senses often were quite beautiful they were not to be trusted. Sometimes I would be sure someone was calling me and would struggle awake only to find it had been a trick and all was silence and solitude.

Once in a while these astral experiences were both interesting and illuminating. I would fancy I had awakened and look out of the window to observe that although it was daylight and the room looked exactly as it

always had, a shower of stars had become entangled in the telegraph lines outside. I would think, "This shows I must be on the astral plane and can free myself from my body if I choose." Often then I would seem to slip out through my head, leaving my physical self lying there while I wandered around the small apartment in which I then lived. I discovered walls were not solid but composed of a fluid substance. It seemed I could see the atoms moving in them. Looking up at the ceiling was like staring up at innumerable misty droplets as if from the bottom of the sea. I found it particularly intriguing that objects appeared to have reversed themselves, as though I literally had passed into Alice's looking-glass world. The cover of the book lying on my bedside table read backward. Even the living room furniture stood on opposite walls from where it should have been. Years later while reading a book on astral projection I learned there is said to be a realm of reflections between the physical and astral world in which things appear to be reversed but at the time it amazed me.

On each occasion my curiosity led me to more distant areas and as I moved farther away from my body my consciousness would slip back into dreams. But within the apartment I could get about quite nicely. The first time I went into the kitchen was a real surprise. It was all as usual except for the presence of several large electric fans. This incongruous sight baffled me until sometime later I remembered the previous summer when I had been pregnant and nauseous and had found the tiny kitchen of our top-floor apartment intolerably stuffy. I had wanted to purchase an electric fan but felt that on our limited budget it would be an unwarranted extravagance. Now here was my "astral kitchen" full of the wish-fans I unknowingly had constructed in my imagination. From then on I have had a real respect for the power of thought forms and have tried to govern my mental life accordingly.

Occasionally my astral experiences were delightful. Music more beautiful than any heard on earth wafted through the walls. Indeed, no known instrument produces much sublime melodies. I fancied it was music waiting to be produced by future composers and wished I had the talent to write it down. Once a voice spoke to me. It was the most pleasing voice I have ever heard but afterward I couldn't recall a single word that had been said nor even the gist of the conversa-

tion. I remembered only that the message had seemed of great import.

Once the novelty wore off, however, these astral wanderings usually were unenlightening. Although I longed for greater freedom to explore my surroundings, I actually was quite restricted. Evidently between the physical and the higher astral realms there exists something resembling a mezzanine and like a passenger in a faulty elevator I continually was discharged onto that limited mezzanine although I knew there were higher and better floors.

Over a period of years my health gradually improved and as my body became stronger my ability to journey about on the astral plane correspondingly lessened. Although I could still "wake up" on the astral level I was securely attached to the body in the region of my neck. It was possible to move my astral limbs and even to see them like faint silvery replicas of my physical arms and legs but every time I endeavored to fight free I was caught by myriad fine filaments of an elastic substance and could not extricate myself. Eventually the struggle to become disentangled would wake me up. One one occasion I decided that since my customary exit through the head was blocked I would try leaving by what seemed a second point of exit — the solar plexus. But no sooner did I swing down in that direction than I was assailed by sensations so disagreeable that I quickly snapped awake and resolved never to try that again.

I conclude from these experiences that the ability to actually project is very largely *physiological.* For this reason I feel extremely dubious about advertisements which promise to teach astral projection in a certain number of easy lessons for specified fees. Most psychics and mediums are born, not made, although some talent may be developed. Illness and physical debility also can trigger astral experiences. Technically it is a question of the looseness of the *etheric sheath* or double which, like a protective membrane, forms a barrier between the physical and astral planes. Thus the ability to disengage oneself from one's body has little to do with the wish to develop psychically. It is mainly an inherited condition like being double-jointed or musically gifted.

The second fallacy in seeking to cultivate the ability to enter the astral world is that even if you succeed in getting out of your body this still provides no guarantee that your experience will lead to any significant ex-

pansion of consciousness. You merely may have exchanged one set of limitations for another. The lower astral plane is a maelstrom of voices and visions, much of it either meaningless or downright delusive. In or out of the body you still are the same person and can rise no higher than the general level of your daily thought life.

Despite these obstacles someday I hope to travel along some of the more scenic highways of the astral world and I am convinced that with proper preparation it is possible and legitimate to do so. But to deliberately push beyond the boundaries of our everyday world would require complete privacy and limitless time for meditation and experimentation. There could be no telephone to shatter the silence and no pressure of mundane responsibilities. Fasting, sensory deprivation and autosuggestion all have contributed to the Indian and Tibetan yogis' ability to travel astrally. Surely they can work as well for us once we have established the right conditions and it should be a fascinating area of research.

* * *

ALTHOUGH I regretted seeing the door to the astral world closing, I found that there was still another and higher gateway to psychic adventure which remained open — the realm of dreams.

The first step in exploring the mysterious borderland between the conscious and the subconscious is to recollect as many dreams as possible. To do this it is necessary to allow a few minutes after waking either to store away in your permanent memory bank or to write down as much of the night's dreams as you can recall. This may mean adjusting your schedule to allow for a leisurely waking period. Once you begin to listen to your subconscious your psyche will seem to spin out increasingly fantastic productions. Thus you may find yourself dreaming more often and in color or to music. No matter how dull the day has been you can anticipate some interesting dream occurrence at night.

As I made it a point to remember each night's dreams I found I was aware, from time to time, that I was dreaming. This awareness did not make it possible for me to change the dream action or sequence but my images did become more vivid and exciting.

Often this awareness of being in a dream would come as I dreamed of walking by the seashore. There is nothing unusual about this dream because we live by the ocean and I can look

out the window to see the surf sweep in across the rocks at the end of our lawn. But sometimes a wave will look uncommonly beautiful. Indeed, it will shine with such splendor that I will think, "This is too good to be true! Actually, it is too good not to be true! This means *I must be dreaming*. But it all seems so real! No matter how hard I look at this scene it doesn't go away."

Fortunately, there is an infallible way to find out if it really is a dream. I have discovered that in dreams I can fly — whereas, to date, I have not succeeded in flying in my waking state except with the assistance of an airplane. Therefore, everytime it seems to me that something is not quite normal I immediately make the test to see if I can fly. Invariably, the fact that I am not sure shows that I am indeed in the dream state and I generally succeed in rising anywhere from two to 10 feet above the earth and tentatively propelling myself around. The better the dream the higher I can fly and in the best of them I have found myself scudding along with the clouds miles above the ground. Sometimes, on the other hand, even with much flapping of arms I can rise only inches from the ground. Then I know I am about to wake up.

Increasingly this experience of "dreaming true" has led to new and creative insights. Even the fragmentary images recollected seem to lead to ideas that still cannot be contacted directly but only sensed. I find that when I dream well I also write well — a flow of ideas pours smoothly from my mind through the typewriter onto sheet after sheet of empty paper. Many mornings I awaken with an aura of inspiration lingering although the dreams themselves have been vague.

On one occasion I was worried about how to start a proposed book on diet. I arose early and wandered alone into the living room. Suddenly a voice in my head spoke the words, "Let us begin where the problem begins — with appetite." Immediately the following sentences framed themselves. "What exactly do you crave? And what do you crave it for?" These words, unchanged, became the opening for our book. The first lines for several subsequent chapters came in the same manner.

However, just wanting to remember dreams isn't always enough. Left to chance, the times you "dream true" still may be too few. So make a practice of giving yourself suggestions each night before you fall asleep; request the cooperation of your unconscious mind in raising the

level of your awareness. Progress can be speeded also by endeavoring to practice self-recollection at intervals throughout the day. Periodically stop and ask yourself, "Am I dreaming?" At first this may seem ridiculous because you feel sure you are not. But once the rabit of questioning is implanted you will begin to ask yourself this question when you *are* dreaming.

Analyzing the quality of your daily thought processes also is a valuable exercise. Too often people move through the hours like somnambulists. We need to awaken ourselves at intervals in order to become more intensely sensitive to the significance of what is happening. The surprising thing is most persons dream as much during the day as they dream at night but they pay less attention to their daytime dreams because there are so many external distractions. By making "spot checks" on the extent to which you are aware of yourself and of what you are doing it is possible to upgrade the caliber of your dreams simply by raising the level of your general consciouness.

It may be helpful to stop from time to time and repeat a special formula such as: "May I awaken to the nature of my true self, even in dreams." Or you simply can ask, "Who am I?" and pause to reflect upon the reality behind the physical image you project. Ponder on what you are *apart* from the body you inhabit. What is the essence of your mind and consciouness? These will be your primary realities when you no longer are bound by your body at night.

Another memory-jogging technique is to follow your thoughts as they drift toward the abyss of sleep. Gradually they will seem to fray out like the unraveled edges of a piece of torn fabric. At the border of awareness is a memory gap and on the other side of this gap lies the vast continent of the subjective world. The trick is to bridge this gap by making a deliberate effort at self-recollection every time you start to drift off. Each time you return to consciouness it is like throwing a thread of awareness across the gulf into the dream state and then drawing it back, until gradually the rough edges between sleep and waking are pulled together in a neat seam. You will be amazed how the visions, ideas and images that lurk on the borderland of oblivion can be forgotten in seconds and then recalled and integrated into your pattern of thought.

You need not worry that this process of weaving your dream images into your waking consciousness will interfere with nor-

mal restorative sleep. If you are tired you will not be able to persist long in this exercise anyway. If on the other hand, you are plagued with insomnia, observing your thoughts will provide a pleasant and creative way of passing the time until sleep comes. Paradoxically, when you try to intensify your consciousness and carefully observe your thoughts your mind wearies of the unaccustomed exertion and gratefully gives in to sleep. Endeavoring to be fully aware can be surprisingly hard work.

In asking your unconscious mind to help you remember your dreams and make them more meaningful, it is important to realize that the whole point of this endeavor is to encourage a dialogue and not just the one-sided process of giving commands which sometimes is associated with "positive thinking." This is why you can't be hypnotized into having the kind of dreams you want, although the techniques of hypnosis may be usefully applied. You must try constantly to be receptive to the impulses arising from the depths of your being, as well as to become more responsive to people, places and situations in general. You should spend at least as much time listening to the thoughts which come unbidden to your consciousness as in telling your mind what to do.

Observe what is going on in the nether regions of your psyche with courteous respect and gradually more and better clues will guide you forward along the path of your spiritual development. Eventually you will find that when you have neither need nor desire to carry a cumbersome body everywhere you go, your inner wings will be strong enough to bear you upward to a realm of light, joy and peace.

Most of us are brought up to believe that freedom is our most precious possession. We insist upon the right to speak, worship, travel and work more or less according to our choice. Too often we forget we have an equal right to enjoy the freedom of our consciousness, to be happy with our thoughts and at liberty to direct them as we will. Yet we must *earn* this privilege of living happily with and within ourselves, just as we must earn the privileges we expect from the world at large. The pleasures which come from exploring the subjective dimensions of reality do not come without discipline.

However, if you will cultivate the art of "dreaming true" you may step into a realm of increasing freedom within the limitless kingdom of your Self which is one with the Spirit of the Universe.

Sometimes I Glimpse



ANOTHER WORLD

It is an exciting thing to see and hear loved ones who no longer belong on Earth. I think you might experience this too.

By Mildred M. Morgan

MY SISTER Elinor M. Danell came to live with my husband Bill and me in Vallejo, Calif., in early 1952, having taken a job at the Ammunition Depot on Mare Island, the naval shipyard. One fine spring Sunday, the first time Elinor attended services at our church, she shared with me an experience of the kind I have come to expect in what I call "my other world."

Bill and I are members of the Church of Jesus Christ of Latter-Day Saints and we attend services regularly. We knew the members of the Vallejo congregation only through church functions and little about their private lives, partly because I was working full time at Benicia Arsenal. However, we did know that a Mr. Stanley, who had been selected to work with my husband and another man on our church building-fund program, was married to a woman who suffered quite serious heart trouble. Mr. Stanley always came to church but his wife wasn't able to accompany him every Sunday. They were devoted to each other and when she was with him they were seldom more than a few feet apart.

As I was introducing Elinor to members of the congregation I saw Mr. Stanley edging toward us from the north side of the room but I noticed Mrs. Stanley very near us and approaching from the west side. As the thought struck me that it was uncharacteristic of them to be so separated, Mrs. Stanley was reaching out to shake my hand.

"Hello, Sister Stanley. How are you feeling?" I asked.

She said she was fine and

acknowledged the introduction to Elinor and shook her hand. Still smiling, she moved on slowly toward the door. She hesitated at the door, looked back at me for a second and then stepped out.

"Doesn't she remind you of Aunt Grace?" I asked Elinor.

"Yes, she does," Sis replied.

Our Aunt Grace Barker had died several years before and she and Mrs. Stanley did seem alike — quiet, almost mousy in appearance, and both were kind, gentle women.

The incident was forgotten until the following Wednesday evening when Bill and his assistants had scheduled a meeting in our home to discuss their plans. Mr. Stanley was the first to arrive. I met him at the door and as soon as he was seated I asked,

"How is Sister Stanley? She seemed fine when we saw her Sunday in church."

Elinor smiled and agreed. Mr. Stanley turned deathly pale and stammered, "When?"

"Last Sunday. She was just ahead of you and she left the chapel a moment or so before you reached us."

By now I knew I was saying the wrong things because Mr. Stanley looked as if he were ill. After a moment of silence he said in a choked voice, "You couldn't have! She has been buried a month!"

I WAS FAR too young to understand the first experience of "my other world," for it occurred almost 50 years ago, the year I started school.

My grandparents, Knute and Mary Danell, were among the first settlers of Snohomish, Wash., and my father was raised there. He and my mother were living in Sawtelle, Calif., (now West Los Angeles) when I was born and when I was only a baby they returned to Snohomish where we lived until I was 15.

My grandfather died December 13, 1920, eight days after my sixth birthday. Because Grandmother didn't like staying alone nights, Elinor and I took turns staying wih her.

One night when I was there I was sitting up in bed waiting for Grandmother to finish winding the clock and come to bed. My bed faced the door into the living room and suddenly Grandfather appeared in the doorway. I was overjoyed but the happy greeting died in my throat when I glanced at Grandmother. She was looking toward the doorway too, her face filled with fright. Catching her fear I looked back to the door again. Grandfather smiled in his kind, sweet way and just seemed to fade away.

The little lamp on the bedside table burned all that night. Thoroughly puzzled by Grand-

mother's reaction I told my parents of Grandfather's visit — and I did not miss the knowing look that passed between them. But the ways of grown-ups are baffling to a six-year-old anyway, and the incident was dropped.

In my other world, the next several years were uneventful. Then the summer I was 13, my mother, my younger brother Earle, a neighbor Mrs. Anthony, her son Lucius (who was about Earle's age) and I went out to gather cascara bark. There was little that children or women could do 40 years ago to earn extra money so we picked and sold berries, wild or domestic and gathered herbs.

Cascara is a variety of buckthorn which grows on the Pacific coast and its bark is used in many cathartics. These small trees never grow in thickets but sometimes in bunches of two or three.

Our favorite area to search for the cascara bark was behind a friend's ranch in Machias, Wash., about seven or eight miles from Snohomish. The cascara sometimes could be found at the top of a steep slope alongside an old log chute. We climbed the hill and for several hours searched for the elusive tree. In late afternoon none of us had more than five pounds of bark in our gunny sacks. Tired and discouraged, we decided to head for home.

As we plodded wearily toward the old chute something told me to look back. The sun came streaming down through the forest, a strange sight indeed, for sunlight seldom penetrates the thick woods of western Washington. But shafts of sunlight pointed like long fingers to a spot where a grove of some 200 cascara trees stood.

"Look!" I gasped, pointing in the direction of the grove.

Everyone turned to see what had excited me.

"Aren't those cascara trees?"

Between us and our bonanza lay a fallen giant tree which must have towered 150 feet high in its day. Now it was rotting, covered with crumbling bark, moss and dust. The boys scrambled over it but the rest of us walked a few yards north to where the mighty monarch crossed a small ravine, leaving a hollow beneath. Stooping down we crawled to the other side where the boys already were slashing away at the delicate bark.

When we had all we could carry, we carefully marked the way to our find by blazing a trail to the top of the chute. It was only a short distance and we knew we could find our way back

easily the next day.

Excitement ran high as we neared our destination the following morning but it quickly ebbed when we reached the top of the hill. There wasn't a single blazed tree in sight!

Several fruitless hours later Mother said in a hushed voice, "You know, I think those trees were placed here just for last night."

Her explanation is as good as any for although we covered every inch of that hilltop we found no huge fallen log and no cascara trees. We never knew why they vanished but we had bark drying in our shed to prove the trees had been there!

* * *

IN THE Depression years my family returned to what was then called the Packwood District of California. We moved into a farmhouse located about halfway between Visalia and Hanford which was typical of rural California Depression-type dwellings. The outside walls were siding and the interior was wallboard coated with cheap flat paint. Three rooms spread across the front of the house — a living room flanked on each side by bedrooms. At the rear were a sleeping porch, a small kitchen in the center and a breakfast room.

One fall night in 1933 about two months before my 19th birthday I had a most unnerving experience in "my other world." My father and Mr. Davis, a neighbor, were in the living room listening to the radio: a young male voice was singing a popular western song accompanied by a twanging guitar. Elinor and I retired about nine o'clock in our bedroom west of the living room. I clasped my hands and repeated the Lord's Prayer as I had done nightly since childhood. As I whispered, "Amen" — I came apart! Literally, I had two bodies! I was so startled to see myself lying on my bed that at first I thought I had died.

Daddy and Mr. Davis didn't pay any attention to me when I walked to the living room. Was I invisible? I looked back at my poor body and longed to return to it. Then a man's soft gentle voice broke my chain of anguished thought.

"Come with me."

I tried to turn my head to see who had spoken but I could not. Next I tried to turn my eyes as far as I could. They too reached some obstacle. They would not rise higher than the knees of a strange figure standing near me. With a sense of relief I saw the person was wearing a long white robe.

Suddenly I found myself beside a small lazy stream. Birds were

singing and warm sunshine bathed my arms. A great peace filled my whole being. Although there was no other person in sight I was content to stay here forever. Then the same soft voice spoke again:

"Come with me."

Then began a long fall — down, down, nothing but empty darkness around me. I seemed to move like a tumbleweed until I reached a place of twilit horror. No bump, no sudden stop, but when I reached this place I was standing on my feet. So far as the eye could see there stretched a half-dark desert peopled by crying, moaning creatures.

Directly in front of me yawned a great hole in the earth. A red glow came from the mouth of the chasm as if somewhere below a fiery furnace roared. An unseen force dragged me to the edge of the crater and against my will I looked down. On the walls of the pit a switchbacking path pursued its zigzag course into the bottomless abyss. Strewn along the path were people — all kinds of people — young, old, pretty, ugly, dressed in many fashions. They lifted beseeching eyes and arms and filled the air with agonized wailing. Suddenly I realized there were no children — young adults, yes, but no children!

So this was hell! I wondered if this were to be my weary end. At that moment my unseen guide spoke once more and I knew it was not the end. My two bodies reunited with such force I was almost thrown out of bed.

"What are you doing?" Elinor demanded crossly.

"Oh, I guess I had a bad dream," I replied.

No, it wasn't a dream but how could I describe a trip like that? The sound of the radio reached my ears. The young cowboy still was singing the same song!

* * *

NINETEEN YEARS drifted by and then in 1952 Elinor and I had the experience I described earlier of seeing and speaking to Mrs. Stanley a month after her death.

The following year Bill and I moved to Hanford in the San Joaquin Valley. The only house we could find to rent was a huge 100-year-old place with large drafty rooms.

Almost immediately after we moved in our 13-year-old daughter Sharon caught a terrible cold. Knowing I never could hear her if she should call, I slept with her. Her bed was in a southeast corner of the room while the door was in the northwest corner. The light switch was alongside the door and in order to turn the light on or off I had to cross the length of the room.

The second night I shared

Sharon's bed I awoke suddenly from a sound sleep hearing Bill softly calling my name. Bright October moonlight streamed through one window and I could see Bill clearly. He was standing in his shorts and undershirt beside the bed.

"What is it?" I asked. Only silence. When I reached out to touch him he vanished. Instinct told me something was very wrong. Jumping from bed I raced across the room, flipped on the light and looked around. Sharon was sound asleep and of course Bill was nowhere to be seen. I ran through the sleeping porch into our room and found Bill lying on his stomach, gasping for breath.

Usually he is a light sleeper but it took several moments to awaken him. He sat up, breathing as if he just had swum the English Channel.

"I'm glad you woke me up," he said. "I was having the worst nightmare of my life. Somehow I realized it was a dream but I couldn't wake up. I was trying to call you to come and help me."

I told him what had happened but to this day, 14 years later, I cannot convince him he came to me in astral projection.

* * *

FINALLY, AN amazing episode took place in 1957. We had been living in Sacramento for three years and for one year I had been working as a payroll clerk at McClellan Air Force Base. Elinor also worked there in the Statistical Services department and we rode to work together on a city bus.

Alighting from the bus at Gate I, we always had to cross the street. Signal lights had not yet been installed and a traffic officer always was on duty. He stopped vehicles traveling east and permitted cars approaching from the east to make left turns through the gate on the south side of the street.

When the officer had the traffic stopped, we pedestrians also crossed to the gate. A man and woman were walking ahead of us one day and a rather large group of persons was behind us. We had crossed the first half of the intersection and taken a few steps off the island when I was startled to hear my father's voice shouting, "Stop!" He had been dead for 22 years but I recognized his booming voice immediately. I grabbed Elinor who still was moving forward.

"What are you doing?" she gasped in surprise.

At that instant a car whooshed past brushing her coat and coming to a stop several yards beyond the pedestrian walk.

"I didn't even see that car!" Elinor exclaimed. "I almost

walked in front of it. How did you manage to see it?"

"I didn't," I told her, then turned to the man behind us.

"Thank you for shouting," I said. "We didn't see that car."

He looked bewildered. "No one yelled. It was all over before any of us knew what was happening."

A very much shook-up motorist rushed back to us apologizing for his brake failure and concerned for the scare he had given us. He could not have avoided striking us if we had been a few feet farther along the walkway.

Beyond a shadow of doubt Dad saved our lives. As we walked on I told Elinor what I had heard, Dad's voice still ringing in my ears.

"Really, Mildred, no one yelled. I would have heard it too."

Well, in *my* other world, my father's voice warned me. And I believe it is not the last of my wonderful experiences in that world. What will tomorrow bring?



THE EXPLODING GRAVE

By R. M. Baker

IN THE MILTON Cemetery near Charleston, W. Va., last summer a grave exploded. One end of a simple unmarked grave rose 18 inches above the surrounding earth.

It was an unusual grave in the first place but Warren Sovine, owner of a funeral home in Milton, said that in his 30 years' experience he never has seen a mystery to compare with this. The grave was occupied by a man buried almost 26 years ago. He was 42 years old when he died and so large that no standard casket or vault would hold his body. It required an oversized casket and this was placed in a wooden box which was laid on a layer of stones at the bottom of the grave. To surround and seal the box three yards of concrete were poured over it.

When the spongy disturbed soil around the grave was removed to find out why the ground had expanded, cemetery workmen discovered the concrete was cracked and broken in a fine line around all four sides of the box and this "lid" had moved some three inches to one side. They found no evidence that any external force had caused the damage. Whatever burst the makeshift vault had to have come from within.

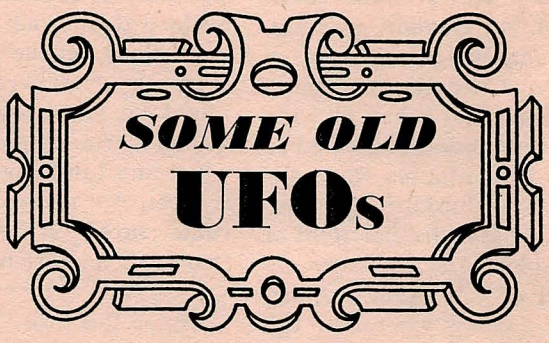
The workmen also found a small hole in the top of the vault through which they could see what was left of the body. But they found nothing to explain the mystery of the exploding grave.

All they could do was pour in two more yards of concrete to seal the vault once more.

IN BOTH historical and modern times UFOs have shown a tendency to utilize meteor showers as "camouflage" for their movements. Good examples of this can be found by examining the various accounts of the great meteor shower of November 13, 1833.

ly assumed the form of a serpent. It lay on the firmament, we say 10 minutes, others say 12, and then it struck off it seems to the west and rolled up its coils."

On the same night, a luminous object was seen at Poland, Ohio. It was "distinctly visible for more than an hour." First dis-



Summary of records of historical UFOs suggests their history may bear direct relationship to history of mankind.

By Lucius Farish

PART TWO

According to the *American Journal of Science,* Vol. 25 (1834), an observer in New York State saw a "meteor" which "showed a line of fire, the color of fish blood, about two or three inches wide, which after traversing far down the vault (of the sky) formed a ball the size of a man's hat and then rushed on the road it had come and actual-

covered in the constellation of Ursa Major, it was described as being "very brilliant, in the form of a pruning hook (crescent-shaped) and apparently 20 feet long and 18 inches broad . . . it gradually settled toward the horizon until it disappeared."

At Niagara Falls, N.Y., "a large luminous body like a square table was seen nearly in

the zenith, remaining for a time stationary . . . from this were emitted large streams of light."

* * *

The *Illustrated London News* of May 6, 1854, reported a "meteor" which, owing to its duration, seems to fall into the UFO category. The story ran:

"A correspondent at Lee-Park, Blackheath, states that about 10:30 P.M. on Sunday evening, the rain having ceased for a short time, a peculiar phenomenon was observed. It had first the form of a comet and continued so for about two minutes when the tail gradually diminished, forming into a bright circular light of a bluish color; and suddenly another ball of the same hue appeared just below where the tail was disappearing. This beautiful sight lasted for about a minute more, when the clouds again gathered and obscured it. Its brightness, however, was such that it was clearly distinguished behind the clouds, setting rapidly in a northwest direction. Its position, when first observed, was nearly due north, slightly westward, and about four degrees above the horizon."

In the July 12, 1862, issue of the *Illustrated London News* the following comment appeared:

"The prediction of the weather by the observation of the motion of falling stars is discussed in the French journals in relation to a letter from M. Coulvier-Gravier who has spent many years in the study of these phenomena . . . He says that no person has hitherto remarked that shooting stars do not always move in a straight line; that sometimes they describe a long curve, sometimes they take a serpentine course, and that *sometimes they return backwards in their course.*"

A "long curve" or perhaps even a "serpentine course" might be an acceptable description of a true meteor's flight; but when any luminous aerial object is seen to retrace its original route surely it belongs in the "controlled motion" category.

* * *

Under the title "A Meteor Extraordinary?" the Melbourne, Australia, *Argus* of October 12, 1874, reported the sighting of an unknown object on the preceding Sunday:

"About a quarter past six o'clock (P.M.) . . . the inhabitants of Beechworth were treated to a most unusual and beautiful sight . . . suddenly the sky in the north-north-west was brilliantly lighted up by a flash of lightning (or so it seemed at first) which lasted for 10 seconds. Then about 60 degrees above the horizon a brilliant and beautiful meteor made its appearance. Its head was somewhat larger in appear-

ance than the planet Venus and in color it was slightly more delicate.

"It traveled very slowly, almost perpendicularly to the earth's angle, being very slightly to the southward. Behind it left a magnificent silvery band extending almost from where it started to the horizon. This band was wavy in appearance and at first looked very much like silvery gossamer floating in the air, wafted by slight zephyrs. It held its position long after the meteor was lost sight of and was watched for fully a quarter of an hour before it finally disappeared . . . It changed its form until it assumed the shape of a gigantic snake. This appearance was wonderfully well defined. The head and ever-protruding tongue of the snake could almost be detected at one time, while the body turned and wriggled in the most natural manner possible."

* * *

An interesting aerial phenomenon is described in *The Sacred Book of Ancient America* by Harold I. Velt. At London, Ontario, Canada, on the night of December 29, 1875, a baptismal service was being performed in the River Thames. After two persons had been baptized those present were astonished to see "a very beautiful light from heaven . . . brighter than the sun at noonday." With a noise like rushing wind the shaft of light descended. It was described as being "round, straight up and down, like a shaft from heaven to earth . . . " Rather than being a light beam, diffusing light in all directions, this "column" had very sharp edges. The account mentions that "it was just as dark on the outer edge as it was a mile away." The light remained throughout the ceremony, finally rising into the sky and disappearing from view.

* * *

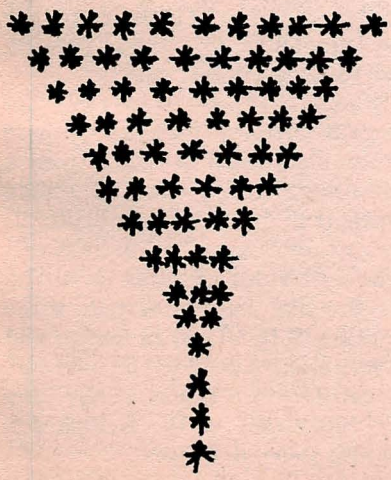
The community of Kattenau, Germany, witnessed a puzzling display of aerial voyagers early on the morning of March 22, 1880. Shortly before sunrise an "enormous number" of luminous objects were seen rising from the eastern horizon, then passing horizontally to the west.

Some of them were the apparent size of walnuts; others resembled "sparks flying from a chimney." They seemed linked in their flight and shone brilliantly as they traversed the heavens. They traveled through a "belt" of the sky approximately three meters (9 ft. 10 in.) in length and 2/3 meter (2 ft. 2 1/4 in.) broad, according to a report in the May 20, 1880, issue of the British scientific journal *Nature*.

* * *

The Saint's Herald, a Mormon newspaper of Lamoni, Iowa, carried an interesting story in its edition for December 1, 1881. The article was reprinted from the St. Joseph, Mo., *Evening News*:

"About half past 10 o'clock last night a strangely peculiar sight was observable in the heavens . . . A star was noticed to shoot in the direction, a little north of east, almost directly toward the moon and when apparently to an uncultured eye, within two score feet of Luna, it stopped; this was followed by four other stars, which took positions a few inches distant and in a direct line behind the first. This was followed by fully 50 other stars, all of which were wonderfully brilliant, which formed a perfect pyramid, funnel or triangular shape.



"In this shape they remained for fully half an hour, apparently stationary and the sight was truly beautiful and novel in the extreme. At the end of the half hour they began to 'break ranks' or 'take their departure' and the move was made as systematically as it was formed, and about as coolly and deliberately as a company of well-disciplined soldiers would disband or obey an order. The first star to go into position was the first to move away, and it shot off toward the moon, which was just coming up, and seemed to be directly over Governor Woodson's house. This star soon disappeared and was lost sight of in the greater light of the moon. It was followed, and deliberately, too, and in equal time, by star after star, until each and every one of 50 had disappeared in the same manner as the first had done . . . The whole thing was very deliberate, apparently, coolly and systematically executed. They marched into place as gracefully as the Saxton Rifles and broke ranks with as much grace and precision. The formation was apparently directly over Governor Woodson's home. The space between the several stars appeared like a few inches and between the first or tail star and the moon like 40 or 50 feet, when it was doubtless countless miles."

The above account is perhaps the best example yet uncovered of a pre-1947 UFO formation flight.

* * *

To offset the uninformed skeptic's contention that "no astronomer has ever seen a UFO" we present a case where an astronomer did see UFOs — hundreds of them. Not only did he see them, he photographed them, thereby giving us what may well be the world's first UFO photograph.

Señor Jose A. Y. Bonilla, director of the Astronomical Observatory at Zacatecas, Mexico, was observing sunspots on August 12, 1883, when he first noticed a small luminous body cross the solar disk. Further observation disclosed numerous other enigmatic objects. Over a two-hour period, he counted 283 such bodies, some dark and some of a lighter hue. Some seemed perfectly round; others had wing-like appendages.

On the morning of the following day (August 13) Señor Bonilla counted over 1000 more such objects, all crossing the sun's face from east to west. Bonilla managed to obtain a photograph of one of the objects through his telescope. The French astronomical journal, *L'Astronomie,* published the photograph in their 1885 volume (page 349).

On September 30, 1886, an observer at Yloilo, England, saw a "most extraordinary phenomenon" according to a report in *Nature*, Vol. 35, p. 173. The witness described a "large globe of fire" about the size of the full moon which suddenly appeared in a clear sky at about 9:00 P.M. The fiery sphere floated slowly northward, followed by smaller globes. Their size diminished as they moved out of sight, traveling "much more slowly" than ordinary meteors.

The town of Hamar, Norway, was the scene of another sky mystery on November 3, 1886. Between 8:00 and 9:00 P.M. a brilliant white "cloud" appeared in an otherwise clear sky. It moved northeasterly occasionally emitting rays of light. The shape of the cloud did not vary and finally it disappeared into the darkness.

* * *

Sometime during the first week of February, 1892, a prolonged observation of a UFO was reported from the town of Hochlanda, Sweden. The Stockholm paper *L'Aftonblad* for February 9 gave the following account:

"In the environs of Hochlanda there was seen, between 9:00 and 10:00 o'clock at night, in the direction of the north, to the west of the Great Bear (Ursa Major) and pretty high up in the sky, a

large star which seemed to be of the first magnitude and which rendered itself conspicuous by its extraordinary movement. At first it advanced with great rapidity and in a straight line towards the east for an estimated distance of 125 yards, appearing then to be oblong and approximately 12 inches long by about a quarter of that wide, and to be of a fiery-red color. It then returned to its first position, afterwards to move not less rapidly towards the west, to regain after about an equal interval its original position; subsequently rising slowly, then descending considerably below it, and finishing by recovering it. It moved principally in straight lines, with a very slight elliptical curvature but incessantly changed color. This agitation (or movement) continued for 10 hours, when it ceased. The phenomenon was observed by several people."

* * *

Following the flap of 1896-97 the word "airship" became a familiar term to most people. Therefore, it is not surprising to find that mysterious objects seen in southern California's skies in 1905 were referred to as "airships."

An article in the *Brawley (Calif.) News* of August 4, 1905, told of the "ghostly craft" seen by many people as it sailed over California's Imperial Valley.

The first reported sighting seems to have occurred on Wednesday, August 2. Mr. J. A. Jackson, "a well-known resident of Silshee," observed a brilliant light in the heavens at 1:30 A.M. As it approached he discerned the form of a craft "apparently about 70 feet in length, with a searchlight in front and several other lights aboard." The machine was equipped with huge wings and "rose and fell as the wings flapped like a gigantic bird."

On the following Saturday night "a bright light, similar to a locomotive headlight" was seen hovering in midair northwest of Brawley. It alternately faded and brightened, remaining in view for about 10 minutes.

Another observer named Reid saw an airship in daylight during this same period. He estimated it to be five miles from him and described it as "a titanic white bird at about the height of the sand-hills."

The newspaper account stated that "a number of ranchers irrigating their fields at night also saw the airship at a distance." It was speculated that some inventor "from the coast" was testing an airship.

* * *

The state of Washington was visited by aerial craft during the

first week of February, 1908.

At Kent, on the night of February 2 many observers saw a strange object "bearing a reddish glow" traveling from north to south about three miles west of the city. No shape for the craft could be discerned owing to the intense red glare. It finally moved out of sight southward.

Meanwhile, passengers and crew of a Northern Pacific train watched the sky voyager from near Tacoma. They described it as a "large cigar-shaped object, flying a foreign flag."

Many smaller towns near Tacoma reported seeing various colored lights in the skies on subsequent nights. On one occasion something resembling a rocket was discharged high in the air.

These appearances of strange skyships led to speculation concerning the aerial capabilities of the Japanese fleet. The *Tacoma Daily Ledger* of February 4, asked: "Who shall say that the 'strange aerial craft' of a 'reddish glow,' seen by the people of Kent, does not carry with it enough shimose or other high explosive to drop on Mt. Tacoma and cover all the cities and surrounding country with that great pile of earth?"

On the night of September 14, 1908, Mr. D. E. Packer of Worcestershire, England, photographed an auroral display prominent in the northern sky. In the process Mr. Packer obtained a bit more than he bargained for. The photograph shows a "luminous spot" clearly visible above the clouds and aurora. Commenting on the mysterious object, Packer stated that it was definitely "not a flaw in the film as at first supposed but a real image, probably of an electrical origin."

The *English Mechanic* for October 2, 1908, printed Packer's complete account, along with the photograph. This is perhaps the second known UFO photograph.

* * *

This summary of historical UFO reports is meant to show that, while it may be true that UFO activity today is greater than in the past, part of this seeming "lull" is illusory.

A thorough search of the files of newspapers and scientific journals of the past undoubtedly would bring to light many more accounts like those presented here. We urge (*beg*) all interested persons to conduct such research. The history of UFOs may have a direct relationship to the history of mankind.

★★★

THE DINNER PARTY

By Bert Groth

ON TUESDAY, March 17, 1863, the Baroness de Boislève gave a dinner for a select group of French officials in her first-floor apartment at 26 Rue Pasquier in Paris. Among the guests were General Emile Fleury, Equerry in Ordinary to Napoleon III, Monsieur Delesvaux, President of the Civil Tribunal of the Seine, and Monsieur Devienne, First President of the Supreme Court of Appeals.

During the evening conversation naturally turned to the French expedition in Mexico where Honoré de Boislève, the Baroness' son, was serving as a lieutenant of light cavalry. (When the republican Mexican government in 1861 suspended payments of interest on foreign loans made by previous governments, France, Great Britain and Spain on the suggestion of Napoleon III entered Mexico to protect their financial interests. However, when Britain and Spain recognized Napoleon's plan to make Mexico a monarchy, they withdrew. Since then France had been battling on alone toward Mexico City.)

The Baroness asked General Fleury for news of the expedition but he had none — either good or bad.

At 9:00 P.M. as talk continued at the table, Baroness de Boislève left to serve coffee in the salon. As she entered the salon she saw her son Honoré standing at the other end of the room. He was in uniform but without his cap or weapons. His face was pale and blood trickled down his face from a gaping wound in the region of his left eye. The Baroness screamed and fell to the floor in a faint.

When revived by her guests she told them what she had seen. They tried to convince her it had been only an hallucination but she was so weak and distraught that her doctor, Auguste Nelaton, was summoned. Learning the story, Dr. Nelaton gave the Baroness drugs to calm her. She regained her physical strength by the next day but she remained greatly disturbed by her experience. Every day that week she went to the War Office seeking news.

Finally word came from Mexico that at 2:50 P.M. Mexican time on March 17, 1863, during the French attack on Puebla Honoré de Boislève was killed by a bullet which hit his left eye and passed through his head. There is a six-hour difference in time between Mexico and France and thus it was only a few minutes after her son had been wounded that the Baroness saw his apparition.

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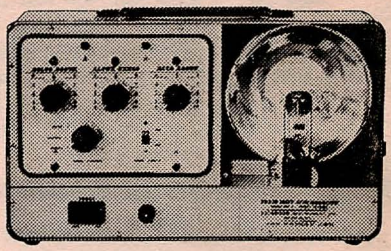
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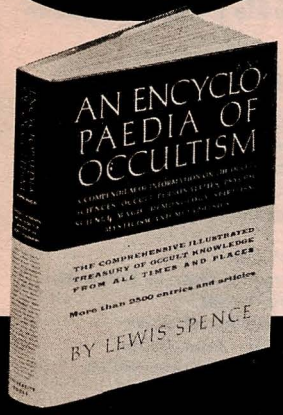
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THE TODD MYSTERY

By Nina Lynam

WHEN I WAS six years old I had no trouble accepting the facts in the Todd mystery. But with maturity I questioned their authenticity. I questioned my Aunt Sarah who witnessed the phenomena and she remembered the event as if it had happened yesterday.

In the late 1800's John and Rachael Todd lived in a rugged remote section of western Arkansas. Their home was a log cabin and the farms were far apart.

John's younger half-brother Tom was co-owner of the little spread but when Tom's uncle died and left him $12,000 — a whopping sum in those days — he relinquished his share and took off to see "new country."

The entire community felt the loss of Tom. For every social occasion he had been relied on for the music and no one could take his place.

Some time after he left, my aunt, Sarah Harrison, her parents and the Todds were walking home from a social gathering. As the group approached the Todd home they heard music coming from the house and saw it was all lit up.

It had to be that scamp of a Tom holding a surprise party to celebrate his own homecoming! They hurried to reach the house. Seeking to surprise his half-brother John raised the latch.

Momentarily everyone had a glimpse of Tom. Other faces in the group were blurred and indistinguishable. Almost simultaneously the house was plunged into darkness and the music stopped.

Everyone was astounded. John lighted a lamp and called Tom's name but there was no answer. A thorough search of the cabin showed that nothing had been disturbed. After a lot of head-shaking, the group dispersed — as puzzled as when John had opened the door.

Sleep didn't come easily that night in the Todd home. When John finally



Nina Lynam

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dozed he was aroused by Tom's voice saying clearly, "John, dig in the cellar." Rachael did not hear the words.

Sunday morning a storm sent the people of the community to their cellars. John said he never was quite sure if he heard Tom's voice again or simply remembered his words when he reached the cellar.

In any case he grabbed a shovel and dug, hardly knowing where to start, for the earthen floor looked undisturbed. After a short time of digging he struck a box and within it found the $12,000 Tom had inherited. John and Rachael were stunned.

John broke the silence saying he hoped they'd get a letter from Tom to clarify the mystery. On Monday morning the letter came. A rancher in Texas, miles from the little farm, sent a month's wages due Tom and the news of his accidental death. The letter was dated two weeks previously. — *Westminster, Calif.*

SOUSA, A MAN OF STRONG WILL

By Gay Pearsall

AT A TIME when I was greatly disturbed by and powerless to ease the illness of a loved one, I cast about for a worthwhile project to occupy my mind. My restlessness had reached a crucial stage when one night is the spring of 1963 I awoke from fitful sleep to hear a voice say, "Build a bandshell for John Philip Sousa." When the sound of the voice died away I thought I could see the dim figure of the great bandmaster in his dress uniform standing before me.

As I went about routine tasks the next morning the impact of my night's experience stayed with me. What did it mean? When the voice and vision were repeated on several occasions — always at 3:00 A.M. — I began seriously to consider the message.

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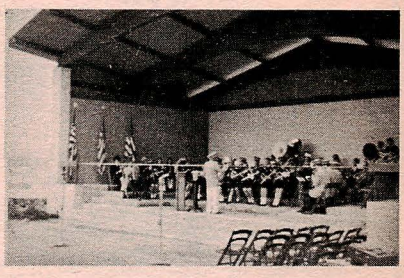
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prominent resident for 20 years in my hometown, Port Washington, N.Y., and nothing ever had been done to honor him. Could I raise money for a bandshell? The response was slow at first but under the sponsorship of the American Legion Auxiliary Post No. 509, of which I am Community Chairman, our fund drive gained momentum. After four years of work the necessary funds were raised.

The bandshell was built on a beautiful site overlooking Long Island Sound and dedicated on June 7, 1967,



the first in the world to be dedicated to John Philip Sousa. Now nationally-famous bands appear in our city every summer.

November 6, 1967, Mr. Sousa's birthday, I was invited to Washington, D.C., to place a wreath on his grave — an honor earned by my work in raising money for the bandshell, I suppose. But the credit really should go to John Philip Sousa, for I believe it was he who wanted the bandshell built. — *Port Washington, N.Y.*

OUR SPIRIT VISITOR

By Elizabeth Accordino

WHEN I ANSWERED the telephone early Saturday morning, August 3, 1968, my neighbor, Mrs. Stiles, was on the line.

"Andy's been killed in a car accident," she said in a shaky voice. "I just heard it on the radio."

Stunned, I thanked her for letting us know, then told my husband Phil. Andy Clearwater, an American Indian living on the Tonawanda Reservation near our home, had been his good friend. In the big barn on our 40-acre farm near Akron, N. Y., Phil repairs motorcycles for extra income. This service — and membership in the Towpath Riders Motorcycle Club — had brought them together. Now Andy was gone and I knew Phil felt awful about it.

The funeral service was set for 2:00 P.M. August 6 at the Baptist Church Cemetery on the Tonawanda Reservation. Pallbearers and an escort were drawn from the Towpath Riders Motorcycle Club. Looking very sad Phil rode off on his motorcycle to become part of this escort.

He returned a few hours later, however, in good spirits. When I questioned him, he tried to describe for me the outlook of the American Indians toward death as he had seen it that afternoon.

When he visited Andy's family after the funeral to express his sympathy, Mrs. Clearwater said quietly, "The time for mourning is now over. My son has been accepted by the other side."

Her words might have puzzled him if it hadn't been for a peculiar occurrence during the funeral service. It was a beautiful day although a little hot, for no breeze stirred the 80-degree sunshine. Presiding over the service was a stone-faced, leathery-skinned Indian. After speaking a few prayers he gazed up to the cloudless summer sky and called out loudly, "Andrew J. Clearwater, I now commit you to the ground!"

No sooner had the words been uttered than a sudden breeze whistled through the trees, then subsided as suddenly as it had risen. A lightning flash was followed by a loud crack of thunder. But the sun remained brilliant, the sky blue and the air still.

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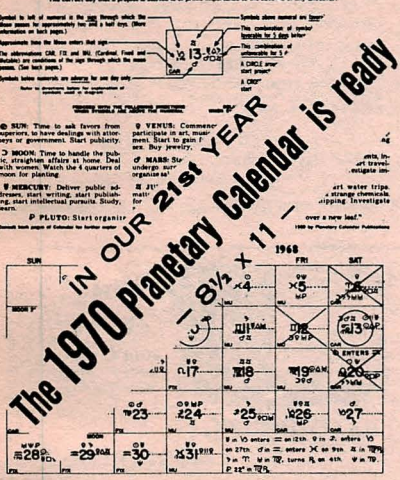
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These happenings were taken as signs that Andy's spirit had been accepted on the other side.

Phil, unschooled in Indian lore, was torn between thinking it might have been coincidence and wondering if his senses had deceived him. Certainly in all his years Phil never had seen lightning and thunder on a sunny day. He asked if I had heard the thunder. I had not — although the cemetery isn't more than five minutes from our home. We later learned that no one had heard thunder nor seen lightning except Andy's family and friends who stood at his graveside.

For the week after the funeral the weather remained hot and humid. One evening Phil and I were sitting in the yard talking about Andy and the fact that Bill had brought Andy's bike home to store in our barn until it was sold. Out of absolute stillness came a whispering wind which we heard but could not feel.

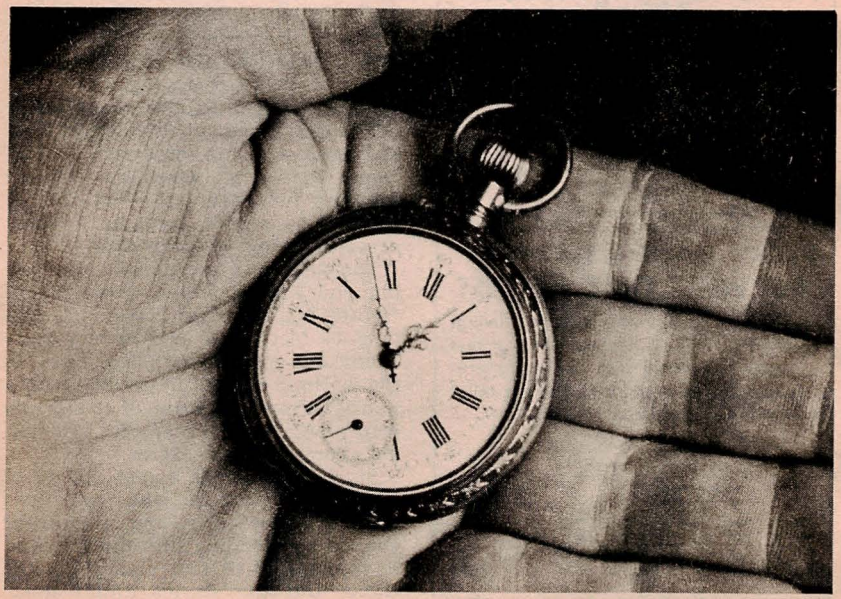
"That's it!" Phil exclaimed. "That's what happened at the cemetery! He must be here, trying to tell us he's with us." My down-to-earth husband was becoming quite sure there is more to so-called death than we know.

On the evening three weeks to the day after Andy's death Phil decided to take a motorcycle ride through our small village and onto the Reservation. When he came home an hour or so later he seemed shaken up. He assured me he was all right but said he had had a strange experience.

As he rode along he could feel the wind on his back as all lone riders can. The headlamp and small red taillight are enough to cast shadows and if a rider glances to his side he can see himself and his cycle in a shadow silhouette.

Rounding a curve, Phil suddenly felt an extra weight on the cycle and the engine lagged. Suddenly, as if a

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passenger had mounted the cycle behind him, he could no longer feel the wind on his back. Instinctively he glanced sideways at the ground when he saw the familiar shadow of himself and his bike — plus another shadow, of a man sitting upright behind him, wearing a helmet with a raccoon tail flowing out behind! Only Andy had worn such a helmet and we often had teased him about it.

This was the last experience we had with Andy and while we were sure his motives were friendly, we discussed these happenings with The Rev. Al DeForest, head of the First Spiritual Temple in East Aurora, N. Y. He verified our belief that Andy had reached a higher plane of life and that in communicating with us he wanted only to assure us he is still around. But he has done more than that. His visit brought a new dimension to our lives by taking away the fear of death. From our home the fear of death is gone, gone with our spirit visitor. — *Akron, N.Y.*

THE PHANTOM OF THE LIME PIT

By Ella Daussmann

WHEN THE FIRST World War ended I was about 10 years old and lived with my mother in Jenfeld near Hamburg, Germany. Every morning whatever the weather I trudged to school crossing a now-deserted army training field.

The field was barren and depressing and in one corner there was a frightening lime pit about 100 feet long, 50 feet across and 30 feet deep. Rainwater mixing with the gases on the bottom of the pit bubbled ominously. From the brim of the pit an iron pipe a foot in diameter protruded about halfway across.

Stories were told in the village of two young women who lost their soldier sweethearts and committed suicide by jumping into the pit. And a young soldier had ended his life there. But the stories didn't mean

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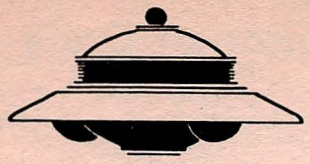
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much to me. Whenever I stood beside the pit I had a strong urge to straddle the pipe and leapfrog my way to the end of it, and I did this many times. Going backwards to the rim of the pit was a different matter but since there was no one to stop me I repeated my little game again and again.

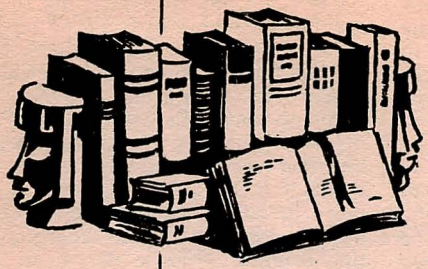
One sunny afternoon in April, 1919, found me standing at the pit gazing fascinated into its brooding depths. Glistening wetly from a recent rain the pipe dared me to traverse it. Again I straddled the pipe and it felt very slippery. Undeterred I happily played my game. Intent on keeping my balance I kept my eyes down until I had to look up to see how far I still had to go.

That was when I saw him. At the end of the pipe, suspended over nothingness, there was a young soldier in a grey uniform, his face very pale. Though misty and vaporous he seemed stiff and erect, his outstretched arm and forefinger commanding me back to the land. I sat paralyzed, staring at him. Slowly he came floating toward me. That did it. My will returned and cautiously I slithered backwards.

I heard my mother's voice calling me and I looked sideways to see her rushing toward me. She reached me as I regained safe ground. She embraced me, her whole body trembling, scolding and hugging me at the same time.

"Don't you know you would die if you fell into that pit? I was so restless at home I just had to see if something was wrong with you. Who was that young soldier sitting on the end of the pipe?"

We both looked back but there was nobody there anymore. — *Croton-on-Hudson, N.Y.*



New Books



By David Techter

HUMANISTS ENCOUNTER PSI

I REGRETTED that I was unable to give advance notice in this column of the parapsychology sessions that were part of the Seventh Annual Convention of the American Association for Humanistic Psychology held at Silver Spring, Md., August 28-30, 1969, but I guess it was just as well. No doubt many FATE readers would have wanted to attend and there simply wasn't room. I attended as FATE's representative (and also as a member of the Association) and learned that hundreds of persons had to be turned away. The overflow from the Sheraton-Silver Spring filled 27 neighboring hotels and motels and even some rooming houses.

As the attendance suggests the convention was overwhelmingly successful, presenting an incredible array of talented lecturers and participants. My major complaint is that the program was too rich: 12 or 14 different sessions ran simultaneously while films ran continuously and book rooms invited browsing.

Not only were there four major tracks (or fields of interest) but even a single track held multiple offerings. On Track IV ("The Transpersonal and Paranormal"), for example, on Saturday morning one had to choose between a panel discussion on "Altered States of Consciousness" and Jan Ehrenwald speaking on ESP between mother and child and Ralph Metzner speaking on "Astrology: Potential Science and Intuitive Art." In other tracks, meanwhile, such subjects as "nude marathons and the problem of alienation" and "transformation experience through elemental archetypes" were under consideration. The result was bewilderment and the frustration of being unable to cover a tenth of what I wanted to.

The convention's variety of topics attracted a wide range of people — from conservative professors to out-and-out hippies. Informality keynoted the sessions, many of them conducted with the participants sitting on the floor. In my business suit and tie I felt like a visitor from another planet among the sandals and psychedelic sport shirts. The majority of the participants were psychologists, either academic or clinical, but others

were housewives, secretaries, sociologists, city planners, schoolteachers, social workers and artists. I felt the majority were not knowledgeable in the psychic field but they were open-minded and few seemed openly hostile.

FROM WITCHES TO HEALERS

I CAN GIVE only brief accounts of the sessions I managed to attend although many of them merit long discussion. To my disappointment UCLA's Dr. Thelma Moss was unable to attend the convention. Her place was filled, however, by Jean Houston who with her husband R.E.L. Masters wrote *The Varieties of Psychedelic Experience*. Since the government crackdown on research with psychedelic drugs she has been exploring means for achieving similar states of consciousness without the use of drugs. One method is a subtly-planned program of sensory overload in which the subject is shown slides with synchronized sounds. The other and more interesting approach was inspired by the "witches' cradle." This was a sack in which a witch was bound and then swung from a tree, inducing the experience of leaving the body and flying to the Sabbat. The modern prototype is less crude but equally effective. Miss Houston also reported fascinating experiments with hypnosis particularly in connection with time distortion. All this work is to be reported in a book scheduled for publication sometime during 1970.

Dr. Charles Tart reported on his research with astral projection subjects. (Most of this already has been covered in FATE.) The session was enlivened however by the presence of one of Dr. Tart's subjects, a Virginia businessman who has left his body on numerous occasions. Friday afternoon was given over to a long discussion of LeShan's general theory of the paranormal which I will discuss in a future issue of FATE.

I devoted Saturday morning to the previously mentioned panel on altered states of consciousness. Dr. Walter Pahnke spoke in defense of psychedelic chemicals as used in psychotherapy. His own research has involved treatment of alcoholics and terminal cancer patients. I was interested in his comments on the reports of adverse effects of LSD, for he indicated that upon repetition of the original studies not even the claims of chromosomal damage have been substantiated. In the audience were other researchers who had investigated LSD and marijuana and I was struck by the unanimity with which they defend drug use. A book-length manuscript on LSD research by Dr. Stanislav Grof, formerly of Czechoslovakia, is now being edited for publication.

Stanley Krippner (whose dream experiments have been reported in FATE) spoke of his recent research with hypnosis. Also discussing hypnosis was Dr. Tart (in his second paper). He has had the good fortune to find a subject who can go much deeper into the hypnotic state than most persons, yet still report his experiences. The deep hypnotic state, Dr. Tart explained, most closely resembles "the void" referred to in the literature of mysticism where all awareness of sensory stimuli and even identity has been lost.

Quite a different approach to altered consciousness was reported by Dr. Joe Kamiya of Langley Porter Neurological Clinic, San Francisco. Dr. Kamiya has found that normal subjects can be trained to distinguish their brain wave patterns. In particular they can be conditioned to produce alpha rhythms at will. These very low-frequency waves are characteristic of meditation and deep thought. More recent research has shown that even the extremely slow theta waves, found normally only in

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deep meditation or samadhi, also can be trained. Since such trance-like states often have been reported conducive to the emergence of paranormal abilities, it is conceivable that such training might increase one's psychic gifts in a relatively brief period of time.

A panel discussion on paranormal healing took most of Saturday afternoon. Sister M. Justa Smith described her experiments with the effects of healing power on enzyme activity (reported in my article "Experiments in Psychic Healing," April, 1969, FATE). On this occasion, too, I met the noted healers Ambrose and Olga Worrall. I was much impressed by Mr. Worrall's sincerity as he described some unusual successes encountered in the "laying on of hands."

Perhaps the "farthest out" material in any of the sessions was Andrija Puharich's report on the Brazilian healer Arigo. The surgery performed by this uneducated peasant rivals anything reported from the Philippines. This impressed me as pretty strong stuff to present to a group of psychologists but there seemed to be general acceptance of its credibility. I was delighted to learn that Dr. Pahnke had accompanied Dr. Puharich on one of his trips to Brazil and had confirmed the latter's findings.

Not least among the panel participants was Dr. Robert Laidlaw, a New York psychiatrist long active in the American Society for Psychical Research. He discussed the activities of the 'Healing Commission of the Layman's Movement and recounted some striking instances in which the noted medium Eileen Garrett had aided him through psychic diagnosis of his clients. This struck me as some of the most impressive work Mrs. Garrett ever has done and I hope Dr. Laidlaw will get her consent to publish the details in full.

BURIED TREASURE

THROUGHOUT THE convention I was served up tantalizing goodies by various researchers only to be cautioned, "Of course, this is not for publication."

I heard, for instance, of an hypnotic patient who performed Cayce-type diagnoses, apparently accurate ones, when asked to do so. Then an LSD researcher commented on the frequency of apparent "past life" imagery among his patients. In particular, several of them related scenes set in ancient Egypt which later research proved historically accurate. Was this going to be published? Well, LSD was controversial enough and after all he must protect his academic standing! Another college instructor gave similar reasoning to support his reluctance to publish accounts of his out-of-the-body experiences.

One can sympathize with the reluctance of professional people to publish such material. But on the other hand what ever will happen to these reports? As fantastic as they may sound today someday we might be in a position to understand them better.

There was a fantastic story of a mediumistic subject who when asked to contact the highest available source of knowledge was knocked over by a visible beam of white light. The account of the beam of light might be the one clue needed to make sense of a whole parcel of related incidents; yet it will be lost to future researchers.

What would we not give for complete records of all the incredible phenomena witnessed by, say, Sir Oliver Lodge or Harry Price or a host of other investigators? Some system should be devised to preserve this material for later study — perhaps a central data file where anonymity could be guaranteed and the reports indexed by subject matter easily accessible to future research-

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ers. In the absence of such a setup one can only mourn the priceless data already lost through this reluctance to publish.

OTHER REVIEWS

LIFE AFTER DEATH: THE CHALLENGE AND THE EVIDENCE by Hans Holzer, Bobbs-Merrill Co., Inc., Kansas City, Mo., and New York, N.Y., 1969, 175 pages, $5.00.

This psychic epic from the ever-facile pen of Hans Holzer, self-confessed ghost hunter and parapsychologist, is dramatically titled indeed. As to the challenge, I agree, but as to the evidence, from a strict parapsychological viewpoint, I do not.

The book begins with a brief discussion of the desirability of survival of death, hardly a debatable point, followed by some sketchy comments on "Channels of Communication." Then come a few observations on what are termed authentic messages from the dead. Holzer notes that specimens he has received concur with material found in authoritative literature and he provides a number of samples.

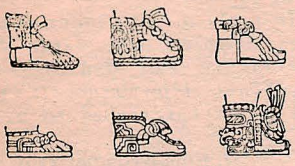
Further material is presented presumably illustrating how the dead contact the living, in particular shortly after death, and subsequent chapters describe how the dead wish to tidy up unfinished projects; how the spirits aid the living; how the living may contact the dead; comments on the after-death state; a potpourri of diluted Oriental philosophy and popular spiritualism; and a dash of karma. It is noted, by the way, that when a spirit wishes to elevate himself to a higher plane he "finds himself out of breath." In our future interplane rambles ought we to carry oxygen masks?

A statement on page 26 piqued my curiosity: "Florence Sternfels was a psychic lady of great renown who often worked with law enforcement

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authorities such as the FBI . . ." It has become the fashion for mediums to claim that they work with the police or other law enforcement agencies and this claim usually is without foundation. Therefore I wrote to the Federal Bureau of Investigation inquiring about Mrs. Sternfels' connection. I received the following reply:

. . . In reply to your inquiry Mrs. Florence Sternfels was never employed by the FBI and has not furnished any information to this Bureau which has proved to be of value.

J. Edgar Hoover (signed)
Director

It is possible of course that Mrs. Sternfels unofficially helped out in some isolated case involving FBI personnel and she *was* a great psychic but I think Holzer's statement is too broad.

In summation, *Life After Death* seems hastily written and presents little evidence of scientific interest. The material generally remains on an anecdotal level and serious students of parapsychology will find it of small scientific value. — *Raymond Bayless.*

EDGAR CAYCE ON DIET AND HEALTH by Anne Read, Carol Ilstrup and Margaret Gammon, Hawthorn Books, Inc., New York, N.Y., 1969, 191 pages, $4.95.

Here is "must" reading for anyone who wants to know what to eat to live better.

It reminds me of the Mosaic food laws written thousands of years ago. No reasons or explanations were given for those restrictions against eating certain foods but modern science has proven their wisdom.

Likewise, Edgar Cayce gave no explanations or reasons for most of his remarks about nutrition. He advised what foods to eat and which to avoid and discussed vitamins,

minerals, cooking methods, sleep and rest, drinking water, tea and coffee, the use of tobacco, exercise and the correct psychological approach to eating. The material compiled from his readings correlates with the best in research and trends in modern dietetic opinion.

Because Cayce was so often correct, even though the reasoning behind his remarks was not always apparent, the authors say they "accept the information from the Edgar Cayce readings." Perhaps, as it did with the Mosaic food laws, it may take time to learn the full wisdom back of his advice on nutrition. However, much of it is already accepted and publicized by recognized authorities.

You'll find in this book exciting and delightful recipes which are missing from other collections. Even before you've finished reading the book, you'll probably want to try a few.

Edgar Cayce on Diet and Health is without question one of the finest books ever published on the subject. — *Fred Korotkin.*

REPORT ON THE UFO WAVE OF 1947 by Ted Bloecher, NICAP, 1536 Connecticut Ave., N.W., Washington, D.C., 1969, 213 pages, $5.00.

Although literally hundreds of UFO books have been written in the past 22 years, fewer than a dozen can be rated as "reference books." Now to those few has been added an ex-

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cellent new publication, *Report on the UFO Wave of 1947*, Ted Bloecher's detailed report on the first "modern" UFO flap which occurred in June and July, 1947.

Bloecher is a UFO researcher of long standing. As his business takes him to many parts of the country he began examining local newspaper files for accounts of 1947 sightings: a total of more than 140 newspapers representing more than 90 cities and towns in 49 states, the District of Columbia and Canada. He did supplemental research in the Library of Congress, the files of the Air Force's Project Blue Book and at NICAP headquarters in Washington, D. C.

Seventy-five pages of the book are devoted to a chronological listing of 853 separate UFO reports for June and July, 1947. Here can be found practically every bit of data available concerning each individual sighting — date, time, location, names and addresses of witnesses, number of witnesses, number of objects, shape, size, speed, color, height, etc. Such a chronology is invaluable to serious UFO researchers.

About 250 of the above-mentioned cases are discussed in detail in other sections of the book. Sections headed "Summary of the Period," "Patterns of Appearance and Behavior," "Special Types of Witnesses," and "Empirical Evidence" provide a wealth of information.

A number of maps, drawings and photographs are included and appendices include lists of newspapers, books and magazines Bloecher consulted, a map and chart of United States time zones and a statistical chart by states for the time period involved. Dr. James E. McDonald provided an excellent introduction to the book.

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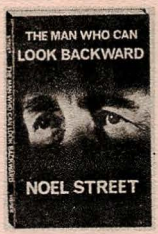
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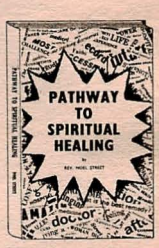
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Bloecher book can be highly recommended. — *Lucius Farish.*

BEYOND CONDON, edited by Charles Bowen, Flying Saucer Review, 21 Cecil Court, Charing Cross Road, London W. C. 2, England, 1969, 72 pages, $1.50.

This is the second "special issue" of *Flying Saucer Review*. The first, *The Humanoids*, published in 1966 dealt with UFO landing reports. Specifically concerned with the North American UFO scene the recent publication supposedly is intended as a sort of reply to Dr. Edward Condon's widely publicized University of Colorado report.

It is much more than that, however. It is nothing less than a call to a whole new view of UFOlogy, a plea that old beliefs be discarded for a new and fantastic vision of what UFO research should entail.

The cover, quoting Dr. James E. McDonald, offers a clue to the book's perspective: "If the UFOs are not of extramundane origin, then I suspect that they will prove to be something very much more bizarre, something of perhaps even greater scientific interest than extraterrestrial devices." And *FSR* editor Charles Bowen writes in the introduction, after noting UFOlogists' complacent acceptance of the interplanetary hypothesis, "Yet in 22 years not one of the thousands of UFO reports has substantiated this theory."

A major contributor to *Beyond Condon* is John A. Keel, a New York City investigator-writer who more than any other single individual has been responsible for shaping the "New UFOlogy." Keel contributed several articles, the longest and most important entitled "The 'Flap' Phenomenon in the United States" in which he effectively demolishes familiar myths about UFO waves and points to entirely new areas of the problem which deserve immedi-

ate attention — among them "psychic" occurrences, certain aspects of folklore, personality changes in UFO witnesses and unusual contact claims.

Other contributors offer thought-provoking and sometimes startling studies of heretofore unrecognized facets of the mystery. Most of them appear to reject the extraterrestrial-origin idea and all agree that the UFO question is considerably more complex than has been generally assumed. As Keel says, "There are many, many solid facts which have been neglected by the general field of UFOlogy, either because those facts were too fantastic to be considered seriously within the limitations of our own environmental framework, or because so many UFO researchers have been preoccupied with the random sighting reports and have made no organized effort to compile and analyze the 'Big Picture.' We have been laboriously counting the trees in a foggy forest and have made no maps and charted no paths."

It is difficult to praise *Beyond Condon* highly enough. With M. K. Jessup's *The Case for the UFO*, Aimé Michel's *Flying Saucers and the Straight-line Mystery* and Jacques Vallée's *Anatomy of a Phenomenon*, it is among the finest works to appear on the subject. One has the feeling that nearly everything that appeared before it was a waste and that now, after 22 years, with the publication of this superb and exciting book we are finally getting somewhere. — *Jerome Clark.*

THE PSYCHOLOGY OF SUPERSTITION
by Gustav Jahoda, Penguin Books, Inc., Baltimore, Md., 1969, 158 pages, $6.95.

In this readable little book, Dr. Jahoda discusses the origin, prevalence and function of superstition. In the past superstition has been considered as error, as a manifestation

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of unconscious motives, as a conditioned response, as a social phenomenon and as a mode of thinking. Dr. Jahoda regards all of these explanations as incomplete.

Although each variable can be invoked to account for some superstition, Dr. Jahoda holds — with anthropologist Franz Boas — that superstitions serve to explain that which cannot be explained or controlled by the means available to a society at a given stage in its technological development. Some superstitions also support the values and norms of the culture and therefore are useful in regulating human interaction within the society. Moreover, as Piaget has shown, animistic and essentially magical modes of thinking are characteristic of young children. Sometimes these modes of thinking carry over into adulthood, especially when culturally reinforced.

The Psychology of Superstition contains tables showing the relative prevalence of various superstitious beliefs in various parts of Europe and the United States. It also presents material showing the relative incidence of superstitious beliefs at different socioeconomic and educational levels. Each chapter is adequately documented and the book is indexed. — *C. J. Parshall.*

THE THOUGHT DIAL WAY TO A HEALTHY AND SUCCESSFUL LIFE by Sydney Omarr, Hawthorn Books, New York, N.Y., 1969, 206 pages, $8.95.

Writers in various occult arts are going through a phase. In an effort to produce more and more books to meet the increasing interest and demand they are adding "gimmick" innovations to the existing simple guides in numerology, astrology, palmistry, graphology, etc.

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tems of two or more of these arts. Astrology and numerology often are linked — or graphology and astrology or numerology. As a combination-book Omarr's is not the first to combine astrology and numerology. There seems to be a sort of *school* of this "bi-study."

In a few rare cases writers manage to present a refreshing and creative application of the basic principles. This is usually something like preventive medicine. If you don't like the characterization a reading gives you then develop the basis for getting the results you desire and your character analysis should improve in future readings.

Sydney Omarr involves all three of these trends. It is not his first book dealing with the "Thought Dial," a spinner which points to any of 12 different numbers in a circle. However, his attempt to ring in the elements of colors and color therapy to his astrology-numerology combination seems a little tenuous.

In the third trend area, innovative reverse therapy, Omarr gets creative, challenging and provocative. His projections may arouse controversy but they also should stimulate many readers to experiment, investigate and report on this special approach.

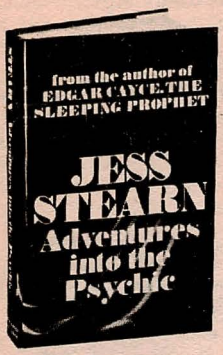
The Thought Dial's basic premise somewhat resembles pendulum-drowsing. You relax physically, concentrate mentally and spin the Dial (or roll dice or just take the first number that pops into your mind). Collect three such digits, total them, then factor to a single digit. Look up that number in the book.

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can be a wonderful friend but no big lover! Now, if you had produced a "five" — that's the Casanova key.

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It's thought-provoking fun and Mr. Omarr no doubt has his own personal Thought Dial set on "four." That's the number that means you are due to build yourself a big fat bank account. — *Tom C. Lyle.*

ALSO NOTABLE

DICTIONARY OF ASTROLOGY by Dal Lee, Coronet Communications, Inc. and Constellation International, New York, N.Y., 1969, 250 pages, $5.95.

Set up in encyclopaedic form by Dal Lee, editor of *Astrology Guide, Your Personal Astrology Magazine* and the annual *Astrology Yearbook*, this volume provides a do-it-yourself course in astrology, from an analysis of the zodiac to the erection and synthesis of the horoscope with interpretation and application.

ASTROLOGY: YOUR PERSONAL SUN-SIGN GUIDE by Beatrice Ryder, Fleet Press Corporation, New York, N.Y., 1969, 224 pages, $5.95.

Author Beatrice Ryder writes from more than 30 years' experience as a practicing astrologer. Her new book is unique in that it requires no calculations but guides you toward "self-analysis by the stars."

BUT NOT TO LOSE, edited by Austin H. Kutscher, Frederick Fell, Inc., New York, N.Y., 1969, 288 pages, $5.95.

Subtitled "A Book of Comfort For Those Bereaved" *But Not to Lose* is largely a collection of inspirational messages written by ministers, rabbis and doctors. Perhaps most valuable is the final section, 'Regaining the Pleasures of Living" wherein remarriage, parents without partners, adult education and loving are discussed. Not to be overlooked is a brief contribution by Jimmy Durante.

SELF-HYPNOSIS AND SCIENTIFIC SELF-SUGGESTION by William J. Ousby, Arco Publishing Company, Inc., New York, N.Y., 1969, 96 pages, 95 cents (paperback).

Hypnotist and psychoanalyst by profession, Dr. Ousby combnes ancient secrets with modern science to help you release your hidden powers, achieve mastery over doubt and fear through autosuggestion.

Report FROM THE Readers

WERE ASTRONAUTS CENSORED?

An astounding article by Sam Pepper appears in the September 29, 1969, *National Bulletin* published in Montreal, Canada. Somehow Mr. Pepper obtained a transcript of the conversation of Aldrin and Armstrong as they returned to the spacecraft. Here is one quote from this tape:

"I'm telling you, there are other spacecraft out there! They're lined up in ranks on the far side of the crater edge."

Mission Control kept this from the public by the two-minute tape delay technique which allows censoring of all transmissions. — *Vernon H. Frost, Williamson, N.Y.*

DOCUMENTED REBUTTAL

In "I See by the Papers" (July, 1969, FATE) Jack A. Ullrich is quoted as saying "no prehistoric animal has ever been preserved in ice."

From the enclosed Xeroxed copies of "Mammoth" listings from standard encyclopaedias you can see that a number of prehistoric animals — unfortunately all the same species — have been preserved:

"Entire mammoths have been found perfectly preserved in ice in Siberia." — *Collier's Americana Encyclopaedia.*



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"Most familiar, however, is the woolly mammoth. It is known not only from skeletons and cave drawings, but from specimens preserved intact in the ice and frozen tundra of Alaska and Siberia." —*Grolier's European Encyclopaedia.*

The first woolly mammoth, completely preserved in ice, was found in 1801 in Siberia at the Lena River delta. Seven years later, the ice had melted and the carcass had been largely demolished by dogs, polar bears, wolves, wolerines, and foxes. The skeleton was packed up and sent to St. Petersburg. Others since have been found. Indeed it seems that a herd of mammoths was overwhelmed by floods and then frozen almost instantly. Much speculation surrounds the nature of the catastrophe. It has been attributed to a comet or planet narrowly missing the earth and also to the explosion of a mysterious spaceship. — *M. N. Woodruff, Cocoa Beach, Fla.*

APOLOGIA: TWO VIEWS

Occasionally I read FATE because I am convinced of your personal sincerity. My conviction has been reinforced by "Postscript to a Disaster" (November, 1969, FATE). That showed editorial honesty and indicated an interest in getting at the truth. However, I believe some very ill and very mercenary persons crowd your pages.

My own experiences are too profound and numerous to allow me to debunk the occult but also I am too wise to accept a large portion of the vast array of junk peddled as mystic experience.

An ancient saying comes to mind: "Those who talk don't know; those who know don't talk." — *Jack Blossom, Detroit, Mich.*

* * *

Some years ago this joke was making the rounds: According to the dates in *Gone With the Wind* some

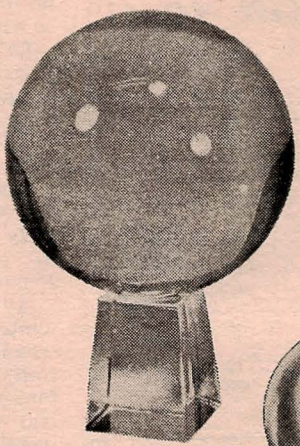
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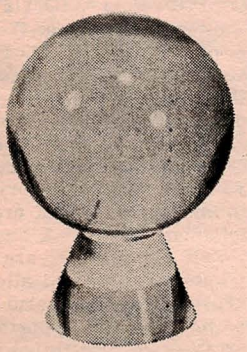
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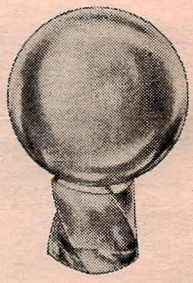
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wiseacre calculated that one of the main characters had a 12-month pregnancy. When author Margaret Mitchell was questioned, she is supposed to have stated that women in the south do things in a more leisurely fashion than their northern cousins.

Bennet Cerf carried this bit of humor in his column which appears in leading newspapers and before long some nit-picker pointed out to Mr. Cerf that the dates in the book indicated only a normal nine months' pregnancy. Mr. Cerf freely admitted he had been "taken in" by the hoax as had many others.

Relative to Leo Heiman's story, "A Boy 3,000 Years Old?" FATE is to be congratulated for facing facts and publishing them. — *Merritt Neulin, Hellertown, Pa.*

THE STREETCAR NAMED "JUAREZ"

I am glad to know the "World's Only International Streetcar" is still in operation ("Report from the Readers," November, 1969, FATE).

My father, mother and I spent the winter of 1932-33 in El Paso and whenever we crossed the border we rode the international streetcar. Before joining my parents to make the trip to El Paso I had been three months in California spending most of my time soaking up sunshine.

When my mother saw my suntan she exclaimed, "You look like a Mexican!"

She must have been right, for on our return from our first trip to Juarez the Mexican customs officer boarded the streetcar to check Mexicans' passports. When he came to me he asked for mine. I was speechless with surprise. When he looked back at my parents (whom he had just passed) they were bursting with laughter. He took another look at me and said, *"Oh, Americana."* — *Cecilia Fawn Nichols, Twenty-Nine Palms, Calif.*

NANDOR FODOR DISPUTED

If the late Dr. Nandor Fodor is correctly quoted in the article on William Eglinton (November, 1969, FATE) as saying, ". . . it was later established that the Mahatma letters were written by Madame Blavatsky . . ." my respect for him wanes.

To the best of my knowledge no such thing ever has been established although in the mid-30's two brothers, William and Loftus Hare, seemed filled with a consuming zeal to attempt it. What they hoped would be a best seller — *Who Wrote the Mahatma Letters?* — fell flat, and flatter still when students of the subject had catalogued the list of errors and distortions to be found in it.

Among the students was Beatrice Hastings, a non-Theosophist, whose brilliant *Defense of Madame Blavatsky* was prompted by just such attempts to impute wholesale fraud to her ever since Richard Hodgson of SPR fame had started the fashion in 1885. From like disinterested motives, including disgust with human injustice, Zola no doubt began his defense of Dreyfus.

If the Mahatma letters are spurious it is surprising indeed to find Christmas Humphreys, founder of the Buddhist Society, London (the oldest and largest Buddhist organization in Europe), quoting from them throughout his own published texts on Buddhism. Also, what about the handwriting experts? With the exception of Netherclift — who, after Hodgson had worked him over, changed his mind — the experts seem to have been adamant that whoever wrote the letters, Madame Blavatsky didn't.

Incidentally, if Dr. Fodor ever had read the letters themselves he would have discovered no Master ever intended a personal visit to Eglinton at sea on the *S. S. Vega* if some sort of *mayavic* projection could serve his purpose. Which evidently it did. — *H.*

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SECRET OF SURVIVAL

The September, 1969, issue of FATE contained an article by Mayne R. Coe about the Yogis' secret of generating great body heat. It reminded me of a similar feat performed as a matter of survival.

Some 40 years ago in late fall two cowboys were out checking and mending fence on a ranch in central Oregon. They were out two days by saddle horse from the ranch buildings when a blizzard hit. The horses by instinct sought shelter in the woods and following them the men found a flowing spring.

The cowboys took two blankets apiece and soaked them in water. Each man spread one blanket on the snow and covered himself with the other one. They kept their heads downwind and covered themselves completely leaving only a small opening through which to breathe. The blankets froze stiff making an airtight cover all around. The falling snow provided more insulation.

When the blizzard let up the cowboys emerged from the burrows they'd kept warm by their own body heat and returned to the ranch. The foreman was amazed to see them alive. — *Mike Kohle, Cascade Locks, Ore.*

THE POWER OF LOVE

It's been a long time since I've been so completely absorbed by an article as when I read Walter McGraw's "Please Don't Hurt the Daisies." in the October, 1969, issue of FATE.

I myself have been experimenting in a lesser way along these lines. I cannot agree that prayer of itself enhances the growth of plants or the health of man. We've had centuries of prayer and we've had a pope who died of cancer. But if prayer is more

an *important feeling* than simply words, then I feel it can work miracles.

One cold day while waiting for a train on an elevated platform in Chicago's Loop I was not feeling well. It is my custom to try to turn my mind to something outside myself to forget the pain of stomach ulcers. A flock of pigeons had landed on the platform and I noticed two were particularly beautiful. Using this as a motivation to deepen my feelings toward them I attempted to draw them to me by projecting my feeling of love for them. I studied every little line in their beautiful feathers, so deeply absorbed I didn't notice the small crowd of persons watching me. The pigeons came closer and closer until they were at my feet cooing and prancing energetically. I had nothing to reward them — no candy or peanuts — and soon a train roared in and scared them into flight.

As the small crowd boarded the train I heard one man remark to the conductor, "There's a guy that can talk to pigeons." — *Julian Mirocko, Chicago, Ill.*

A HUMAN RADIO

I am writing on behalf of a neighbor family who are experiencing a strange and frightening phenomenon.

While examining the ear of his small son, the father heard a sound like radio code signals inside the child's head. He took the child to the doctor who also heard the sound. It is audible to the human ear but strangely it cannot be heard with a stethoscope. In the hospital some sort of electronic device was attached to the child's head and it picked up the sound.

The child has no dental fillings and never has had an operation or injury, so there is little likelihood of the presence of metal in the child's head.

We are anxious to learn anything we can and we are hoping FATE

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readers may know something about this strange phenomenon. — *Cecile Wilson, 1025 E. Adams St., Jacksonville, Fla. 32202.*

"BREAD UPON THE WATERS . . ."

It's amazing how things even up! Last night when I was just about ready to go to bed I got to thinking about a friend who is having a rough time right now. She is proud so I knew she wouldn't ask for help except as a last resort — say, if her children were hungry.

With this on my mind I couldn't go to bed. I got in my car and drove to her house. She is very psychic so when I rapped on her door, though she has no way of seeing out, she called, "Sally?" I replied yes, and she let me in.

It was a good thing I went. She was despondent and very low on groceries. I sat with her for an hour and persuaded her to take a check for $25.00.

In this morning's mail came your check — the reimbursement for the Canadian reprint of my article "Luminous Objects on the Arctic Ice" — in the amount of $25! — *Sally Remaley, Bradenton, Fla.*

UNSEEN DIMENSIONS

From my study of mysticism I have come to believe there are other dimensions or planes of existence which we occasionally glimpse. I postulate that in ancient times man was aware of these dimensions but experiencing them may have been like falling through an endless void, or it may have been a sensation of weightlessness. Due to man's necessity to become "stable" he exercised "mind power" or willpower and lost the ability to move freely from this plane to another.

I believe that UFOs exemplify the existence of another plane of being visible to some persons while invisible and illusory to others. For ex-

ample, Mrs. John Brown, an Indian housewife of British Columbia, Canada, has said that she and her neighbors frequently see what we term UFOs flying from north to south over the horizon.

"We Indians," she says, "are told that our ancestors have been seeing these bright objects for generations. They are said to be 'manifestations' of the Great Spirit going to visit his subjects in the southern hemisphere."

She says that on numerous occasions she has pointed out UFOs to friends who could not see them.

I think it is possible that beings who exist in another dimension have harnessed powerful forces to propel the craft we call UFOs and that they become visible under certain conditions to certain persons. — *C. Cross, Wilmington, Calif.*

MAN STEPPING OUT

Now that the astronauts have returned from the moon and our scientists have said the rocks they brought back are three billion years old, readers of FATE may be interested to learn what the members of the Inner Circle Kethra E'da told us in the early 1950's. They seldom made specific predictions because they knew many variants can affect the time of any given occurrence. However, they said, "The surface of the moon is covered with dust and volcanic ash and the rocks are mostly of volcanic origin.

"There is some water on the moon but it is mostly beneath the surface. The United States will place a man on the moon in 1969 or 1970."

This has come to pass. Now let us go further into their prediction.

Prof. Alfred Luntz, one of the 16 members of the Inner Circle, told us, "Man will be stepping out among the planets by 1974."

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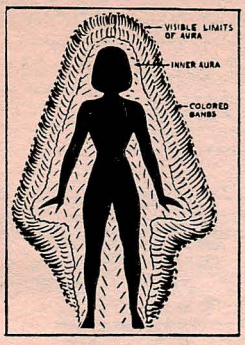


Diagram of normal aura based on W. J. Kilner, M.D.

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I am not attempting to prove or disprove any opinion or theory. I think FATE readers may be interested in this information received from the higher planes through the deep trance mediumship of the late Mark Probert of San Diego. — *O. Reynolds, San Diego, Calif.*

HELP WANTED

I have been trying to locate someone in Alabama engaged in the study and development of self-hypnosis. I hope that among FATE readers in the southeast there may be someone experienced in all phases of hypnosis, especially the use of sodium pentothal or other similar drugs.

I have hypnotized a number of other persons and I can see the value of this phenomenon but I have been unable to induce hypnosis in myself. I would therefore like to hear from any FATE reader who can help me. — *Talmadge Rutherford, P.O. Box 903, Clanton. Ala. 35045.*

* * *

Would any FATE readers be interested in corresponding with me via tape recording in regard to psychic matters, ghosts, ESP and UFOs? club for interchange of information on these matters. Anyone interested in sharing their experiences is requested to send a tape to me. (The three-inch mailing tapes are most desirable.) — *Mildred Oates, 55 Buckingham, S.W., Wyoming, Mich.*

* * *

A friend and I are looking for someone near St. Louis who can find underground water by dowsing.

Is it true that just anyone with faith in the method can discover water in this way? Can someone tell us what kind of branch to use and how? We would appreciate any information FATE readers offer us. — *Melba Reis, 4120 Bruene Ave., Granite City, Ill. 62040.*

(Continued on page 161)

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(Continued from page 150)

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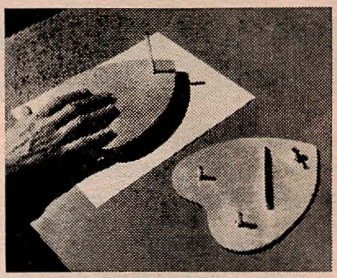
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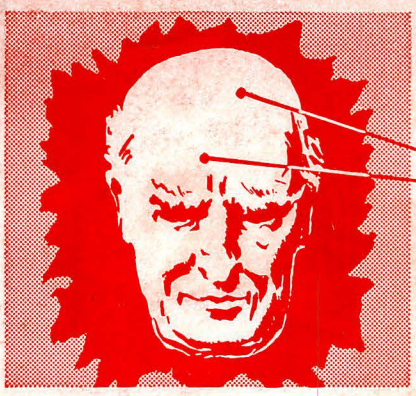
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