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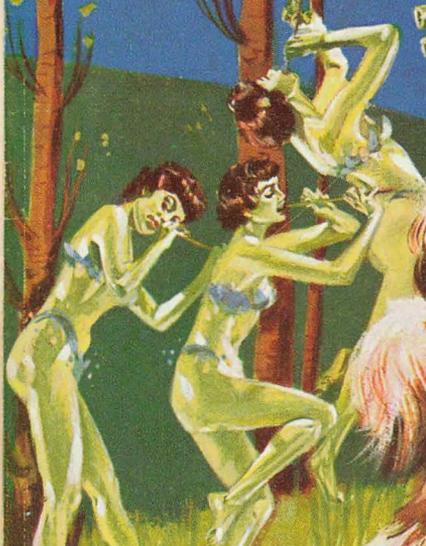
# FATE

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MAGAZINE

December  
1958

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WITCHCRAFT,  
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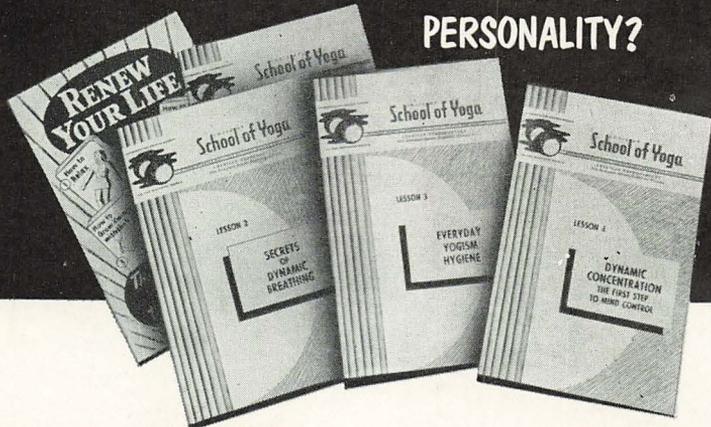
DECEMBER 1958 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN VOL. 11 NO. 12 ISSUE 105

STIEH

# WHAT DO YOU SEEK FROM LIFE?

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Yes No

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**BROTHERHOOD OF THE WHITE TEMPLE**  
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DECEMBER  
1958

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Issue No. 105

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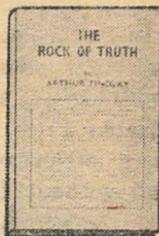
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# *I See by the Papers...*

## NEWS, NEWS, NEWS

**A** MONTH AGO we were complaining about the shortage of news. This month we have more than we can possibly present, and the surplus extends into nearly every department.

For instance, in paleontology, by far the biggest news is the discovery of a four-foot-high manlike creature at least 10 million years old in an Italian coal mine. The story is told elsewhere in this issue.

In archeology there is no less important news. A team of German archeologists, according to the Associated Press, has completed two years of excavations in southern Iraq without finding when Noah's flood occurred.

It is well-known that not only the Bible but ancient Sumerian accounts, including the Gilgamesh epic, tell of The Flood. Dr. Heinrich Lenzen, head of the Baghdad German Archeological Institute, says signs of a huge flood were found at the site of ancient Ur but it must have been purely local since excavations on the same level in southern Iraq fail to show similar flood signs.

"The story of a universal flood



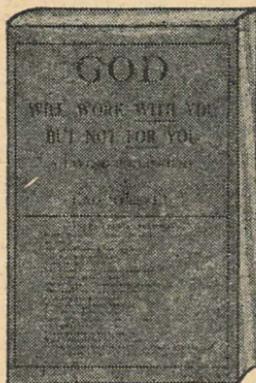
is found in the literature of almost all peoples, including the most primitive," Dr. Lenzen says. "That leads us to believe there was some kind of actual flood of a universal character. But I am now convinced that the flood occurred at a date far, far back from historical times."



## OLDEST CARVING

**N**O MATTER how far back archeologists take us, it seems, there are breathtaking new discoveries to be made. Last August 22 a young New York schoolteacher named Joan Bamberger was digging at a site near Perigeaux, France, when she found a stone

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brought to light by a small landslide the day before.

The stone itself weighs 12 pounds. Carved into it in high relief, is the figure of a woman a little less than three inches high.

Harvard University experts estimated it at 20,000 years old and believe it was carved by Cro-Magnon man.

"It is absolutely breath-taking," said Prof. Allan Movius of Harvard, chief of the expedition. "It is exquisite, a unique piece. It is beyond price—one cannot put a monetary value on it."



### PICTURES ON THE ROCK

**T**HE AMAZING thing about some recent sensational archeological findings is that the evidence has been there all the time, waiting for some one to see and interpret it. An example is the cave paintings in the Sahara desert, recently described in *Readers Digest*. They depict the lives and inhabitants of the area since times when the Sahara was a fertile well-watered plain. They show clothing, weapons, racial types, ordinary household customs, pets, domestic animals.

Now something of the same thing has been disclosed in the Italian Alps where a joint French and Italian expedition recently discovered 15,000 ancient pictures goug-

ed on about 600 rock faces in a 35-mile-long area in the Camonica Valley.

These ancient peoples recorded religious rituals, some involving a ritual dance around a tremendous deer, others showing sun worship. Entire villages were depicted by stone carvings, showing the huts, carts, armed warriors going into battle, a blacksmith at work at a forge, and so on. The carvings show farming and herding, irrigation canals, a variety of crops.

The record is so complete, in fact, that it removes vast areas of speculation from the life of prehistoric man. He has left his own records for us to read.



### INDIAN PRINTING

**B**ETWEEN 900 and 1500 A.D., in the area of Vera Cruz, Mexico, there lived a people called the Totonacs. One of the unusual things about them is that they used a form of printing not essentially different from that "invented" by Gutenberg. The main difference is that they printed designs on fabrics or on the human body rather than on paper.

Their stamps are made of pottery clay and show highly stylized symbolic designs. An interesting thing about them is that some, at least, were themselves made in a mold or matrix of a material at

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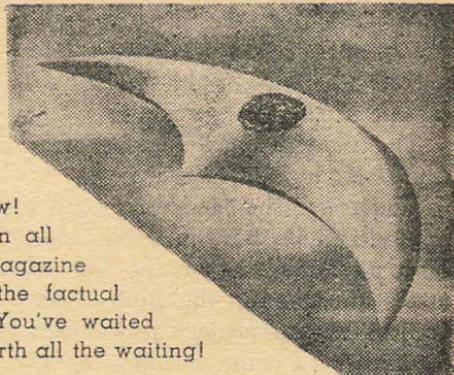
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present entirely unknown to us.



#### LIKE THE BIBLE SAID

**T**HE AUGUST 24 issue of *This Week* has an article by Robert Schiffer pointing out that repeated mineral strikes have been made in Israel simply by going back and reading the Bible.

Deuteronomy 32:13, for instance, says that the Lord brought Jacob out of the wilderness into a land where he could "suck . . . oil out of the flinty rock."

The modern result was discovery of oil by the Israelis.

Similarly, the modern copper mining and smelting industry being built at Timna is on the site of mines described in the Bible. Water, iron and archeological discoveries have been made by following its clues.



#### THE CARS THAT WEREN'T THERE

**N**OTHING FATE Magazine has never published seems as impossible as a new camera developed by the U. S. Air Force. According to a copyrighted story in the *Miami Herald*, the camera literally can reach backwards in time to take a photograph.

The camera takes pictures by recording heat rays instead of light rays. It is so sensitive that it actually photographs objects that are

no longer before the camera.

Such a photograph was taken of a parking lot that had contained cars during the day but was empty when the photograph was taken. Yet it showed the lot to be full of cars as it had been previously. This is because the cars in the lot radiate different heat values than surrounding objects and the Air Force camera photographs these differences.

At present the project is highly classified and no reproductions of the pictures are available. We do not know as yet how far back in time the camera can reach.



#### UNKNOWN OLD EARTH

**T**HE FIRST detailed information on a newly discovered Antarctic mountain range has been made available to us. Called the Dufek Massif, after Rear Admiral George Dufek, commander of the military units supporting the U.S. IGY effort in Antarctica, the range is about 30 miles long and 10 miles wide at its broadest point. It rises 5,000 feet above the ice sheet to 9,000 feet above sea level.

A five-man U.S. scientific team spent a week in the mountains which are marked with striking horizontal bands of black and rust-colored igneous rock, mostly diorite.

Further reports are expected to

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have special interest because the north side of the range, being sheltered from the ice flow, has extensive snow-free and ice-free areas, small lakes and valleys.

### HOW LONG IS A DAY?

IT IS A strange fact that sometimes the earth turns faster than at other times. Recently Navy scientists noted a sharp three ten-thousandths of a second decrease in the length of the day during a two-week period. This decrease came during February, while in the previous September-January period the rotational period increased by one-thousandth of a second.

No one knows why this happens.

### DEATH FROM THE SKY

TURNING FROM the field of natural phenomena, consider this tragedy.

Late in July, 15-year-old Kenneth Luker of La Marque, Tex., was walking toward the coop where he was raising chickens and had nearly 100 laying hens. Suddenly a lightning bolt came out of the sky and struck him. He was just slightly shocked, however, and only one arm was affected.

But that night Kenneth's mother, Mrs. Allen Luker, had a dream. A voice came to her in the dream and said: "The boy is dead."

Three weeks later, on August 21, Mrs. Luker's dream came true. Kenneth was riding a bicycle with a younger brother and a friend, George Allen. There was no thunder, no rain, not even any heavy black clouds. But just as a truck was passing the little cavalcade, another lightning bolt struck Kenneth. This time it killed him.

George Allen, the friend with Kenneth, raced home on his bike, shouting to Mrs. Luker, "Lightning hit Kenneth—he's dead." These were almost the exact words of Mrs. Luker's dream.

### HELP, PLEASE

THIS IS the kind of a story we like to follow up, but the reader who sent the newspaper clipping to us did not tell us when or where the incident happened or the name of the paper.

A by-lined story by Lydel Sims reports that at the Whitehaven home of the Herschel Selphs (possibly in or near Memphis, Tenn.) a mounted deer head was weeping tears.

Mrs. Selph told Lydel Sims what was going on. For several days she had noticed moisture on an occasional chair standing below the deer head in the living room. After this happened repeatedly, Mrs. Selph began to suspect a leak in the ceiling. She looked up—into

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the weeping glass eyes of an eight-point deer.

Mr. Selph moved the head out into the carport but it continued to weep.

"That deer has been there for at least six years and he never cried before," Mrs. Selph declares. "I don't understand it."



### HAUNTED POLICE STATION

**T**HIS STORY comes from Maryknoll priests in Taipei, Formosa. Five years ago a new police station was built in the county of Miaoli in the Taipei archdiocese. From the beginning strange things happened there.

The first police chief locked his office one night and the next morning he found the door still locked but the furniture upset and papers and documents scattered all over the floor. Soon afterwards he died of a heart attack.

His successor became ill but resigned.

The third police chief was also plagued by poltergeist-like pranks. Furniture moved about and was upended, papers were scattered. And this officer too died suddenly.

That was enough for the police authorities. They moved out and put the building up for sale.

Bishop Frederick A. Donaghy, Maryknoll regional superior for Formosa and Hong Kong, bought

the building and Maryknoll priests moved into it. Apparently there have been no disturbances since.



### PRESS A BUTTON

**O**NE OF THE greatest medical break-throughs of modern times may be simple cures of mental illness—such as a drug. Such a cure for one of the most prevalent forms of mental illness, schizophrenia, may be in the offing.

Dr. Samuel Bogoch of the department of psychiatry of Harvard Medical School together with the neurochemical research laboratory of the Massachusetts Mental Health Center, Boston, has discovered that adult schizophrenics have considerably less of a substance called neuraminic acid in their cerebrospinal fluid than do non-schizophrenics. In fact their levels of neuraminic acid are comparable to amounts found in some children under seven years of age—which may indicate a form of chemical immaturity corresponding with the schizophrenic's psychological immaturity.

Although the exact function of neuraminic acid is not known, Dr. Bogoch discovered that the low values of the acid correlated well with a diagnosis of schizophrenia.

Tests are now under way to administer neuraminic acid to schizophrenics.

## SIMPLE ANSWER?

**L**IKE THE picture writings on the wall, has the solution to Dr. Bogoch's problem been there all along?

Recently it became known that Seminole Indians in Florida have been using a kind of herb tea to treat mental illness for many years. The Upjohn Pharmaceutical House of Kalamazoo, Mich., is testing the tea. The samples are supplied by Josie Billy, 74, medicine man of the Big Cypress Reservation.

As this is written, no reports on either Dr. Bogoch's, or Upjohn's tests have been made public.



## END OF THE WORLD

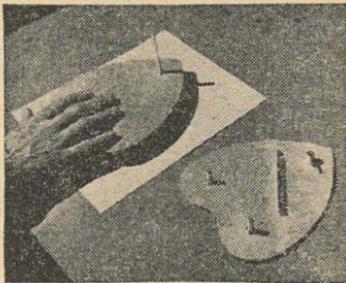
**I**T WILL all come soon; the end is in sight. More than a quarter of a million Jehovah's Witnesses heard these words from Nathan H. Knorr, their leader, at the recent convention in New York City.

"We know not the day nor the hour, but the world's end is near," declared Knorr who, as president of the Watch Tower Bible and Tract Society, is head of the Witness movement.

To the Witnesses, the end will come in the Battle of Armageddon, when good will overcome evil. They also believe that they will be the chosen few to survive and be saved.

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may not agree with the Witnesses precise definition of the end of the world, there are more and more who fear the end of mankind itself. And more and more men are sounding warnings of the dangers of atomic holocaust.

Recently no less a personage than Lieut. Gen. James H. Doolittle, chairman of the National Advisory Committee for Aeronautics, warned that the moon is man's nearest "uncontaminated laboratory" and an international agreement must keep it that way. In other words, no atomic explosions, please. Few of Doolittle's stature appear to be speaking out against atomic explosions on the Earth, however.



#### DEATH OF MANKIND?

SINCE probably the gravest danger to man is radiation damage to the seedstock of humanity, a world-famed biologist, Dr. Hermann J. Muller of Indiana University, who won a Nobel Prize for his 1926 discovery that X-rays cause mutations, recently proposed creation of storage banks of uncontaminated human sperm and ova—the male and female reproductive cells.

No one in the world knows as much about the effects of radioactivity on heredity as Dr. Muller does. Apparently he believes that

an atomic holocaust is inevitable and the only way man can survive as man is to bank his uncontaminated seed now.

Dr. Muller and his colleagues state flatly that any radioactivity—no matter how slight—even as is required to destroy a single molecule of a single body cell—is harmful.

He believes that humans are 10 times as prone as mice to genetic damage following irradiation at the same levels of intensity. Mutations are always perverse, random, and over 99 per cent of them are harmful to man in some way.

In event of atomic war Dr. Muller believes that possibly 10 per cent of the world's present population might survive but they would have to go through the painful process of evolution all over again. The fittest of the survivors would battle the weaker for food and shelter and would kill them. Then the descendants of the eventual survivors would be "loaded with mutations" for thousands of years. But eventually, because of bitter competition for survival of the fittest, man would come to be reconstituted in about the same form as now, Dr. Muller believes.



#### DANGERS OF SPACE

**S**PACE TRAVEL may cause the same danger to the human germ

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plasm as would an atomic war, it is becoming increasingly apparent.

*Explorer IV*, the American earth satellite launched the latter part of July, has encountered deadly radiations that appear to be 167 times more intense than the mysterious rays recorded by *Explorers I* and *III*. A preliminary interpretation of the signals from the four radiation counters in the satellite was made early in August by Carl E. McIlwain of the State University of Iowa.

At 1,200 miles above South America, the radiation was reported to be about 10 roentgens an hour—which means that a space traveler would receive a week's maximum permissible dosage in about two minutes. Starting at 250 miles, the intensity of radiation appears to double with each 60 miles altitude. No information is available on how far this increase continues.

#### CANNED SPACEMEN?

**I**F THIS is so, how can space travel ever become a reality?

Refrigerate the spacemen, proposes Prof. Jevto M. Radulovic, a Yugoslov physiologist, presenting his ideas to the First International Congress of Radiation Research at the University of Vermont.

Space crewmen would not be frozen, but might be brought close

to it, according to Professor Radulovic's ideas. But no one knows how long human space crews could survive the low temperatures necessary. Surgeons have already refrigerated human beings, of course, while performing operations.

Another idea for preventing radiation damage is synthetic AET pills, the size of an aspirin tablet, which provide protection for about an hour. Still a third method is to reduce a person's intake of oxygen. What damaging effects this might have are likewise unknown.

Regardless of the problems, our space scientists like our atomic scientists seem hell-bent to get there, regardless of the cost and regardless of the hazards.

With the major difference, of course, that in space travel only the crew would be subject to damage while with atomic tinkering all life is.

#### LIFE ON OTHER PLANETS?

**T**HERE ARE other hazards toward space travel, of course. One of them is meteorites which are an ever-present danger. *Explorer I* has revealed just how thick they are up there—an average of one tiny meteorite along every 100 square meters of space in the *Explorer's* path. During one 13-day period, *Explorer I* had 38 hits by micro-meteorites.

Is all this going to be worth while?

That remains to be seen, but Billy Graham, the evangelist, believes that there is life on other planets. He told Albert M. Colegrove, Scripps-Howard staff writer, "Some scholars think the Bible hints at people on far off planets. They cite for example, the Sixth Chapter of Genesis where it says something about how the 'Sons of God came down and married the daughters of Earth.'

"I have not attempted to make such interpretations. But I do personally believe there is life on other planets."

Meanwhile, scientists meeting in Moscow have proposed that the United States and Russia cooperate on manned space flight so that the first Earth ship could be manned by citizens of both nations, and perhaps of others too.



### QUIET (NEARLY) ON THE UFO FRONT

**W**HILE BILLY Graham was speculating about life on other planets, things have been quiet on the UFO front. There's been nothing like a big "flap" lately, and what reports came across our desk during the summer months tended to be isolated sightings without much of an organized pattern. Here are a few selected

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items from July and August.

Around 2 a.m. on July 1, Mrs. Emma Porter of Esparanza Avenue, Palermo, Calif., was waked by her barking dog. She got out of bed and looked outside. And there in the sky over her house, "floating like a feather and without sound" was an eerie object, the diameter of an automobile but flat. "It was lit up with different colors like a small city," Mrs. Porter said. "Its tail was spread out like a peacock tail. It really was a pretty sight."

Dr. A. M. Jasmin, a veterinary surgeon of Helena, Mont., saw a triangular-shaped UFO about 11:10 p.m. the night of July 7. The object was silent and moved two or three times faster than an ordinary jet plane, Dr. Jasmin said. It resembled a flying wing type plane and turned from a southerly to a southeasterly direction as it passed over the city. It had no visible head, tail or running lights and was solid enough to blot out the stars as it passed. It was visible for about 90 seconds. Police checked with Malmstrom Air Force base in Great Falls and the Air Force said that no military aircraft were flying in the area at the time.

A number of residents of the Detroit area reported sighting a high-flying pulsating light between 9:35 and 9:40 p.m. on July 12. The

light flashed at intervals of about three or four seconds. William Berg, who saw the object through a telescope, estimated it was 100 to 150 miles up in the sky and took about two minutes to cross the sky. Verdict: Possibly *Sputnik III*.

Mrs. Gerald Meek and Miss Kay McCullough, of East Liverpool, O., were driving on the Clarkson-Fredericktown Road at around 11:15 p.m. on July 23 when they spotted a "round fiery-looking ball" hovering over a farm house. They said the object made no noise and it did not move. It frightened the two women, though.

There was a group of reports from Alamogordo, N. M., on August 8. The object seen resembled a cluster of lights that "suddenly broke apart and disappeared." Sally Car, 20, said "it looked like dozens of stars all in a cluster, weaving in and out of the clouds. It moved toward the mountains to the east, then seemed to break in two and separate. One part went west southeast, the other to the northeast."

An interesting description of the Alamogordo sightings comes from Henry Paz, 21, an electronics engineer, who told UPI that the object "seemed to be traveling at super-human speeds, and making maneuvers no aircraft could withstand. It was phantmlike, going

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through elusive maneuvers like quicksilver. I can understand why anyone seeing such a thing would hesitate to report it."

A check of nearby military bases, airports and the U. S. Weather Bureau disclosed there had been no jets or weather balloons aloft at or near the time of the sightings, according to L. J. Lorenzen of APRO.

Alamogordo, of course, is near the world's largest inland guided missile range. A series of 10 UFO's were also seen there later, varying in color from white to deep orange-red. Service personnel, including a U. S. Army officer, a missile range engineer and others saw the objects. The objects kept a straight course except for one that veered away from the others.

Unusual aspect of the case is that some witnesses reported the objects emitted a high-pitched whirring sound. Dogs heard the sound too and screamed with the pain of the noise, calming down when the objects had disappeared.

Back to Detroit on August 9, at least 30 persons, including four state troopers, saw a UFO over Wayne County Airport shortly after dark. It was described as a fireball about the size of a large electric light bulb and zig-zagged around the skies. It would glow brightly for about 10 seconds, then disappear. Radar operators at

Wayne County and Willow Run airports did not observe anything unusual on their screens.

An undated UPI report from Carlsbad, N. M., states that Mrs. Arnold Crabb and her husband spotted a multi-colored flying object one Monday morning. Mrs. Crabb said that the object was red, blue, yellow and green. Sometimes it looked round and flat; at other times it looked V-shaped.

It appeared between two stars and while it seemed to be about the same relative size, it was brighter. It would disappear and reappear at intervals of several seconds. At times it looked like a "bobbing cork on water."



#### WARNING ON 'CURES'

**E**DWIN P. JORDAN, M.D., who writes a syndicated column of medical advice in newspapers, recently discussed cures for warts. He pointed out that warts are "almost certainly" caused by viruses, and yet can be cured by many different kinds of treatment—including painting with certain dyes, several kinds of ointments, freezing with CO<sup>2</sup>, burning with diathermy needles, and even injections with a heavy metal called bismuth.

They can also be cured by suggestion.

"This has been confirmed by sci-

entific observers," says Dr. Jordan. "Just how to go about this kind of treatment is not settled and some doctors remain skeptical. But it seems certain that it does happen."

All this comes as no surprise to FATE readers, but we feel it advisable to discuss it here because the problem of curing warts by suggestion represents the same kind of problem that all "faith" or "spiritual" healing presents. Our conclusions are our own business, of course, but we feel they should be considered by anyone contemplating "faith" healing.

1. Warts, like many physical ailments, *can be cured* by suggestion, by "faith" or "spiritual" healing, or by psychiatry.

2. Warts, like many physical ailments, *are not always cured* by these methods.

3. Physical and medical methods *may also cure* these same ailments.

4. In some cases, physical and medical methods *always cure* some ailments. This is not true of "mental methods."

5. Belief may help but it is not always necessary for healing by mental methods.

6. The physical mechanisms by which mental methods work are unknown. No one knows why suggestion can cure warts or healing can cure other ailments.

Obviously there is a vast area for medical research here—to know

why mental methods sometimes work and why they do not always work. The answer may be found only when we know *how* they work.



● Witch doctors in South Africa's Transkei Reserve have banded together to form a Witch Doctors' Medical Society with headquarters in Pretoria and 4,000 members around the country. The African name of the group is called the African Dingaka Association. It even includes a "medicine school". White physicians are considering adding members to their hospital staffs—not to diagnose or to treat the sick but to help modern medicine by allaying native fears.

● Nine-year-old Ellen Tuten of Miami was fatally burned while playing with a cigaret lighter. With her last breath she called for her pet terrier Trixy. A few hours later Trixy darted under the wheels of a passing car and joined his mistress.

● A 16-inch telescope attached to the gondola of a Navy stratosphere balloon, may have given two Navy balloonists the most revealing close-up of Mars ever seen by humans. On November 8, Mars passed closer to the earth than at any time during the next 15 years. Balloon observations at that time were made from around 85,000 feet.

—Curtis Fuller

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## PAGAN RITES OF



# PAN

*By Guy Archette*

ONE SPRING evening some 2,500 years ago a band of peasant men and women left their village in Arcadia, in ancient Greece, and trooped across the fields to a secluded, bowl-shaped spot amid the nearby hills. Their mood was a festive one. They laughed and danced as they went. The men played reed pipes and the women

beat out a rhythm on the tympanum, an instrument made of hide stretched over a circular wooden frame. One of the men led a young goat, around whose neck hung a garland of flowers and pine boughs.

The men and women were similarly bedecked. The men wore wreaths of pine boughs and the women carried staffs to which pine

boughs were tied. The men wore the skins of goats and had goat horns bound to their heads.

The bowl-shaped hollow to which they went was clear of brush from long use. In the center stood a rough column of stone surmounted by a crudely carved goat's head. It was a sacred place and the group of Arcadians ceased their music and dancing to enter it in solemn silence.

Most of the band seated themselves around the sides of the bowl. A group of garlanded women formed a chorus before the stone column and began a chant in which all joined.

*"Great Pan, Lord of the Flocks.  
. . . Great Pan, Lord of the  
Woods. . ."*

The chant continued at length, ringing out into the silence of the hills. Extolling the virtues of the god, it was a prelude to the rites for which the Arcadians had come to this sanctuary of Pan.

Assured that thus they had attracted the attention of the god, they now sought to draw him into their midst by enacting the drama of his life. For what was more likely to interest the god, who was vain of the esteem in which mortals held him?

**PAN** WAS the Arcadian god of flocks and herds. He was considered a giver of fertility and the

Arcadians pictured him as half man and half goat, vigorous and lustful, capering through the fields or along the mountain slopes with a goat's agility. Like his shepherd devotees, he frequented the high places and rested at noon. And like them, he played the syrinx or reed pipes to while away the long hours spent in watch over the flocks. It was believed that he had created the first pipes from reeds when the nymph Syrinx, whom he was pursuing, was transformed into a reed-bed.

Pan was a merry and amiable god, but he could be angered, particularly if his noon-tide rest were disturbed. Then he would send nightmares to sleeping men and cause flocks and herds to stampede in "panic" fear.

When not watching over the flocks, Pan was believed to frolic with the nymphs who inhabited the fields, woods and streams. In his company the nymphs played music, danced and sang. Although they enjoyed his fun-making, they were wary of him for he had the sexual appetite of a male goat whose shape he wore and he constantly pursued them. Pan was not always successful in love and his failures are recorded in myth. To escape him the nymph Pitys turned herself into a pine tree, Syrinx changed into reeds, and Echo became the disembodied voice which

shepherds hear in the mountains.

Arcadian myths give several accounts of Pan's birth. The most common are that he was a son of Zeus and Callisto, or of Hermes and the nymph Dryope. The latter account relates that Hermes fell in love with Dryope and his love was fulfilled. A magic child was born, with the feet and horns of a goat, happily laughing and gurgling. His mother, however, was so terrified by his bestial appearance that she fled, leaving him unattended. Hermes wrapped his son in a hare's pelt and carried him to Olympus, where he introduced the baby to Zeus and the other gods. The immortals, it is said, were delighted with the child, Dionysos in particular.

**T**HE ARCADIANs paying homage to Pan acted out this story, by turns taking the parts of Hermes and Dryope and Pan, and of the gods on Olympus. As they did so, the chorus chanted what was partly a running narrative and partly a hymn.

Now the actors dramatized the frolicking activities of Pan, the men generally taking the role of the god and the women the parts of the nymphs. The men pursued the women, who fled, laughing and shrieking. The music of pipes and tympani quickened, taking on a note of joyous abandon. The dram-

atized pursuit and flight became a boisterous dance, the men following the women in a circle around the stone column, stamping and leaping like goats as they went.

As the shadows deepened in the sacred place, pine torches were lighted. The dancers stamped and whirled tirelessly, buoyed up by the exhilaration of their movements and by the wild music which shrilled and pounded. Jars of wine were uncovered and passed around. The dancers paused only long enough to take the edge from their growling thirst before once more whirling into motion.

The jars were passed from hand to hand and mouth to mouth more and more frequently. The wine was like oil thrown on fire, quickening the emotions and energies of the dancers. They twisted and tossed in frenzied movement, throwing out their arms and jerking their heads back and forth. In the flickering torch light they were eerie figures, eyes staring fixedly, teeth bared in the intensity of their physical effort. Here and there, impeded by their whipping garments, the dancers impatiently tore them off and threw them aside. It was a natural gesture, for even in their sober moments the ancient Greeks had no inhibitions about nudity. They considered the body sacred and beautiful, to be admired.

Intoxicated by wine and music, the dancers reached a state of ecstasy, almost of madness, in which they believed they were possessed by the god. This was the purpose of the religious ceremony. At this climax of their emotional and spiritual exaltation they threw themselves upon the sacrificial goat, tearing it apart with their bare hands. They ate bits of the bloody flesh in the belief that the animal was an embodiment of the god. In eating its raw flesh they were taking in the life of the god, achieving a divine union, and also insuring the fertility and increase of their flocks and herds.

Some of the couples now stole away into the darkness. Here and there Pan's pursuit of the nymphs was re-enacted as men seized women who made only laughing resistance.

**F**ROM ARCADIA the Cult of Pan spread slowly across Greece. Pan was not worshipped in Athens until after the Battle of Marathon, where the panic of the Persian army was credited to him. Pan later was adopted by the Romans who called him Faunus. However, Pan never attained any high moral development or prominent place in cults outside of Arcadia.

The worship of Pan appears to have overlapped, or even to have been part of, the worship of the

god Dionysos, or Bacchus, which also consisted of fertility rites of an orgiastic type. Dionysos was associated with vegetation, particularly the vine and ivy. He was believed to be embodied in various animals and was represented as a goat or as a bull. As a goat, he is linked to such minor divinities as Pan and the Satyrs, who were portrayed as having the head and legs of a goat.

Dionysos was a tree-god or woodland divinity and the goat-shaped divinities more or less had the character of woodland divinities. The portrayal of Dionysos, a tree-god, in goat form was considered one facet of his true character, not as a mingling of what originally were two independent worships, one portraying him as a tree-god and the other as a goat.

As Bacchus, Dionysos is best known as a personification of the fruits of the vine and of the pleasures produced by the juice of the grape. His worship apparently originated among the barbaric tribes of Thrace, who were notorious as drunkards, and was characterized by wild dances, intoxication and sexual license.

As a god of vegetation in general, Dionysos was believed to die and to be reborn in a cycle corresponding to the birth, death and rebirth of vegetation. His death and resurrection were dramatized

in his sacred rites. The worship of Dionysos appealed to the human love of mystery and tendency to revert to savagery. It spread like wildfire across Greece and Dionysos became the most popular figure in the Greek pantheon.

The rites of Dionysos depicted his birth as the result of a union between Zeus, disguised as a serpent, and Persephone. The infant, born with goat horns, immediately mounted Zeus' throne, where he mimicked his father by brandishing the lightning in his hands. He did not occupy the throne long for the treacherous Titans attacked him with knives while he was looking into a mirror. He temporarily escaped them by transforming himself into the shapes of Zeus, Cronus, a young man, a lion, a horse and a serpent. Finally the Titans seized him while he was in the form of a bull and hacked him to pieces. In the Dionysian rites a bull was sacrificed in a like manner and then eaten. The worshippers thought that partaking of the body of the god would bring them good fortune and bountiful crops in the coming year.

There are several versions of the resurrection which follows the death of Dionysos. One simply relates that he arose from the dead and ascended into heaven. Another relates that Zeus put together the fragments of his dismembered body

and restored the whole to life. According to still another version, Zeus swallowed Dionysos' heart and conceived him again by Semele. A variation of this version is that Dionysos' heart was ground up and given in a potion to Semele, who conceived him. The resurrection of Dionysos as portrayed in his rites appears to have instilled in his worshippers a belief in a general doctrine of the immortality of the soul.

THE WORSHIPPERS of Dionysos were mostly women. Greek society was predominantly a male society, particularly in Athens and the Ionian cities. Women largely were confined to their houses and led narrow lives. Although women were priestesses in many cults and took part in religious festivals and sacrifices, their position was a subordinate one. Men had fashioned the religion to suit their own natures and had left it with few emotional outlets. Women longed for an emotional religion and they satisfied this longing by participating in the rituals of such gods as Dionysos and Pan. They contributed to the spread of the mystic and orgiastic religions which became popular in late antiquity.

The devotees of Dionysos held annual festivals in spring and biennial festivals in winter. At

these times there were both celebrations during the day and torchlit processions at night. In the night-time festivities the devotees marched through the countryside until they reached a lonely mountaintop. Here, far from the restrictions and inhibitions of civilized life, in the darkness lighted by torches, they worked themselves up into a high pitch of emotional frenzy in which they believed they were possessed by the god.

They were led by a male priest of the god, usually a slim, long-haired youth of effeminate appearance. They dressed in fawn-skins and carried staffs tipped with pine cones, or with bunches of ivy or vine leaves, the emblems of the god. On their heads they wore wreaths of ivy. Some wrapped snakes about their waists or shoulders or twined snakes in their hair.

Their wild dances, which took place to the music of reed flutes and bronze cymbals, lasted the entire night. The dancers whirled and leaped in ecstatic abandon, shaking their heads and waving their staffs and torches, filling the mountain air with their excited shouts and cries. They gained a sense of freedom, of exaltation, a shedding of the bonds of their daily lives. As they danced they drank from large jars filled with wine, the miraculous gift of the god. They did not, however, drink mere-

ly to become intoxicated but as a sacramental act. They believed they were taking into their bodies the spirit of the god himself and thereby attaining religious union.

Inflamed with wine and music, the worshippers reached a high pitch of religious excitement in which they believed they were possessed by the god and transformed into a *bacchos*, or divine being. In this state they believed they saw divine visions and they felt possessed of superhuman strength.

At the climax of the rites the worshippers attacked the sacrificial animal—a goat, a fawn or preferably a bull—and tore it to pieces with their bare hands. They considered the animal an embodiment of the god and they ate its raw flesh in the belief that they were taking into their own bodies the life of the god.

Dionysos and Pan no longer are worshipped—the reed pipes and bronze cymbals are still, the pine torches are extinguished. But grotesque and pagan as their rites appear to modern eyes, it must be remembered that certain of the beliefs and practices still live in token and in superstition, still are echoed in the dominant religions of today—faint, far echoes of the music of mischievous Pan come down to us across the centuries from the glades of ancient Arcadia.



## The MONONGAHELA and the SEA SERPENT

Sailors used to deny having seen a sea serpent for fear of being called daft. But Capt. Seabury was different . . .

*By C. O. Clark*

THE STORY OF the adventure of the whaler *Monongahela* is now 106 years old. But the *Seaport Log* has put the story and the remembrances of Capt. H.E. Rabbe, on permanent record. Capt. Rabbe, now 98 years old and living in Fairhaven, N.J., says a letter giving all the details of the adventure is in the possession of

a relative of Captain Seabury, master of the ill-fated *Monongahela*.

"The episode happened somewhere around the early 1850's. The theretofore fabulously-claimed monster was sighted during the morning watch in latitude of the doldrums in mid-Pacific. Though its movements in the water hardly

suggested a whale, the vessel immediately bore down upon it, about a mile away, and three boats were made ready, Captain Seabury himself taking the steerer's place in one of them. It was his boat which first came to the creature's side, and without taking notice of the peculiar shape of the head and the enormous length, gave it the iron, followed it up with a lance as he shouted his 'starn-all' and backed away out of reach of the 10-foot long head which swung around at the unfamiliar objects in its side 50 feet back of its snout.

"Just what the creature's first reactions were is unknown, but two of the boats were upset before it sounded. Then it took nearly all of Captain Seabury's line and he had just time enough to bind it to another. Straight downward it sounded taking line after line until it had over 1000 fathoms when it stopped perhaps reaching bottom or being unable to stand greater pressure."

There was no sign of movement and the ship picked up the men and made the line fast aboard. At day-break the next morning the watch saw the line was slack.

More than a mile of line has considerable weight and it was heaved in on the capstan, "very cautiously so as not to pull the iron."

Suddenly, with half the line in, the prize surfaced, "dead as a doornail."

"Around its mouth floated large chunks of flesh which the captain believed were pieces of its lungs. The carcass was taken alongside for cutting in if there was any blubber. Then its enormous length was revealed." (It was 110 feet long.)

"It turned out to be longer than the ship. The body was circular. Its circumference amidships was about 50 feet, tapering down toward head and tail. Nothing was ever said about any fins but the neck close to the head was roughly about 10 feet thick. The head, about 10 feet long, was shaped like that of an alligator's, its jaws containing 94 teeth about three inches long, hooking backward like those of a snake. The color was a dark brownish slimy gray with a white stripe running nearly its full length."

Captain Seabury, a thorough man, pickled the head and preserved the eyes, packed the bones carefully away, and had an artistically-inclined seaman draw a life-like picture.

But after giving the account to a homeward bound ship, the *Monongahela* was never again heard from.

Her name board was picked up some years later on one of the

Aleutian Islands, and is now in the New Bedford Whaling Museum.

Accounts of the sea serpent capture were published February 23, 1852, in the New Bedford *Morning Mercury* and on November 29, 1855, in the *Washington Union*.

Other versions have it that the *Rebecca Sims*, commanded by Capt. Samuel B. Gavitt, was in the company of the *Monongahela* and helped in the capture. *Ships and the Sea*, Spring 1957, gives the date of the event as January 13, 1852, the *Seaport Log* states.

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### THE EARTH—A GIANT LENS

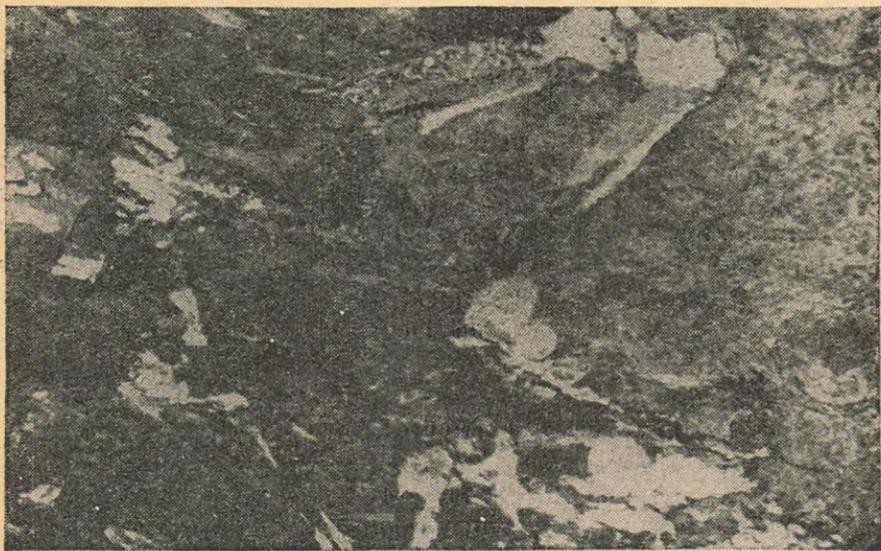
**A**N AMAZING plan to use the Earth as a giant telescopic lens recently was detailed by William J. Berger in *Jet Propulsion*, organ of the American Rocket Society. Berger, a research engineer with Convair-Astronautics of San Diego, Calif., believes that this new astronomical system would enable man to look closely at the surface of Mars long before he travels there. Also, it might enable man to determine whether stars nearest the Earth have planets and whether the galaxies are limited or infinite in number.

The new system, for which Berger suggests the name "celestial iconospherics," is based on the fact that every round celestial body bends light, radio waves and all the electromagnetic radiations that hit it. This bending focuses the incident radiations to form real images of almost every astronomical body. The amount of bending determines the focus at which the images can be studied and

depends on whether the radiations are bent by atmospheric refraction, diffraction or gravity. The images are focused on a sphere surface surrounding the body that serves as a lens.

Taking the Earth as an example, the red light seen when the sun appears to be on the horizon is bent about half a degree as it passes through the atmosphere. This bending forms an iconosphere with a radius which Berger estimates to be about 458,000 miles. On this iconosphere the image of the sun would have a diameter of about 4,000 miles, the image of Mars would be about 33 miles in diameter and the images of the nearer stars would be about 500 feet in diameter.

Berger's method of viewing the images involves the use of a rocket-powered robot vehicle. This would loop the image of such a body as Mars, make a close telescopic examination and return to Earth with the observation data.



In this unlikely chunk of coal is the complete skeleton of a man-like creature that lived 12 million years ago. Further study will reveal how man-like he was.

## ITALY'S 12 MILLION-YEAR-OLD PRE-MAN

**I**N AUGUST this year, 1958, while American technicians were making final preparations for man's first attempted shot to the moon, two men deep in an Italian mine came upon a discovery that brought startled cries to their lips.

They went running for Dr. Johannes Huerzeler, Swiss paleontologist. It was past midnight. But

when he heard their shouts the Swiss scientist quickly got into pants and a shirt. He did not bother to button the shirt. He grabbed a flashlight and hurried to the mine.

Down 600 feet, at the mine's 15th level, the entire third shift of coal miners was talking excitedly. They fell silent as the scientist ap-

Prof. Johannes Huerzeler, wearing miner's cap, stands beside chunk of coal containing skeleton that represents result of 12 years of painstaking search.



proached a new, narrow tunnel where the dust from a loosening blast was just settling.

He trained his flashlight up, and there, under its yellow glow were bones, browned and stained as though by nicotine. The Swiss scientist touched them with his hand, almost disbelieving his own eyes. The skeleton lay face downward in a position much like that of a swimmer doing the breast stroke. The skull was not visible. This was discovered the next day behind a block of coal.

"Is it important?" asked one of the miners.

### Revolutionary discovery in coal mine 600 feet

deep upsets theory that man is a relative newcomer to earth.

*By Francis Barton*

Dr. Huerzeler did not reply. Perhaps he did not even hear the question. His eyes glistened. His lip trembled.

For here, after 12 years of painstaking, sometimes heartbreaking work, was what he needed to prove his theory that man's beginnings were far earlier than the generally accepted 60,000 to 70,000 or, at

most, one million years.

Dr. Huerzeler spoke softly, as though half dreaming, "There is no doubt. It is he—Oreopithecus."

Dr. Huerzeler's theory, still to be proved by exact and prolonged laboratory tests, is that Oreopithecus lived 10 to 15 million years ago. He was not a man, but a man-like creature, and almost certainly

among the first to rise upward on his haunches and raise a troubled and beetled brow skyward to the stars. He was 52 to 56 inches, between four and five feet, tall.

The discovery of a virtually complete skeleton of *Oreopithecus* will enable Dr. Huerzeler, a determined young scientist who first set forth his theories several years ago, to learn a great deal about this creature who died 12 million years ago in an Italian swamp and then, through the Miocene and Pliocene epochs, remained firmly embedded in what became fossil coal.

Dr. Huerzeler is convinced that the laboratory tests will sustain his theory. And if the skeleton of the Tuscany creature does substantiate Huerzeler's theory it will mean an end to the hunt for the so-called "missing link", since it will finally eliminate any link between man and ape.

If men and apes did have a common ancestor, Dr. Huerzeler has suggested, it was neither a man-ape nor an ape-man, but a creature with characteristics unlike either a man or an ape—a creature that lived at a very early stage of mammalian evolution, perhaps as long ago as 100 million years.

Dr. Helmut de Terra, research associate in the Columbia University department of geology and paleontology, is a strong supporter of this theory also. These two men

say that at present no one has any idea what the primordial "lump of clay" from which man and ape evolved looked like. What to look for in this direction will be the next problem rather than a continued search for the "missing link". This primordial "lump of clay" will represent the beginning from which incipient man and incipient ape came and went on their separate ways toward their separate evolutions.

The factors that have led Drs. Huerzeler and de Terra to conclude that *Oreopithecus* was humanoid and not an ape are that the creature had a short face as opposed to the snout of an ape; it had no "simian gap" between the canine and adjacent teeth as does the ape; the chin is rounded on the front instead of being sharp; the nostrils are ascending instead of being flat like the nostrils of an ape; the three molars in the lower jaw are characteristic of man rather than of the ape; and, last, a hole carrying a human nerve through the lower jawbone is present in the skeleton of *Oreopithecus*.

This discovery of the skeleton 600 feet down in an Italian coal mine is perhaps one of the greatest discoveries of the age—greater even than the discoveries of the Peking and Java Man. For Dr. Huerzeler the recognition that this will bring

will be merited. He has struggled and worked for a dozen years and, finally, to be near the scene where he felt chances were best to unearth *Oreopithecus*, he rented a home near the Italian mine. The discovery—like a sudden burst of sunlight after a storm—came at a time when Dr. Huerzeler was discouraged because the mine was about to be closed for the annual vacation period and he was preparing to interrupt his search temporarily.

It came on August 1, a hot day throughout Italy, and especially hot at Baccinello, a mining hamlet near Grosseto in central Italy, about 100 miles north of Rome. Despite the heat Dr. Huerzeler had worked hard, hoping for a last minute discovery.

But, as last year and the year before that, it had been in vain. In a few days he was again to return to his laboratory at Basle University in Switzerland, where he directs the city's Museum of Natural Sciences. All he would have were a few more bone fragments to add to those already collected during a dozen years.

That evening Dr. Huerzeler had talked long with one of the engineers of the mine. It was midnight when they separated. The third shift of miners was just beginning its work.

About two hours later, two min-

ers, Enzo Boccacini and Azelio Giustarini, squeezed into a narrow, new tunnel and bolstered its sides with planks before setting to work on the strata of coal. It was then that a bit of coal loosened overhead and fell, striking Giustarini's plastic helmet. There was a shower of coal dust. When it subsided, the two miners looked up, training their lights on the spot. They saw the skeleton!

Dr. Huerzeler had talked to them many times of such a possibility. They had carefully brought bits of bones to him in the past, but nearly always they were smashed and broken in the mining process. This was the first time they had seen what appeared to be an entire skeleton.

They ran excitedly for the Swiss scientist. Meanwhile other miners and an engineer gathered at the site of the discovery, where another loosening blast was to have been set off.

"God!" muttered the engineer. "Another five minutes and it would have all gone up in dust."

The oldest traces of mankind found go back a million years. *Pekin* and *Java Man* are generally dated between 300,000 and 600,000 years old. South Africa's *Australopithecus* or "southern ape" is dated back a million years, but there is controversy as to whether he is truly a "dawn-man."

Although no older traces of man had been found geologists generally believed that some species of pre-man or early man lived on earth several million years before the Java and Pekin Man.

Dr. Huerzeler does not claim that *Oreopithecus* is a man. He does say that he is "human-like," and that he lived between 10 and 15 million years ago. This is not the first time that remains of the creature have been found in the Grosseto area. But it is the first time that a complete skeleton has been found.

**T**HE STORY of Dr. Huerzeler's discovery actually begins a dozen years ago at the Basle laboratory of the Museum of Natural Sciences where Dr. Huerzeler, a 40-year-old paleontologist with prematurely graying hair, was studying a jaw bone cast of *Oreopithecus*, a discovery that had been made in 1870 by the French scientist, Paul Gervais, in the Grosseto area. The Frenchman had classified it as being from a tertiary ape and since then it had been considered to be of the ape family.

But the more he studied the jaw bone the more convinced Dr. Huerzeler was that the French scientist had been misled. The teeth, for example, did not correspond entirely to those of an ape.

Gervais had discovered only a

few fragments of this creature that lived in the Miocene period. He had decided that it had monkey attributes and christened it *Oreopithecus*. More fragments were discovered later.

Dr. Huerzeler studied these. He went to the museums of Pisa and of Florence, where fragments of *Oreopithecus* were kept. The more he studied them the more convinced he was that Gervais had been mistaken and that *Oreopithecus* could not be considered a monkey.

Huerzeler theorized that *Oreopithecus* might have been a monkey of unknown species—but there was the matter of the teeth. The more plausible theory, and the one which he adopted was that *Oreopithecus* was a "man-like" creature, either a biped or with biped tendency. One thing was certain: *Oreopithecus* had lived in the Miocene period, millions of years before modern man.

T. H. Huxley, one of the most ardent supporters of Darwin's theory of evolution, suggested 95 years ago that the most ancient "homo sapiens" probably had lived in the Pliocene or Miocene ages, but generally it was thought that the progenitors of man were more recent. About a million years back was as far as most dared to go in setting a date for the possible ancestors of modern man. This belief had been strengthened by the

important paleontological discoveries of the Pithecanthropus, the Java Man, a creature not yet a man in the modern sense but one who did walk upright, and the Pekin Man.

Huerzeler, therefore, was aware that he might expose himself to ridicule if he set forth immediately his theory of a "pre-man" who lived 10 to 15 million years ago. His first reports were received skeptically, but he was encouraged to continue his studies.

In 1954 he went to Italy to discuss the matter with paleontologists there. At that time, fortunately, new fragments were unearthed at the Baccinello coal mine. Huerzeler went there and questioned the miners. He became convinced that the coal strata 600 feet down offered the best chance of finding what he sought—a complete skeleton of *Oreopithecus*.

Two years ago after Huerzeler and an American scientist, Dr. Helmut de Terra of Columbia University, had made new findings that included a jaw and some teeth, the Swiss scientist gave a report on *Oreopithecus* at a convention of paleontologists in New York. He said that he was convinced that a "man-like" creature had lived in Italy during the Miocene era. He showed drawings of reconstructions he had made from the fragments found up to that time. The

jaw was short and did not jut out like a monkey's; the teeth were vertical, not oblique.

This theory met with skepticism. Some paleontologists objected that Huerzeler's reconstruction might have been made with bones from different skeletons. The problem was obvious: to find a complete skeleton.

"But," said Huerzeler's colleagues, "you will never find a complete skeleton from the Miocene period."

With financial backing from the Wenner-Gren Foundation for Anthropological Research, Inc., New York, Huerzeler began his search with extreme patience. At Baccinello he made friends with the miners, talking with them for long hours after work. Many a bottle of good Italian Chianti was consumed in the process. Huerzeler explained what he sought and outlined its importance. He urged the miners to be careful when they saw a bit of bone.

And they were. But most often they saw the bone too late—after pick or blast had broken it to crumbly bits. The fragments they brought to Huerzeler probably would have rebuilt a dozen *Oreopithecuses*, but they were useless.

Sadly one miner told the scientist, "you can't mine coal with your finger tips."

Two years had gone by and

Huerzeler had nothing to show for his efforts except a few more bits that added nothing to what he already knew.

Then, like a sudden gift from the Gods, came the discovery. Even a preliminary study of the skeleton in its block of coal has enthralled the Swiss scientist. The skull still has to be dug out and examined. But even on the spot, Dr. Huerzeler could see much.

"This time," he said, after the initial shock of discovery, "I'm sure it is a skeleton of a human-like creature." He pointed to the big toe, close to the other bones of the foot and not, like a monkey's, separated.

That is one bit of new evidence. More important evidence will be revealed by the skull, which was discovered later. But none of the bones were removed from the block of coal. The entire mass, weighing some 500 pounds was given a careful coating of plaster for additional protection and—with the consent of the Italian government—was taken to Basle, where Dr. Huerzeler will make his long, detailed study. Plaster casts will be made and sent to all the institutes of paleoanthropology in the world.

There, the fragile bones will be carefully separated from the coal that has protected them for millions of years.

Study of the skull will indicate

the creature's brain capacity and will give some idea of the shape of the forehead and of the nostrils. Examination of the entire skeleton will show whether *Oreopithecus* walked erect like a man or slouched forward like an ape.

First examination at the discovery spot indicated that *Oreopithecus* had arms extending almost to the knees, but shorter than those of any ape. The creature had a very strong vertebrae, and if he did not walk erect was close to doing so. Study of the vertebrae will be especially important because it indicates the degree of evolution. The backbone of modern man, for example, is stronger than that of a gorilla twice man's weight.

Before leaving for Switzerland with his precious find, Dr. Huerzeler said that his studies at the Basle laboratory would probably also reveal the sex of the particular skeleton found at the Baccinello coal mine and whether it is that of an adult or a child.

When asked, in Italy, what *Oreopithecus* was, the Swiss scientist replied that "*Oreopithecus* was not a man—at least not as we are, and neither as was Neanderthal man who lived only 60 to 70 thousand years ago. Nonetheless, it was an animal definitely directed towards man. Certainly it was a man-like creature, or ape-man;

that is, a being that no longer had anything to do with the anthropoid monkeys.

"It could also be that it was an extinct species. But *Oreopithecus* proves that the roots of mankind do not go back only a million years or even two million years, but go

far beyond that—possibly to the beginning of the tertiary geological period."

Also, the discovery of this complete skeleton of *Oreopithecus* may challenge the theory—until now generally held—that Africa or Asia was the cradle of mankind.



### THE WIDOW'S "MIRACLE WATER"

**H**OW AN elderly English widow apparently was cured of a malignant breast tumor by water that appeared mysteriously from solid stone recently was reported in *Psychic News* by Philip Paul.

Alone one day in her bed-sitting room at a home for elderly ladies in Stanley Crescent, Notting Hill, London, Mrs. W. H. Hards, widow of a former Anglo-Catholic chaplain of Whittington College, Highgate, heard the gurgling of water. She saw water "literally bubbling up" out of the stone mantelpiece. When she went over to the spot, the water vanished.

The ceiling above the mantelpiece was not wet and a check by Mrs. Hards revealed that the woman in the room above hers had not spilled or been using water.

Mrs. Hards reported the happening to a spiritual healer,

Mavis Griffin of Eastbourne, who said she believed the water contained healing properties. She advised Mrs. Hards to bathe herself with it the next time it appeared.

As she prepared to retire one evening, Mrs. Hards again heard water bubbling from the stone mantelpiece. As before it stopped before she was able to reach it.

The third time the water appeared Mrs. Hards bathed herself with it. She continued to visit her doctor and she took a month's radium treatment at Hammersmith Hospital. Whether due to the "miracle water" or to the radium treatment, Mrs. Hards' tumor dwindled in size and finally her doctor announced that it was gone.

In the meantime Mrs. Hards had a plumber investigate whether there were any water pipes behind the mantelpiece. He reported there were none.

*By Leslie E. Wells*

the THORN TREE  
that  
FLOWERS at CHRISTMAS



The bitter winds may blow and the snows may come to England, but the Holy Thorn of Glastonbury will still bloom.

**I**N THE GROUNDS of Glastonbury Abbey, Somerset, stands one of the world's strangest trees—the Holy Thorn. Found nowhere else in England it blossoms every Christmas and always attracts crowds who come on Christmas Day to witness this wonder of nature.

Each Christmas the altar vases of Glastonbury's parish church are massed with blossoms from this thorn tree of eastern Mediterranean

origin. There is a pious belief that it was from a similar tree that Our Lord's persecutors plaited the Crown of Thorns.

The charming custom of sending a sprig from this thorn tree to the Queen at Christmas began in the time of Charles I, and this gift of blossoms continues to be sent each year.

The original Hory Thorn is believed to have been brought to Britain by Joseph of Arimathea on

Christmas Day, A. D. 63, when he landed on the Isle of Avalon. Centuries ago the district of Glastonbury was under water and the range of hills formed an island. A direct sea route existed from the Isle of Avalon to the Bristol Channel.

We are told that after the Crucifixion, Joseph set sail from Palestine with 11 companions. Before leaving he cut a stout stick from a thorn tree. Finally, after a tiring journey, the boat nosed its way into the inland waterways of Avalon.

Finding himself on dry land once more, Joseph thrust his staff into the ground and spoke words to the effect that he and his followers were "all weary". Today the hill in Glastonbury where Joseph is reputed to have landed is still called Wearyall Hill.

The story goes on to tell us how Joseph left his staff stuck in the ground. There it took root and became the Holy Thorn of Glastonbury, which miraculously "blossoms at Christmas, mindful of Our Lord".

For centuries the Thorn, a stout plant with a double trunk, flourished on Wearyall Hill. One of the trunks—said to have been as large around as a man's body—was cut down by a 16th Century Puritan who got what he deserved when a flying chip blinded him in one eye.

The fallen tree continued to blossom for 30 years. The other trunk was felled by a Roundhead, though the stump remained visible till the 18th Century.

By that time, cuttings from the parent-tree had been grafted to a number of common thorns throughout the neighborhood. The yearly Yuletide miracle was thus fortunately preserved. Plants grown directly from seeds of the Holy Thorn lose their parent's Christmas-blossoming characteristic.

In Glastonbury itself, apart from the chief Thorn in the Abbey grounds, a younger tree stands in a corner of the grounds and a third has recently been planted on Wearyall Hill where the original tree grew.

The local council frequently receive requests from overseas for cuttings. Most famous of the overseas Thorns is that at St. Alban's Cathedral in Washington. Indeed, in November, 1951, when the Queen (then Princess Elizabeth) and the Duke of Edinburgh visited the American capital, St. Alban's bush lived up to the tradition that the Holy Thorn flowers for royalty as well as at Christmas, and put out four blossoms.

It appears that the first reference to the Glastonbury Holy Thorn is in a 13th Century supplement to William of Malmesbury's 12th Century history of Glastonbury

Abbey. From then on we can discover several references to the phenomenon of its Christmas time flowering. In 1535, for example, Thomas Cromwell, chief minister to Henry VIII, was sent "two flowers wrapped in black sarsnet, that in Christmas mass, even at the very hour when Christ was born, will spring and burgeon and bare blossoms". And there is a 17th Century poem by Charles Smedley in which it is stated that the fair Cordelia

Blooms in the winter of her days  
Like Glastonbury Thorn.

Science is helping to prove the story of St. Joseph of Arimathea. Recent excavations in the Abbey grounds have revealed pottery of the 1st and 2nd Centuries A.D. and suggest there were settlements here during the time of St. Joseph.

Irregardless of controversy the Holy Thorn of Glastonbury continues to blossom at Christmas time. Surely it is a miracle.



### THE WORLD'S FIRST "MODERN MAN"

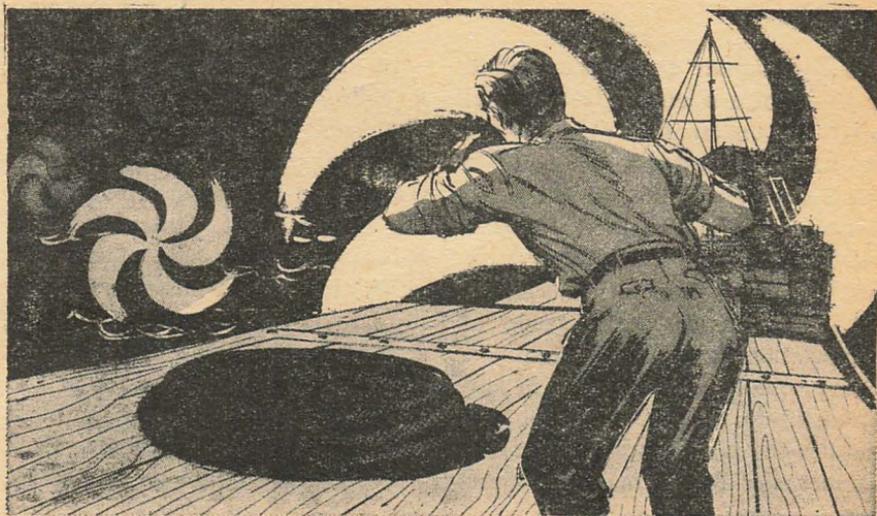
**E**XCAVATION of a complete skeleton of what is said to be the world's first "modern man" recently was reported by Prof. M. Stekelis of the Hebrew University in Jerusalem. Prof. Stekelis also reported the discovery of four skulls. He said that these, together with the skeleton, date from the Natufian Period, which existed 14,000 years ago.

The finds were made during excavations at the site of an ancient cemetery on Mt. Carmel. Prof. Stekelis expressed the belief that the skeleton and the skulls show there was little or no difference between man who lived 14,000 years ago and man today.

The excavations have reveal-

ed a rich culture which indicates that Natufian man may have been the first civilized human in world history. Among artifacts found were tools of flint and basalt, and fish hooks carefully fashioned from flint and bone. The dead were buried with a wide variety of ornaments, such as deer horns, small painted stones and other stones with holes in them.

One of the art objects is the carved head of an animal, with eyes and other features cut into the stone. Prof. Stekelis considers this the oldest piece of sculpture of its kind ever found. Objects of similar artistry, he said, were not produced in western Europe until 3,000 years later.



## PINWHEELS of LIGHT in the ocean

They are gigantic fluorescent wheels turning in the water and they seem to be activated by some kind of machine.

AT 6:30 P.M. Greenwich Mean Time, on November 14, 1949, Comdr. J.R. Bodler, USNR (inactive) was captain of a merchant vessel passing through the Strait of Hormuz, between the Persian Gulf and Gulf of Oman, bound for India. There he and his crew members witnessed one of the strangest sights ever seen in modern times.

A series of gigantic pulsating wheels of light were revolving

*By the Editors of Fate*

through the ocean at high speed. Commander Bodler's report was accepted so respectfully that it was published in the United States Naval Institute Proceedings and later reprinted in FATE by permission of the Naval Institute.

In his Naval Institute article, Commander Bodler asked somewhat plaintively if other seafarers

had had similar experiences and if anyone "of a scientific bent" could offer an explanation. He "would be most interested", he said, to learn more about the subject.

From a book entitled *Oddities* published in the 19th Century in England, and from other sources, FATE has assembled a group of similar unexplained ocean sightings. Every one was witnessed in approximately the same latitude and most in the same general area where Commander Bodler made his sighting.

There are many of them. On June 5, 1880, off the Malabar Coast, for example, R. E. Harris, captain of the Steamship *Shahjehan*, reported that at 10 p.m., under a cloudless sky, he saw wave after wave of brilliant shafts of light illuminating the ocean. Some kind of unidentified material was floating on the surface but Captain Harris decided that this was not responsible for the shafts. It occurred to him that the phosphorescence of the water was responsible for the lights, but he soon discarded that idea and concluded that the phosphorescent plankton not only was not responsible but was itself being illuminated by strong beams of light from somewhere.

Captain Harris was thrilled by the spectacle and called it one of the "most grand and brilliant, yet solemn" sights imaginable.

In 1883, the British publication *Knowledge* published a similar report from a J.W. Robertson who said that in May, 1880, while he was aboard the steamship *Patna* in the Persian Gulf, "there suddenly appeared on each side of the ship an enormous luminous wheel, whirling around, the spokes of which seemed to brush the ship along.

"The spokes would be 200 or 300 yards long, and resembled the birch rods of the dames' schools. Each wheel contained about 16 spokes, and although the wheels must have been some 500 or 600 yards in diameter, the spokes could be seen distinctly all the way round. The phosphorescent gleam seemed to glide along flat over the surface of the sea, no light being visible in the air above the water.

"The appearance of the spokes could be almost exactly represented by standing in a boat and flashing a bull's eye lantern horizontally along the surface of the water, round and round."

The wheels moved along with the ship for about 20 minutes.

THESE TWO ACCOUNTS almost exactly parallel the modern report of Commander Bodler, and, as we shall see, of still other reports which have been made since.

In describing his own experience, Commander Bodler declared:

"The night was bright and clear, with very good visibility, no moon. The Third Mate called me to the bridge, saying that he had observed something he thought I should see.

"About four points on the port bow, toward the coast of Iran, there was a luminous band which seemed to pulsate. Its appearance suggested the aurora borealis, but much lower; in fact on or below the horizon. Examination with binoculars showed that the luminous area was definitely below the horizon, in the water, and drawing nearer to the vessel. With the approach of the phenomenon it became apparent that the pulsations seemed to start in the center of the band and flow outward towards its extremities.

"At a distance of about a mile from the ship it was apparent that the disturbance was roughly circular in shape, about 1,000 to 1,500 feet in diameter. The pulsations could now be seen to be caused by a revolving motion of the entire pattern about a rather ill-defined center; with streaks of light like the beams of searchlights, radiating outward from the center and revolving (in a counter-clockwise direction) like the spokes of a gigantic wheel.

"For several minutes the vessel occupied the approximate center of the phenomenon. Slightly curved

bands of light crossed the bow, passed rapidly down the port side from bow to stern, and up the starboard side from aft, forward. The luminosity was sufficient to make portions of the vessel's upper works quite visible. The bands' luminescence seemed to pass a given point at about half-second intervals. As well may be imagined, the effect was weird and impressive in the extreme; with the vessel seeming to occupy the center of a huge pinwheel whose "spokes" consisted of phosphorescent luminescence revolving rapidly about the vessel as a hub.

"The central 'hub' of the phenomenon drew gradually to starboard, and passed aft; becoming more and more distant on the starboard quarter. While it was still in sight, several miles astern, and appearing, by this time, as a pulsating band of light, a repetition of the same manifestation appeared fine on the starboard bow. This was slightly smaller in area than the first, and a trifle less brilliant. Its center passed slowly aft on the starboard side, with the pattern of revolving, luminous 'spokes' clearly defined.

"It was my impression that the actual illumination was caused by the natural phosphorescence in the water, periodically stimulated by regular waves of energy. The shape of the 'pinwheel', the well-defined 'spokes', the revolutions about a

center, and the speed with which each band of light traversed the water all preclude the possibility of this phenomenon being caused by schools of fish, porpoises, or similar cause.

"Approximately half an hour later, a third repetition of this manifestation was observed. The general characteristics, direction of rotation, etc., were the same as the others, but this one was much smaller and less brilliant. Its diameter was not over 800 to 1,000 feet, and compared with the other two it was unimpressive. It was first observed much closer to the vessel than had been the case with the others. Whether this was due to its lesser brilliance, or the fact that it came into being at comparatively close range, could not be determined.

"At the time of the above, conditions were as follows: Date—14 November, 1949, Time 1830 GMT, Position 26°-17.5' N, 56°-51' E. Wind NW'y force 1. Sea calm with slight surface ripples; no swell. Air 75° (Fahr.), sea 83°. Visibility was very good. A clear bright night with no moon.

"Vessel's course 157° T. Speed through water 11.6 knots, actual speed over the bottom, approximately nine knots due to strong head current. (Very strong streams are encountered in this area.) At no time were any unusual devi-

ations of the magnetic compass observed."

SEARCH OF THE files of the British publication *Nature* reveals that on May 15, 1879, Comdr. J.E. Pringle of H.M.S. *Vulture*, also saw a revolving luminous wheel in the water, moving at tremendous speed. This sighting is unusual in that the revolving light passed under the ship.

"On looking toward the east," he said, "the appearance was that of a revolving wheel with a center on that bearing, and whose spokes were illuminated, and, looking toward the west, a similar wheel appeared to be revolving, but in an opposite direction."

The waves of light extended from the surface well under the water, and Commander Pringle felt that there might well be only one revolving wheel and that the other was a reflection—which would account for the fact that the other wheel appeared to be revolving in the opposite direction. However, it is quite clear from Commander Bodler's account detailed above that there can be more than one of the revolving wheels, since he sighted three of them in sequence. In addition, we do not know whether the wheels always revolve in a counter-clockwise direction or whether they may revolve in either direction.

Commander Pringle estimated the shafts of light to be about 25 feet across and to be spaced about 100 feet apart. He calculated their velocity at 84 miles per hour—a fantastic speed compared with any vehicles known in 1879. They were in view an estimated 35 minutes.

Commander Pringle noted that both before and after the sighting the ship had passed through patches of a floating material resembling “oily-looking fish spawn.”

The other sightings, all of them similar, are reported by Charles Fort in *The Book of the Damned*.

In 1906, a Douglas Carnegie of Blackheath, Eng., stated that in the Gulf of Oman he saw a patch of apparently quiet phosphorescence but on approaching it, shafts of bright light swept across the ship's bows at a high rate of speed—Carnegie estimated them at 60 to 200 m.p.h. He described them as about 20 feet apart and regularly spaced. He collected a bucket of water—something a number of other witnesses did on other occasions—but could find nothing abnormal about it, even under the microscope.

Carnegie was certain that the shafts of light came from beneath the surface. He says that they “first struck us on our broadside and I noticed that an intervening ship had no effect on the light beams: they started away from the lee side of the ship, just as if they had

traveled right through it.”

C. S. Patterson, second officer of the Steamer *Delta*, saw light shafts which appeared to move around a hub in the Malacca Strait at 2 a.m. March 14, 1907. They were like wheel spokes and lasted about a half an hour.

The Nautical Meteorological Annual, published by the Danish Meteorological Institute, gave a report from a Captain Gabe of the Steamer *Bintang*, which was reprinted by the *Scientific American*. At 3 a.m. on June 10, 1909, in the Straits of Malacca, Captain Gabe saw a revolving wheel of light on the water. It was so large that only half of it was visible at one time—the middle of it lying near the horizon. The arms rotated and the whole thing moved forward, slowly growing dimmer and decreasing in rotational speed.

Again, near midnight of August 12, 1910, according to the Danish Meteorological Institute, a Captain Breyer of the Dutch Steamer *Valentijn* in the South China Sea saw a rotating wheel, which appeared to be above water.

**WHAT ARE WE** to make of these reports? We can assume, like the scoffers at sea serpent stories or UFO's, that these trained observers really didn't see what they thought they saw.

Personally, we believe otherwise. To explain what they saw, how-

ever, is quite another matter. It is interesting to note that nearly all these sightings are in the general area of the Persian Gulf.

The Strait of Malacca is between Sumatra and the Malay Peninsula, however, and there is also the somewhat inconclusive description from the China Sea.

Of all the sightings, those of the Straits of Malacca and of the Persian Gulf area are by far the most detailed. Geographically, the least we can decide is that the strange revolving wheels of light in the water are phenomena of tropic seas.

What else are they?

Charles Fort suggests that they may be vast wheel-like "super-constructions" which enter our atmosphere from outer space and for some reason seek haven in the water. He supposes that the wheels glow with a "cold light" and that at the time the wheels are actually seen, the "super-constructions" are far down in the ocean depths. To Fort, when the light grows dimmer, that is an indication that the wheels are submerging.

Fort's "Book of the Damned" was first copyrighted in 1919, but there is support for his ideas in a number of UFO sightings where it would appear that some UFO's have sought water. This is especially true in a number of early sightings after Ken Arnold's.

However, it is not necessary to

insist that the "super-constructions" are actually in the water at the time the lights are seen. Since Charles Fort wrote, a great deal has become generally known about fluorescing effects.

It is easy to imagine, for example, a UFO high in the air, lazily revolving, and activating certain fluorescent elements in the ocean below which glow and turn as the UFO turns. It would work on exactly the same principle that black light activates fluorescent materials.

The tremendous size of the revolving wheels suggests this as a possibility since it is hard to imagine a "super-construction" in the ocean so large that but half of it extended to the horizon, as Captain Gabe saw in the Malacca Straits.

Supporting this view—or the similar one that an object in the ocean may be causing a fluorescing magnification of its image—are the descriptions of the witnesses themselves. Even before much was known about fluorescence, they all seem to be describing a fluorescent *effect*—not an actual object.

At the same time, there is no doubt in any of their minds that the geometrical nature of the effect takes it out of the realm of animal life and places it in the realm of mechanics. Behind the revolving wheels of light there is some kind of machine.

# True MYSTIC EXPERIENCES

FATE will pay \$5 for each True Experience published. Stories should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to the TME Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. They must be signed by author and the author's address must be given. Manuscripts will not be returned unless accompanied by a stamped, self-addressed return envelope

## PREMONITION HEADED

By Dora Bar Hoover

A LITTLE GIRL is alive today only because I had the good sense to follow a strange, inexplicable "hunch".

One day in the spring of 1951 my sister, Mrs. Hobert A. Hodge, left her 2-year-old Lynn Alice in my charge. As I had some cleaning to do, I put her out in the yard of our country home in Ohio to play with my two young sons. A short distance from our yard was a small pond. It had never caused us any alarm since our children never went near it.

On my way to the cellar for a pail of water with which to scrub the bathroom floor, I glanced out of the window at the children. They were all playing happily. I continued on about my business. I brought the pail of water up to the bathroom and was just getting down on my knees with the scrub brush when I felt the strangest, most urgent necessity to drop the brush and run outside to the pond.

This I did, with mixed feelings of wild fear and utter scorn for what I hoped was silly behavior on my part.

But there, in the middle of the pond, was my little niece, floating on her back with her head under the water. In the second it took me to kick my shoes off and start wading I noted she was strongly kicking her legs. A sense of calm came over me then, because I knew she was alive. I waded in almost up to my waist and dragged her



LYNN ALICE HODGE

out. Her head had been under the water only a few seconds and she needed no artificial respiration. She merely sputtered and coughed a few times, then began crying from fear.

Do children have guardian angels who try to warn of impending danger to their charges? Or do pregnant women have some sort of extra-sensory perception? I was eight months pregnant with my third child at that time.

I have heard both these theories advanced. I do not know the answer, but I would not scoff at either of them.—*Warren, Ohio.*

### A TRUE NIGHTMARE

By Waneta Bush

**I**T WAS ALMOST midnight when we finished trimming our tree on the Christmas Eve of 1943. After my husband and I had put the finishing touches to the decorations I went to my room, undressed and lay back on the bed. I began thinking about our only son, Francis, who was in the Navy aboard the S.S. *Robinson*, somewhere in the Philippines.

Finally, I dozed off into a fitful nap and began to dream. It was a frightful, realistic nightmare. I tried to move, to call out, but I could not. Then, distinctly, I heard our son cry out in agony, "Oh, Mother! It's something terrible out here!"

With a super-human effort I jerked to a sitting position on the bed, breathing hard. I gradually grew calmer but try as I would, sleep refused to come to me again that night.

Next morning I told my husband about my dream. But he said it was just a dream and tried to assure me that Francis was all right. Hadn't we received a letter from him just yesterday? However, I wasn't satisfied, and could not erase the awful dream from my mind.

Then, almost two years later, on October 27, 1945, Francis came home on the S.S. *Foot*. I told him about my dream on Christmas Eve, 1943.

Looking at me with wide eyes, he said thoughtfully, "Our ship, the S.S. *Robinson*, was blown from under us around 12:00 o'clock on Christmas Eve, 1943. Those of us who survived were in the water for six hours before we were picked up by another ship."—*Hale Eddy, N.Y.*

### A LOT OF LIVIN'

By Jessie Kenyon

**T**HE POET, Edgar Guest, wrote, "It takes a lot of livin' to make a house a home." And it takes a lot of people living within its walls to stamp their personalities on its walls.

I dare say that everyone has ex-

perienced that weird feeling of someone invisibly present when you wander through the rooms of an old, empty house. My whole family had such an experience.

In 1926 we were living in a city in California, my husband and I, and found that our apartment was not at all suitable for growing children. They needed space in which to run and play.

After talking it over, we decided to move into the country, within commuting distance of the city. On a beautiful spring day we rode across San Francisco Bay. A real estate agent showed us the property he had listed in Mill Valley both for rent and for sale. One house was built of redwood boards, in the prevailing California style for summer homes. It was a comfortable farm house, situated on a hill side surrounded by an old orchard. The rental was well within our budget. But as I wandered through the empty rooms I had the strange feeling that I was being followed. I kept glancing back over my shoulder.

That evening when we had returned home I asked, "Did you like that old farm house?"

My husband replied, "Yes, I did; very much. Made me feel like a little boy down on the farm where I was raised. But I felt kind of strange. Seemed like I could hear footsteps following me

around." He laughed, for he was not at all an imaginative man.

"Shucks," I said. "It must be because it's so empty and full of echos."

We rented the place and moved into it on April 18th. The first night we were all very tired, after the day's excitement of getting settled in a strange place, and we retired early. It was along about five o'clock in the morning when my husband woke up, shouting, "Get up! Get up! Hurry! Wake the children and take them with you. Get out of this house!" There was complete terror in his voice.

We grabbed our clothes and rushed into the early, dewy morning. All was peace and quiet; the garden was a lovely place. Soon we were laughing and kidding ourselves about our fears.

After breakfast my husband went down into the village of Mill Valley and made some inquiries. He learned that our old farm house had been constructed from refugee shacks built to accommodate the victims of the great San Francisco earthquake of April 18th, 1906. Thus every board was saturated with fear vibrations. No wonder that on the anniversary of that disaster we should have been affected by the terror vibrations lingering in every part of the structure.

Needless to say, we gave up the idea of living in that house and

moved down into the little village. There, in a house that vibrated to the lovely music of the teachers who had lived there, we found much happiness.

I doubt the existence of ghosts, but the thoughts and emotions, the very breath of the people who have lived for long periods in a house, cannot but leave their impression there.—*Bolinas, Calif.*

### SENSELESS OR SENSITIVE?

By Carol Van Bladel

ONE NIGHT in 1944, in Chicago, when I was 17, I was awakened by an inexplicable urge to telephone my grandmother who was spending a few days visiting my aunt, Mrs. William Svec, in another part of the city. So strong was this compulsion that no matter how I tried I couldn't reason myself out of it. I told myself I had no reason to wake Grandmother at 1:00 a.m. What on earth would I say when she answered the phone? I tried to go back to sleep, but I became more and more wide awake and uneasy. Suddenly, I *felt* rather than heard the words, "You are wasting time, and there isn't much left!"

That did it! I got up and headed for the phone. My mother, awakened by the light, asked what I was doing.

"Mom," I explained, "I don't know. I have to call Nanna. I just

have to call her, that's all. There's nothing I can do about it."

Mother, recognizing something strange in the situation, said no more but stood beside me while I gave the operator the number. It rang and rang. I began to feel decidedly foolish and was on the verge of hanging up when Nanna answered.

"Oh, thank God, you called!" she gasped, when she heard my voice. "Come over right away, both of you. I've got to hang up now."

When we got there we found Grandmother in the kitchen, bending over the still form of my cousin Bill, a 15-year-old boy. He was slumped in a chair.

Nanna told us that my aunt and uncle had gone out for the evening, leaving her and Bill alone in the house. Bill stayed in the living room, reading, when Nanna retired early. The next thing she knew, the phone was ringing. She got up, wondering why Bill didn't answer it.

Her bedroom opened into the kitchen so the first thing she saw when she came through the door was Bill, seated with his head in the oven and the gas jet open. She turned off the gas, pulled his chair away from the oven, then hurried to the phone.

Bill was still alive, although the doctor reported that had he been discovered mere minutes later it

would have been too late.

Truly, there hadn't been "much time left" in which to place my "senseless" call.

Three years later when Bill was 18 and serving in the army, stationed in Atlanta, Ga., he rented a hotel room one evening, went upstairs and shot himself in the temple. Why? No one knows. And unfortunately, this time, I did not receive any intuitive warning to enable me to save him.—*Des Plaines, Ill.*

### THE WARNING SIGN

By Donald Dudley

WHEN I WAS 11 years old, one bright September day in 1913 my grandfather looked intently into my eyes and said, "I want you to take a little walk with me. Something mighty strange has happened in my wheat field."

Leaving the shade of the front porch we walked side by side until we arrived at the field he had in mind. Looking at the tall, healthy stalks one could readily see that it was a good crop. The broad tapered leaves were a fertile, prosperous green. In another month the stalks would turn to a brittle yellowish hue. It was a beautiful field of approximately 69 acres of waving green wheat.

My grandfather, Enoch Dudley, owned a farm in McKean county, one-half mile below the country



DONALD DUDLEY

church and schoolhouse known as Grimes School District, three miles from the town of Port Allegheny, Pa.

Once again Grandfather turned to me with a kind of intent perplexity. He reached over and grasped a head of a wheat stalk. "Here it is."

Stretched out across the palm of his hand was one of the broad tapered leaves from the wheat stalk. Strangely, on it as if sun-impregnated or perfectly printed was a large letter "W". It was a deeper shade of green than the rest of the leaf and stood out clearly, unmistakably. As I remember it, the letter was slightly more than a quarter of an inch high.

Grandfather showed me other stalks one after another which he selected at random until we had inspected more than a dozen. The leaves on each and every stalk were printed with the letter "W."

I was filled with silent amazement.

"Donald," my grandfather spoke seriously, "I wish you would remember what you have just seen. It's my belief that this is a sign we are going to have another war.

It could be world wide, for my father told me about a flaming bow and arrow which appeared in the sky prior to the Civil War. This must be another warning and another such sign."

The following spring big headlines screamed across the pages of the newspapers proclaiming that Germany's troops had invaded Belgium!

My grandfather's prediction had come true.—*Jacumba, Calif.*



#### DREAM THAT FOILED A THEFT

EARLY ONE MORNING in May, 1958, Mary Ann Kestranek, 18, of Cleveland, O., had an amazing clairvoyant dream that prevented a theft of the Kestranek family car.

In the dream, she said, she drove the car to an intersection in Cleveland to meet her grandmother, who had lived at the Kestranek home until her death the previous November. Her grandmother was not there. Mary Ann waited a while and then decided to return home. She set out on foot, leaving the car at the intersection to let her grandmother know that she had been there.

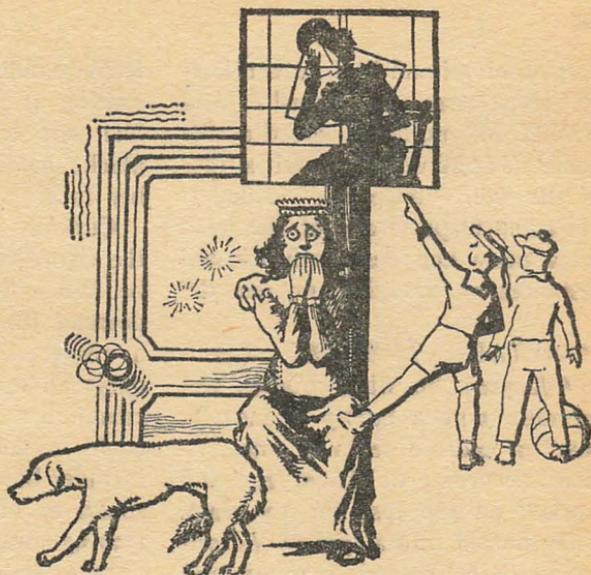
As she walked away from the car—in her dream—Mary Ann looked back. She saw a strange man climbing into the car.

This woke her. The unusually

vivid dream left her with a troubled feeling and she was unable to return to sleep.

To overcome her unease about the car, a 1957 Dodge, Mary Ann looked out of a window to make certain it still was parked at the curb in front of the house. She was startled to see that the car headlights were on. There was a man in the car, bending over the dashboard.

Mary Ann woke her father, Ray Kestranek, who pulled on trousers, grabbed an old pistol that did not work and dashed outside. He was just in time to keep the attempted thief from driving away. Seeing the pistol pointed at him, the man surrendered without a struggle to Mary Ann's father, who turned him over to the police.



# Ghost-Lady in Black

She was seen repeatedly by many witnesses for nearly 10 years—one of the best authenticated cases on record.

*By Walter A. Carrithers, Jr.*

**W**ILLIAM JAMES, the great psychologist, once wrote: "In fact, were I asked to point to a scientific journal where hard-headedness and never-sleeping suspicion of sources of error might be seen in their full bloom, I think I should have to fall back on the *Proceedings* of the Society for Psychical Research."

It is from these same *Proceedings* that we draw one of the strongest existing cases for the reality of ghosts.

Professor R. H. Thouless, past president of the S.P.R., said: "The best study of an apparitional haunting is still the report of the 'Morton' ghost." The late G.N.M. Tyrrell called this case "one of the

best observed and best authenticated ghost-cases on record." And F.W.H. Myers, often named as the Society's philosopher, and author of the word "telepathy", called it "in some respects one of the most remarkable and best authenticated instances of 'haunting' on record."

CAPTAIN MORTON (pseudonym), his wife, children and servants were a family "unusually free" of morbid fears or superstitions, according to Mr. Myers, who worked on the case for 10 years. They moved into a typical Victorian house in England; a square and commonplace structure having more than a dozen rooms in three floors and basement, beside a spacious garden and orchard. When they had lived there about three months, on a still night in June, 1882, something uncanny stepped over their threshold.

The Captain's daughter, Rose, a science student preparing to be a physician, had gone up to the third floor but was not yet in bed when she heard something at the door of her room. Supposing it to be her mother, she took her candle, went to the door and opened it. There was no one there. Perplexed, she stepped out into the dark passage leading towards the stairway. Her mother was nowhere to be seen. On moving a bit along the passage, the young lady made out, in the

feeble candlelight, a strange figure waiting at the head of the stairs. She saw a tall lady, garbed in black, holding a handkerchief to her face.

Curious, Miss Morton watched the figure, wondering who it could be. When the "tall lady" began to descend the stairs she followed at a respectable distance. But suddenly all was blackness—the bit of candle had burned itself out. She could no longer see the departing intruder but she could hear a slight sound as of soft woollen garments moving away on the stairs below.

More than once in the nights to follow Miss Morton heard slight noises at her bedroom door and detected the soft tread of footsteps in the passageway beyond. On looking out, she would see the same mysterious figure moving through the gloom towards the stairs. She soon discovered that the strange visitor travelled a regular route: along the passageway from the bedroom, down the stairs to the ground floor and into the drawing-room where usually she lingered beside a bow window, afterwards leaving by a passage to the garden door, then disappearing. Once when she was ahead of the "ghost" Miss Morton entered the drawing-room first, hoping to arrest its attention. When "the lady in black" entered and halted beside a sofa Miss Morton stepped over to her,

asking if she could be of help. The unknown figure started as if about to speak, gasped slightly and moved away to disappear. Still later, Miss Morton tried to *touch* the ghost, but its movements eluded her except once or twice when cornered, it simply disappeared on the spot.

Close observation showed the black-clad figure to be a lady in widows weeds, with only a portion of hair and brow revealed. After her initial sensations of mingled curiosity and awe had abated, Miss Morton came to recognize a "feeling of loss" upon its approach. Though anxious to discover the meaning of this mysterious intrusion, she spoke to no one of her experiences during this period, except to a distant friend who in turn did not speak of them until years later.

Some time later, another daughter, Mrs. K., visited the family. And, as she told Mr. Myers, while coming down the stairs early one autumn evening she saw a tall figure in black move through the hall and into the drawing-room, pushing open the door as it entered. This seemed to be a very substantial person and noting the long veil she supposed it to be a Sister of Mercy. Later, on remarking of this visit, she was surprised to learn from the family that no visitor had called. Investigation showed no

such person was about. Even so, Mrs. K. testified, she was not then told of any other such appearance in the house; and nothing further was said:

Another time the household was disturbed by a frightened housemaid's announcement that "someone had got into the house." The description of this intruder agreed with the appearance of the apparition secretly known to Miss Morton. Again, a search revealed nothing.

In his signed testimony, Captain Morton's son recalled that on one occasion he and a school chum were playing outside the drawing-room windows. On looking up both saw what they took to be a stranger inside the room. It appeared to be a tall lady dressed in black, her right hand holding a handkerchief to her face as she sat by a table at the window in full light. Mrs. Brown, a parlormaid, remembered the incident and told how the boys "ran up" to Mrs. Morton's room where Miss Rose "laughed it off".

After a while unexplainable footsteps grew in frequency and volume throughout the house. On the night of August 2, 1884, three of the Morton sisters, the cook, and Mrs. K. heard them pass and re-pass their bedroom doors. Questioning elicited no normal explanation. But the cook told Miss Morton she had heard the footsteps

and had seen "a lady in widow's dress, tall and slight, with her face hidden in a handkerchief held in her right hand", on the stairs when she had risen to draw hot water, while everyone else was in bed.

Four days later a neighbor boy came to inquire about the Morton's married daughter. His father had seen a tall lady in black, wearing a bonnet with a veil, a handkerchief held to her face, crying in the Morton orchard. On learning it was not the daughter, the neighbor, General A., and the Morton family stood watch that evening in hopes of seeing the "ghost" again. But nothing unusual was seen. In fact, the recorder observes that whenever a watch was set and expectations ran high, nothing out of the ordinary was observed. Nevertheless, that night about 2:00 a.m., a sister and the brother-in-law heard mysterious footsteps ascending and descending the stairs (the footsteps of the "ghost" were said to be "very characteristic" and "not at all" like those of the living inhabitants).

Several times the family dog, a large retriever kept in the kitchen at night, was discovered "in a state of terror" when morning came. Later, a small terrier was permitted to roam the house and sleep on Miss Morton's bed. Miss Morton's notes show that on October 27, 1887, while suffering from

an attack of rheumatism, "and very disinclined to move", the terrier jumped up and sniffed at the door on hearing the familiar footsteps outside. On more than one occasion the dog raced to the foot of the stairs, its tail wagging, jumping as if to greet someone standing there; but it would then suddenly skulk away, tail lowered, trembling, and hide beneath a sofa.

Other sounds joined the footsteps. Heavier steps, like those of a man in boots, walked for hours in the night, several times weekly. A noise like "scuffling and knocking", something that sounded like heavy bodies falling,—like "something heavy being dragged overhead, on the top storey" was heard. A noise like "someone running" was heard outside the back door; nothing could account for it. Visitors who knew nothing of the "ghost", new servants in ignorance of the goings-on, in all about 20 persons, including the family, heard the incredible footsteps. But more disturbing were the noises of door handles turning. One new servant, terrified by bumps against her door, was convinced burglars were breaking into the room. Another suffered an attack of paralysis, attributing it to terror brought on by the sight of her bedroom door handle slowly turning. It "was not a mere slip of the handle" she told Myers for the "door was locked" and the

handle was firm "and never slipped of itself".

On a night in July, 1886, Mrs. Morton and her maid went half-way down the stairs to investigate loud noises in the morning-room and saw a bright light in the hall beneath. Alarmed, they summoned one of the daughters and all three went to investigate, but they found the entrances fastened and everything normal. Returning to her room the daughter learned that two of her sisters also had heard the noises and had seen the "flame of a candle"—no candle or bearer being visible—cross the room. The three sisters were soon joined by two maids and then all five heard footsteps treading the landing between their opened doors. Something described as "a cold wind" accompanied the steps, though the flames of their candles never wavered. After some tramping on the stairs—during which time nothing abnormal could be seen—the steps ceased for the night.

Miss Morton saw the apparition many times. Others observed it repeatedly. One of her sisters, for example, saw it on about 10 occasions. The cook told of seeing the figure in the garden. The parlormaid testified she saw it as she turned around from opening the dining-room shutter on a sunny morning. The gardener said he saw the lady in black on the balcony

early one morning several days later. The visiting charwoman, while waiting in the hall for her pay one summer evening, saw the "ghost", whom she mistook for a household guest—until it suddenly vanished. She had heard of the "ghost" but told Myers (then Secretary of the S.P.R.), "it never struck me that this figure could be a ghost—it looked so like an ordinary person".

Likewise, the parlormaid told how she and "Lizzie, a new cook"—who had "heard nothing of the the ghost"—suddenly saw a figure "dressed in black" pass them in a basement hallway. Neither said anything until later, when it was found they had seen "just the same thing".

Once Mrs. K. and Miss Morton, together looking out the drawing-room window, saw the apparition walking about on the balcony in the dusk and gas-light. On another occasion when one of the sisters saw the lady in black in the drawing-room, a second entered, saw the figure there and observed it until it departed, going out the doorway into a passage, and disappearing by the garden door. A third sister came in to say she had seen the figure on the steps outside. Finally all three sisters went outdoors and Mrs. K. called from a window on the upper storey to say that she had just seen the figure pass over the lawn and along to-

wards the nearby orchard.

Miss R. C. Morton decided upon a series of experiments. Before retiring she suspended strings across the stairway, attached so that they could scarcely be seen or felt, yet would drop at the slightest contact with a passing body. Twice she saw the figure pass through these barriers without disturbing them. At other times the "lady" would appear within a closed room. Yet the apparition always intercepted the light and, until about 1886, appeared so "solid and life-like" that when seen she was often mistaken for a living person.

Later, however, she gradually became indistinct, and her appearances grew less frequent. Finally, after 1889, the "Lady in Black" was seen no more—though the footsteps persisted a bit longer.

All these observations, plus the fact Captain Morton was never able to sight the psychic visitant—even when another person present saw her—forced Miss Morton to conclude that the figure was not really substantial.

**N**O POSITIVE identity of the "Lady in Black" was ever made. However, after some investigation Miss Morton deduced that she must be the deceased widow of the original tenant, Mr. S.

The Mortons learned on inquiry

that Mr. S., an Anglo-Indian, had lived in the house for about 16 years after its construction. Upon the death of his first wife, for whom he bore a passionate affection, he sought to drown his sorrows in alcohol. At this piteous juncture he married a second time. This marriage degenerated into a series of violent quarrels and then the lady took to drinking heavily also. Finally, after their relationship became so embittered that Mr. S., with help of a local carpenter, hid his first wife's jewels lest the living Mrs. S. possess them, the woman left. (For the benefit of the Mortons, the carpenter reopened the secret receptacle beneath the floor of the "morning-room" but found it empty). A few months later the husband died in this very room; and hardly two years later his second wife died also. Her body was returned for burial in a churchyard a quarter-mile or so from the scene of strife.

The estate was sold and after the "very dirty" house had been renovated, an elderly couple moved in. Less than six months later this husband also died—"rather suddenly" one day in the "morning-room". His widow moved out and the place stood empty for several years thereafter. During this period, rather unpleasant stories began to be told, of things seen in the house by passers by. Someone remembered see-

ing a strange intruder in the house shortly after Mrs. S. was buried. An old gardener was said to have seen "the figure of a tall lady in black in the garden". Efforts were made to rent the place at a ridiculously low price but there were no takers—until agents of the late owner rented to Captain Morton, who had heard none of the stories.

Some of the things which related the apparition to the second Mrs. S. were its special dress (even though she was a widow only after leaving the house, the dress, like the concealed face of the figure, is interpreted as a psychological manifestation, in the one instance denoting bereavement, in the other, shame.) The fact that, though none of the percipients had ever seen the woman, other persons who had, identified her from the description of the "lady in black" (no other previous tenants showed the same physical similarities.), the "violent scenes" between Mr. S. and his second wife were perhaps "echoed" psychically in the "scuffling" and "falling" and "dragging" noises heard, and, beside the conflict between the man and his wife over his first wife's jewels, the chief disagreement had been over the management of his children by the previous marriage and the route taken by the apparition began outside Miss Morton's bedroom—which was the nursery during the

residence of the second Mrs. S.—and progressed to the drawing-room the second Mrs. S. "especially used").

The proximity of the woman's grave to the site of the haunting is something not to be overlooked in the light of one occult hypothesis which suggests that the most persistent type of ghost is the "earthbound astral body" which proceeds from the corpse and lingers within a limited distance while dissolving into imperceptibility. Similarly, the "loss" seemingly felt by Miss Morton might be explained by an occultist by the theory that she alone slept in this nursery which was once the special focus of the living Mrs. S's. attention and was now a focus for vampirism, her occupancy being to the "ghost" somewhat similar to that of the children's earlier occupancy and their relationship to their drunken stepmother.

It is to be noted that it was the husband, Mr. S., who died *first*, and it was the husband, Mr. L., the next owner, who died second; so it may be that Captain Morton's good health could be attributed in theoretical terms to his total psychic blindness, really a self-protective deficiency. One wonders if the complacency of skeptics today is not largely a reward for "blindness", because, while crying ostentatiously for "evidence", they

never see the "lady in black"!

THE RECORD of this "haunting" is notable not only because the investigation was conducted by Mr. Myers when he was Secretary of the S.P.R., but because its evidence effectually refutes the favorite objections of those who scoff at poltergeists and laugh at ghosts:

1. These critics claim that "hauntings" are usually the psychological by-products of self-suggestion springing from a more or less prolonged state of fear, caused by mysterious household noises of physical but unknown origin. But the only remarkable noise known to have preceded the first apparitional appearance at the Morton's was the sound at Miss Morton's bedroom door which this science student simply supposed was her mother.

2. It is argued that members of a household "see ghosts" in the house because they have been "let in on the secret" and have frightened each other with ghost stories; that a ghost is seldom if ever observed by unwarned visitors. Yet in this case at least a half-dozen visitors and neighbors saw the spectral "lady in black" when, so far as can be judged, they never had heard about her.

3. It is alleged that "ghosts," being figments of imagination, are

simply vague shadowy shapes that flit silently across a deranged mental vision, featured and dressed according to the private imagination of the self-deluded percipient. But in the "Morton Case" the ghost's approach was heralded by footsteps, one person heard her gasp, another heard the rustle of her garments; and she was so "solid and life-like" that she was repeatedly confused with the living.

4. Objection is made that descriptions of a ghost's appearance and habits is consistent only when set by gossip passing from one suggestible householder to another: each successive witness experiences what he has been led to expect. But in this case, what Miss Morton first saw in June, 1882, was substantially like what her uninformed sister, Mrs. K., saw later, and like what Mrs. Twining observed in 1886. In fact, in his foreword to her report, Myers pointed out that Miss Morton's account did not grow in the telling; no "secondary apparition" or other visual effects—aside from a (ghost's candle?) light—appear in the record during 10 years of haunting. This is evidence that the witnesses were notably *lacking* in creative fancy!

Mr. Myers noted "the phenomena as seen or heard by all the witnesses were very uniform in character—even in the numerous

*instances when there had been no previous communication between the percipients*". Despite the special effort to keep new servants in ignorance of the "lady in black", and despite Miss Morton's initial period of secrecy ("from 1882 to 1884"), newcomers and others independently saw the spectral intruder.

5. Solitary visions always can be judged hallucination. However, the subjective anticipations of one self-hallucinated party cannot easily affect another. The Morton record has many instances where the mysterious visitant was seen by more than one person at the same time. Aside from the occasion when the four sisters successively observed the "lady in black" passing from drawing-room to orchard, there are at least five instances of collective vision—not to mention sounds jointly heard, as when five listeners heard "steps walking up

and down the landing . . ."

6. Finally, any skeptic may fall back on the charge of fraud and claim that the witnesses lied. But in the Morton case Miss Morton, Mrs. K., and Mrs. Brown agreed in their testimony that one of the earliest views of the apparition was Mrs. K.'s when she thought she saw a Sister of Mercy in the drawing-room, and any idea that the witnesses participated in a 10-year-hoax falls apart when we note that, although they agree in placing the event during the early days when Rose Morton had told no one of her mysterious visitor, they disagree on the season and even the year when this event occurred!

None of the witnesses ever was discredited and, in the more than half-century since this haunting took place, no critic of poltergeist or ghostly phenomena has succeeded in explaining the mysterious "lady in black".



### RAISING THE ROOF

**D**URING PRACTICE, the conductor of the Women's Institute Choir in Chelmsford, England, encouraged the members to sing as they had never sung before—even to "raise the roof if you like." The women obediently began singing. The auditorium roof fell, sending four choir members to the hospital with cuts and abrasions.





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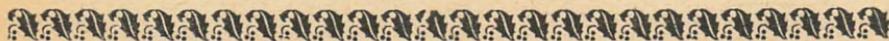
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# Parapsychology

## LOOKS AT Seaford

Scientists have some interesting things to say about the Long Island "poltergeist"—even if they don't agree!

By Curtis Fuller

LAST FEBRUARY and March when the newspaper reporters were besieging the residence of Mr. and Mrs. M. Herrmann at 1648 Redwood Path, Seaford, Long Island, the parapsychologists were also working on the case.

FATE's editors have studied their reports on the alleged Seaford poltergeist activities and herewith pass their gist along to you.

It is sad to conclude that there doesn't seem to be a great deal of agreement among the experts and to observe that in at least some quarters there is a strong mental block against admitting even the possibility of a paranormal explanation for the Seaford sensations.

In the anti camp is Dr. Karlis Osis, director of research of the Parapsychology Foundation of New York City.

Squarely astride the fence is Dr. J. L. Woodruff of the Depart-

ment of Psychology, City College, New York, writing in the *Journal of the American Society for Psychological Research*.

And on the "maybe" side are Dr. J. G. Pratt and W. G. Roll of Duke University, writing in the *Journal of Parapsychology*.

These investigators find themselves in a difficult position. In the first place, professional reputations are at stake. They must proceed cautiously. They must observe without prejudice. And even if they themselves personally witnessed a sensational psychokinetic action they would have to pause before admitting it. For this is not a laboratory situation. The psychokinetic act is not repeatable, hence observations are not "scientific." The strongest verdict they could arrive at would be that of a judge or a jury. But instead there is a strong preference to take the atti-

tude of a prosecuting attorney in dealing with these cases.

Between February 3 and March 10, 1958, Duke University investigators chronicled 67 "puzzling disturbances of the type commonly referred to as poltergeist phenomena" in the Herrmann home. To the newspapers the home became the "house of the popping bottles"; to the parapsychologists it was an opportunity to investigate theories of psychokinesis.

The Herrmann household consists of Mr. and Mrs. James Herrmann and their two children, Lucille 13 and James 12. For many weeks they cooperated willingly with police and parapsychologists in trying to learn the cause of the strange disturbances in their household. But in the end both Herrmanns and scientists appear to have lost patience with each other.

The most detailed and (to the editors of FATE) understanding of the studies made at the Herrmann home was by Dr. J. G. Pratt and W. G. Roll of the Parapsychology Laboratory at Duke University.

"From the scientific point of view," declares their report, "there are two main questions in the case:

"1. Were the disturbances caused by known physical processes or were they instances of psychokinesis?

"2. If a critical study of the evidence gives sufficient support to the parapsychical interpretation of the case, the question arises: What are the psychological factors which may throw light upon the nature of these particular recurrent spontaneous psychokinetic effects and upon PK (psychokinesis) in general?"

Among the 67 distinct events listed in the Pratt-Roll compilation, four involved objects actually seen to start to move without contact.

On February 9, Mr. Herrmann was standing in a bathroom doorway and James was at the sink brushing his teeth. Mr. Herrmann saw a bottle of Kaopectate move along the formica top of the drain in a southerly direction for about 18 inches and fall into the sink. At the same time a bottle of shampoo moved along the formica top in a westerly direction and fell to the floor. There was no noise or vibration and no one touched either bottle to move them, according to the police report.

Mr. Herrmann saw both bottles start to move. James saw only one and it was this occurrence which convinced Herrmann that the disturbances in his home were of an "unusual" character.

Investigator Roll checked the formica tap and found that even though it had a slight tilt even a

marble would not roll on it by itself without a push.

On February 15, at 7:40 p.m. an adult second cousin of the children, Miss Marie Murtha, reported that a porcelain figurine standing on the end table at the south end of the sofa was seen to fly through the air for about two feet, directly at the television set. The figurine fell to the floor about six inches from the television with a loud noise. Miss Murtha, later interviewed by Dr. Pratt, said she noticed the female figurine on the end table begin to "wiggle". Then, when she was looking directly at the figurine, "it left its position on the end table very suddenly and moved through the air in the direction of the TV so rapidly that she could not really see it, but only saw something like a white streak or white feather in rapid motion. She thought that the figurine had turned and that it was its white back which she saw. It landed with a very loud crash. . . . The figurine was not broken and she could not imagine why it was not . . ."

On March 2, about 10:10 p.m. a large night table was seen to turn and fall. Mr. Hermann was in the living room when he heard a crash and ran to James' room. Apparently the brass lamp atop the night table had fallen and caused the crash. The glass globe

was broken but not the light bulb inside. But as Mr. Herrmann was almost in the doorway the table fell. He had a flashlight in his hand. James was lying in bed and appeared frightened. As far as the father knew, James did not move at all. Mr. Herrmann later told the Duke investigators that he saw James lying quietly in bed and that, before his eyes, the end table turned about 90 degrees and then fell forward onto the floor without any visible means to account for the motion.

THE INVESTIGATORS agreed that the incidents appeared to center around James. In at least 17 of the events studied it would have been impossible for James to have caused the event by ordinary means because he was too far away from it.

The Duke scientists discuss a number of hypotheses in considering natural causes of the phenomena.

The first hypothesis is that James himself deliberately caused the events. While this idea is not discarded there is no evidence that he did and substantial evidence, including the 17 events where he was not in the vicinity of the object, that he did not.

Second idea: is that "skilled magic" could have caused the events. But again this cannot ex-

plain everything. Suppose, for example, that James might have caused the Clorox bottle to jump out of its box and break on the floor by pulling a string carefully prearranged, it would be difficult by similar means for him to have caused the 16-inch statue of the Virgin Mary to hit the dresser while he was in another room, or to have caused the figurine to fly across the living room when he was in the hallway with his sister and mother.

One of the figurines heavily scarred the secretary when it shattered against it.

"To get an estimate of the force involved in this last occurrence, the authors hurled crockery against wood comparable to that of which the secretary is made. We had to use all our strength to produce similar indentations. It is difficult to conceive how James could have installed an undiscovered device to propel the figurine horizontally with such force when he was not in the room."

Third idea: is that the whole affair is a "family hoax." Pratt and Roll see no motive for such a thing. Mrs. Herrmann, 38, is a registered nurse who held a supervisory position in a large hospital until her marriage. Mr. Herrmann 43, is an alumnus of Fordham University and is interlines representative of Air France in New

York City, a responsible position.

Fourth idea: Psychological aberration hypothesis. "In our judgment," write Pratt and Roll, "this does not at the present time merit serious consideration."

Fifth idea: Physical cause hypothesis. The police kept looking for a physical cause of some sort varying from high frequency radio waves to plumbing vibrations. The results were negative. And, as the Duke report states: "The selection of objects was too precisely localized for such causes as drafts of air, vibrations, magnetic forces, etc., to have brought the disturbances about. For instance, how are we to account for the fact that one figurine flew from an end table while another only a few inches away was left undisturbed? How, again, can the 'bottle poppings' be explained? Most of the bottles had screw caps, requiring from one-half a rotation of the cap (for the bottles with cleansing liquids) to nearly four (for Mrs. Herrmann's toilet water)."

As a matter of fact, say the authors, "the disturbances contain several clues" indicating that the disturbances had a psychological origin.

The Seaford phenomena, as a matter of fact, conform strikingly to the general pattern found in most "poltergeist" cases, with unusual noises and unexplained hap-

penings centered around someone near the age of adolescence.

"If the Seaford disturbances are not fraudulent," say the Duke writers, "and no evidence of fraud was found—they clearly make a proper claim upon the interest of parapsychologists.

"It must be kept in mind that the investigations as conducted to date rank as exploratory rather than as conclusive. There was no disturbance which the investigators could observe under conditions as good as those that can be produced in the laboratory. However free from any suggestion of fraud or known physical explanation the case as a whole may be, the investigation is largely based on testimony rather than on first-hand observations under controlled experimental conditions. Thus this is an inconclusive report concerning what took place in the Seaford case . . ."

**T**HE DUKE UNIVERSITY people, therefore, while not stating flatly that the Seaford affair is a proved poltergeist case, do reject other hypotheses and seem to favor the poltergeist hypothesis—though they go no further than to say that the recurrent spontaneous psychokinesis idea is "worthy of consideration."

This is not true, however, of Dr. Karlis Osis of the Parapsychology

Foundation. He does not believe that the Seaford case is a poltergeist case at all (if indeed he even believes in the possibility of poltergeists).

His analysis of the evidence is in direct contradiction on many points with that of the Duke parapsychologists. Some of the contradictions are as follows:

Contradiction 1. Pratt and Roll believe in the existence of psychokinesis or "PK". Although he calls it by another name, "telekinesis", Dr. Osis says: "Telekinesis is not considered as an established fact by the majority of reputable parapsychologists." The only distinction between "psychokinesis" and "telekinesis" that Osis makes is that the former means the mind influences the motion of *already moving objects* such as dice, whereas telekinesis means actually changing an object from a state of rest to a state of motion.

Contradiction 2. Osis dismisses the observation of the two bottles Mr. Herrmann says he saw slide off the shelf. "This event, however, cannot be considered as strongly supporting a paranormal hypothesis because Mr. Herrmann was not expecting the disturbance and was consequently unprepared for it, and the boy was in close proximity to the bottles at the time." In other words, says Osis, Herrmann didn't see what he saw he saw.

He only thought he saw it. Authors Pratt and Roll don't question Herrmann's statement.

Contradiction 3. Dr. Osis suggests that the bottles could pop their tops by dry ice being added to their contents, or antacid powder, or the like. Pratt and Roll do not believe this.

Contradiction 4. Osis discounts Miss Murtha's story of the figurine flying through the air because she said it looked "like a feather" in the air. But according to the Pratt-Roll account she was only trying to explain that it moved so rapidly through the air she was unable to distinguish its form.

Contradiction 5. Dr. Osis declares that James Menves, a reporter he interviewed, declared that in the case of the falling night table, Herrmann told Menves that he only had seen the table falling, not also turning. However, Herrmann told both Osis and Pratt that he did see the night table make a turning movement.

There are other contradictions in the two sets of reports—both as to actual facts and their interpretation. Dr. Osis makes much of the fact that the phenomena decreased or stopped altogether while the house was under careful scrutiny. He also points out that bottles painted with an invisible fluorescent dye were undisturbed but an unpainted Clorox bottle "continued

to perform. A telekinetic force would not be fingerprint-conscious," he declared. The editors of FATE believe that this is a doubtful statement.

The difference between the Parapsychology Foundation's report and that of the Duke University men appears primarily to be one of outlook, however.

Osis states flatly that "the 'paranormal' hypothesis was not substantiated by the facts."

He also says: "We have strong enough evidence that the boy might have caused the disturbances by normal means if he so wished. This gives us sufficient grounds upon which to reject the paranormal explanation."

It seems to the editors of FATE that Dr. Osis thus insists upon a standard of proof that is untenable. What he says, in fact, is that if any other kind of explanation is possible for any event, then a paranormal explanation is impossible.

Applied to science, that is equivalent to saying that if any substitute for the Theory of Relativity is possible, then we should reject the Theory of Relativity. And, presumably, accept the substitute? This is itself a contradiction.

It seems that Or. Osis is prejudiced against parapsychology itself.

**D**R. WOODRUFF'S report in the *Journal* of the ASPR is

more a general description than an evaluation of the Seaford case. It is full of cautions and contributes comparatively little new information, although investigation of some of the questions raised by Dr. Woodruff would have contributed to the inquiry.

He concludes that "the events at Seaford, although providing an opportunity for an almost 'on the spot' investigation, do not seem to provide the basis for a clear-cut decision regarding the presence or absence of parapsychological manifestation."

An unfortunate aftermath of the Seaford case is that Dr. Pratt had intended to publish a psychological analysis in the *Journal of Parapsychology* to supplement his and Rolls' article. Important to the analysis was a series of polygraph (lie detector) tests of the members of the Herrmann family.

The Herrmanns rejected these tests, although they had previously agreed to them. Apparently Dr. Pratt wanted to eliminate any possibility of fraud in his further analysis of the case. His inability to conduct the polygraph tests has deferred publication of the psychological study indefinitely.

Herrmann told United Press International: "For six to eight weeks I opened my door, my wallet and my heart to let everyone—cops, scientists, newspaper people, every-

one—come in here. Now because they can't find the answers, these scientists say, 'Let's stick it on the kid.' Unfortunately they're not going to do it.

"Pratt was here for a long time and when he went back his colleagues said, 'Did you give them a lie detector test?' So he called me and asked me."

Herrmann says he consulted attorneys and police and then decided not to "subject my family and my children to this. We didn't do anything wrong."

In any event, Dr. Pratt declares that he draws no conclusion from the Herrmann's refusal to continue with the polygraph tests.

As a final note, FATE's editors suggest that the whole controversy, if it is intended only to prove the existence of poltergeists (or RSPK if you prefer), is superfluous, they don't need to be proved.

Robert Graves, the distinguished British author, writing in the September 1 issue of *The New Republic*, expresses "surprise" at the "excitement caused and the ignorance shown" in the Seaford case.

"The apparent rarity of American poltergeists surprises me," Graves says. "Throughout Europe, where poltergeists have so often played havoc . . . they are accepted casually enough as well-known nuisances of no great duration. It

would never occur to anyone this side of the Atlantic that the hauntings could possibly be caused by

radio waves . . . or that the explanation might be found in a freak magnetic field . . ."



### PARADOX OF THE BRAIN

**T**HE HUMAN brain has the capacity to store some 10-billion items of information, according to Dr. I. J. Good, Senior Navy Scientific Officer of Britain's Government Communication Headquarters. At present large electronic computers have the capacity to store only some 100-million bits of information. However, the computer has the advantage of being thorough, logical and unforgetting, while the human brain requires interest and incentive to remember the information it has stored away.

Speaking at a recent conference sponsored by the International Business Machines Corporation, Dr. Good said that, although the estimated 10-billion nerve cells in the brain each can store at least one item of information, it is unlikely that even the greatest genius has that much informa-

tion in his brain. Even if it were possible for a man to absorb the maximum amount of information, he still might be ignorant. The reason is that he might lack the ability to tap the information stored.

The brain, Dr. Good said, much more readily absorbs information than it releases it. In this way the brain is like a two-way street in which the entering lane is clear while the returning lane is filled with obstructions. Dr. Good suggested that a solution might be to switch to another route out of the storage cell. Some researchers believe that such a detour can be accomplished by a change in the frequency of the electrical current that travels through the brain fibers. Dr. Good theorizes that a change in frequency is brought about when a person closes his eyes in concentration.



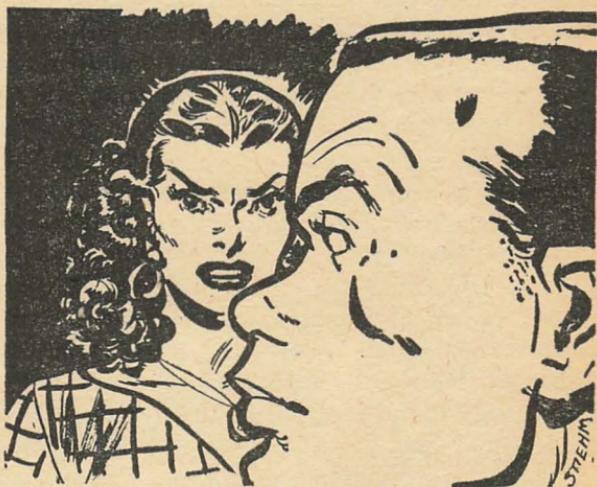
### RIGHT PLACE, RIGHT TIME

**W**HILE visiting a friend in St. Joseph Hospital in South Bend, Ind., Sampson Eder, 38, doubled up in pain. He was taken to surgery for the removal of his appendix.



# WITCHCRAFT

## (1958)



"Wild she is; a witch, no!" Juan assured his friends.  
But that was before he became ill with an undetermined ailment.

*By Wick Evans*

**T**HIS IS the true story of a witch . . . and of the man she almost destroyed. The principals in this witch story are alive today.

That the woman is a witch is accepted, unquestionably, by the majority of the people living in the desert country near Yuma, Ariz., and across the Colorado River in Mexico.

But if you are scoffing, I don't blame you. I did too . . . at first.

Let me give you the facts as I have checked and verified them.

Until last year a witch, who was neither a jungle savage nor a wrinkled old crone, lived in Yuma, Ariz. That her methods were effective is universally accepted by the Spanish population of the desert country and by most of the American population as well. And not without reason.

She put a hex on a local Casa-

nova and he nearly lost his life as a result—in a weird, inexplicable manner. Only the intervention of another witch saved his life. Or at least something stayed his death, even as modern medical men uncapped their pens to sign his death certificate.

Juan was born and raised in Algodones, Mex., just across the Colorado River from Yuma. Algodones is Spanish for cotton and Juan's father had many acres of cotton and, as a result, was a rich man. He was a doting parent and gave Juan everything that pesos could buy.

Juan was a handsome man and by the time he reached his majority he had left broken hearts and sighing señoritas from Nogales to Caliente. Until his last affair . . . with a young widow. This affair ended about the beginning of this year of 1958.

Juan knew full well that his widow was said to be a *bruja*, a witch, and possessed of strange and terrifying powers. He knew that her witchcraft was said to have been handed down through the generations to the women of her family. But, he told his friends, "Wild she is; a *bruja*, no!"

Juan made his almost fatal error late in January, 1957. He told his sweetheart bluntly that, as far as he was concerned, the fire of their love had burned out.

It is reported that she said many things and when she was near exhaustion her final word was, "Vaya! Go, but remember! For what you have done to me you shall die."

Juan was unimpressed. "Maybe your mother and grandmother were witches," he taunted. "But we don't believe in *brujas* now. Curse me from now to *cinco de Mayo*, but stand away from the door. I'm going." And he did.

Around the first week in February, 1958, Juan suddenly was taken ill. Each day the undetermined ailment became worse. A doctor could find nothing organically wrong with him. Juan was nervous, unable to eat. He soon became so weak that he had to give up his current amours and even stop driving his car. He could not work.

Around the first of March his anxious family bundled him off to the hospital at San Luis, a border town about 20 miles from Yuma in the State of Sonora. The hospital is a small institution but completely modern and staffed by efficient doctors and nurses. The physicians began exhaustive tests, scoffing at the idea of witchcraft. They found nothing organically wrong but began an intensive treatment of vitamins, serums and even massive blood transfusions. Juan continued to waste away.

Because of the circumstances the San Luis doctors refuse permission to use their names. However, their records show admittance of a young man suffering from an undiagnosed condition at the time Juan's parents first took him there.

In the meantime, the family, admittedly old-fashioned, started searching for another *bruja*. It was generally believed that the only person who could lift the hex and save Juan was another witch.

Several known *brujas* were taken to the hospital but they were unsuccessful.

About this time Juan's father heard of a famous *bruja* who had a big practice and following in Mexicali, some 60 miles away. He hastened to that city and, for an astronomical number of pesos, hired her to return with him to San Luis. There she examined the "patient" and "treated him" . . . without success. Then, when Juan's doting Papa was worrying not only about Juan but about the pesos he had wasted, she came up with an answer.

"The young widow who cast the spell on your son is an amateur," she decided. "Juan, therefore, cannot respond to professional treatment. There is only one way to break such a spell: Juan must bathe in the blood of the rank amateur who has hexed him."

This took a bit of doing. The

beautiful widow had moved to Tia Juana and was hard to locate, but finally Juan's father talked to her. On the pretext that poor Juan was dying, had repented and wanted to see her one last time, he talked her into returning. He arranged to meet her in Algodones and, at the appointed hour, picked her up in his car. Instead of going to San Luis he drove to an abandoned adobe hut about a mile out of town; and, incidentally, within shouting distance of busy transcontinental Highway 80. There she was confronted by the professional witch from Mexicali and the six sister witches who had treated Juan and failed.

The seven sinister sisters set to work and in a very short time drained off almost a coffee can full of the hapless young widow's good red blood. They were going to take more when their victim managed to get away. She fled to the Highway where a passing motorist took her to the police.

Within a few hours Mexican police had rounded up the seven *brujas*. They were rushed to the town of Cuervos, booked, and tossed into the *calaboza*. The arrest is a matter of public record and may be verified by checking the books at Cuervos. The charges were "assault with intent to do great bodily harm." What else? How would a charge of "witch-

craft" look in modern police files?

But in the meantime Juan's father had rushed the widow's blood to San Luis, where having gotten hospital attendants out of the way, he gave Juan a sponge bath with it.

Juan had grown steadily worse since February. By April he was little more than skin and bones and everyone agreed he was dying. The doctors had given him up and were trying only to keep him comfortable.

Now, within 12 hours of the time he was sponged in his former sweetheart's red blood he began to show improvement. He called for food and was able to retain it. This was the first week in May. By June he was able to walk from

the hospital and shortly thereafter returned to his old job.

Mexican people as a race are extremely reticent. But that this thing happened they freely admit, *es verdad* . . . is true. There are many Yumans who also will swear that this story is true. An American Immigration official, stationed at the International Border Inspection Station at San Luis, swears that the facts herein are true. If you don't object to a chilly reception and complete lack of cooperation you can check San Luis hospital records and the police files at Cuervos as I have done.

Do you think Juan was cursed and cured by witchcraft? I know what I think, even if this is 1958. But then, *Quien sabe?* Who knows?



### POWER OF PRAYER

**B**ECAUSE of crop failures, Father James McDevitt of St. Francis de Sales Church in Lamar, Colo., was told it would be impossible to raise \$60,000 for a new parish hall and school. He did the only thing he felt was left to do—he prayed. His brother, Edward, in Ireland, sent him an Irish Sweepstakes ticket. On June 6, 1957, Father McDevitt was informed that he had won \$56,000.



### A FAMILY MATTER

**W**HEN police in Geneva, N. Y., received a report that a two-year-old boy had been separated from his mother in a store, Patrolman Richard Ver Straete was sent to investigate. He found that the boy was his son, David.



# The WHEEL of FORTUNE

By Paul Steiner

In Johannesburg, South Africa, a five-inch wagon pole went right through P.S.J. Van Heerden Oberholzer's body. But he's still alive to talk about it. When police arrived, he calmly told them how to saw through the pole where it emerged from his body in front and behind.

After his bookshop was robbed a Shreveport, La., man checked his inventory and found that the crook had taken \$59 in cash and two copies of the book, *Not Guilty*, which deals with cases in which the law miscarried and the innocent were convicted.

Mr. and Mrs. C. H. Warburton, of Toronto, Canada, planned to travel overseas and booked passage on a DC-4. But the previous owner of their house asked them to pay off their mortgage. The couple paid off the debt with the money they had saved for the trip—and so saved their lives because the Mari-

time Central Airways Plane, on which they were scheduled to travel, crashed with a loss of 79 lives near Quebec City.

Two days after Gino Rossi, Florence, Italy, was buried, his relatives received official permission to re-open his grave. Rossi had been buried with a lottery ticket in his suit pocket, a ticket which turned out to be worth 19 million lire, or about \$30,000.

On March 11, 1956, Jane Boesch of Sebewaing, Mich., found a man's wrist watch on the street. On March 11, 1957, she found a woman's wrist watch at exactly the same spot.

Forty-two years ago Allie Rice and Esther Appleton said goodbye to each other after they were graduated from Emerson College at Boston. The other day they met for the first time since then on a street in Miami—by accident.

the  
*Rajah's*  
*Bedstead*

The bed was unusually large—just the thing for a big man. But an incredible thing happened when a big man slept in it.

By *Ronald Sinclair*

**D**uring the cold weather of 1920—one never talks of winter in India—a brother officer, Captain Alan Henderson of the 51st Sikhs, a famous Indian frontier regiment, and myself were spending a few days shooting leave in Rajputana.

With our Indian servants, of whom mine, named Din Mohamed, was a tough old Moslem, old enough to be my father, but an excellent cook, we carried a minimum of camp equipment so we could travel light. We took the railway to the end of the local branch line. There transferred ourselves and our kit to Bahawalpuri riding camels, a breed famous for their slight build and rapid gait.

With us, also, was my little mon-

grel, rough-haired terrier, Tim, who invariably accompanied me, whether on horseback, camel or foot, wherever I went. What he lacked in pedigree, Tim made up for in character and courage.

During the first few days of our trip we covered a good deal of ground and enjoyed quite good shooting, mainly black partridge, sand-grouse and bustard. I bagged one fairly good chinkara, or Indian gazelle, but so far we had failed to sight any outstanding heads of black-buck, the Indian antelope, the main objective of our trip.

From the headman of a village near which we camped we learned of a place called Dehluwala where he said there were large herds of

A- POINT ON VERANDAH FROM WHICH OLD MAN SIGHTED-B

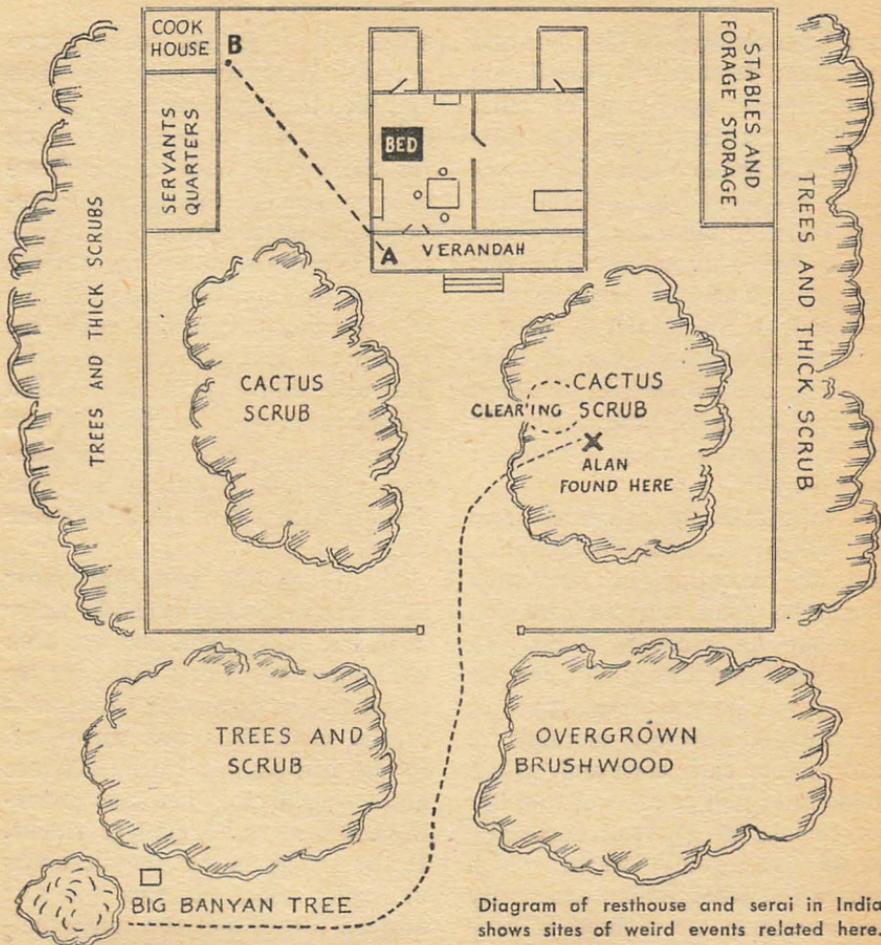


Diagram of resthouse and serai in India shows sites of weird events related here.

black-buck with some record heads among them. Dehlwala was a long journey away in a southerly direction. There was no village, only an old serai with an ancient rest-house which a former Rajah had used as a shooting-box. After his

death, many years ago, it had fallen into disuse and, according to the headman, now nobody ever went there.

Today the Indian Government, under Mr. Nehru, has abolished the old independent states. Names

have been changed and borders and boundaries re-shuffled. But if you have a fairly good map of India available draw a straight line from Delhi N.W.W. to Multan. The scene of our proposed hunt and the incident I wish to relate was just about at the half way point along this line. On a small scale map this area will look very populated, with a network of railway lines, but believe me, one can wander for days and days on camel back and hardly see a village. I know because I have done it.

At any rate, we concluded from the village headman's description that the shooting in that area should be good and we arranged with him for a couple of his own camel-men to act as guides, for our men were strange to this part of the country. The next morning we made a very early start and, with a single brief halt to eat and to water our camels, we jog-trotted steadily across the sandy waste which fringes the great Indian desert. By mid-afternoon we sighted a dark blur of vegetation on the horizon, but at this stage Alan's camel slowed our progress by going slightly lame.

Since Sikhs are proverbially big husky people, Sikh regiments favored British officers of superior physique and stature. Alan Henderson was no exception. He stood six feet, four-and-a-half in his

socks and tipped the scale at 210 pounds. With his rifle, shot-gun and the other equipment he carried, his weight was proving too much for the lightly built camel. However, we reached the patch of vegetation before sundown. The camel-men reined in under an ancient banyan tree and declared that this was our destination. We could see no signs of any serai or rest-house, but were told that it was hidden away behind trees and that the best place to camp was under the banyan, which stood out in the open and afforded a big area of welcome shade.

We found the well quite near it. It was deep and there was water in it, but evidently it had not been used for a very long time, for we found no tracks of man or animals in the sand. This was surprising, for we had sighted in the distance quite considerable herds of black-buck and several groups of gazelle. It also struck us that the place was unusually silent. It was the sort of dead silence that one can actually feel and I realized, to my surprise, that not a single bird or animal was anywhere around. This is most unusual in India where bird and animal life abounds in great profusion even in the most isolated and uninhabited localities.

"Not exactly what I'd call a cheerful spot," said Alan, "but it means that nobody's been shooting

in these parts for some time, which is all to the good. Let's go and have a look at the serai, or whatever it is."

An overgrown track led from the well through a tangled mass of brushwood, mainly thorn and prickly-pear cactus, with some mango and other trees. We came to a fairly high containing wall. Originally about 10 feet high, it had crumbled in places and now much of it was only head high. The big gateway had heavy wooden doors which still hung on their hinges. They were flung wide open and remained jammed in that position by rank grass and undergrowth. The rectangular enclosure or courtyard must have contained nearly an acre. Facing the gateway was the resthouse itself. Separated at a little distance from it, on the left, were some squat structures, evidently the cook-house and servants' quarters. On the opposite side of the enclosure, flanking the resthouse on the right, were stables for animals and storage for fuel and fodder.

Much of the courtyard was overgrown with dense masses of tangled desert thorn and cactus. It looked almost impenetrable.

"I wouldn't like the job of clearing a way through all that mass," Alan said, "it's better than many a barbed wire entanglement."

"I don't much like the look of the place," I said. "One can see

it's been neglected for years, and there's a horrible atmosphere about it. Don't you have a feeling of intense depression?"

"Can't say I'm wildly enthusiastic about it," Alan replied, "but I suppose we ought to go inside the building and explore."

"Better hurry up then, the daylight's going fast."

We mounted the three steps onto a deep verandah which extended along the whole front of the single-story building.

Tim, who had been running about among the thorn bushes in search of new scents and smells, at this point darted close to my heels and gave an angry growl. He was looking toward the servants quarters, which at that moment were bathed in the warm rays of the setting sun, and looking all the brighter in that the verandah where we now stood was in deep shadow. Tim growled again. I noticed that his whole body was trembling, and that the hairs on his spine and neck were bristling.

Alan crossed the verandah ahead of me and made straight for the entrance of the building, but I paused to see what was upsetting Tim. I saw a figure standing in front of what I took to be the cook-house. The face, clearly lit by the sun's rays, was that of an old man. His body seemed bent with age and he was dressed in a drab turban

and loin cloth, the unmistakable garb of a Hindu menial.

"I've just seen the *chowkedar* (watchman)," I said to Alan who was fumbling with the lock on the door, "so the place isn't completely deserted after all." But Tim continued to growl and kept close to my heels. "I'll go and call the old man. He probably has the keys and can open up for us."

I crossed the verandah again, looking towards the cook-house. The sun's rays had already left it in cold, grey shadow. There was no sign of the old man. I called out *Chowkedar* several times, but there was no answer. Nothing stirred. I rejoined Alan who had managed to force the door open. We went inside. There was just sufficient light to see our way about. The building had two fairly large, connected rooms, furnished to serve as combined living and bed-rooms. They had the inevitable bath-rooms leading off at the back. These had outside doors opening to the rear yard, but they were locked and evidently had not been opened for a very long time.

Each room contained simple wooden chairs, a dining table, a smaller side table, a dressing table and a bedstead. We were struck at once by the unusual size of one of the two bedsteads.

"Just look at that," Alan said admiringly, "solid sheesham wood

and beautifully finished. It's the finest thing of its kind I've come across. Bet it was made specially for the old Rajah. He must have been a very big man, or else he put several of his ladies into it. Anyway, I know one thing; I'm going to sleep in it tonight."

"Well I'm not," I said emphatically. "There's something queer about this place. I can feel it in the air. Can't you? Tim does. Look at him. He hasn't stopped growling since we came in here."

"Snakes probably. There must be some of them about in a place like this. But it'll take more than that to spoil my beauty sleep on a bed like that."

"Tim never growls at snakes," I retorted, "and he's seen plenty. If anything, he was growling at the *chowkedar* and that old man must be around somewhere. There's nowhere for him to go unless he's joined the servants under the trees out there. Come on, Alan, let's get out of here. It's too dark now to see anything and I tell you the place gives me the willies. I wouldn't sleep here for anything. I'm going to stay in my camp-bed out there by the banyan tree."

Alan laughed. "Didn't know you were so sensitive, Ron. No miserable camp-bed for me tonight. I'm going to stretch my legs out comfortably for once. The old Rajah's bed will fit me beautifully."

We picked our way back through the thorn patches to the big banyan tree. There, to my relief, we found our camp-beds already set up and, at a fire a little distance away, Din Mohamed was cooking the evening meal. The rest of our men squatted, smoking their hookahs and chatting, in a little group nearby.

Din Mohamed came up when he saw us and, anticipating my questions, explained that he was cooking the meal out there because the cook-house was too dirty to use.

"Have you seen it?" I asked. "I didn't see you around there."

"No Sahib," he replied, "but the camel-men say it's a bad place and we better stay outside. So we put out the camp-beds under the banyan tree."

"What d'you mean it's a bad place?"

Din Mohamed looked a little sheepish, and scraped one foot against the other, a habit he had when he was at a loss. Then he blurted, "Sahib, the camel-men say this place is *mal'un*, accursed of Allah. Also, it is *maskoon*, haunted by *djinns*. They say that bad things happened here in the old days, that the Sahibs should not sleep in the bungalow. So we put the camp-beds out here under the trees."

"What nonsense," Alan broke in. "These people are full of fairy stories. Have they ever seen a

*djinn*? Of course they haven't. Nor have I, nor has anyone else. The whole country's full of old women's tales. Anyway, I'm certainly not going to be cheated of a good night's rest in the first really decent sized bedstead I've seen in months. It's all right for the rest of you, but for my size and bulk a camp-bed's an abomination, especially after all those hours on camel-back."

Alan called his servant, "Here, Ali, go and find the old *chowkedar*. Tell him one sahib is going to sleep in the bungalow, and to open the back doors and let in some fresh air."

Ali ran off to return a few moments later. "Camel-man say there is no *chowkedar*, Sahib."

"There is a *chowkedar*," I said, "I saw him myself only half an hour ago. Go and call the camel-men here."

The camel-men stuck to their story. The place was bad; there was no *chowkedar*, nobody at all. There used to be one, so it was said, but that was a very long time ago.

That was all we could get out of them, except that they refused firmly to go anywhere near the rest-house.

"Very well," said Alan, "we'll have our meal out here but, I tell you, I'm going to sleep in that rest-house, *chowkedar* or no

*chowkedar, djinns or no djinns."*

We retired soon after the meal, as we planned to start after black-buck very early the following morning. Seeing that his boy, Ali, had been scared by the camel-men's story, Alan picked up his pillow and a couple of blankets and started for the rest-house. I took a hurricane lamp and went along for company.

The place was as we had seen it a couple of hours earlier. The back doors were locked, and though we both shouted for the *chowkedar*, there was no reply. Nothing stirred.

Tim kept close to my heels, growling to himself. He was bristling and trembling, and I could only suppose he scented something which we could not see.

"Look, Alan," I said, "joking apart, are you sure you won't come and sleep out under the trees. I just don't like this place. Or, if you must sleep in that outsize bed, let's carry the crazy thing outside."

But by this time Alan evidently felt his *amour propre* was at stake, and he became quite obstinate.

"All right," I said finally, "but if you do suddenly feel lonely and want company, just give a yell and I'll be right over."

"Don't worry," he said cheerfully. "I shall sleep like a log. See you at crack o'dawn. Good night."

And so I left him.

Tim seemed to forget his fears once we were away from the rest-house. As soon as I had rolled myself into my blanket he curled up at my feet and we settled down for the night.

In the early hours of the morning a series of savage growls from Tim awakened me. A moment or two later I heard loud shouting. It was Alan and he seemed to be in trouble. I threw off the blanket and called out to arouse the servants. Then, seizing my gun and flashlight, I ran in the direction of the shouting. It came from the courtyard of the resthouse. Tim, growling angrily, kept darting between my legs, nearly tripping me up.

It was Alan all right. He was shouting for help. I soon located him, a sorry sight, for he was bunched up on his back in the very middle of a dense tangle of thorn bush and cactus. He was completely enmeshed in the thorns and unable to move.

The servants came up hard on my heels and I sent them running back to fetch knives. We were soon hacking away at the brambles and undergrowth, but it was quite a while before we were able to extricate Alan. He had gone to bed in khaki shirt and shorts. These were torn in many places and his body, arms and legs were a mass of cuts and scratches.

Fortunately no bones were broken and he was able to limp rather painfully back to the big banyan tree. Here, after gulping down a stiff glass of whiskey and lighting a cigarette, he recovered his usual composure.

We got a bucket of warm water and some iodine and set to work bathing the scratches and extricating the innumerable thorns and cactus spines from his body and limbs. During this rather troublesome operation Alan related what had happened.

"I was sleepy after the long camel ride," he said, "so I just lay down flat on the bed, spread the blankets over me and went straight off to sleep. I must have slept soundly, for the next thing I remember was waking with the feeling that somebody was standing by the side of the bed."

Alan paused to remove a broken thorn from the back of his hand.

"It was too dark to see anything," he continued, "but I think they must have bumped the bed slightly and disturbed me. Anyway, before I was fully awake I felt myself being lifted bodily from the bed and carried out of the room into the open air."

"You mean somebody put his arms around you?" I asked.

"Well, that's what it seemed like, but I felt quite powerless to move, though I believe I started shouting

almost immediately. The next thing I knew I was being flung forcibly through the air into the middle of those thorn bushes. I landed with a crash, on my back. By that time I was thoroughly awake, and a moment or two later you came along."

"And you didn't see a thing?"

"No, it was pitch dark, but whoever it was lifted me up had terrific strength. I've never been picked up and carried like that since I was a tiny kid, and I'd give a lot to meet in daylight the creature who did it."

Though Alan's physical hurts were slight, his personal pride was badly wounded. "I call that a dirty trick to pull on a man when he's asleep, and in pitch darkness, too. Just let me catch them in the daytime and I swear I'll give them something to remember me by."

The moment it was light we made a thorough search of the rest-house, the cook-house and all the other out-houses. We looked into every corner. We searched with special care for footmarks, but apart from our own unmistakable tracks we found none. We found no trace whatever of the *chowkedar*; where I had seen him standing there were no signs of footprints, though the ground here, as everywhere else, was soft and sandy.

"Are you absolutely positive you saw him? I mean—the light wasn't very good, could it possibly have

been a trick of your imagination?" Alan asked with some scepticism.

"Alan", I said solemnly, "are you absolutely positive that you were picked up and thrown into the thorn bushes, or was it just your imagination?"

"Touche" he laughed.

We stopped at the place where we had cut our way into the dense thorn tangle. "Just look at the depth of it. Perhaps you think I walked into that of my own free will?"

As I gazed at the scene of our handiwork, a sudden feeling of

revulsion came over me. I felt as though I were going to be sick. And at that moment Tim, who had been silent, again began to growl and bristle.

"Alan," I said, "I'm getting out of here. . .at once."

"Me too," said Alan, "let's get going."

Quickly we made our way back to the banyan tree. While we gulped down a hastily prepared breakfast, the men loaded the camels. By the time the sun was above the horizon we were on our way back across the desert.



### NOT AS PLANNED

**P**OLICE, investigating the death of Wilbur Hardwick in the basement of the San Antonio Arsenal, where he had been employed, found that Hardwick had written a goodby note to a girl and then had equipped himself with a loaded pistol and a carbine. Evidently having arranged to commit suicide, Hardwick had turned on a generator in the basement to cover the sound of the lethal shot. What had killed him, however, was carbon monoxide from the generator.



### HUNTER'S LUCK

**W**HILE ON a hunting expedition near New Springfield, Ohio, Henry T. Downey of Youngstown bagged a rabbit and finances for the day with a single shot. When he went up to claim his prize, he found in the rabbit's mouth a \$20 bill, apparently dropped by one of the other hunters in the area.

# Mathematical Proof of a Spirit World

Numbers seem to lie at the root of all things—do they prove that material things have a spiritual origin?

*By Hereward Carrington*

WE MUST NEVER forget that the mental world is and must remain *invisible* to us. It is hard for many of us to realize that something which is invisible may also be *real*. This is due merely to our mental limitations. All energies in the Universe are invisible—yet no one doubts their reality! Curiously, it is only in the realm of mind that this scepticism exists today, but the mind is, although invisible, the greatest reality of all!

Evidently, therefore, an invisible world of some sort exists—one which surrounds us and of which we are a part. The mind is capable of visualizing, grasping, or imagining many things which cannot be expressed in the physical world. This can be proved most conclusively through mathematics.

Just as a brief and easy exercise in mental gymnastics, let us investigate this branch of science.

When we multiply any number by itself a certain number of times we are said to raise that number to a certain *power*. Thus,  $4 \times 4$  is called the second power of 4;  $4 \times 4 \times 4$  is called the third power of four, etc. The power we usually signify by a small number at the right-hand top-corner of the number so multiplied:  $4^3$ . This small number is called the *Index*. The number which gives rise to a power—which is thus multiplied—is called the *root*.

The sign  $\sqrt{\quad}$  is used to denote the root of a number; a small figure written in front of it, what root is abstracted; e.g.,  $5\sqrt{\quad}$  is the fifth root.

Now, some numbers have an ex-

act root; others have not. Thus, the cube root of 27 is 3; the square root of 7569 is 87, (exactly). But some other numbers have no exact root, even when carried to an indefinite number of decimal points. The root cannot be expressed as a fraction, that is. Such roots as these are called *surds*, or *irrational quantities*.

When the relationship between two quantities cannot be expressed in exact figures, these quantities are said to be "incommensurable" with one another; they are *incommensurables*. The relation of the diameter to the circumference of a circle is a good example of this. The circumference is a little more than three times the diameter; it is  $3 +$  a number of decimals. For practical purposes, however, five decimal points are enough; we usually express this relationship by the Greek letter  $\pi$ , which stands for 3.14159. But these decimals could be carried on forever without ever arriving at an exact answer. There is no end to the calculation; the sum would never be finished! In 1873 Shanks carried out a computation to over 700 decimal points . . . Thus we see there is here a known and certain relationship, which cannot be *exactly* expressed. We know it exists, but we cannot express it. (It is because we never can ascertain the *exact* numerical value of  $\pi$ , that the

circle never can be "squared".

We cannot exactly represent certain relationships mathematically because, whereas length is continuous, matter is essentially discontinuous. As Sir Oliver Lodge expressed it: "Numerical expression is more like a staircase than a slope; it necessarily proceeds by steps; it is discontinuous." (*Easy Mathematics*, p. 187.)

But between each of these steps further subdivisions can theoretically be made, *ad infinitum*. Here we run up against one of the greatest problems in metaphysics—the continuity of time and space. These two problems remained for centuries unsolved and it was only the brilliant work of Georg Cantor which ultimately brought about their (mathematical) solution . . .

Consider for a moment what is meant by a "negative quantity." It is one that is less than nothing! Strictly speaking it cannot exist; it is not an actuality. Yet we write -7 without further thought! Symbolically, it represents to us a quantity as much below zero as that number would be above it, were the *plus* sign before it. It is merely a symbol. The actual number does not exist, save in our minds. It is an *imaginary quantity*. This leads us naturally to a discussion of the question of "imaginary quantities."

Quantities having like signs (plus

or minus) are always positive; those having unlike signs are negative. We can abstract the root of a positive number but it is impossible (arithmetically) to obtain the root of a negative quantity. It cannot be done. (Hall and Knight, *Higher Algebra*, p. 74.) It becomes meaningless because we cannot obtain the root of something which is less than nothing. Hence the symbol  $\sqrt{-1}$ , which frequently occurs in mathematical investigations, expresses some new quantity which cannot be regarded as either positive or negative. It is neither less than nor greater than, 1. It is a purely "imaginary quantity," usually written  $i$ . Here, then, we have a quantity, which we know exists, which actually exists in thought, but which cannot be expressed in the physical world. It remains purely ideal or mental.

Thus we see clearly that the mind of man can deal satisfactorily and rationally with ideas which transcend the physical realm. Mentally man can employ symbols which on the physical plane are senseless. Yet these imaginary quantities are real! Now if they are real in the mental world, but unreal here, it seems to prove to us that such a world actually exists—a world more real and more inclusive than the physical world we know. If imaginary quantities are real in a spiritual world then such a spiritual world

must exist—for otherwise such quantities could not exist.

Hence we arrive at our "mathematical proof of spirit," which may be stated thus: Just as real numbers may be used symbolically to express the various things of the physical world, so, in a similar manner, imaginary quantities may be used symbolically to express the various things in the metaphysical or spiritual world. Thus we are able to pass from the physical to the spiritual realms.

Further implications can be drawn from this theory. Real numbers will only make real numbers, juggle them as we will. We never can create imaginary numbers out of them. In fact, the very existence of imaginary quantities—and the bridge from these quantities to real numbers—is only rendered possible by men's minds. On the other hand, we can pass very readily from an imaginary to a real number—since it can be shown that the fourth power of any imaginary number is a positive, real number—showing that imaginary numbers are "real," in some sense; that is, existent in some sphere. A real number cannot generate an imaginary quantity; but an imaginary quantity can generate a real number!

Now this is a highly significant fact. For it seems to show us that, while spirit is not caused by matter, yet matter may find its origin

in spirit. Hence, "evolution" is the continual outpouring of the spiritual into the material world, as many philosophers have taught. The relation of spirit to matter is *causal*, and not the reverse. The spiritual world is the "real" world—behind, beyond and more in-

clusive than the physical. And it is subject to demonstration . . .

"God geometrizes," said Plato. So did Pythagoras, and so do our modern astronomers Eddington and Jeans . . . In truth, numbers seem to lie at the root of all things—material and spiritual.



### THE CLOUD THAT SANK A SHIP

**I**N THE afternoon of March 24, 1878, people in the west of England peered up at a strange cloud-mass moving through the sky. No strong winds blew, yet the cloud—estimated to have been 24 miles in length and half a mile in depth—passed overhead with unusual speed.

The sky through which it moved was clear and calm, but beneath the awesome mass watchers heard a steady roaring as of cyclone winds and felt a numbing cold. There were occasional flurries of snow. Yet strangely after the cloud had passed the winds no longer blew and spring weather returned.

The cloud had appeared from the northwest and was traveling southeast toward Dunnose Head, Isle of Wight, in the English Channel. At that time the *H.M.C. Eurydice*, a 921-ton naval training ship with some

360 men aboard her, was rounding Dunnose Head, bound for anchorage at Spithead. A mile or so behind the *Eurydice* was the heavily-laden merchant schooner *Emma*.

Cliffs 500-feet high along the coast of the Isle of Wight hid the approaching cloud-mass until it was almost upon the *Eurydice*. Hardly any time remained for her captain to take emergency action. As he ordered the sails taken in, tornado winds struck and the sea became a violent maelstrom. The *Eurydice* was engulfed in a howling darkness, lashed by heavy snow and icy spray. For half an hour the cloud vented its titanic fury. The badly battered *Eurydice* finally capized and sank. Only two of all the men aboard her survived.

Completely untouched, her sails hardly ruffled and her course unchanged, the schooner *Emma* still rode the waters.

*By Nella-Jo Newcomb*

# My CRYSTAL BALL

---



## Tells Me

Was there something wrong with my son, Joe? I settled down with my crystal ball—and within it I saw the answer.

**S**CRYING IS FUN! More than that, it is profitable.

Having read about crystal balls I was eager to try this fascinating pastime but I had no crystal ball and a glass of water remained simply water in a glass to me.

My children, however, had a small glass ball full of liquid with a flag in the middle. It was one of those toys that after being upended envelopes the flag in a red, white and blue snowstorm in miniature. This glass ball I painstakingly emptied. Then I covered the base with

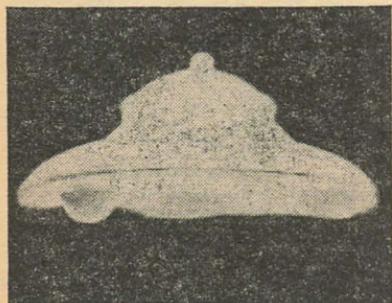
black cloth and I glued it back on.

I was ready to experiment.

The first couple of sittings were not very productive. I definitely saw an aura but my mind could not project a rose into that ball. Still can't, for that matter, but as I decided on the third night who wants a rose? So, relaxing completely I said a little prayer and just waited.

First the aura appeared around the outside of the ball—mostly lines of force that are felt rather than seen. Intermingled with these were

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grayish tendrils like half-seen smoke. Then, the entire ball foamed with cloudiness. Against the clouds the letters FREE flashed as if in neon lights. What on earth, I wondered, could this mean?

In a couple of days the mystery was solved. I live with a small country switchboard and own a dog. Hearing that the veterinarian was coming into a community near ours to administer rabies shots I called him and asked him to stop by and treat our Egbert. Then I got busy and rounded up several other dogs needing rabies shots so that when he arrived and found so many dogs awaiting him he refused to charge for Egbert's immunization. Since that was the only thing we were given free—well, the ball had told me. Hadn't it?

During my next sitting, a scene appeared plainly in the crystal. A surgeon was bending over me in an attitude of blessing. Sure enough, within weeks I had two minor operations. The blessing was that two biopsies showed no cancer.

Few symbols appear in my ball. Many times I see a scene before any clouds form. Some of these pictures remain unexplained; some are explained in time; a few have been explained by some inner voice.

As a rule the scenes showing my son, Joe, a sailor, are easily understood. Usually I see him; sometimes I seem to be seeing things through

his eyes. Due to my intense concentration he feels my presence at these times even though I never know exactly where he is.

In June, 1956, he called home soon after arriving in port from an overseas cruise. Sometime later, I settled myself comfortably for a session with the crystal ball. I had a dim yellow light behind me. Reflected in this light I saw the tiny figure of my son. He was sitting in a brilliantly lighted phone booth.

As he talked into the transmitter I could see the gestures he made as he spoke. I now watched him carry on the conversation with me which I had heard only earlier in the evening. I feasted my eyes on this vision until cramped muscles forced me to quit the session.

Incidentally, it is well to have a snack ready at the end of a period of scrying. One is apt to be very hungry after such an output of psychic energy.

November 6, 1956, I spent an excessively uneasy day. It seemed like darkness would never come and when it did arrive I didn't wait for the children to settle down. I could wait no longer to find out what was wrong with Joe. They were present all during this session but my mind was so set on Joe that the pictures formed immediately. First, there was a shadowy profile of Jesus and an inward voice told me that He was caring for Joe and

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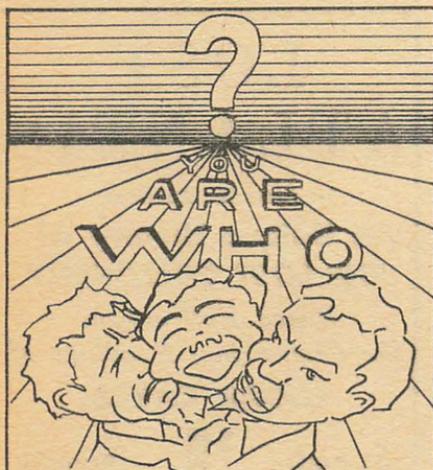
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all was well now. Then I saw my son sitting at a table with other men. Their attitude plainly showed the relief which follows tension. I saw nothing more, but I knew whatever danger had threatened was past. When Joe came home on Christmas leave he told us that he nearly had been electrocuted on the day I was so worried.

As I mentioned before few symbols appear to me, but I do see them occasionally. Twice I saw a cross that denoted a seige of illness for me. The brightest one I have seen stood upright on the bowed shoulders of a woman standing with her back to me. Not being sure of her identity I just waited. Two days later my sister called to say that she had just rushed her little daughter to the hospital, seriously but not critically ill.

Lights, good or bad, do not appear to me often, except the tiny flashes that denote money. Once as I gazed into the ball I seemed to be in the right front seat of a car driving for many miles. From the top of the ball bright sparks rained down around the driver and myself. About a month later my brother took me on an automobile journey that netted me \$94!

Even when I see nothing but auras and mists in the ball I do not count the time wasted for there is always relaxation in scrying.

You ought to try it.

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## GRANDFATHER'S FAREWELL

By Wanda Albert

**M**Y GRANDFATHER, Herman Schoenlaub, a retired railway man, lived with Grandmother in a remote village on the island of Java. They were among the few Europeans who chose to live in the deserted town of Ranau-Pakis. This town had been once a bustling place but with the great drop in the sugar market in the '20s the factory and mills there had shut down. However, many retired people continued to live in the big, roomy, cool white-pillared houses which rented very cheaply.

One day Grandfather suddenly told Grandmother to pack the old-fashioned iron trunk because he wanted to visit his eldest son, Johan, my father. Grandmother, of course, was startled and told him they couldn't catch any of the three express trains, so that the only way of getting to Johan was on a freight train which had two fourth-class wagons, instead of the usual first, second and third class wagons. But Grandfather was determined and no jostling on hard wooden benches amidst farmers, with their woven baskets of cack-

ling chickens, and fishmongers, with their open baskets lined with wet banana leaves in which they carried living fish, could keep him from going.

After a steaming hot trip of five hours they arrived in our home town of Surabaya. It was already about eight o'clock and Mother had just put me to bed. I was about seven years old at that time. She told me who had arrived but didn't allow me to get out of bed. I had to wait til the morning to say hel-



WANDA ALBERT



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lo to my grandparents.

The next thing I remember was waking up with a start because of my grandmother's cries and the hurried movements of my parents. After a while my mother came, with tears in her eyes, to tell me Grandpa had just died of a heart attack. This was on February 9, 1927.

Some months after Grandpa's death my father woke up in the night. He told us later that suddenly he could see right through the brick wall of his room into my bedroom. There he saw a figure he recognized as that of his dead father. The figure opened the closed mosquito-netting around my bed and kissed me. Then turning to look into my father's staring eyes Grandfather's apparition said, "I didn't have the chance last time to say hello or goodbye to her."

After speaking these words he disappeared and Father was again looking at the solid brick wall—and feeling like a lunatic. He pinched his arm to be sure he was awake. Mother woke in time to see him do this and, of course, she asked what the matter was. When Father told her she couldn't sleep any more that night.

Perhaps even more strange than that this should happen is that it should happen to my father, who is the most unbelieving and skeptical person in the world.—*Cleveland, Ohio.*

---

TREATED BY ETHERIC DOCTORS

By Emmett Marshall

**I**N MAY of 1932 I got up one morning with excruciating pains searing my arm from shoulder to elbow. I spent the next 48 hours

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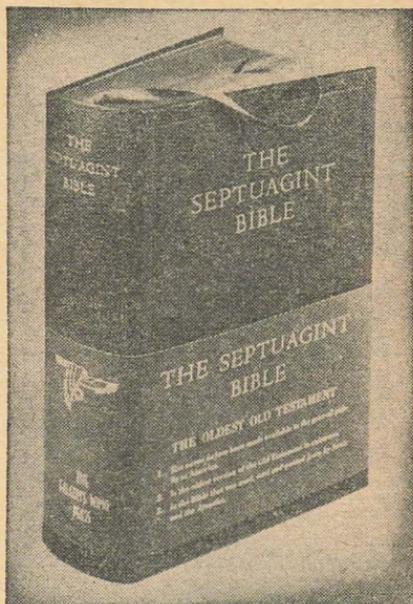
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gritting my teeth. I refused to go to a doctor but I ran into our family doctor on the street in Bellingham, Wash., during the day. Dr. Dawson glanced at me once, then almost dragged me to his office where he went over me from top to bottom. Finally he said, "You probably think you have some kind of rheumatism. You haven't! There is a little piece of something that looks like bone, but isn't, embedded in your muscle." (They did not know much about bursitis at that time.) "Want me to see what I can do?"

I replied, "I like you, Doc, but I don't like taking your dope. I'll work this out on my own."

As I went out the office door Dr. Dawson said, "Well, you asked for it."

I went home and walked the floor until 11:00 p.m. when exhaustion finally forced me into bed. I had left the night light burning and I was startled but not frightened when three men suddenly stood beside my bed. It seemed to me I could see them distinctly, but I also could see through them. They were dressed in the white garments of surgeons. One of them spoke in a soft voice, "We watched and liked your demonstration of grit and faith when Dr. Dawson wished to give you pain-killing drugs. We have decided to back your hand. We, too, are doctors."

The man in the center stepped forward and manipulated my arm. Then he stepped back, nodding to another man who came forward with a tray. The one who seemed to be the leader lifted a beautiful little arm from the tray

and held it up for me to see. It was perfect in every detail, baby size and peach blossom pink. The leader said to me, "This is pure Vital Body material. We are going to impregnate your arm with it and end your troubles. Please extend your arm."

I complied and he laid the little arm on mine, elbows coinciding. Then he made a caressing pass over the two arms and the little one seemed to melt into mine.

That was 26 years ago. I never have had a pain in my arm since that time.—*Bothell, Wash.*

**DEATH'S DISPLEASURE**

By Judith de Pimentel S.

**M**Y FOSTER MOTHER died in July, 1945. We had been on unfriendly terms for many years although out of a sense of duty I forced myself to visit her occasionally before she died.

In the dining room of my Darien, Conn., home I had a Pierre Cornelier french crayon drawing which had been made of Mother in Paris sometime in the late '90s. It was a lovely picture and often admired. Mother deeply resented my having this picture. However, I did not give in to her on this. I refused to part with the picture. My grandmother had given it to me when I was a little girl and I kept it because I valued the work and because I loved my grandmother who had it framed especially for me.

The day the telegram arrived informing me of Mother's death I reluctantly packed to attend her funeral. It was quite a trip . . . 500 miles. I was gone about five days. Mother was buried with all

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the pomp and ceremony she had demanded . . . bishops, clergymen, lay readers and three services. At high noon her body went to its final resting place.

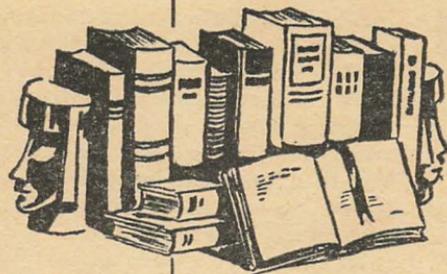
Later, on the afternoon of the funeral, I left for home. When I finally arrived there I was received by the baby-sitter with whom I had left my three children. She was excited and distraught. As soon as she could she led me to the dining room where the portrait of Mother had hung on a large nail in the wall. Now it looked as though a powerful hand had wrenched the picture, nail and all, violently out of the wall. There was a hole the size of my fist and under it the picture rested on the floor, sprinkled generously with fallen plaster, some of which formed a small pile on the floor.

The baby-sitter, Mrs. Sandle, was still excited by the unexplained event. "I was sitting in the kitchen when I heard a loud tearing sound. It seemed to come from the dining room and I jumped up to investigate. This is what I saw," she said, pointing to the picture. "I remember I looked at the clock on the wall and it was exactly 12:00 o'clock."

We both stood a moment silently eyeing the portrait and the debris.

Mrs. Sandle continued, "I did not move it. I left it just as it was until you could see it for yourself . . ."

All her life Mother had got her own way. Was this her final gesture of displeasure—made after her death—because I had not given her the picture she had wanted?—*Patzcuaro, Mex.*



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 sion."

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*Carrington.*

**ESP AND PERSONALITY PATTERNS**, by  
 Gertrude Raffel Schmeidler and R. A. Mc-  
 Connell. Yale University Press, New Haven,  
 Conn. 136 pages, \$4.00.

Dr. Schmeidler, a psychologist,  
 and Dr. McConnell, a physicist, in  
 this book report on their research  
 on the relationships between person-  
 ality characteristics and ESP. They  
 have evaluated nearly 30,000 card  
 guesses made by 1,300 college stu-  
 dents, which represents nine years  
 of intensive research by Dr. Sch-  
 meidler.

The book begins with a review of  
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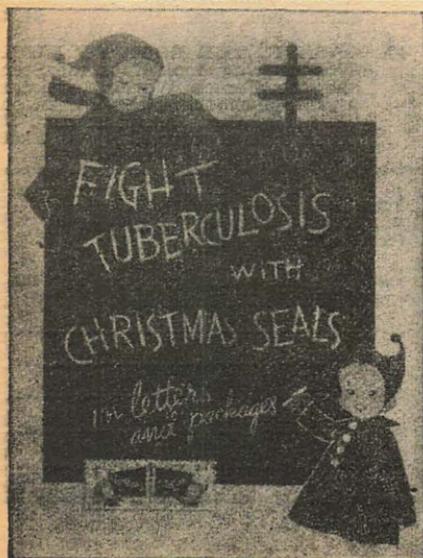
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The final chapters deal with the question of how common ESP is in the population. The book is well written and is fully documented which gives the reader an excellent list of references. The appendices contain a further elaboration of the hypotheses and the statistical techniques utilized by Dr. Schneider and Dr. McConnell in their research.

This book is highly recommended to the serious student of parapsychology who desires a thorough and authoritative account of a pioneer experiment.—*J. H. Bruening.*

**YOU LIVE AFTER DEATH**, by Harold Sherman. C. and R. Anthony, Publishers, New York City. 205 pages, \$3.00.

Harold Sherman is the psychic sensitive who acted as the telepathic receiver at the time of the Arctic expedition of Sir Hubert Wilkin-

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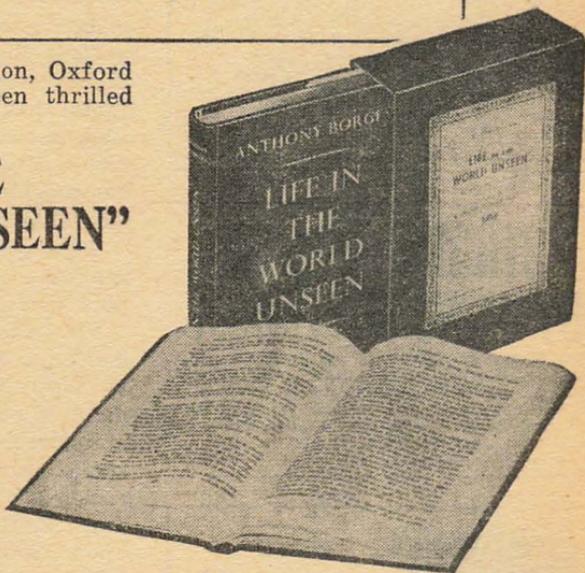
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P. Gibson.

# REPORT FROM THE READERS

## FISH-LIKE UFO

In the middle of the summer of 1927 I saw my first and last UFO. The sighting took place in eastern Kentucky, in Wolfe County. I was about 9 years old at the time.

My grandfather had an old wheelbarrow that I liked to play with, pretending it was a car. One particularly fine, sunny day I took the wheelbarrow out and began pushing it toward the barn, which was some distance from the house. When I reached the creek that ran beside the barn yard, I decided to rest before climbing the bank over to the barn.

While sitting there, resting, my attention suddenly was caught by an object moving overhead. Glancing up, I saw what looked like a perfectly-shaped, huge fish, with big fins extended outward near the front and small, short ones near the rear.

It was flying slowly, from east to west. Like a hawk looking for prey, it banked slowly and turned to the northwest. I watched it go until it came to the top of the trees and hills, where it banked again and turned to the southwest. I lost sight of it as it moved behind the trees and hills, and I saw it no

particularly impressed me  
object was its true, fish-  
color. It gave off

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a glow like that from red-hot iron in the dark—only it glowed with this same brightness in daylight, with the sun shining.—*Reece A. Lacey, Batavia, O.*

**FAST-MOVING "STAR"**

An Unidentified Flying Object was sighted by my father and me on July 14, 1958, at 9:12 P.M., Central Standard Time. We viewed the object for about one minute and 40 seconds. It looked like a bright red star and moved at a speed of about 200 miles an hour.

We viewed the UFO through 7x50 binoculars. The brightness of the object appeared to wax and wane at regular intervals. The UFO moved in a west by northwest direction. The sky was clear.—*James Maney, Oklahoma City, Okla.*

**ODORS FROM THE SUBCONSCIOUS**

In your August, 1958, issue Mr. Leon Brittell wrote you concerning "ghost smells."

I also have experienced odors, some good and several not so good, but I do not agree they are caused by ghosts. I believe they are due to one's subconscious, or unconscious—call it what you will.

Last summer, while our front door was being painted, I went out to look at it and was greeted by a heavy odor of roses. We live in the city where flowers do not grow on the sidewalks. I went back in and after a while returned outside. Again I smelled roses. I repeated this several times and each time I smelled roses and not paint I smelled.

This teased me for several days. Suddenly, one day I had a dream. In this

Frenchman recited a French poem he claimed he had composed. It ended with "Always keep roses around your door." There was the reason for the odor of roses. My subconscious which caused the dream had been living it up.

Then there was the time I started to wash the dishes in the sink. As I turned on the water I was shocked by the odor of pure, undiluted ammonia. It was so strong it stung my eyes and nose and made me gag. This time I found the explanation quickly. My son, on his last visit to me, had said, "I've been doing so much KP lately I've got dishpan hands." Whenever he mopped my floors he always used ammonia.

My subconscious really lived it up that time. It seems to have a sense of humor and jokes and puns

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in my dreams. I find this interesting and amusing.—Mrs. I. Polk, Brooklyn, N.Y.

**CORRECTION**



MERRY ANNE HARRIS

I am very pleased with the appearance of "Preview of Heaven" as it was published in your magazine ("My Proof of Survival," October issue) with one exception. Under Merry Anne's picture you gave her name as Merry Anne Mitchell. That was not her name. She was my daughter by a previous husband and her name was Harris. The name under the picture, therefore, should be Merry Anne Harris.—Freida L. Mitchell, San Bernardino, Calif.

**THUMP AT THE DOOR**

Many years ago, when my husband was an 11-year-old boy living with his grandparents in the Shetland Islands, an incident took place which left him and his grandfather completely bewildered.

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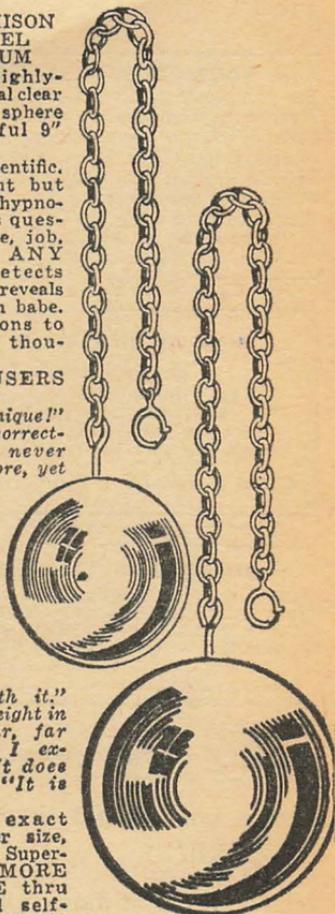
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band and his grandfather were sitting alone, talking, before the big, old-fashioned fireplace in their little farm cottage. Suddenly they heard a loud thumping sound against the front door, made with such force that it broke the iron latch off the hinge.

They immediately ran outside and looked all around the moor, but they saw nobody and there were no footprints of any kind. They could see for miles all around, as there were no trees, but nothing was in sight. Their big collie dog seemed frightened and stayed close at their heels.

My husband never was able to explain what made the noise. There were no close neighbors and no place for a prankster to hide.—*Gene Spinks, Loma Linda, Calif.*

**SPONTANEOUS COMBUSTION**

The following may be of interest in connection with the spontaneous combustion of humans. They were found in an old book, *The Liquor Problem in All Ages*, by Daniel Dorchester, 1883, 656 pages. I got author and date from the book's preface. The front pages, with publisher and date of publication, are missing.

The autor quotes from *A Journey Through the Chinese Empire*, by M. Huc, Harper & Bros., 1855, Vol. II, pp. 220-225 (re "corn brandy"):

*One can hardly imagine what pleasure the Chinese find in imbibing these burning drinks, which are absolutely like liquid fire, and, moreover, very ill-tasted. But many instances have been mentioned to us of their having died a fiery death for the sake of it; of men who have absorbed such quantities of alcohol*

as to have become fairly saturated with it, and to have, in a manner, exhaled it at every pore. The slightest accident, then, perhaps in merely lighting a pipe, has been sufficient to envelop in flames and consume these wretched creatures.

According to Huc, the Chinese were acquainted with the manufacture of rice-wine or arrack, at least 20 centuries before the Christian era, but corn-brandy, a kind of distilled spirits, dates back only to the 13th century A.D.

This is the testimony of Sir William Gull, M.D., F.R.S., Fellow of the College of Physicians and Consulting Physician to Guy's Hospital, London, before the House of Lords' Investigating Committee, July 13, 1877 (re various diseases arising from excess of drink):

*Dr. Gull: I can mention what I once saw myself, in the case of one of Barclay & Perkins's draymen. The case is recorded. . . . He was a very strong man. He died at about a quarter-past ten at night at about this season of the year, and the next day was so distended with gas in all directions that he was quite a curious sight. Wishing to know what this gas meant, we punctured the skin in many parts, and tested it. It was carbureted hydrogen, and I remember lighting on this body fifteen or sixteen gas-lights, at once. They continued burning until the gas had burned away.*

*Q. That has happened in several instances, has it not?*

*A. Yes; it has.*

*Q. He had been drinking, I presume, up to the last moment?*

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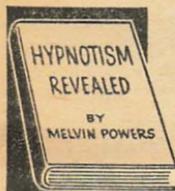
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A. I could not say, but I have no  
doubt he had a large amount of  
unconsumed stuff in him.

Q. Would that state of things  
lead to spontaneous combustion?

A. It is the nearest condition to  
it, and it makes it reasonable to  
suppose that there are conditions  
under which that result might a-  
rise.—Marjorie Gibbons, Sadler,  
Tex.

**OUT OF LINE**

I was distressed to read your  
jibe at Subuh and J. G. Bennett  
(FATE, August issue). Why not  
leave such writing to TIME, which  
specializes in sneers? You were way  
out of line when you said it was for  
the "well-heeled." The opposite is  
true.

If you had read *What Are We  
Living For?* or other books by J. G.  
Bennett, you would know he is a  
very learned, sincere man who gave  
up a lucrative engineering post to  
devote himself to spiritual matters.  
FATE is the last that should sneer  
at J. G. Bennett and Subuh.—E.  
Graham, Ruidoso, New Mex.

**FROM OUTSIDE THE PHYSICAL**

For many years my wife and I  
have had evidence of assistance,  
guidance and warning from sources  
outside the physical. These have  
been spontaneous and entirely un-  
solicited. We are in our 70's, so it  
may be assumed we have some mea-  
sure of judgment and reliability.

I will mention a few of the things  
that have occurred in our family.

One night some 50 years ago I  
had a most vivid dream or experi-  
ence. I prefer to call it the latter.  
I seemed to be in a dining room in

which a table was being set. I had the strong feeling that the preparations were for someone who would be received with all the love and care possible. There were no others present—just the intense feeling of love for someone who was to arrive.

A day or so later our seven-year-old son, who apparently had been well and active, was taken to the hospital, where he died of peritonitis. My experience served greatly to lighten the blow to my wife and myself.

Since then there have been innumerable strange occurrences in our home—raps on the walls and furniture, objects disappearing and later reappearing, premonitions and warnings as to what to do or not to do, whispers out of the air, and so on.

Recently my wife's sister died in New York. While lying quietly, thinking, one night—I was alone—there was a sudden, strong blow against my bed. Why, I know not, but I immediately connected this with my wife's sister. I told my wife that her sister was dead, although we had thought she was well as usual. Possibly this means of warning me was taken because I am deaf and would not have heard a voice.

Even more recently my daughter and her family went up a local mountain to give the children the experience of playing in snow. My daughter, who had wandered away from the others, suddenly heard in a loud, clear, domineering voice the words, "Go back!"

She did so, thinking her husband had called to her. She accused him of it, but he said he had not done

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so. In the spot where she had been standing suddenly appeared a large boulder that had loosened and fallen down the mountainside. Had my daughter remained where she was, she would have been hit by the rock.  
—William C. Crump, Pasadena, Calif.

### HYPNOTIC SHADOW

In June, 1958, I hired a hypnotist to carry out some experiments with me as the subject. The hypnotist claimed he had practiced since 1924 and that he used every method known.

One hour before the experiments began, he gave me a capsule of medication to make me more at ease. The medication did not work in the least. When the hypnotist began to hypnotize me, there appeared between the two of us a shadow which only I could see. I had the feeling I was under hypnosis, until the shadow began to give me instructions. From this point on, the shadow had me following it and paying no attention to the hypnotist.

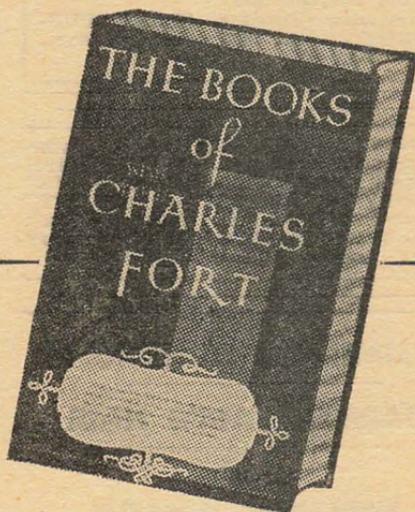
The hypnotist told me to stop fighting him and I told him about the shadow. He could not explain this. Under no conditions did I do what the hypnotist told me to do, because the shadow kept saying I should not and that my hypnotist was no good.

The hypnotist tried to wake me, but I was with the unknown shadow. We traveled to a great body of water where the sun nearly blinded me and the radio signals caused discomfort. There was a carved object, unknown to me or to anyone I know, which appeared

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to be from the islands. Then we were in a cloak room in a church, where a white choir robe hung on a clothes hanger. I saw myself in a black suit, taking people to the far end of a large room. The reflections from flying seaplanes on Lake Union brought me back to reality.

I have not seen the hypnotist since, but I still am interested in conducting more experiments. I feel that the shadow I saw must have been my conscience—or perhaps my subconscious. — *Leon Thompson, Seattle, Wash.*

## DOT AND DASH SIGNALS

I was particularly interested in the letter, "Telepathic Morse Code," from **Frank J. Galinski**, in the October issue.

I first began hearing the dot and dash signals during the early War years—1942 or 1943—and always shortly after retiring for the night, while still wide-awake. I heard these signals frequently and with great clarity at several addresses. Since they always occurred during the warmer seasons, when all the windows were open, I assumed there was a radio operator somewhere in the neighborhood.

However, one winter evening two years ago I heard the signals again and for the first time at my present address. The signals again were clear but fainter than they had been before.

Since my first "eavesdropping" 15 or 16 years ago, I have felt a sharp sense of loss over not having had an opportunity to learn the Morse Code.—*Louise Whitney, Roxbury, Mass.*

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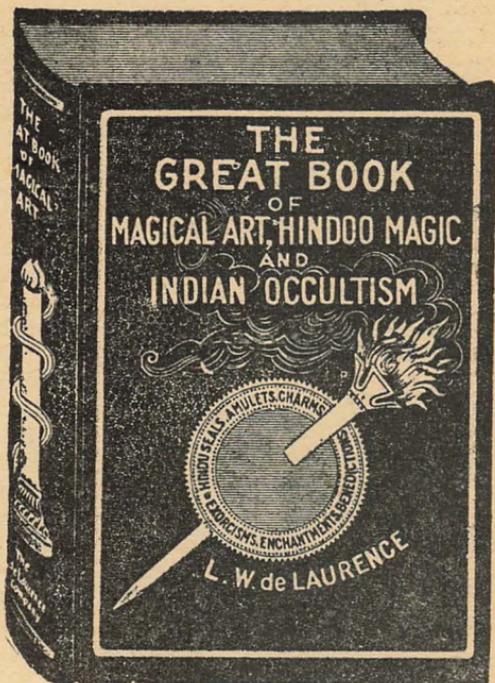
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### RAINBOW AROUND THE MOON

I read a report titled "Crimson Rainbow" in the June, 1958, issue of FATE and I wish to report a similar experience.

On October 17, 1956, at about 9:30 in the evening, I took our dog out for a walk and as usual I looked into the sky. The moon was almost full and around it was a rainbow—colored like those we see after most rainstorms.

I called to my husband and my mother to come out and see the spectacle. They were as surprised as I had been.

I went out every half hour from 9:30 to 12:30 and the rainbow was still around the moon. If measured in inches, it would have been 16 inches wide and 48 inches in circumference.

I returned outside just before 1:00 A.M. and the rainbow no longer was visible. It was a beautiful night, clear and nippy.—Mrs. Jay V. Downey, Anderson, Ind.

### QUERY ON ATOMIC FALLOUT

Regarding the mysterious green fireballs occasionally seen streaking through our atmosphere, especially over the southwestern U.S.A., it is claimed that certain visiting aliens of a kindly nature are releasing these fireballs to aid undeserving man whose atomic tests release so much harmful radiation. The fireballs are said to neutralize this radiation by gathering it and converting it to forms less dangerous to the human body.

In his article in the July, 1958, issue of FATE, Frank Edwards expresses disbelief that friendly UFO's are purifying Earth's at-

mosphere by ridding it of atomic fallout. His reason:

"The radioactive fallout, in extent and duration, is exactly what it would be expected to be without them."

Is this an actual fact? Does FATE have a reader who is in the position to substantiate Edwards' claim? If so, please, whoever you are, speak up.—*Alex Saunders, Toronto, Ont., Can.*

#### NEW FAN OF FORT

I wonder if you would accept a comment on some of the books you advertise? After reading Charles Fort I kept asking myself why I never had heard of him before. I went through his books in two weeks and now am rereading them.

I can't understand why a Col. Churchward society hasn't sprung up. His book opened up a new world to me. Why, old Oriental rugs are full of symbols of the lost continent of "Mu!" I hesitated for a long time before buying his book; now I want them all. His book and Fort's have been sources of deep pleasure to me, and I urge other readers of FATE to read them.—*Maude Kapreilian, Kingston, N. Y.*

#### THE TRAVELING BATHINETTE

I wish to report an experience that my husband and I had about seven years ago. This occurred about two years after the death of my husband's father, when our first son was two months old.

Shortly after the birth of our second son, Danny, something happened in our home that we never have been able to explain to our  
(Continued on page 129.)

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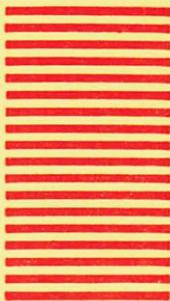
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