

MARCH 1960

TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 13—No. 3 Issue 179

March 1960

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MAGAZINE

TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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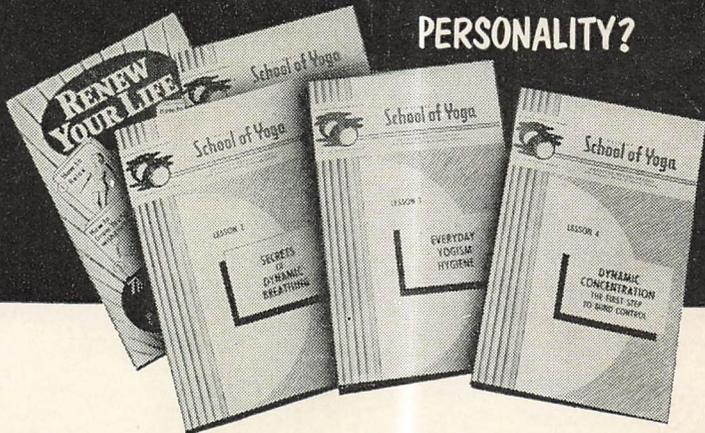
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MARCH
1960

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Publisher: CURTIS FULLER
Editor: MARY FULLER
Managing Editor: CHESTER S. GEIER
Foreign Editor: MIR BASHIR
Art Director: SYDNEY BARKER

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Issue No. 120

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Published every month by CLARK PUBLISHING COMPANY, 845 Chicago Avenue, Evanston, Illinois. Re-entered as second-class matter September 16, 1949, at Post Office, Evanston, Illinois, under the Act of March 3, 1879, as amended by the Act of June 11, 1934; additional entry at Sandusky, Ohio, additional entry at Amherst, Wisconsin. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscribers should notify us of address changes 30 days in advance, giving both old and new address.

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I See by the Papers...

QUOTE OF THE MONTH

"Nobody can presume to say what the order of the Universe *MUST* be."—Thomas Huxley

YOUR MIND AND CANCER

THE MIND can influence the course of cancer. This has been suspected for a good many years by some physicians (though naturally most of them still doubt it) but now the statement has been made publicly by Dr. Eugene P. Pendergrass, president of the American Cancer Society.

There is "solid evidence" that emotional states can influence the course of a physical disease, Dr. Pendergrass states. He adds that research on this "phenomena" might indicate fresh ways of attacking cancer.

Dr. Pendergrass is also professor of radiology at the University of Pennsylvania School of Medicine. He believes that research into the influence of the mind on cancer will also involve investigations into the factors that regulate the glands and the hormones produced by the body, general metabolism and the like.

"I personally have observed cancer patients who had undergone



successful treatment and were living and well for years," Dr. Pendergrass said. "Then an emotional stress such as a death of a son, the infidelity of a daughter-in-law, or the burden of long unemployment seem to have been precipitating factors in the reactivation of their disease which resulted in death."

On the other hand, some patients under treatment for extensive and serious cancer continue to live in comfort with their disease.

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FLIGHT OF THE BIRDS

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gen Dam, 12 miles west of Yellowstone Park. Last August 17, the surfaces of Lake Hebgen were covered with terns, gulls, ducks and other waterfowl. Shortly before noon the birds began leaving the lake. By sunset there was not a bird left.

Six hours later came the gigantic earthquake that did so much damage in Southwestern Montana. The 87-foot dam shook and cracked though it did not crumple.

How did the birds know that trouble was afoot? Dr. John W. Aldrich of the U.S. Interior Department has been intrigued by this question. He has searched all available literature but beyond a simple statement that birds do have foreknowledge of earthquakes he has not found any facts or theories to explain it.



P.S. No. 1 — MONSTER SEASON

“**B**IG FOOT”, the giant of Humboldt County, Calif., has appeared again, according to Ernie Killinger, superintendent of the James Clack road construction job at Bluff Creek, near Eureka.

Killinger says that he, his foreman Jack Skidmore, and other workmen saw tracks that would require a “26½ shoe size” striding six yards to the step for 150 yards. “Old Big Foot weighs enough to sink his tracks as deep as bull-

dozer treads, about 1½ inches” according to Killinger.

Meanwhile, two boys 17 and 12 reported encountering a “Thing” 14 feet tall, covered with hair, running upright and squalling like a cat in Douglas County, Ore., west of Tenmile. One of the boys pumped five .30-caliber bullets into it—a sad thing if it should turn out to be a genuine monster and not a bear.



P.S. No. 2 — BURSTING BOTTLES

WORCESTER, MASS., the home of the bursting bottles in the Roland J. Bibeau home, which we have discussed heretofore, has a new and similar mystery.

Within a one-month period in the home of Mrs. Violet M. Reilly at 12 Berkman St., Pyrex dishes sitting quietly in the pantry have spontaneously shattered on three separate occasions.

First it was a 1½-quart casserole dish; then an eight-ounce measuring glass, and finally a group of glass pie plates which burst with a “popping noise.” Pyrex glass, as everyone knows, is made to resist breakage from sudden shocks, changes of temperature and the like. It is much less likely to break than milk bottle glass. Mrs. Reilly, taking no chances, has moved all the rest of her heat-resistant cook-

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ware from the pantry to the living room.

Meanwhile, at this writing the Roland J. Bibeau family has had a respite from milk bottles smashing in the refrigerator. Seems they have received a new refrigerator free from the manufacturer.

And what if bottles should start bursting in the new refrigerator?

"There are some things," says Mrs. Bibeau, "you don't even dare to consider."



THE RUNAWAY ENGINE

AT 10:28 P.M. last November 12, Diesel Engine No. 1706 was on freight yard duty in the Jersey Central Railroad yards at Jersey City. Her engine was idling, brake was set, she awaited a new crew.

Someway, by somehow, something started No. 1706 moving. Signalman Joseph Hilinski on tower duty did a double-take as he saw the switch engine gather speed and disappear in the gloom, her 600 horses accelerating. He notified Dispatcher John P. Messenger, Jr., who cleared the tracks ahead of the runaway, side-tracking several freight trains as word was flashed along ahead.

No. 1706 roared over the Newark Bay Drawbridge where 48 lives were lost in 1958 when a commuter train plunged through the open draw.

Engineer Chester Gudmunson, 58, was busy shunting cars with Engine No. 1506 in Perth Amboy, up the line. He was ordered to race onto the track ahead of the runaway and stop it by letting it catch up to him. At about 11:08 P.M., No. 1706 hit the rear of No. 1506 fairly gently and the two engines coupled automatically. Gudmunson applied his brakes and both trains slowed to a halt while Fireman Harold Johns jumped aboard No. 1706 and shut it down.

Meanwhile, railroad officials were trying to find out what could start a locomotive with its engine idling and its hand brake on.



KEN ARNOLD'S CLUB

KENNETH ARNOLD, the man who started it all, has launched "The World Society of the Flying Saucer" which he says is a sort of fun club with membership open to anyone interested in the answer to UFO's.

Ken's Society holds no meetings, has no minutes, by-laws, restrictions or regulations, and no records outside actual membership. There's a membership card, and silver pins (or pendants for ladies) that are miniature replicas of the UFO's Ken saw back on June 24, 1947.

Ken plans to hold surplus funds in trust so that some day he can construct a museum which will give

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"I have had so many people call me up and say '*I just joined your club; I just saw one of those crazy things in the sky,*' that I thought it would be a good idea to start a real club," Ken explains. Yearly membership dues at \$5, including subscription to a UFO magazine, and address is 8045 Ustick Rd., Boise, Ida.



UNIVERSE-SIZE REVERSAL

GEOLOGISTS and paleontologists have recently been studying the evidence of the Earth's magnetic fields "frozen" in ancient

cooled rocks to determine whether the Earth's magnetic poles have changed in past ages. When molten rock cools it maintains the evidence of the direction of the earth's magnetic field at the time of cooling. Such studies prove that the earth's magnetic field has changed during the years.

Going further, some theorists say that if the Earth's magnetic poles have changed, then the Earth's true poles have changed also. All this raises tremendous questions of earth-wide cataclysms, changing climates and the like.

But now Dr. Harold D. Babcock of the Hale Solar Laboratory at Palomar, has announced through

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the California Institute of Technology that the Sun's magnetic field completely reversed itself between Mid-1957 and November, 1958. Before the change, the Sun's magnetic field was opposite to that of Earth. Today it is the same as the Earth's field.

Caltech astronomers don't know what caused the reversal. Dr. Babcock theorizes that the sun may reverse its field periodically coinciding with what he calls a 22-year magnetic cycle but instruments capable of detecting the shift have been in use only seven years. It may be at least 21 more years before Dr. Babcock's theory can be tested.

If the Earth reversed its magnetic field, all compass needles would swing from the north and point to the south magnetic pole.

Meanwhile, Soviet Scientists, studying data from their moon rockets, have reported that the moon has no magnetic field. The absence of such a field would support a theory that the magnetic field around the earth is caused by movement of its molten core. Presumably the moon has no molten core, the Soviets say.

(But if that is true, how explain the moon's volcanic activity which Soviet astronomers have announced and which has been confirmed in the U.S.?)



TEXAS-SIZE COLLISION

IN WEST TEXAS there is a wild jumble of smashed rock which geologists always thought was of seismic or some earth-caused natural origin.

But now scientists of the University of Texas, and Dr. Gerard P. Kuiper of the McDonald Observatory near Fort Davis, have concluded that the phenomena was caused by the collision of an asteroid with the earth.

Dr. Kuiper believes the discovery will tie the study of the earth and the moon more closely together. He says there are thousands of such

craters on the moon but few exist on the earth because erosion has eradicated them over the years.



A THEORY OF TIME

IT IS A coincidence that the same Soviet scientist who reported the volcanic activity on the moon has just come forth with a startling new theory of time.

Prof. Nikolai A. Kozyrev, an astrophysicist at the Pulkovo Observatory near Leningrad, declares Newton's Laws of Motion to be erroneous. Kozyrev declares that Newton's laws ignore one of the

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fundamental features of human experience—that time moves in only one direction—forward. As physicists say, it is asymmetrical.

Professor Kozyrev says that existing symmetrical equations do not forbid time to flow backward. But since time does not flow backward, there must be something wrong with them.

He has “corrected” these equations by inserting a new “constant” called “time progress” which he regards as important as the speed of light, or absolute velocity—a constant on which all astronomical calculations are based.

Newtonian mechanics say that actions and reactions are equal and opposite. If a ball is bounced against the floor, the floor “pushes” back immediately and with equal strength.

Professor Kozyrev denies this. He insists that there is a space interval between cause and effect. Because the floor’s reaction is the result of the push by the ball, there must be an infinitesimal time interval between them.

Professor Kozyrev’s constant is a ratio between distance and time. If it exists, there must be “unbalanced forces.” If so, there is a new source of energy among the planets and stars.

Time’s flow itself, from past to present to future, must therefore be the source of vast energies in

the universe. The work done by time alone is likened to work done by a flowing stream.

If Professor Kozyrev’s theory is correct, it might explain the slightly pear-shaped form of the Earth, and his forces might influence the circulation of the atmosphere and the compression and expansion of the earth.

U.S. and British scientists are extremely skeptical of the new theory, however, and they are not alone.

Recently three top Soviet physicists, Igor Y. Tamm, a Nobel Prize Winner; Pyotr L. Kapitsa, and Lev A. Artsimovich, publicly rejected Kozyrev’s theory as “vague”, “unconvincing”, and “unscientific.” They called it a “cheap sensation” and objected to the wide publicity it has received. They declared that Kozyrev has failed to “analyze facts”, misunderstands the laws of thermodynamics, and said his experimental work is “unsatisfactory in method.”

All of which demonstrates refreshing disagreement even among the Soviets.



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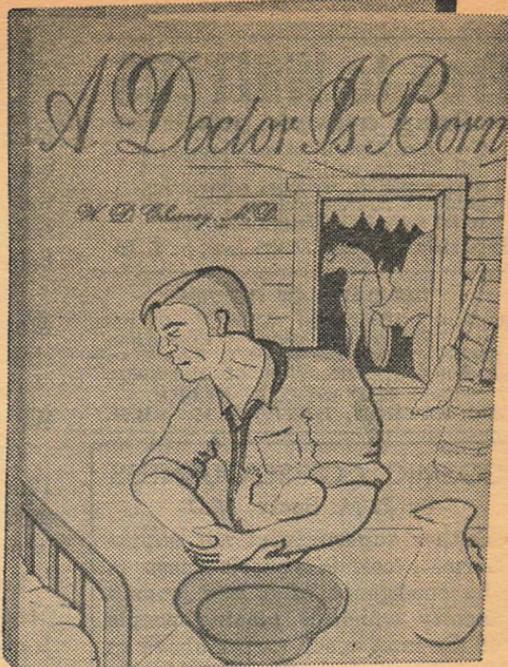
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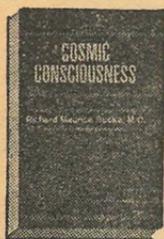
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even the experts do not always understand what is going on.

In Boston, some weeks ago, the New England Telephone Company was trying to discover how a voice was able to break in on long distance telephone calls with pleas for help. A typical interruption was:

"We are going down. May Day, May Day, this is Navy. We are sinking. Send assistance."

(or) "For God's sake help us. We are bleeding to death."

(or) "May Day, May Day, lat. 175, 200 miles off Nantucket. Fourteen still living, two dead." (There is no such latitude at 175).

Something even stranger happened to the phone company in Joplin, Mo. Mrs. Elizabeth Molly, society editor of the *Joplin Globe*, was using the telephone in her home when suddenly it started smoking, the plastic casing melted down and exposed the wiring which set fire to a cloth under the phone. Mrs. Molly doused it with a pan of water.

The repairmen were puzzled, couldn't explain it, said they never saw anything like that before.

On a more somber note, there's a mystery surrounding the death of David Butler, 19, a ham radio operator of Phoenix, Ariz. Young Butler went to a storage room at his home to investigate a strange noise. The room blew up, the door flew into him, knocked him against

a car and killed the young man. Police said the hinge pins had been removed from the door and have not been found. But neither motive nor the cause of the explosion have been found.



FOR THE DIGGING

IT HAS BEEN roughly estimated that no more than 10 per cent of the buried antiquities of Egypt have been found. In recent years digging and expenditures by foreign expeditions has been only a fraction of the potential because of rigid Egyptian restrictions on what could be taken out and where it could be dug up.

Now, however, construction on the gigantic Aswan dam is expected to be complete in about eight years. It will back up the waters of the Nile for some 200 miles and cover 11 major sites and hundreds of minor ones. In addition huge areas of scrub land close to the Nile will be flooded. This is nearly unexplored archeologically and is believed to contain tremendous remains.

With permanent loss of these treasures only eight years away, the Government of Egypt has offered at least half of any finds to archeologists taking part in the excavations.

Another incentive for Egypt's of-

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fer, of course, is that virtually no room remains in Egyptian museums to display new finds. Recently, for example, Egyptian archeologists discovered 14 wooden cases, containing many finds of "great historical value." They included utensils and a number of statues including one of the best of Ramses II. These "finds" had been lying in their cases in the backyard of the Egyptian Museum at Cairo for 50 years without anyone bothering to open them.



BIBLICAL NOTE

AT ANCIENT Gibeon, whose guileful inhabitants made Biblical history by tricking Joshua into a peace treaty more than 3,000 years ago, Dr. James Pritchard, a Berkeley, Calif., archeologist, has completed excavation of the famed pool of Gibeon mentioned in the Bible.

Dr. Pritchard's crew cleaned out a huge pit 82 feet deep which the Gibeonites had cut through solid rock. A staircase winds around the outer edge of the circular pit down to the spring which is still in use.

Dr. Pritchard also has excavated the huge winery of Gibeon, which had a 30,000-gallon capacity. He has found the original stone presses used to trod out the grapes, the remains of six-gallon wine jugs, and cellars cut out of living rock where



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KENTUCKY PUZZLE

DR. DOUGLAS SCHWARTZ, director of the University of Kentucky Museum of Anthropology, has a problem. It is an iron fork with two rusted tines and a bone handle that was found this past summer at the excavation of a prehistoric Indian site near Eddyville, Ky.

Archeologists calculate the site was occupied by Chikasaw Indians between 1200 and 1500 A.D. Their excavations have revealed many Indian skeletons, pottery, implements, flint knives, etc.,—and the two-tined iron fork.

The problem, of course, is that a fork had no right to be in Kentucky as early as 1500 A.D.—especially when Columbus had discovered America only eight years before and no one had yet reached the mainland.

Dr. Schwartz offers one explanation but admits it's a pretty lame one. He suggests it may have been dropped accidentally in the Indian ash pit by a traveler who passed by years after the site had been abandoned.



NO COMMENT

DR. LEMOYNE UNKEFER, 36, practiced medicine in

Grand Rapids, Mich., in partnership with her husband, Dr. George H. Ruggy, 48. One evening last summer Drs. Unkefer and Ruggy worked late and returned home about 8:30 P.M. Dr. Ruggy took the baby sitter home, then returned and bathed his two-year-old son while Dr. Unkefer fed their five-month baby. Dr. Ruggy retired about 10:30 P.M., leaving his wife in the living room. Around 1 A.M., passersby noticed the living room was in flames, found Dr. Unkefer's charred body on the living room floor beside a chair. Other people in the household had not even been aware there was a fire.

* * *

Edward Mottern, a New York advertising man, woke about 1:30 A.M. one day last summer, smelling smoke. In the living room he found his wife Virginia, 52, seated in a chair which was smoldering. She had died of burns.



THINGS THAT GO BUMP

WE HAVE just tossed half a dozen "ghost stories" in the waste basket but will here make brief reports on four others which seem to be a bit more unusual. Significantly, three of the four come to us from England.

At Brynaera, Wales, villagers claim they have seen the ghost of an old woman who sits on the bank

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of a river where her lover was drowned 200 years ago. Hugh Hughes, a local farmer, said he saw the apparition early one morning and it made his sheepdog howl and quiver. The "woman", said Hugh, was dressed in old-fashioned clothes and gazed sadly into the river.

* * *

Mrs. Ellen Hammell died and was buried without incident, according to the London Sunday Pictorial. A week later her daughter, Mrs. Mabel Chinnery, and her husband were out at the cemetery taking pictures of Mrs. Hammell's grave. Mrs. Chinnery decided to use up the rest of the photographs

taking pictures of Mr. Chinnery and the car. Mrs. Chinnery was terribly upset to find one showed her mother in the back seat.

* * *

The *London Daily Mail* reports that the ghost of a nurse wearing a gray uniform (regular hospital nurses wear blue and white) has appeared a number of times in a London hospital. Several patients who have reported seeing the nurse, or being ministered to by her have promptly died.



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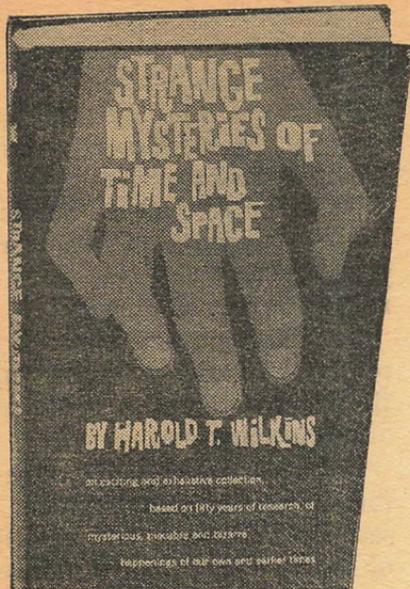
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versity of Chicago late in November attracted 2,500 scholars to hear 47 world-famous participants discuss all aspects of evolution.

There was substantial disagreement on the significance of evolution to orthodox religion.

To scientists such as Sir Julian Huxley, "Religion of some sort is probably necessary, but it is not necessarily a good thing."

Sir Julian predicted that a new religion will arise or evolve out of the social matrix to serve the needs of the coming era.

"Instead of worshipping supernatural rulers," said Sir Julian, it will sanctify the higher manifestations of human nature in art and love, in intellectual comprehension and aspiring adoration, and will emphasize the fuller realization of life's possibilities as a sacred trust."

He also added that evolution has no room for the supernatural. The earth and its inhabitants were not created, they evolved, he insists.

Sir Julian Huxley had to contend with a number of theologians present. Father J. Franklin Ewing, a Roman Catholic priest who is professor of anthropology at Fordham University, accepts evolution and refuses to admit that there is real conflict between evolution and religion or between science and religion.

"God has created all potentialities for evolution," declared Father

Ewing at the meeting. "Modern theologians would say this about the origin of man: God is the creator of man, body and soul. Whether He used the method of evolution for the preparation of the human body or created it from unorganized matter is not of importance. In either case He is the Creator."



WHERE WILL IT END?

EVERYONE at the conference seemed to agree that evolution, including human evolution, is continuing.

Just where it is going remains a good deal of a question but Dr. MacDonald Critchey, an organic neurologist of London, has some rather sensational ideas.

Our minds are evolving too, said Dr. Critchey. But we still have problems and one of the problems is the failure of spoken language to be a precise method of communication. Present day language permits a speaker to get across only about 60 per cent of what he is thinking and allows listeners to understand only about 60 per cent of what is said, Dr. Critchey insists.

In the long run Dr. Critchey says humans may evolve so that communication will be carried on through a new and much better means. He called it "thought transference." We call it "telepathy."

—Curtis Fuller

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By Nat Rapport

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All systems of psychology, excepting perhaps behaviorism, contend that there is a type of mental imagery for each of the various senses by which you recalled Joe—the senses of sight, hearing, touch, taste and smell. Somehow your mind has created these

images of Joe out of sensory memories.

I suggest that this is not true. I suggest that somewhere, somehow, somewhen, you and Joe still exist together. And I suggest that this co-existence—or mutuality of existence of all things at all times—somehow explains what you call “mental imagery.”

BUT FIRST, let's try to understand mental images. Most types of visual images reproduce the appearance of an object from one positional point of view. An image of an object does not take any of its substance from that object, however representational it may be. A shadow appearing just past a corner can be a fairly ac-

curate image of the shape of danger it represents. A mirage in the desert reproduces a distant oasis realistically. The surface of a pond reflects the form of the boy fishing at its edge.

But these images are transient. The reflection in the pool will not remain longer than the boy remains. When you reach to touch the desert mirage it is gone.

It would be an oversight to omit, from this brief list of natural images, that most important one which you cannot see because it is inside your own eyes—the retinal image. In the commonplace act of seeing, psychology parts company with “common-sense”, denying the simple truth that we actually “see” the external object we are viewing!

Psychology says that you do not “see” the printed words you are reading here. You actually perceive a mental image, developed by some unexplained process, from a brain pattern projected along the optic nerve from the retinal image reflected from the external object—this printed page.

Theory locates images of memory and imagination in that catch-all for everything we do not understand—the mind (defined as physically nothing, localized nowhere and explained nohow).

Visual images include drawings, photos, miniature models, dolls,

statues, X-ray pictures, movies, TV. Most man-made visual images are permanent; their continued existence does not require the presence of the objects upon which they were patterned. A photograph is permanent; a TV image is not.

An echo might be called the natural image of a sound. If so it is the only natural auditory image. There is no scarcity of man-made gadgets for producing auditory images, however, from radio, to corner juke box, to telephone.

There is no natural basis for, nor apparently a possibility of any device such as a feeloscope, a smellaphone or a tastograph. There is not, there cannot be, nor can we conceive with an approximate truth in definition, any kind of natural or man-made image of touch, smell or taste.

To produce again the feel of silk we must pass our fingers over a piece of silk or some synthetic substitute. But then we have, not an image of touch, but the actual feeling. If you wish to repeat the smell of a rose you must inhale some of the chemical substance from the rose or some synthetic imitation. This is not an image but the actual odor. The analogy holds for the sense of taste, also.

THIS LEADS US to the main problem of this article. What

can possibly constitute the theorized mental image of touch, or of taste or of smell?

And, just as puzzling, exactly what is the "mind's eye" with which we see so much more than our physical eyes?

With exactly what do we "mentally" hear, for instance, an annoyingly persistent tune which we cannot get out of our minds?

Edwin G. Boring, in *A History Of Experimental Psychology*, reviews the entire literature on perception. He says that he finds no indication of who or what there is inside the skull to perceive the mental image. He doubts the existence of any imagery other than the visual. Even that exception seems weak.

Consider the materials of visual imagery. The external objects viewed, the eyes, the optic nerve and countless brain cells comprise the material in the illogically theorized point-to-point projection from the eye to the brain. Every point of the retinal image is supposedly transmitted to a corresponding point in the cortex.

This theory overloads one definite part of the brain with the impossible task of storing nerve patterns of everything seen during a lifetime. A similar impossibility might be to superimpose an astronomical number of motion picture stills, each over the other, on a

single frame of film—yet at the same time keep every scene distinct. Furthermore, how can point-to-point projection, from the sense organs to the brain, possibly develop patterns of any sound or touch, or taste or smell for which there are not even natural images?

Even granting such inconceivable patterns in the brain, how can any theory account for their reactivations as memory images? Must we go back to the belief in an *homunculus* (little man) in the head as theorized by medieval man and by every young child?

I PROPOSE HERE that the brain is not concerned with images of any kind. Its function is entirely confined to closing and opening its nerve circuits, in various combinations, between sense organs, muscles, internal organs and glands.

These circuits link the past and future into one continuous present.

I hope to make the meaning of this statement clearer in later paragraphs. From the limited space available here some important points will have to be omitted. Nevertheless, the theory involves rejection of countless volumes of conventional psychology: *The term "mental image" in its prevalent definition is an empty verbalism.*

More than 300 years ago Descartes offered his theory of the soul (psyche, spirit or mind) as "unex-

tended substance". Ever since psychology has been stuck with the fantasy of some sort of non-physical something or physical nothing related, in an unexplained manner, to the brain.

For a more rational definition of mental imagery we must have a go at the concept of the space-time continuum which was developed by Einstein and Minkowski.

A few psychobiologists explore the practical aspects of the theory, but very timidly, as if wandering close to the dangerous edge of nowhere. Other thinkers consider the space-time theory a mere mathematical abstraction. People who dabble lightly in the philosophy of science recite this unfortunate definition of the fourth dimension, "Ah, yes, time is the fourth dimension."

As a matter of fact, the idea of space-time combines the universal eternal sequence of events into one timeless present. It dismisses time as merely the measure of the stream of consciousness. In common with all matter, the apparently successive states of the body, senses and brain are actually coexistent and permanent.

"Mental imagery", by this theory, is comprised of *actual present perceptions through the space-time continuity of the eyes and other senses, of physical reality within four-dimensional depths.*

An obvious question must be answered at this point. If space-time physical reality, rather than non-physical mind, explains all "mental imagery," how can it include the impossibilities perceived in dreams, hallucinations and fantastic imaginations?

There are three processes mainly responsible for such appearances.

1. *Combination.* Different objects and separate events, appearing simultaneously, are perceived in combination as single objects and events. It is impossible for a single "mental image" of an elephant in bird-like flight to be composed, with perfect continuity, from a jumble of bits of memory. But combined views of space-time reality can accomplish the required hocus-pocus. An elephant or a picture of one, still or moving, in any pose or action whatever, is viewed simultaneously with a scene of, for example, a barn swallow soaring into the sky. Attention to the form of the bird is blanked out by concentration on its action and on the pachyderm. So, if excessive introspection does not interfere, we seem to see the elephant soaring up into the sky. If you, the present reader, have vivid imagery you will be much interested in reviewing and analyzing what you perceived while reading this paragraph.

2. *Personalization of Artificial Reality.* In space-time depths we

might view a drawing, a mechanical toy or an animated movie cartoon and, due to total concentration upon it, accept it as natural living reality. It is common experience to forget that a ventriloquist's dummy or a figure doing impossible things in an animated Mickey Mouse cartoon is a man-made image, not a living being.

3. *Total Empathy*. We often direct our attention toward a perceived object, living or inanimate, so completely that we feel its characteristics are our own. Any human Mr. Smith among us can feel that he is the king of Siam through total concentration upon that monarch in space-time visit, in picture or stage representation. In gazing absent-mindedly at a marble column we have a tendency to brace our shoulders to bear the immense weight it supports. By a reverse process of total empathy we personalize any perceived animal or inanimate object with our own actions or speech. Then we seem to hear a horse, a statue or a teapot talking to us.

NO MATTER how vague a "mental image" may appear or how obscure and abstract a thought may seem, its basic substance consists of definite physical reality *present* in space-time depths.

Intense hypnotic hallucination is at the top of the scale of vividness

in imagery. With ammonia held under his nose an entranced subject actually enjoys the scent of the roses which, in space-time depths, he perceives as a result of the hypnotist's suggestion.

A few exceptional dreams match such vividness but most dreams are quite a bit below it on the scale.

Next comes eidetic imagery which a few adults retain from childhood. An eidetic person believes his vivid imagery is a form of physical reality and is generally puzzled by its definition as something merely mental.

Next lower in the scale of vividness is ordinary memory and imagination. And lastly we have those mere shadows of ideas so obscurely perceived that many psychologists believe that thinking can proceed without imagery. And indeed it can and always does if there is no imagery as prevalently defined.

Nevertheless, as ignoring available terms is not always completely satisfactory, I am willing to use the term "mental image" but I reserve the right to qualify it in keeping with the idea of space-time. So, while denying non-physical imagery I believe that the four-dimensional nature of life implies that "imageless thought" is an empty verbalism.

Introspection during the drowsy period between sleep and wakefulness will dispel the notion of im-

ageless thought. But unless the imagery disproving that belief is registered in a brief full awakening, it soon dissolves.

Light sleep requires merely the relaxation of the primary sense (eyesight, for most people) to such a degree that not even the darkness behind the closed eyelids can be noticed. Deepest sleep requires the natural limit in relaxation of all the sensory organs. When that is attained all consciousness of *our three-dimensional superficial surface of life is dissolved.*

Then we cannot take even the slyest peek into our ever-active life in space-time depths. That life is a physical, fully conscious life of which only the superficial surface phase, in deepest sleep, is fully unconscious. Deepest sleep may be somewhat shallowed by slight tensions of the sensory nerves. Then obscure confused combination "mental images" may be had, clear simple views, or emotion-packed scenes startling us into complete wakefulness.

SENSORY ACTIVITY is the only field of consciousness.

The continuity of sensory activity, within space-time depths, is responsible for perception of the reality which, to avoid upstaging a common term I must call "imagery". This imagery is the actual substance of memory, imagination,

dreams, hallucination, ordinary thought and all psychic phenomena.

During an hour or so of the week-end, many worshippers profess their belief in life after death. But immediately upon re-entering the workaday world they resume their skepticism. To such periodic doubters, as well as to full-time ones, the following brief summary will seem like fantasy. It lists certain aspects of my theory which are definite corollaries of the most respected scientific idea of all time. The idea of space-time permanence implies all that follows here.

- *Time does not exist except as a past-present-future sequence imposed, purely by consciousness, upon the eternity of events which are actually coexistent in a timeless present.*

- *Each individual has a multitude of coexistent lives commonly known as "the subconscious." All of these simultaneous lives are physical and fully conscious within their own spheres.*

- *Our most remote ancestors and future offspring, and we ourselves, in our present form before birth and after death, exist in a real present.*

- *Sensory perception in space-time depths is the prime factor in telepathy, clairvoyance, prevision, the weird *deja vue* (already seen) effect and other mysteries including ordinary thought.*

I have found no available term

that can clearly distinguish our present concurrent stream of sensory consciousness from the countless coexistent streams. The only available methods for examining the

space-time continuity of life are studies of hypnotic hallucination and eidetic imagery. The theory needs much more work—work in a space-time world of imagery.



THE HOLY ROBE OF TRIER

FOR 64 days beginning July 19, 1959, a brown robe with the appearance of old parchment was displayed in the cathedral of the ancient city of Trier, in Germany. Called The Holy Robe of Trier, it is believed to be the seamless garment worn by Jesus Christ on His way to His Crucifixion.

Some three million pilgrims are believed to have visited the cathedral to view the robe during the time it was on exhibit. Pressed between panes of glass, the robe was placed above and behind the high altar. The cathedral is considered the oldest Christian church in Germany.

According to Gospel accounts of the Crucifixion, Roman soldiers of the Jerusalem garrison cast dice at the foot of the cross for possession of the

seamless garment, since they did not wish to cut it.

Tradition states that the robe was found in Jerusalem in the year 326 by Helena, the mother of Emperor Constantine. She was converted to Christianity by Agritius, bishop of Trier, and her son was the first Christian ruler of the Roman world. She is credited with having excavated the site of the Crucifixion and with having found the true Cross and other objects connected with Christ's execution at the same time she discovered the robe. She is said to have given Agritius the robe as a present.

The robe was on exhibit in public for the first time in 26 years and for only the sixth time in all the 300 years since Jesus wore it.



REVERSE ROUTINE

IN HOLLYWOOD, Calif., after a 20-by-40 foot house had been placed on rollers in preparation for a trip to Riverside, Calif., something slipped. Reversing the car-smashes-house routine, the structure reeled out into the street and smashed a parked car.





Eight years after his healing Willie Phelps single-handedly operates a power saw to clear a road through a forest. He once could walk only with crutches, but now his legs are perfectly normal.

ORAL ROBERTS' healing of Willie Phelps

By Lee R. Gandee

**Crippled Willie had faith in God's healing power —
and he felt that power in the evangelist's touch.**

ABOUT ORAL ROBERTS

Oral Roberts is nationally known as an evangelist and healer. His "Crusades" have taken him to practically every large city and town in the country, attracting over-flow crowds. He is associated with the Oral Roberts Evangelical Association, Inc., of Tulsa, Okla., which issues various publications in connection with his work.

THIS STORY began in 1947 when Willie Phelps was six. His leg hurt and he could not remember hurting it. It made him limp, and his Mother put him to bed. It got no better, and he could tell that she was beginning to worry. She decided to call the doctor and he became thoroughly alarmed.

"It may not be anything much,

darling," his mother murmured, "but it is something that I do not understand, and I think Dr. Keefer ought to have a look at you."

The doctor, absorbed in his examination, spent a long time, questioning, feeling the bone with skilled fingers, flexing the joints, studying the muscles, the movements, the centers of pain. Mrs. Phelps' anxiety mounted. When the doctor turned to her she asked, "He's going to be all right, isn't he?"

"His life is in no immediate danger," he replied. "I must make no mistake in this diagnosis. When I am sure, I will tell you what the probable outcome will be."

Several days later Dr. Keefer said, "I must tell you the truth, Dora; the boy has Perthes Disease—flattening of the bone. Nine persons out of 10 who have it never are able to walk again."

"Willie . . . never walk again!" she gasped.

"I did not say that," he sighed. "We must do what we can and pray. Three times a day bathe him for an hour in a hot salts solution, and he must be taken to the hospital where a weight can be attached to his leg to keep the deformity to a minimum."

For three endless weeks, Willie lay with a 10-pound weight dragging on his leg. When the disease

was arrested and the weight removed he could walk—after a fashion—with the aid of two crutches and a special shoe which, by the time he was 10, had a sole two-and-one-half inches thick to make the affected leg the same length as the other.

He went back to school, where he became a familiar sight standing on his crutches wistfully watching the other children play. Sometimes the other boys teased him, snatching his crutches, laying them down out of reach, and laughing as he lurched to get them. He denied them the added satisfaction of seeing him cry. He tried very hard to be brave, to *act* brave, and the children paid him the compliment of giving him the nickname "Butch". Those who reflected sometimes said, "Aw, let him alone. He's got enough to put up with."

Mrs. Phelps taught Willie the Bible, for she was a religious woman, and at times he found himself saying, "I wish I had lived in Jerusalem when Jesus was there. I'll bet he could have touched me and made my leg all right. I'll bet he would have done it, too, if I had asked him."

Sometimes he prayed to God to heal him, but he did not know of anyone who ever had been healed. When Miss Oakes taught him at school that it was always daylight

somewhere on the earth, he felt that it was useless to pray even at night when other people were asleep and not taking God's attention. He felt that God must have such a clamor of prayer coming up to him from all over the world that his own prayer got lost in the confusion. Anyhow, he did not feel that a 10-year-old boy's prayer would get much attention with grown-up people praying the nice prayers that they knew how to pray, preachers and people like that. He hardly knew what to say to God. Mostly, he just lay very still and breathed, "God, please make me be able to walk and run like other boys," and he felt that this was inadequate.

Still, Jesus had liked children, and he thought that he might have a better chance with Jesus than with God, who was old, and might even be a little deaf. "Dear Jesus," he prayed, "Make me all right. I know it would take a miracle . . ."

Dora Phelps watched her son grow, and she too dreamed of miracles. When she heard of unexplained healings she always listened, although they often seemed very dubious.

In 1951 the Roanoke, Va., newspaper announced that the evangelist Oral Roberts, would hold a meeting at the Roanoke American Legion Auditorium. People said that he sometimes healed.

She mentioned the matter to her husband, and he agreed that it could do no harm to take Willie to him. It was not far to Roanoke from Lynchburg, where the Phelpses were living.

"Can he make me all right?" the boy asked eagerly when she told him that they were going.

"They say he does not claim credit," she replied. "It seems that he lays hands on people and prays for them, and God heals them. It is God who does the healing, not the man himself."

"But God will heal me?"

Mrs. Phelps hesitated. She felt that it would take great faith, but she could not, in any case, say anything to erase the glow of eager happiness on her child's face. At last she said, "Yes, Son, if you really, truly, believe that He will heal you, I think He will."

She had said it! If the healing did not occur—she wondered wildly what she would say to him then. Next she accused herself for her doubt. If it did not occur she feared that it would be because of her own disbelief. It was very hard, really, truly, to expect a miracle.

They went to Roanoke first on Friday night, but the evangelist was not at the auditorium as they expected, but at a large church somewhere in the Negro section of town at a prayer service. Dora

wanted to go to the Negro Church but her husband did not. He insisted that they come back the next day.

When they returned on Saturday, Mrs. Phelps found the sidewalk in front of the auditorium jammed with people. It seemed she never could get Willie inside the building. Tears came to her eyes. He was so disappointed. She tried to move nearer but it was impossible. An old Negro woman saw her, and tried to comfort her.

"Honey," she murmured, "it ain't no use of you standin' heah cryin'. I'se been heah since 2:00 o'clock, and I ain't one step nearer gettin' in than I wuz."

She heard the preaching begin. The throng surged even more closely around the entrance, and agile youths climbed to windows and hung there looking in. Still she did not leave. It occurred to her there must be another door to the building, and she decided to find it. It was on the side, and fewer people were there. She clutched Willie's hand and pushed toward it. She heard someone inside cry, "Make way for the lady. She has a little crippled boy." The crowd opened imperceptibly, and she found herself in a small room apart from the auditorium. She could hear the preaching as it ended. Willie was standing abjectly. He had not even glimpsed the

man through whom God was going to heal him.

The evangelist was exhausted. He meant to use the side exit to avoid the multitude at the front. He entered the room and the boy caught his attention. Crutches—he had come to seek healing and had not got in. Suddenly his weariness was swept away by a surging, irresistible and urgent awareness of God's healing Power.

He stepped to the boy. "Son," he asked, "Would you like for God to heal you tonight?"

"I sure would!" Willie exclaimed.

The evangelist clapped his hand firmly upon Willie's forehead, and felt the surging flow through him and into the boy. The man opened his eyes, feeling strangely that Jesus of Nazareth was standing beside him. He knew that the boy was healed, so he hurried on out into the night.

Willie also knew. "I felt God's Power in my body!" he gasped.

He staggered to a chair and began to take off the built-up shoe. He took off both shoes, and without them, without crutches, without a limp, without a trace of deformity, arose and walked ecstatically to his mother.

"Look, Mom," he exulted, "God did it! He healed me!"

Dora Phelps was utterly overcome.

Willie could not go to school Monday morning for he could no longer walk in his special shoe. His mother took him to Lynchburg to buy a pair of ordinary shoes, so it was very late when he finally arrived at school. Miss Ruby Oakes had marked him absent.

When he came into the classroom, she looked at him questioningly, and as he hurried to take his seat her eyes widened in amazement.

"Willie!" she cried, "Your crutches! You are walking!"

"I'm all right now." he said happily. "We went to a meeting in Roanoke Saturday night and God healed me. I have an excuse for being so late. I couldn't walk in that old shoe any more, so Mama had to take me to Lynchburg to get these, and we had to wait for the stores to open."

Miss Oakes did not seem to mind his being late, nor to hear the excuse. She was crying. She and the children were seeing the impossible.

That evening all Lynchburg listened incredulously to children telling a story, however wild, with absolute conviction. Such a thing could not possibly be true! Call Miss Oakes! Get to the bottom of what really happened!

As they phoned Miss Oakes, as they saw Willie Phelps for them-

selves, they realized that a miracle had occurred among them. But would it be permanent?

The healing occurred in 1951. In 1958, the Rev. D. L. Le Roux, of Appomattox, Va., was sent to interview Willie Phelps and report on his condition. When he found the Phelps home, the family took him to see Willie. He was operating a power saw, single-handedly clearing a right-of-way for an electric company through a nearby forest. Willie was no cripple; for seven years he had been perfectly normal.

This is the story of the Willie Phelps miracle. It is one of the best documented and dramatic instances of charismatic healing ever to occur in America.

It is easier to tell you that it happened than to tell you how it happened. It is accepted as a miraculous healing, an act of God, and left at that. Perhaps that is sufficient.

However, the word *miracle* implies the supernatural, a departure from law and order, almost a caprice on the part of God. To those who believe that God is the same forever, without variableness or turning, as the Bible says, it is unthinkable that He should for an instant, for whatever purpose, set aside established laws. To such believers, the laws of metaphysics are as constant as those of phy-

sics. To them, *miracle* is a term born of human limitation and lack of knowledge, a proof, not that God can intervene in human affairs at will, but that He has established laws of such sublimity that the mind has not yet grasped them—laws which operate on a plane beyond what is known, and upon principles which underlie not only the material but also the spiritual universe, probably unifying them in one perfect creation in which both are but aspects of the same reality.

And what is a charism? It is defined as "a special divine or spiritual gift; a special divine endowment conferred upon a believer as an evidence of the experience of Divine Grace and befitting him for the life, work, or office to which he was called; a grace, as a miraculously given power of healing . . . etc., attributed to some of the early Christians . . ." The idea of *gift* inheres in the word, for in the Greek language the word *charisma* means *gift*.

Modern instances of charismatic healing are not hard to find, and one may wonder, is the power to heal given as a miraculous endowment, or does it come from little-known, but natural causes? The mind that prefers an orderly universe, of course, prefers to consider charism a condition brought about by metaphysical, or even

by physical causes.

Some persons may object to the idea of miraculous endowment because if a charism is that, then God evidently endows members of non-Christian faiths, even pagans. For the healing touch is found in the Hasidic Judaism of the Polish teacher Israel Baal-Schem-Tov, in Buddhism, and in the healing services performed in the Greek temples of Asclepias and Hygeia in pre-Christian times.

It seems reasonable to suppose that the phenomenon of charism is not miraculous, but instead is brought about by natural causes under certain circumstances and conditions, as an operation of natural law.

In St. Mark, (XVI: 17-18) Jesus stated that those who believe can perform charismatic healing and other works of charism, calling the works signs of belief. The Apostle James admonished the church that if any were sick, he should call for the elders of the church to come and pray over him and anoint him with oil . . . "and the prayer of faith shall save the sick, and the Lord shall raise him up;" so apparently James took it for granted that the elders would have charism.

Jesus stressed Faith as the primary factor in accomplishing a desired end. Faith in God or in Jesus is what we understand, but faith in

itself satisfies the requirement. Next, he stressed prayer as a means of establishing contact, perhaps as a means of making the mind receptive. Finally, he said, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." To believe that one receives a thing is to visualize it as already in existence, to hold a clear mental concept for materialization. It is logical to believe that charism is brought about by the same process. One may be sure that healing is, when it is self-induced and not aided by a healer. Faith, receptiveness, and clear visualization will heal whether the faith be in God, in Asclepias, or in a stone idol.

In the Phelps case, Willie went to Roanoke with faith in God. The evangelist laid his hand upon him, establishing physical contact simultaneously as the boy raised his own spiritual level by prayer. Willie was expectant and evidently held a vivid concept of himself healed and able to walk and run like other boys. The combination effected instantaneous healing.

This brings the role of the person endowed with a charism into sharp focus. Not until very recently has human understanding attained a level which allows intelligent speculation upon the role of the charismatic healer, or upon what force operates through him. Invari-

ably, such persons call the force "God's Power".

Since the fission of the atom man has known that the universe is composed essentially of energy, and from this energy or inherent Power of God the universe was created. Apparently a healer serves as a conductor of massive charges of energy or *power* into the body of the healed. Certain states of mind—faith, hope, love, tranquility—create the force that draws in the healing power.

It may be that the charism-endowed person attracts enough cosmic energy so that this power impregnates not only his body but permeates his surroundings, his clothes, even certain localities associated with him. The Bible records that handkerchiefs belonging to St. Paul were sent to the sick, who were healed by touching them. The healing of the woman who touched the hem of Jesus' garment is universally known. Apparently Jesus felt the flow of energy through him, through the garment, and into the woman, for he asked who touched him. It is clear, also, that her faith initiated the discharge of power.

It is a tradition of religious art that Jesus and the saints are shown with a halo of light, and the Bible speaks of the divine energy as light. In Ephesians, St. Paul states that "whatsoever doth make manifest is light."

Oral Roberts says, of the *power* which fills his hand when he heals, "Sometimes it is like liquid fire. I never felt liquid fire but I think that's what it would feel like."

One is compelled to see an analogy here with the flow of electricity through a conductor, with a generation of heat by resistance, but what heals is not electricity but something that can form substance, flesh and bone. It forms atoms, and only energy does this—pure, unadulterated energy. It seems simplest to call it what Mr. Roberts calls it—"God's Power."

Not all of us may become such good conductors of universal energy that we can touch the afflicted and pour in sufficient energy to create new flesh and bone, to restore a shortened leg instantaneously. But it is certainly possible for all of us to alter our emotions and thereby attract God's power. By doing this, by praying, and by holding clear

mental concepts of the good that we desire, many of us can, by faith, gradually heal ourselves.

Always there are cases, like Willie Phelps, to show us that if our faith is great, our contact strong, and our visualization perfect, we may feel that inrush of the Power of God which results in instantaneous healing in our own bodies.

We may even receive a charism of our own.

EDITOR'S NOTE: Author Gandee is a member of the United Lutheran Church in America and is in no way connected with Oral Roberts or his organization. The U.L.C.A. is now engaged in a careful study of charism, healing and the laying on of hands in view of adopting healing if its findings warrant this. However, the U.L.C.A. does not espouse a doctrine of healing, and in general its pastors oppose it.



DOOM AS THEY FEARED

ALL HIS life Patrick Skelly, 30, of Belfast, Northern Ireland, had a deep fear of riding in any kind of a motor vehicle. Recently, however, some friends persuaded him to take his first ride in a panel truck. The truck hit a concrete post and Skelly and another passenger were killed.

Ivor Pindar, 37, of Wrotham, England, was haunted by the fear of being stung to death by

wasps. Two years before he was taken unconscious to the hospital after a wasp stung him on the arm. He was told that he was abnormally susceptible to wasp poison.

Recently his wife discovered a wasps' nest in their garden and she at once began to remove it. An angered wasp ignored her to buzz directly at her watching husband. It stung him—10 minutes later he died.

UFO's

OVER NEW GUINEA

By John C. Ross

FATE's editors are extremely skeptical about "little men in flying saucers." Nevertheless, when well-documented reports are available, we feel duty-bound to report them. The following article has been prepared from a 15-page report written by the Rev. Father William Booth Gill, an Anglican Priest of the Boianai Anglican Mission of the Territory of Papua and New Guinea. It bears semi-official status, inasmuch as it was prepared at the request of R. T. Galloway, district officer of the Department of Native Affairs at Samarai. The incident was briefly reported on pages 30 and 31 of the January issue of FATE but is here presented in substantial detail.

AT 1 A.M. SUNDAY, June 21, Stephen Moi, a native teacher at Father Gill's mission, stepped outside his house and saw a bright white light coming silently out of the sky from about a quarter of a mile out to sea just west of the Boianai Station.

Four "saucermen" waved at 38 humans in one of the most sensational series of UFO sightings on record.

It descended from what seemed to be a great height and Stephen Moi watched it for about three minutes as it spiralled down Eastward and parallel with the coast. The descent halted abruptly a little East of Boianai Station at a height of about 300 feet. The light remained stationary there for perhaps a half minute and gradually decreased in brilliance until the "shape of an inverted saucer" could be discerned. This shape was tilted slightly backwards with part of its base visible. The object then moved upwards and disappeared into the clouds. Before it did so, Stephen Moi was able to make out what appeared to be four round black spots on the under side of the object's base.

"When first sighted I thought it

was a light similar to the flares dropped by planes during the war," Stephen Moi said.

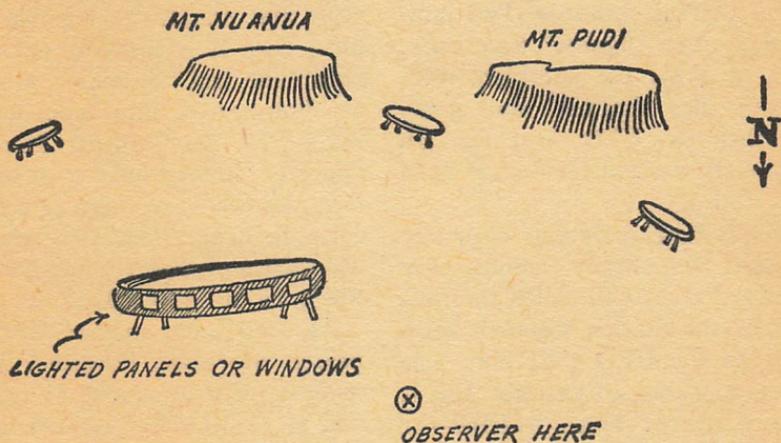
Comment: When questioned by Father Gill, Stephen Moi denied he ever had heard of "flying saucers" before. Father Gill asked him if he was quite sure of the shape, and if the object was not more like a plate, or like a sixpence, or like a ball. Moi insisted that it was more like a saucer than anything else.

FATHER GILL was particularly interested in Stephen Moi's detailed descriptions because flying lights, strange aerial phenomena and unknown flying objects had

been seen in the vicinity of Boianai Station for several months and were to continue to be seen for several more weeks after June 21. This report and analysis is primarily concerned with the events of June 21, 26, 27 and 28, however.

The events of June 26 were far more sensational than those reported by Stephen Moi five days before. Father Gill kept a minute-by-minute log of them from 6:45 P.M. to 11:04 P.M.—four hours and 19 minutes!

Father Gill himself sighted the first object at 6:45 P.M. when from his front door he saw a bright light headed in a northwesterly direction. He called Stephen Moi and a



Sketch shows one of UFO's Father Gill calls a "Satellite." He says it had five panels of bright "windows" or "portholes" visible at edge like alternate vertical bands of light.

schoolboy, Eric Kodawara, and sent Eric to round up more witnesses.

Stephen Moi said that the light was like the one he had seen five days before. It came closer, diminished in brightness, and seemed to descend to perhaps 500 feet, turning orange or a deep orangey-yellow.

At 6:55 P.M. a "figure" appeared on top of the saucer-shaped object. It moved. Shortly three "figures" were visible atop the object, which Father Gill now refers to as a "deck." They moved and they glowed. A few minutes later they were gone again and by 7:10 P.M. there were four of them. Then the "figures" disappeared from the "deck" and a blue spot light appeared, shining upwards. Two minutes later two "figures" were back. At 7:20 P.M. the spotlight went off and the "figures" were gone. Just then the UFO went through a cloud. It was not seen again until 8:28 P.M.

At this time there was clear sky overhead but heavy clouds over Dogura. Father Gill called the residents of the Station together again to watch the UFO with him. The object appeared to descend and it seemed nearer than before—or nearer than the previous object had been—but it did not seem to be so large. Then a second object was seen over the ocean, hovering at times, and at 8:35 P.M. another

was sighted over Wadobuna Village, only a mile or so away.

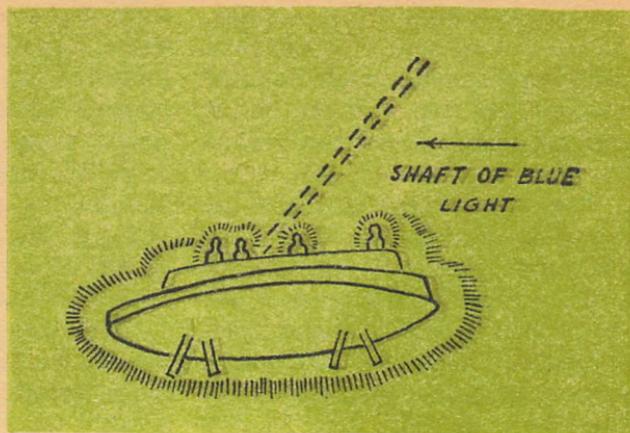
At about 8:50 P.M. a large UFO was seen. It was stationary, and Father Gill asks in his notes, "Was it the original one?" Other smaller ones were coming and going through patchy clouds which were beginning to form again. As they bored through the clouds they reflected lights onto the clouds like large halos. Father Gill estimated the level of the cloud base at "2,000 feet, probably less." By this time, Father Gill was thinking of the large UFO as a "Mother Ship" and the smaller ones as "Satellites."

By 9:05 P.M. three of the four "Satellites" had gone but the "Mother Ship" remained large, clear and stationary for five minutes; then it left, giving out a red light. The last "Satellite" now left or disappeared into a cloud. At 9:20 P.M. the "Mother Ship" reappeared, headed out across the sea towards Giwa, at high speed, its color changing from thin white to deep red and then to blue-green. It was gone by 9:30 P.M.

At 9:46 P.M. another UFO appeared overhead, hovering. It remained there for about 25 minutes and at 10:10 either went behind a cloud or was covered by a cloud. At 10:30 it was seen very high, hovering in a clear patch of sky between clouds.

This was the last visual sighting

Sketch drawn by Father Gill shows one of saucer - shaped UFO's he sighted. Shown on "deck" of craft are four figures he describes as "men" and "spotlight" shining a blue beam upward.



of the evening. The sky became overcast at 10:50 P.M. and at 11:04 P.M. there was heavy rain.

Because of the presence of nearby mountains, and the fact that the UFO's were often below the clouds and their glow reflected on the underside of the clouds which at the same time covered known heights on the mountains, Father Gill concluded that the UFO's descended to below 2,000 feet and that the first sighting, over the sea, seemed not more than 500 feet above the water at times.

Altogether there were 38 witnesses of this sighting, 27 of whose names we have on file since they attest to the facts above.

A sketch drawn by Father Gill accompanies this article. Another interesting fact is that the first

"Satellite" to appear this night had five panels of bright "windows" or "portholes" visible at its edge. They seemed to be like alternate vertical bands of light from top to bottom of the UFO.

Comment: We shall reserve detailed comment on this sighting to the end, but we would like to apologize to Father Gill here for using the word "figures" to designate the beings that appeared to be moving about the "deck" of the "Mother Ship." The words "deck" and "Mother Ship" are Father Gill's. The word "figures" is our own. Father Gill called them "men."

THE NEXT NIGHT at 6 P.M., Saturday, June 27, a native named Annie Laurie saw a large

UFO in about the same position as the previous night's first sighting. Father Gill saw it at 6:02 P.M. and called several other people from the Station. The sun had set but it was still quite light and remained so for about 15 more minutes.

"We watched figures appear on top—four of them—no doubt that they were human," Father Gill writes. "Possibly the same object that I took to be the 'Mother Ship' last night. Two smaller UFO's were seen at the same time, stationary. One above the hills west, another overhead.

"On the large one, two of the figures seemed to be doing something near the center of the deck—were occasionally bending over and raising their arms as though adjusting or 'setting up' something (not visible).

"One figure seemed to be standing looking down at us (a group of about a dozen). I stretched my arm above my head and waved. To our surprise the figure did the same. Ananias (a native teacher) waved both arms over his head and then the two outside figures did the same. Ananias and self began waving our arms and all four now seemed to wave back. There seemed to be no doubt that our movements were answered. All mission boys made audible gasps (of either joy or surprise, perhaps both)."

"As dark was beginning to close

in, I sent Eric Kodawara for a torch and directed a series of long dashes towards the UFO. After a minute or two of this, the UFO apparently acknowledged by making several wavering motions back and forth. Waving by us was repeated and this followed by more flashes of torch, then the UFO began slowly to become bigger, apparently coming in our direction.

"It ceased after perhaps half a minute and came on no further. After an additional two or three minutes the figures apparently lost interest in us for they disappeared 'below' deck. At 6:25 P.M. two figures reappeared to carry on with whatever they were doing before the interruption. The blue spotlight came on for a few seconds twice in succession."

While all this was going on the two other UFO's remained stationary—apparently higher than the previous evening because they appeared smaller. At 6:30 P.M. Father Gill went in to dinner. At 7:00 P.M. the first UFO was still present but appeared smaller. The observers went to church for Evensong. When Evensong was over at 7:45 P.M. the sky was overcast and visibility poor.

Nothing more was seen that night but about 10:40 P.M. there was a loud explosion just outside the Mission House. About 25 minutes later there were a few drops

of rain. Father Gill suggested that the explosion may have been a thunderclap, but if so it was not an ordinary explosion. It seemed to be just outside the window and was a "penetrating, earsplitting explosion." It waked people on the station.

Comment: How soon a thing may become old hat. Here it was only the third day of important sightings and Father Gill did not choose to delay dinner over them. The routine of the Station already was almost back to normal.

THE NEXT DAY was Sunday but UFO's apparently do not observe the Sabbath—at least the Sabbath of No. 3 Planet out from Sol. The first UFO appeared nearly overhead at 6:45 P.M. It was very high, hovering, but still distinguishable. Forty-five minutes later it had moved to a southern position but was still more or less overhead. At 9:00 P.M. three UFO's were sighted high, proceeding almost in a straight line. The sky was clear.

At 11 P.M. eight UFO's appeared—the greatest number yet seen at one time. One was fairly low but except for occasional hovering no activity was visible on board.

At 11:20 P.M. there was a sharp metallic bang on the Mission House roof, as though a piece of metal had

dropped on it from a great height. There was no roll of an object down the roof slope afterwards. Nothing could be found, but four UFO's were circling round the station at the time. All were high. Father Gill went to bed at 11:30 P.M. The UFO's were still present.

Next morning the roof was examined but there was no apparent mark or dent where anything had struck it.

It may be that Father Gill regretted going to bed at his usual time that night because there were no further sightings at the time.

On July 6 around 8:40 P.M. however, the Reverend David Durie, Acting Principal of St. Aidon's College in nearby Dogura, noticed a white glow similar to that caused by the moon, through a cloud cover. As he watched, the glow changed to a brilliant spot of white light, descending and moving a little to the south. This gradually faded, then after five minutes it glowed again brilliantly, seemed to turn in a circular motion, counterclockwise. The glow moved further south and finally was obscured by a point of land around 9:00 P.M. Seen through his binoculars, the center of the glow appeared to be orange and shaped like a disk, Reverend Durie reported. Other witnesses included Mrs. Durie, Reverend E. Dams, Father Gill and more than 10 other men.

On July 8 and 9 different native teachers in the vicinity saw beams of brilliant white light shining across the sea near the shore and parallel with the beach. The lights may have come from a boat but this could not be checked.

Comment: What are we to make of this extraordinary report prepared by Father Gill?

Let us ignore, for a moment, that one of the native witnesses was a teacher named Ananias—a kind of missionary joke, apparently (other witnesses included Love Daisy Kolauna, Annie Laurie Borewa—both of them medical assistants—Kipling Guveropa, etc.).

Father Gill himself suggests alternate explanations. By July 14 he was hesitating to express definite opinions of what he might have seen—except that as far as the existence of UFO's per se is concerned his mind had completely changed from skepticism "to the conviction that the UFO's as observed by me cannot be explained away in terms of natural phenomena."

Nonetheless, Father Gill is an honest man and he suggests he may have been mistaken because of:

1. Hallucination. In which case the 27 eye-witnesses who signed their approval of his description may also have been hallucinated.

2. Witnesses were under "suggestion," to report what they did

report. Father Gill remarks that the inexperienced natives may have been under undue influence from the more sophisticated Europeans. Or they may have agreed with them because of a subservient attitude.

We think this is a sound point. We do not state unequivocally that the particular New Guinea personality involved in these sightings may be more susceptible to suggestion or subservience but it's likely to be. We suggest, too, that in his role of priest Father Gill would pre-dispose these natives to equating him with "medicine man" and therefore worker of magic. The UFO's obviously would qualify in this area.

3. Illusion. Father Gill suggests that "freak" atmospheric conditions or subjectiveness on the part of observers might have resulted in a mis-interpretation of natural phenomena.

We think this applies to many of the details of his description but not to the over-all validity of the details. Note especially in this connection that human beings, including the watchers on the beach, tend to interpret what they see in terms of that with which they are familiar.

In this manner, moving figures or objects aboard the UFO's become "men", the top of the UFO becomes a "deck", the large object becomes a "Mother Ship" (totally

without evidence), the smaller objects become "satellites", the figures "wave" to them, and so on. All these are loaded words and their use probably is not justified by Father Gill.

Assume, for example, that Father Gill actually did see figures moving aboard the "deck" of the UFO. It was night, they were probably at least a quarter of a mile away and a minimum of 400 feet in the air, and they were illuminated only by a glow. But the human mind, knowing that on a man-made vehicle such moving objects would be certain to be men, invariably interprets the figures as men. For all of that, they could have been moving pieces of machinery. Or other kinds of animals. Or something else . . .

Another case in point will be noted on the accompanying drawing. The UFO's appear to have four straight legs pointing diagonally downward from their base. A number of observers believed they saw such "legs". Stephen Moi, however, who saw the first UFO on June 21, was able to make out only four round black spots on the under side of the object. The human mind naturally makes a jump under such circumstances and adds the "legs" which may not have been there at all.

4. Unreliable observers. Father Gill suggests that the objects may have been some kind of astronom-

ical phenomena and were reported as UFO's because the observers were not familiar with such phenomena.

We know of no such phenomena ourselves, and we know of no astronomers who do.

5. Reliability of witnesses. This is a somewhat different matter than Point 4. The only question here is: are the witnesses honest men?

Immediately after the sightings of June 26, Father Gill brought 38 witnesses together into a well-lighted room. Three of the observers, going to separate parts of the room, made sketches of what they believed they had seen. When compared, the sketches essentially varied only in size.

Twenty-seven of the 38 observers attested to the accuracy of the three drawings and that they had seen objects that corresponded to them.

But what of the 11 witnesses who did not sign? Were they also honest men?

In the aggregate we are inclined to be open-minded on the testimony of the natives—even the native teachers, on the grounds that they might be overly anxious to please.

So we come down eventually to the credibility of the white observers present, and especially of Father Gill himself.

Even discounting a great deal of what Father Gill believes he saw,

he still has reported one of the most significant series of sightings on record.

Unless, of course, there was more than one Ananias in the New Guinea crowd.



PREDICTION ON A BOXING MATCH

THE OUTCOME of the Ingemar Johansson-Floyd Patterson world heavyweight boxing match is claimed to have been predicted by Birgar Torstensson, of Stockholm, Sweden, a mystic who says he based his results on the birth data and numerical value of each fighter's name.

Torstensson's successful prophecy that Johansson would win the title is said to be his ninth successive correct prophecy in big-time boxing. He reportedly has predicted the winning fighter in no less than 12 even-chance contests in the past 11 years. In each case he is said to have placed his prediction on file with a Stockholm notary public.

The Johansson-Patterson

fight was the thirteenth successive even-chance contest said to have been correctly predicted by Torstensson. Odds against his being correct in this particular match are estimated to be 10,000 to 1.

Torstensson credits his successes to what he calls his "X-Curve system," which he states is the product of 20 years of study. He claims that by using this system he has predicted correctly the outcome of international tennis tournaments and soccer matches and even of the British General Elections in 1950 and 1951. He explains that when more than two contestants are involved, he bases his predictions on the birth and numerical data of team captains or political party leaders.

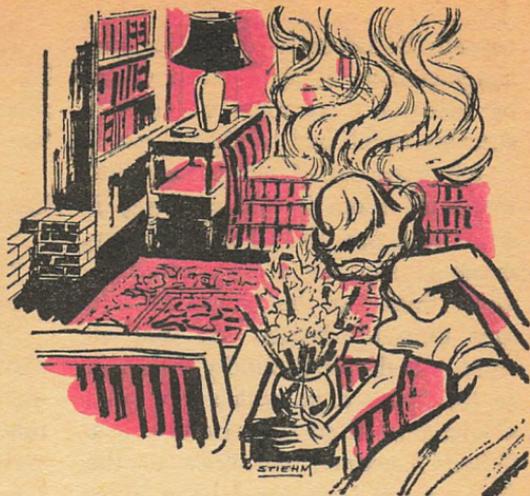


TRANSLATION INTO FRENCH

SHORTLY after she interviewed visiting French students in Walsall, England, Lesley Oakley, 16, a newspaper reporter, was knocked unconscious in an auto accident. When her speech returned after several weeks in a hospital, she used fluent French instead of her native English. According to her mother, Lesley had learned only "some French" in school and had brushed up on this just before the accident.



I was amazed to discover that the fire was real—but even more amazed that I was warned because . . .



I Shared A Dream

By Denice Jobin

OUR FIREPLACE was almost finished. The workmen had all left and the living room was closed off for the night. Mr. Traxler, the contractor, had made his final check for the evening to see if everything was in order and he was ready to leave.

"How does it look so far?" he asked me.

"Oh, I think it is beautiful and I am so happy about it," I exclaimed. "You guarantee it won't smoke don't you?"

"Well, I never have had a complaint yet about my fireplaces," he assured me.

I had been told that sometimes fireplaces do smoke if not properly constructed and I was a bit over-anxious I guess. However, after being reassured by Mr. Traxler I dismissed the idea from my mind and thought of it no more.

About 4:30 the next morning I awakened with a start from a dream that seemed too real to be just a dream. I had dreamed that Mrs. Traxler, whom I did not know, in fact, at that time I did not know there was a Mrs. Traxler, had come into my house and built a fire in the unfinished fireplace and it had

caused the house to catch fire and she was now trying to awaken me by screaming at me. It was her screams which had awakened me.

I jumped out of bed and ran into my son's room in panic to see if he was on fire, why, I do not know, except I suppose every mother always thinks of her child first in any time of danger. He was all right and sleeping soundly. I dashed to the living room which was quite a distance from the bedrooms. When I opened the door to the living room I was met by a burst of flame. I screamed to my son that the living room was on fire and then ran to telephone the fire department. The firemen were there in less time than it takes to think. They put the fire out before it had done much damage.

Then I told my son of my strange dream. We laughed over it and said we were grateful to Mrs. Traxler for waking me up, but that she shouldn't have built the fire in the first place.

At about 7:00 that same morning Mr. Traxler knocked at the door. This was much earlier than he ordinarily came to work and we wondered why he had come over so early.

As I opened the door for him I exclaimed, "Oh, Mr. Traxler, the most awful thing happened."

Before I could say anything more he interrupted, saying, "Wait a minute—don't tell me your house was on fire?"

"Yes it was, but how did you know?" I asked in amazement.

"My wife told me," he responded.

"Well, just how could she know?" I asked.

"My wife is very psychic," explained Mr. Traxler. "This morning at about 4:30 she woke me and told me that she had had the most vivid dream. She had dreamed that she came over here to your house and built a fire in your unfinished fireplace and that the house had caught on fire. She screamed and screamed at you trying to wake you up. Instead she waked herself. She was so excited because the dream had seemed so real that she wanted me to come right over to see if everything was all right. I promised her I would come over early this morning and here I am."

I looked at my son and he looked at me! We were speechless!

Mrs. Traxler and I, who had never met each other, had dreamed the same dream at the same time. She had never been in my house and the fire had been caused by the furnace.

This incident took place in January, 1949, in the home where I still live, here in San Bernardino.



LIFE-GIVING Ritual for the STILL-BORN

In parts of Europe a miracle is sought to give hope of eternity to infants denied all Christian sacraments.

By Francois Quitanon

WHAT IS THE FATE of the still-born child to which the church refuses all sacraments, including baptism? It is expressly forbidden by the Catholic Church and by the orthodox churches that a dead body be baptized. Without baptism the still-born also are refused the usual burial rites.

In the more Catholic areas of Europe the still-born cannot be buried in the holy ground of a cemetery blessed by the church.

They can, however, be buried in a trench outside the walls, segregated from the families of the faithful within. Such children are not to be classified with Christians, and although without sin, they still find no place for themselves in Heaven.

These dictates of the church have caused a great deal of concern to the parents of such an unfortunate child.

Usually no bells are tolled for the infant who has died before

baptism. No regular service for the dead may be performed. The body of the dead child is deposited in a section of the cemetery, if it is admitted to the cemetery at all, which is reserved for them and others who are unsanctified. The body is deposited without a service, sometimes in an unmarked trench, usually by the parents or their friends.

In France the people recently have become concerned by the treatment accorded these unfortunate children. "What becomes of the souls of these unfortunate ones who cannot be baptized and over whom the clergy shrug their shoulders? Can they ever taste the joys of Paradise?" they ask.

RECENT ARCHAEOLOGICAL excavations in a Gallo-Roman cemetery on the mountain Auxois, in a rock shelter near le Croix St. Charles, have disclosed burials of a large number of babies and very young children, all probably dead before the age of one year. This cemetery is not far from *Alise-Saint-Reine*, Alice, the Holy Queen, which is on the site of the ancient Roman town of Alesia. It is about an hour's drive northwest of Dijon, in the French Cote d'Or.

There is every probability that the archaeologists have uncovered a section of the large cemetery of Alesia, of the period 100 A.D. This

is certainly before the coming of Christianity in any form to France, yet here also is a segregated section of cemetery, on the Christian model. The burials were entirely of pagan children and the period was doubly confirmed by the discovery of a coin of the Emperor Claudius in the miniature hand of one tiny skeleton. No doubt the coin was placed there by the parents so that the tiny child might pay his passage on Charon's bark across the river of death. However, the strange segregation of these infant burials in a pre-Christian cemetery shows that the pagans also practiced this isolation and segregation of the infant dead, now practiced by the Roman Church.

THE REACTIONS of sorrowing parents who have seen their still-born baby thrust into unholy ground, with little or no funeral, with no hope for eternity, have led to strange practices in parts of south-eastern France. These practices recently have been detailed by M. Waldemar Deonna in the *Revue Archeologique de l'Est*. He relates the story of M. Maurice Dayet who witnessed a revival recently of a strange practice which began in the Middle Ages and still continues spasmodically in some French provinces. This practice is basically spiritistic in nature. When

successful its results are super-normal. It depends for efficacy on fervent prayer and on a ritual resembling a seance, held in proximity to a miraculous shrine, where a priest may take part in the proceedings.

M. Maurice Dayet described the events he witnessed at Rahon, not far from Dole, at a chapel to the Holy Virgin. This chapel is renowned for miracles of various sorts, attributed to the Virgin Mary. Other French scientists have found the same practices being carried on by the older French "wise women" who have enlisted the cooperation of a priest, in other parts of the general area.

The still-born child is taken to some shrine or chapel having a reputation for miracles where the patron saint is believed to have the spiritual power to revive the dead child momentarily at least so that it can be baptized. The dead baby is carried to the sanctuary by the parents and the neighborhood women. They beg the priest to celebrate the office of baptism on the child should their prayers be successful. Widowed women, the so-called "wise women", seem specially qualified for this ritual and many are sure of their success.

M. Maurice Dayet told how the prayers he heard rose in a wave of emotional crescendo, asking that

life be given momentarily to the little body so that it might be sanctified. At the crest of such a prayer he stated that "the little body appears to come alive, it breathes, moves itself, perspires, sometimes urinates, and takes on the color of life! They then cry out that a miracle has occurred and the baptism is celebrated by the priest with considerable speed. The appearance of life is usually but a respite. After receiving baptism which has saved it from Limbo and assured it of Paradise, the little body becomes a corpse again. The cases are extremely rare when there has been a survival of some hours, of days, or permanently."

IN THE LEGENDS built up around these old shrines of Burgundy it is difficult to determine what is exaggeration, self-deception, and what is pious fraud. It can be assumed that all of the stories are not false, as the French people are not so gullible. There probably have been some impostures in this practice, and there also seems to be some evidence that a supernatural event has occurred from time to time.

After this miracle in which a lost soul has thus been recovered for the church, the little body is usually buried in consecrated ground near the shrine, in a section reserved for babies. At Rahon

there is a special cemetery near the chapel of the Miraculous Virgin. At Geneva the miraculous statue of Notre Dame de Grace has been carried to the cemetery of the Church of St. John the Baptist which is reserved for the new-born. These new-born are consecrated.

These practices, which arose in the Middle Ages to counter an unpopular and irrational church dogma, are quite rare at the present time but are still to be associated with the Franche-Compte, the Savoie, and old Burgundy. A miraculous shrine of this sort is dedicated to Saint Christine near Saint Amour in the Jura country. The same practices occur spasmodically in Belgium and Switzerland. They never quite die out.

Inquiry of the local clergy in regard to these baby cemeteries and the practice of segregation which made them, both in pagan and in Christian eras, is apt to be fruitless. The practices are quasi-legal and not to be discussed. There have been unsuccessful attempts to suppress the paranormal revivals but they persist. They have been fairly commonplace in the

past, will doubtless continue.

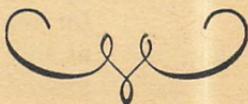
Do the infants really come to life?

In certain cases there seems to be excellent evidence that they do.

In present attitudes toward the infant dead, the churches run counter to the practices of the early Christians. Epitaphs in the Isola Sacra necropolis at Rome indicate that the early Christians believed that infants without sin enter Paradise freely and there can intercede for their parents. In the primitive Christian Church some sects admitted the dead to the baptismal rite.

M. Deonna notes that Saint Chrysostom is known to have baptized a dead convert and that the baptism of certain Christians was permitted after death until the year 400 A.D. It was finally prohibited by the third Carthaginian Council.

Monsieur Dayet is not the only witness to these phenomena. Many other savants seem to have known of these ceremonies, and even the noted anthropologist Saintyves examined the evidence and reported several examples to support the contention that these miraculous resurrections do take place.



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.

SYMPATHIC FALL

By Marjorie L. Roehm

IT ALL BEGAN with a dream—a very realistic dream. On the night of November 9, 1953, I dreamed I was in an old-fashioned, open grill elevator in a building in downtown Cleveland. The elevator was familiar to me for I had used it often during the years when I had a part time job in this building.

In my dream, the elevator was full of people leaving work and going home for the night. We had started to descend when there was a snapping sound and the cage started to drop. It continued to fall with sickening speed to the bottom of the shaft. At this point I waked and, needless to say, I was extremely relieved to find myself in my own bed.

The next morning, November 10, 1953, when I opened the daily newspaper, *The Plain Dealer*, I was stunned to read in the headlines that an elevator in the Caxton Building had dropped with a number of persons aboard. I immediate-

FOUR HURT SERIOUSLY AFTER 60-FOOT FALL AT CAXTON BUILDING

Operator Hears 'Loud Snapping' Before Descent; City Reports 'Several Violations' Against Lift; Owner Had Ordered Repairs; Car Bounces 10 Feet After Crash

Sixteen persons were injured; four seriously, late Monday when an elevator dropped 60 feet from the fourth floor of the Caxton Building, 812 E. 12th St.

FROM THE PLAIN DEALER

ly realized that I had experienced this elevator fall in my dreams.

The 16 lawsuits resulting from this Caxton Building elevator fall were settled finally on February 26, 1957, for a total sum of \$210,000.

I am glad I was a victim only in my dream.—*Lakewood, O.*

NIGHTMARE DEATH

By G. Helen Morgan

ONE NIGHT almost four years ago, in May, 1956, I dreamed

my four-year-old cousin, Bobbie Hoch, was playing with a toy gun. Bobbie was at home in Takoma Park, Md., and he pointed the gun at himself and said, "Bang! I'm dead." Then he fell on the floor.

I awoke from this dream and started to cry. My mother came to see why I was crying. She asked what had happened. I told her the story of my nightmare.

For the rest of the night I couldn't sleep and I got up early, planning to call my aunt, Mrs. Charles Hoch, to see if my cousin was okay. But it was too early. I knew they would be asleep so I went back to bed for an hour. When I got up again and finished dressing the phone rang. Mother answered it.

I ran downstairs in time to see Mother drop the phone and start to cry. I picked up the dangling receiver to ask what had happened.

My uncle, Charles Hoch, was on the line. He said in a sobbing voice, "My baby boy is dead. I found him on the floor after hearing a gun go off. The ambulance came but he died while going to the hospital."

He then dropped the phone and I could hear him continue to sob. I stood completely still—too shocked to move—but I realized that my dream of the night before was as true as it had been clear. The horrible thing had really happened.

I keep reproaching myself for not having called the Hoch home sooner. Maybe Bobbie would be alive today.—*Washington, D.C.*

WEREWOLF?

By Mrs. Delbert Gregg

THIS STRANGE experience happened to me one night last July in 1958, when my husband was away on business. I had pushed my bed close to a large window hoping to catch the cool breeze from a thunder storm which was gathering on the southwestern horizon. It was stifling hot and I couldn't seem to rest. But I snapped off the bed light and lay quietly trying to go to sleep.

Finally I dozed off. How long I slept I do not know, but I awakened with a start. A faint scratching sound was coming from the screened window beside my face. I lay still staring at the screened window as the seconds ticked by. Suddenly a bright flash of lightning lit up the window for an instant. I grasped in horror. A huge, shaggy, wolf-like creature was clawing at the screen and glaring at me with baleful, glowing, slitted eyes. I could see its bared white fangs.

I grabbed my flash light from the night table nearby and leaped from the bed. Then I shot the beam of light toward the window in time to catch another glimpse

of the monstrous animal as it fled away from the open window, across the yard into a thick clump of bushes near the highway.

I watched for the animal to come out of the bushes but, after a short time, instead of a great shaggy wolf running out, the figure of an extremely tall man suddenly parted the thick foilage and walked hurriedly off down the road, disappearing into the darkness.

Cold prickles of fear ran over me. I closed the window and locked it; and I slept with a bright light on in my room the rest of that night.—*Greggton, Tex.*

MY FIRST UFO

By Mary M. Starr

SINCE 1947 I have watched the skies from New England to Honolulu, from Canada to Texas, flying over the Atlantic, and over Europe from Greece to Eire, but I never sighted a U F O until December, 1957.

My home is at Plum Bank on the shore of Long Island Sound, in Old Saybrook, Conn. New Haven is 38 miles to the west; New London, 20 miles to the east; Hartford, 40 miles to the north. Plum Bank is definitely a summer colony, so is practically deserted by the end of September. I stay on in my cottage until pipe-freezing temperatures force me to leave. I

enjoy the bird migrations and the changing colors of the salt marshes which are on three sides of my garden. I like to watch the air traffic, planes for the Westover Air Force Base going northeast and those for Boston, east southeast. I can see the red, white and green lights on the planes as I lie in bed at night, and I say a prayer for the safety of those who fly.

On the night of December 15-16, 1957, I had gone to bed, as usual, leaving the shade on my east window up. It must have been between 2:30 and 3:00 A.M., when I was awakened by a very bright light shining in my window. I sat bolt upright in bed and saw a plane glide slowly by. Startled, I thought, "Great heavens, there's going to be a crash!"

Inside the brightly lighted port holes, I could see two men passing each other in a corridor. Each had his right arm raised and I thought they were carrying trays. I thought they were stewards, as I could see their light jackets. Then I thought the plane must have lost its motors because there was no noise. I expected momentarily to hear the portside wing rip open my cottage wall, so close was the fuselage to the house. But the plane had stopped and there was no noise and no crash, for which I thanked God.

Coming from the forward end, the cockpit, I saw a third man and

I leaned forward to get a better look at him. I wondered why he wore a steward's jacket instead of a uniform. Above the jacket collar, I could see only a reddish rectangle which I thought must be his neck. His head was out of sight above the portholes. The whole fuselage seemed to be black and cigar-shaped. As I peered into the plane, the lights went out. Then the exterior shell began to glow like polished brass with the full sun shining on it. From the end nearest me, a small antenna (6 to 8 inches high) came up and sparkled rapidly.

"Signalling for directions," I said to myself, for they certainly were off-course.

The signalling lasted for about five minutes. I didn't dare take my eyes off the plane for fear I'd miss something. There is no heat in my bedroom, but I forgot about being cold.

Finally, the antenna was withdrawn, the glow ceased and the plane began to move again. It had come in from the south, in a northerly direction, but now it backed up like a double-ended boat, going south for a few feet only. Then it made a sharp right-angled turn to the left, passing between my toolhouse and a blue spruce. I thought it surely would hit one or the other, but it went between them nicely. It dipped low over a little tidal stream at the foot of the

garden, giving me an opportunity to look down on it. To my surprise, its color had changed from black to a blue-grey and its shape reminded me of the old-fashioned oval mirrors which people used to hang in their front halls. Around its rim many small round lights glowed blue.

Still noiseless, the plane rose swiftly and disappeared.

Looking down on the craft, I realized that it was extremely shallow. It couldn't have been more than five feet in depth, and probably was less than that. And in that case, what size were the men I had seen inside it? Three-and-one-half or four feet tall, at most! What I had taken to be a steward's jacket, must have been a one-piece suit. I have wondered also about their raised right arms. Were they holding onto a center pole? They must have held on to something when their craft rose straight up.—*Old Saybrook, Conn.*

CURE "FREELY GIVEN"

By Helen Mahon

SOME 22 YEARS AGO, we were living deep in the North Carolina mountains, miles from Banner Elk, when Sue, our two-year-old, had Thrush, a disease characterized by big, ugly blisters in the mouth. Having neither phone nor car, I carried her to a neighbor's for help.

"We'll take her to John C.," Lola Wright said. "He's a seventh son of a seventh son who never saw his father and he'll cure her."

"That's the silliest thing I ever heard," I exploded. "It's ignorant superstition."

"I know he can do it," Lola insisted, "and if Sue isn't well in the morning, we'll get to town somehow."

"All right," I said, impressed by her seriousness. "I'll try anything if there's a chance it will help her in a hurry. But I still don't believe it."

The man was haying in a field above his home the next morning and we carried Sue to his wagon. She liked him at once and was perfectly quiet when he picked her up, put her on his knee, covered her mouth with his and blew three times. Then, with a few kind words, he put her down and stood up, ready to return to his work.

"Is that all you're going to do," I asked amazed.

"Yes," he said. "The blisters will be gone by evening and she'll be well."

"What do I owe you?" I asked.

"Nothing," he answered. "It's a gift freely given to me and I can't accept anything for it."

Sue stopped fretting on the way home. By evening, not a blister was to be seen in her mouth. Never since that experience have I

labeled things outside my knowledge "ignorant superstition."—*Casper, Wyoming.*

DEJA VUE?

By Roger Edmund Shadow

IN SEPTEMBER, 1958, when the impressive four-engine airliner landed at the airport in Havana, Cuba, I had never been out of the United States before in my life. Yet, as I sat in the back of a taxicab riding into the city I began "recognizing landmarks along the route—old plantations, an old castle, houses, sugar cane fields, and other minute, unimportant details of the terrain.

I described these things to my friend, Frederick Bruce Sylvin, while they were still so far off that they could not be seen in detail with the naked eye. At first I did this half jokingly, but when my descriptions were accurate time after time, I began to wonder. After we were in Havana I described Morro Castle, of which I never had seen even a picture.

Also, I discovered that I could not describe buildings that were less than 75 years old.

On several occasions I deliberately stood outside old buildings, on San Lazaro and Refugio Streets in Havana, which I was seeing for the first time and unerringly described their interiors, the location and size of their rooms, staircases,

courtyards, woods used in paneling and details of wood carving, etc.

This strange faculty was most vivid over a section of Havana known as the Prado in the north of the city and in the Paseo De Marti in the south.

Then it ceased to function as abruptly as it had started.

"If I weren't absolutely certain that I've never been to Havana before," I said to Fred, "I'd say that I once lived in this city—and no later than 75 years ago. But that, of course, is folly and impossible."

"Undoubtly it is what they call ancestral memory," my friend

stated, half joking. "I've heard that some people can remember things that happened to their ancestors thousands of years ago. It accounts for the feeling people have that they've been in totally strange places before."

On my return to the United States I began to do some research into my ancestry. To my amazement I found I had a great-great-grandfather, Jonathan Schaber, who had gone to Havana just before the bloody Cuban Civil War in 1868.

Does this explain my strange experience with *deja vue*?—*St. Petersburg, Fla.*



LIFE IN THE ANCIENT SAHARA

ROCK DRAWINGS reportedly found in the Anti-Atlas Mountains by two amateur archaeologists in May, 1959, appear to confirm the theory that in prehistoric times the Sahara Desert was a green and populated region. Andre Moyen, a Belgian economic publicist, and Jean Mazel, a French documentary cinematographer, announced having found rock drawings which were similar to prehistoric drawings discovered several years before in Hogar, Southern Algeria, by Henri Lhote, a French archaeologist.

During a news conference in Rabat, Morocco, M. Moyen and M. Mazel displayed photographs and tracings of rock drawings and tracings of rock drawings which they said they found at six sites within a 40-mile radius of Tafraout. At one site, they stated, they had found over 100 drawings.

The material gathered by the two men showed drawings of antelopes, gazelles and elephants, all etched on rocks. M. Moyen said he estimated that the drawings were approximately 7,000 years old. Experts are now studying them.

Controversy still rages over the genuineness of this famed Boston medium. A noted writer on psychic research presents the view that —



Margery Was a FRAUD!

By Alson J. Smith

IN THE 1920's the most distinguished address in the field of psychics was Number 10 Lime Street Boston, Mass. It was the home of Doctor and Mrs. L. R. G. Crandon. Doctor Crandon was a distinguished Boston surgeon, a lecturer at Harvard Medical School, and an accomplished yachtsman. His attractive wife, Mina, moved in the upper echelons of Back Bay society. The Crandons were charming, intelligent, wealthy people of excellent reputation.

Doctor Crandon always had been interested in psychical research and owned an extensive

library on the subject. But up until May, 1923, his wife had never displayed much interest in this field which so intrigued her husband. In that month, however, a series of quiet, informal sittings with a group of friends disclosed that Mrs. Crandon had some mediumistic ability.

Her brother, Walter Stinson, had been killed in a railroad accident in 1911. "Walter" now manifested as Mrs. Crandon's control and through him amazing psychic phenomena began to appear, beginning with simple table-tipping and rapping and continuing on to automatic writing in several different

languages, telekinesis, apports, direct voice, clairvoyance, levitation, cross-correspondence, the materialization of psychic hands, wax spirit-gloves, and other teleplasmic forms, psychic thumb-prints, psychio music—in fact, just about every type of spiritistic activity known.

Mrs. Crandon, or Margery as she called herself, was an overnight sensation all over the world. In England it was announced that she was “the greatest medium since D. D. Home”. Because of her there was a world-wide revival of interest in spiritualism.

How did Margery produce such a startling variety of psychic phenomena? Doctor Joseph B. Rhine, now head of the Parapsychology Department at Duke University, sat with her on the evening of July 1, 1926, and returned an immediate verdict. She did it, he said, through “base and brazen trickery.”

In other words, the “greatest medium since D. D. Home” was a fraud. And that, unfortunately, was to be the reluctant verdict of each of the distinguished committees that investigated the Margery mediumship, committees made up of such men as Doctor William MacDougall of Harvard, Doctor R. W. Wood of Johns Hopkins, Doctor Daniel Frost Comstock of M.I.T., the Rev. Doctor Walter

Franklin Prince, Research Officer of the American Society For Psychic Research, Doctor Harry Price of the University of London, and Harry Houdini.

The rise and fall of Margery began in January, 1923, when the *Scientific American* magazine offered a prize of \$2500 to any medium who could satisfy four of the five members of its investigating committee that the phenomena produced were supernormal in origin. The members of the committee were Doctors MacDougall, Comstock, and Prince, Hereward Carrington (a well-known psychical researcher who died last December), and Harry Houdini, the magician and escape-artist. Mr. J. Malcolm Bird, Managing Editor of the *Scientific American*, acted as secretary to the Committee.

The *Scientific American's* offer was not made with Margery in mind, for she did not begin her psychic activity until May, 1923. Over a period of 14 months, however, only four mediums presented themselves as candidates for the reward, and all four were pronounced frauds after due investigation. By this time Margery had received considerable publicity. Mr. Bird went to Boston and finally prevailed upon Doctor and Mrs. Crandon to present Margery to the committee as a candidate for

the reward. Doctor Crandon insisted on strict anonymity for Margery, who was not then generally known to be Mrs. Crandon, and on holding all sittings in the Crandon's own seance room at 10 Lime Street.

Over a period of several months the committee, or various members of it, held some 90 sittings with Margery. The medium was always stripped and examined by a woman or a committee of women before each sitting. For the sittings she wore only a dressing gown, stockings, and slippers. She sat in a simple three-sided cabinet open to the semicircle of sitters who sometimes held hands and sometimes did not. Doctor Crandon always sat at one end of the semi-circle, next to the cabinet, and acted as the control for the medium's right side. She was further controlled by a leather neck harness attached to the back of the cabinet. She sat on a chair with her arms extended through openings in the sides of the cabinet and resting on small shelves outside. Her wrists and ankles were wired to the shelves and the floor with picture wire run through rubber tubing to prevent it from cutting the flesh. Sometimes bands of luminous cloth or surgical tape were attached to her ankles so that the sitters could see that she was controlled firmly (but often the

bands were not used). For the most part, the seances were held in complete darkness, illuminated briefly now and then by a dim, rheostat-controlled red light. Occasionally Doctor Crandon would use a simple pocket flashlight to locate something or to point out some phenomenon. Doctor Crandon played a very important part in the seances, being in a sense the stage-manager and director as well as the host.

If Doctor Crandon was the stage-manager, Walter was the star performer. He was a merry, sharp-witted shade, unpredictable and somewhat addicted to strong language. He whistled, sang, and chirped happily away during most of the seances, although he had a hot temper and was easily upset. On one occasion he recited the Lord's Prayer in German, concluding with a ringing "Go to hell!" He developed nicknames for most of the regular sitters; Mr. Bird, for instance, was "Birdie", and the medium herself was called "The Kid". Most of the sitters developed a considerable affection for Walter.

During the long series of sittings, the members of the *Scientific American* committee witnessed a full repertoire of psychic phenomena. They heard Walter speak through a voice machine even though the medium's mouth was

locked firmly shut with a mouth-piece; they heard him ring a bell-box (a slight pressure completed a circuit and rang a bell) even when the box was placed eight feet away from the medium, they saw a flower-basket waved over the medium's head and could even make out the shadow of Walter's teleplasmic "hand" over its luminous bands; they witnessed the report of a live pigeon; they saw various levitations and the telekinesis of small objects; they heard Walter stop and start a victrola in the next room; they received messages in seven different languages; they witnessed the destruction of the cabinet by an evil spirit called G. B. who was somehow in evidence when Bird sat with the group. They did not, at this point, observe the creation of the psychic thumb-prints, wax gloves, and ectoplasmic extrusions that were later to become features of the Margery mediumship.

The committee had some questions about all this. Why was Doctor Crandon always present, and why was he always the control for the medium's right side? Even Bird, a pro-Margery investigator, agreed that to have the medium's husband as a control was no control at all. But Doctor Crandon refused to absent himself from any of the seances and insisted on continuing as the control on

the medium's right. Why did all the sittings have to be in the Crandon's home, a large, rambling house with many alcoves, back stairways, dumb-waiters, recesses, closets and other areas perfect for the concealment of a confederate? Why did the sittings have to take place in total darkness, for the most part, when Margery had held many in broad daylight before the committee began its investigation?

None of these questions was ever answered satisfactorily.

It became evident to the committee after many sittings that the crux of the whole mediumship was the nature of "Walter's" hand, or teleplasmic terminal. Was it really a teleplasmic arm and hand, extruded from one of the medium's body openings, as "Walter" claimed? Or was it actually some kind of a reaching rod that the medium, in spite of the wires and harness controlling her, could get into her mouth or between her toes or manipulate in some way with her hands?

On the evening of August 26, 1924, the argument over the nature of "Walter's" terminal exploded with a bang that blew up the *Scientific American* committee.

By this time, Harry Houdini was sitting with the committee at 10 Lime Street, and Houdini did not get along at all with "Walter". Houdini, it must be admitted, was

not an ideal choice for this or any other investigating committee. There was nothing of the spirit of scientific objectivity about him. He was highly emotional and made no bones about the fact that he was there to expose Mrs. Crandon as a fraud. He had been put on the committee solely to titillate the public, and this he certainly did.

He denounced the three-sided cabinet in which Margery sat during the seances and, sitting in it himself and controlled in a similar manner, duplicated some of the phenomena produced by the medium. He then built a cabinet that looked something like a steam bath and permitted only the medium's head to protrude. In Houdini's cabinet, Margery was unable to produce anything at all. This, however, could be explained on the grounds that the atmosphere created by Houdini and his cabinet was so hostile that "Walter" would not appear.

On the night of August 26, in the old, familiar cabinet, "Walter" did appear with a vengeance. No sooner had the seance started than "Walter" announced himself that Houdini had secreted a two-foot folding carpenter's ruler in the cabinet in order to discredit Margery, since the ruler, when discovered, would be interpreted as being "Walter's" much-discussed terminal. Houdini as hotly denied the

charge and made one of his own to the effect that one of the Crandons had hidden the ruler in the cabinet so that "Walter" could find it and thus discredit him, Houdini. At this, "Walter" shouted: "Houdini, you God-damned bastard, get the hell out of here and never come back! If you don't, I will!"

This, to all intents and purposes, broke up the seance, the committee, and the investigation. Houdini denounced Margery as a fraud from the stage of Keith's Boston Theatre and claimed that Doctor Crandon had offered him what amounted to a \$10,000 bribe if he would only "see the light" and refrain from denouncing Margery. He wrote a pamphlet called *How I Exposed the Tricks of the Boston Medium Margery* which had a considerable sale and, of course, did nothing to hurt his personal publicity.

Margery did not get the *Scientific American's* \$2500. The committee's final verdict was: supernormality not proved. Comstock, Prince, and MacDougall held that the phenomena they had witnessed had been "produced normally"—a polite way of saying that the medium was a fraud. Houdini, of course, shouted "fraud" at the top of his voice. Of the five members of the committee, only Carrington thought that the mediumship was

genuine. Bird, secretary to the committee, had no vote but he later wrote a book, *Margery, The Medium*, which was largely favorable to the Crandons. Houdini, in his pamphlet, says that Bird confided to him that in his opinion, while Margery faked on occasion, she was "50 to 60% genuine".

The negative verdict of the *Scientific American* committee and Houdini's bombastic pamphlet did not by any means vanquish Margery. She was, in fact, more popular than ever and she responded by producing new and even more startling phenomena—psychic thumb-prints, wax gloves, ectoplasmic extrusions, pseudopods, spirit photographs.

Soon after the sinking of the *Scientific American* committee, another group of eminent investigators made port in Boston, this one headed by Mr. Eric Dingwall, Research Officer of the Society For Psychical Research, London. With the assistance of Doctor MacDougall, Doctor Ellwood Worcester, and others, Dingwall spent most of January and February, 1925, sitting with Margery at 10 Lime Street. This committee witnessed, in general, what the *Scientific American* committee had, plus some of the medium's new phenomena. Dingwall's final report was negative, but it was the most favorable conclusion Margery was

ever to receive from a committee of scientific investigators. Dingwall said simply: "I did not succeed in achieving my primary purpose of coming to a definite conclusion as to the genuineness or otherwise of the phenomena."

After the departure of Mr. Dingwall, Doctor MacDougall and several fellow-members of the Harvard faculty decided to continue the investigation of Margery. This group, known in the extensive Margery literature as "The Harvard Committee", had no titular chairman. It had its Boswell, though, in the person of Mr. Hudson Hoagland, who told the story of this committee's investigation in an article in the November, 1925, *Atlantic Monthly* called "Science and the Medium".

The Harvard Committee, with assists from the university's Physics Department and a guest investigator from the University of Delaware, Professor Grant H. Code, practically blew the Margery mediumship out of the water.

First, there was the string affair. At a seance at 10 Lime Street, "Walter" invited the sitters to go downstairs to the Crandon library and witness a few feats of telekinesis which he felt in the mood to perform. In a dim light several heavy objects were seen to move about the room, apparently of their own volition. Among these

was a piano stool which seemed irresistibly drawn towards an unused hot air register in the floor.

After the seance one of the members of the Harvard Committee, Mr. Harry Helson, found a long piece of string on the floor near the register. He immediately concluded that a Crandon confederate, hidden in the unused hot-air pipe, had employed the string to pull the piano stool towards the register. MacDougall agreed and the Crandons were confronted the next day with this evidence of their duplicity. They insisted that the string was a raveling from a worn rug across which the piano stool had moved during its hegira of the previous evening. This was not a particularly satisfying answer, but for the time being the committee accepted it. However, as a result of this incident the Crandons reluctantly agreed to hold some of the sittings away from their own home, and Harvard University granted the group the use of a room on the third floor of Emerson Hall. This room was ideal for the purpose, having no windows and only one door which could be kept locked.

With the rigid controls possible at Emerson Hall, the variety of Margery's psychic activity fell appreciably and it was clearer than ever that the fraudulence or genuineness of the whole medium-

ship rested on the nature of "Walter's" teleplasmic terminal. The Harvard Physics Department rigged up a device that would determine whether or not "Walter's" terminal would conduct electricity, and this device, when introduced into the seance room (whether with or without the Crandons' knowledge is not clear) showed that whatever else he might or might not be, "Walter" was a good conductor of electricity. The committee concluded that: "It was obvious at all times that the teleplasmic rod acted mechanically as a solid material substance coming from the medium's body."

Another guest investigator, Doctor R. W. Wood, Professor of Physics at Johns Hopkins University, verified this judgment. In the pitch darkness of the seance room he reached into the cabinet and touched "Walter's" terminal. It seemed to be "a metal rod covered partly by leather". He traced the device all the way to the medium's mouth. When his fingers touched Margery's mouth she immediately came out of trance and complained that she had been injured by having a psychic structure "roughly grasped". Professor Wood was barred from all further sittings.

After this, the nature of "Walter's" terminal underwent a sudden change. At one seance Hudson

Hoagland noticed that the band of luminous cloth that was supposed to indicate that Margery's right leg was secured to the floor had slipped off. Then, outlined clearly against a coordinate board which had been painted with luminous paint, he saw the silhouette of a human foot, ankle, and leg to a point above the knee. Later, plasticene imprints were made of "Walter's" terminal. They showed coarse skin-marks and whorls identical with those on the human foot. Traces of lint were also found in the plasticene. The lint was identical with that taken from a slipper which Margery unwittingly left at the seance scene.

The committee thereupon concluded that, whatever "Walter's" tentacle might have been previously, it was now identical with Margery's normal right leg.

The Harvard Committee then delivered the *coup de grace*. Professor Code went into the cabinet dressed in a bathing suit and, using the exact same controls that Margery did, proceeded to duplicate most of her phenomena.

Rather surprisingly, the upshot of all this was that the members of the Harvard Committee, and Professor Code in particular, began to feel sorry for the Crandons. What would happen to the doctor and his wife if they were humiliated before the world? Most of the

members of the committee knew the Crandons socially and liked them. Out of pity, Professor Code actually acted as Margery's accomplice in one seance, permitting her to free a hand which he was presumably controlling.

The Harvard Committee had completely demolished the Margery mediumship to its own satisfaction. It ceased its investigation and, out of consideration for the Crandons, issued a quiet and largely unpublicized report which said simply that "We are unanimous in accepting the hypothesis of normal production". In other words—fraud.

The next investigator to appear on the scene was not as charitably disposed as the Harvard group. Psychological research was Doctor Joseph B. Rhine's life work and he took a very dim view of those who, by charlatanism and trickery, were helping to discredit his chosen field. He came to Boston with Margery's praises, as hymned by Bird, ringing in his ears. He was hopeful that here, at last, was a materializing medium whose phenomena would stand up under rigid scientific scrutiny.

One seance, however, was enough for him. He sat with Margery on the evening of Friday, July 1, 1926, and wrote a detailed account of what happened for *The Journal of Abnormal and*

Social Psychology (Jan.-March 1927 issue).

Rhine witnessed seven "acts", as he called them. With the medium presumably securely controlled, "Walter" took several large wooden letters out of a flower-basket, identified them, and threw them out of the cabinet. The basket was passed around among the sitters and each deposited a "forfeit" in it—watch, ring, tie-clasp, etc. "Walter" identified each. A megaphone with luminous bands was placed near the medium's right foot; "Walter" seized it, waved it over Margery's head, and threw it out of the cabinet. A basket painted with luminous paint was rocked to and fro and waved over the medium's head. She was released from her neck restraint and a "voice machine" was placed in front of her, on a small table. The machine had a mouthpiece which she fitted into her mouth and which allegedly prevented her from speaking; "Walter" then recited the Lord's Prayer. Margery was freed of all restraints but remained within the cabinet; a box constructed so that a bell would ring when a wooden flap was pressed down was placed at various distances from the cabinet, even on occasion being held by one of the sitters. "Walter" rang it on request. A small scale with wooden pans was set on a table in front of the medium, and

one of the sitters was invited to put two weights on one of the pans. But the weighted pan refused to go down, and it was announced that "Walter" was holding down the apparently empty pan.

That was all.

Rhine wrote: "If we had seen nothing more, we would have pronounced it a most wonderful seance, as some present at this very seance did. But in spite of our deep interest in psychical research and the spirit hypothesis, and in spite of a predisposition in favor of the genuineness of this case, we could not avoid certain observations which completely altered the character of the performance. These small but very significant data led us to discover that the whole game was a base and brazen trickery, carried out cleverly enough under the guise of spirit manifestations."

After listing six "Conditions Which Permitted Fraud And Were Not Necessary For Genuine Mediumship" and nine "Inconsistencies Which Look Suspicious And Which Fraud Alone Will Explain Satisfactorily," Rhine cited four "Positive Evidences Of Fraud", as follows:

1. Once, as "Walter" threw something out of the cabinet, Rhine heard the sound of a tug on the wire holding the medium's wrists

and noted a distinct thump as her hand hit the side of the cabinet. "Walter", of course, had (theoretically) no terminal that would make any noise. Rhine had previously noted that the wires supposed to be controlling the medium's wrists had sufficient play in them so that she could get her hands inside the cabinet.

2. During the megaphone "act", the silhouette of the medium's foot could be seen against the megaphone's luminous bands, kicking it over within her reach. Although her ankles were supposedly tied to the floor, she was able to get a considerable sidewise movement by pivoting on her heel and inclining her knee inward.

3. When the flower-basket was being waved over the medium's head, "Walter's" almost incessant chatter abruptly ceased for some twenty seconds. Rhine asked "Walter" if he could wave the basket and whistle at the same time. When "Walter" replied that he could, the basket crashed to the floor. The medium had obviously been holding it in her mouth.

4. Between levitations of the scale, Rhine noticed that the sliding weight on the left side of the central upright had been moved about an inch and a half. This showed that the medium had a free hand. After the seance, Rhine investigated the scale and discover-

ed a tiny set screw that could be turned with a fingernail.

"Thus", Rhine concluded, as much in sorrow as in anger, "we could not point to a single act of the evening that did not have either direct evidence of fraud or some important inconsistency which rendered it impossible to consider it a genuine psychic feat."

In December, 1929, the Crandons went to England, where they were enthusiastically acclaimed by that country's large Spiritualist group. Dr. Harry Price, Director of the University of London's National Laboratory of Psychical Research, invited Margery to submit to testing at the laboratory. Doctor Crandon came to the laboratory, took one look at its extensive testing equipment, and departed. "He stayed less than two minutes", observed Price. Needless to say, Margery was not tested.

She did hold seances, however, and Price, England's best-known psychological researcher, was not invited to any of them. However, he demanded to be admitted in his capacity as Foreign Research Officer of the American Society For Psychic Research, and finally was reluctantly admitted to one seance.

By this time Margery was producing pseudopods, psychic hands, psychic thumb-prints, and masses of teleplasm. Her psychic thumb-

prints, supposed to be made by "Walter", had become the trademark of her mediumship. On the evening that Price attended the seance "Walter" obligingly made several prints. On a table in front of the entranced medium were two dishes, one containing hot water and one cold. A long strip of cloth was placed so that it rested on the bottom of the hot water dish with the ends out so that "Walter" could pick up the cloth and transfer it without getting his "fingers" wet. ("It also enabled the medium not to get her fingers wet" Price observed later.) On the cloth in the dish of hot water a slab of red dental wax was placed. "Walter" then made a "thumb-print" in the warm, plastic wax and transferred the cloth and wax to the cold water dish. When the wax hardened, there was a beautiful thumb-impression. The sitters were then invited to make prints of their thumbs and compare the result with "Walter's" allegedly psychic print.

Price was not impressed with the famous psychic "thumb-prints" or anything else about the sitting. "The weakest thing I have ever seen in a seance room", he wrote later.

Price did succeed on obtaining from Margery some of the photographs which had been taken and

which purported to show masses of teleplasm and various pseudopods and psychic extrusions emanating from her body. He made lantern slides of these, and showed the slides to Doctor MacDougall. MacDougall, who was a Fellow of the Royal Society and had a medical degree, promptly announced that all of the alleged pseudopods, extrusions, teleplasmic masses, etc., shown in the photographs were made out of animal tissue. He pointed out where the knife, in carving out the "teleplasmic" forms had cut across tracheal arteries and membraneous ducts.

Price concluded: "There is not a shred of scientific evidence that Margery has ever produced a real phenomenon in her life". (*Leaves From a Psychists' Case-Book*, p. 276).

Margery's practice of having her sitters make thumb-prints to compare with "Walter's" proved her undoing. In 1932 Mr. E. E. Dudley former Research Officer of the American Society For Psychic Research, wrote to as many of her various sitters as were known to him and asked them to send him their wax prints or, if they were not available, to make an inked print of their left and right thumbs and send those to him.

Many sitters sent their prints to Mr. Dudley. He gave the prints, along with one of "Walter's" to a

finger-print expert. The expert reported that "Walter's" print was *identical in every respect with that of a dentist-friend of the Crandons who was also a regular sitter at 10 Lime Street!*

Men have been hung on less evidence.

The conclusion was obvious: the medium had had a tiny die made of her dentist-friend's thumb print, had secreted it either in the cabinet or about her person, and in the darkness of the seance room had used it to stamp "Walter's" print on the hot wax.

Margery was clearly a fraud, and was so judged by every competent investigator who observed her for any length of time, with perhaps the single exception of Hereward Carrington. The thing that intrigues is her motivation. Why should this personable, wealthy, attractive woman of established social position stoop to such brazen deception? Certainly not for money—she had plenty of that. And apparently not for publicity, for she concealed her identity as long as possible. To a certain extent her fraudulence may have been subliminal rather than conscious—many people, the psychologists remind us, are consciously honest but subconsciously fraudulent. But subliminal fraudulence does not explain Margery altogether—there was too much

premeditation and careful preparation to deceive. And if she had been merely subliminally fraudulent, she would have submitted willingly to testing in Dr. Harry Price's laboratory in the firm *conscious* belief that her mediumship was genuine.

Rhine, who made a considerable study of Mina Crandon from the psychological point of view, adheres to the belief that she deliberately turned to mediumship in order to hold on to her husband. Both the Crandons had been previously married, Doctor Crandon more than once. He was, in short, a "ladies man". Detecting signs of a wavering interest in her, Mina Crandon decided to associate herself as strongly as possible with one of his major interests—spiritualism. She became a medium, applied her exceptional intelligence to learning the tricks of the trade, and made her husband the first victim of her fraudulent mediumship. Her stratagem succeeded; Rhine believes that the doctor was genuinely deceived by her. Later, gradually becoming aware that he as well as the other sitters was being tricked, he realized that he could not expose her without breaking up his home and proclaiming himself a fool. Besides, by this time he was beginning to enjoy being in the limelight. So, on the theory that if you can't

lick 'em you had better join 'em, Doctor Crandon became his wife's accomplice.

Fraudulent mediums like Margery do irreparable harm to the cause of psychical research. But, as the late William James observed of another Boston medium, Mrs. Piper, "it takes only one white crow to prove that not all

crows are black." And there are, thank goodness, not one but a good many white crows to demonstrate to the world that psychics is not a refuge for mountebanks, charlatans, and psychological misfits, but is rather an important and respectable science which gives new hope for the future of mankind.



ARTISTIC GENIUS VIA HYPNOSIS

FOR 30 years mild-mannered Ted Sterrett, proprietor of a small leather-goods shop just back of Piccadilly Circus in London, had an unquenchable urge to express himself as an artist. In his spare time he turned out paintings in the kitchen-studio of his small suburban home, but not even his wife could bring herself to say that they showed promise.

Then Sterrett visited a hypnotist in the hope of being cured of asthma. While he was in trance, he revealed his burning desire to produce outstanding paintings.

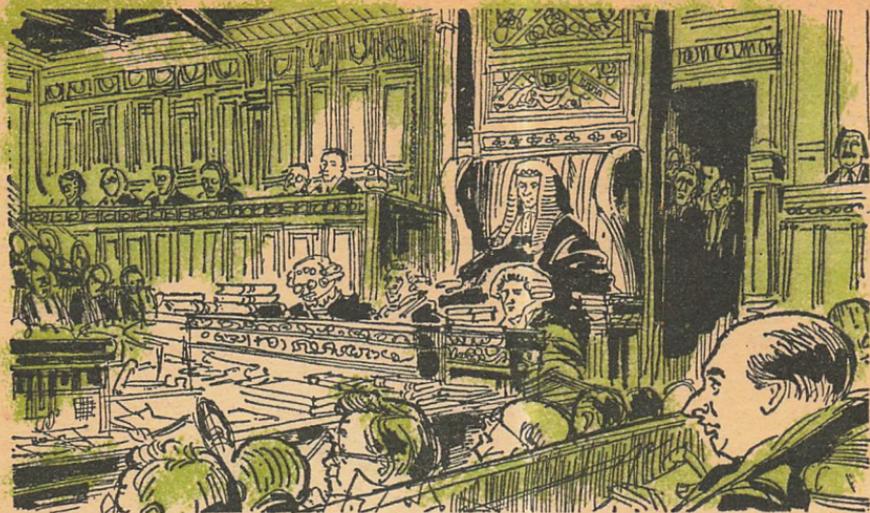
The hypnotist obtained canvas and oils and commanded Sterrett to paint. An hour later, waked from his trance, Sterrett

found himself gazing at a painting of a street scene in modern abstract style. It was completely unlike any of his previous efforts and he could not believe that he had produced it.

He displayed the painting in a window of his shop and a few days later it was purchased by a customer who said it showed a street in Milan, Italy—a city Sterrett never had visited.

Sterrett continued painting the abstract-style pictures while under hypnosis—and they sold as fast as he turned them out. He is reported to have sold 19 paintings in one week alone. A fashionable London art gallery plans to hold an exhibition of his paintings.





The GHOST that got to PARLIAMENT

By Keith Ayling

THE YOUNG flying officer confronted Colonel James Rutherford of the British Royal Flying Corp., his commanding officer. His face was deathly pale.

"What's wrong, man?" demanded his senior officer. "You look as if you've seen a ghost."

"I have," stammered 2nd Lieutenant Ralph Peterson. "I just met a stranger in flying kit in my room. When I started to talk to him, instead of answering, he melted into the wall."

"Nonsense," snapped the Colonel. "Pure imagination. You are old

British legislators were forced to take action when the apparition of a dead flyer kept appearing.

enough to know there are no such things as ghosts. You've been drinking too much. Watch yourself, Lieutenant!"

This was in August, 1916. Britain was feverishly straining to increase her air power to challenge the supremacy of the Germans. The hundreds of young men learning to fly at Montrose Air Training Station paid little attention to the belated report of an official court inquiry into a fatal crash that had occurred on the air field three years earlier—in May, 1913. Some of the older hands remembered the victim of the crash, Lt. Desmond Arthur, a black-haired young Irishman from County Claire. The report, published in the *London Times*, stated Arthur had been guilty of an error in judgment; adding that the contention of one of the 23 witnesses, that faulty repair work was the cause of the accident, was totally false.

Three weeks after the publication of this report the Station Commanding Officer's disbelief in the supernatural received a severe jolt. Major Jenkins and Captain Edward Milner, two senior officers who shared the same room, told how they had been disturbed in the middle of the night—by foot-steps. They both swore that as they sat up in their beds, they saw the door open to reveal a young man in flying kit who stood gesticulating at them, al-

though he made no sound. When one of them switched on the light, the stranger faded away. The officers immediately ordered the guards to search the building. Noses were counted. Every single man was in his place. There was no sign of an intruder.

The next morning, the officers had only one topic of conversation—the ghost. Lieutenant Edwards, the grey-haired station adjutant, a regular army officer of undisputed honesty and a non-drinker, added an arresting clincher. That night at mess he told his staggered listeners, "Young Desmond Arthur came into my room. I knew him well. I'm sure of it." Edwards swore emphatically that Arthur, dressed in flying kit, appeared to be in an acute state of distress. "He seemed to be shouting at the top of his voice," said the adjutant, "but I couldn't hear a word."

The following night when a student pilot swore to seeing a strange man in flying kit in the mess corridor Colonel Rutherford ordered a rigid check on the station boundaries with extra guards posted. None reported the presence of any stranger.

The climax came when an air mechanic repairing a machine in the hangar came running to Flight-Sergeant Wilkins to say that an officer he had never seen before hurried up to him and seemingly

began to call him down angrily although he couldn't hear a word—and then vanished.

The terrified man was told to say nothing of what he had seen, but the news of the Montrose ghost quickly spread through the Royal Air Force. It reached France—and even Germany—a German flier shot down at Amiens asked for news of the Montrose ghost.

Commanding officers, on orders of the Air Ministry, warned their men that the story must not be repeated. But the yarn spread, gathering fresh details with each telling.

Those who remembered Desmond Arthur recalled the circumstances of the crash. The plane, delivered new from the government aircraft factory, had climbed steadily to 4,000 feet, where the pilot began to stunt. Officers and men gathered on the asphalt strip outside the hangars to watch young Arthur's display of superb flying. Suddenly, the plane heeled over on its back, shed a wing, and plummeted to the ground. The pilot was found dead.

A routine inquiry by the local military authorities indicated that the machine was in perfect condition and the case was forgotten—until that belated official report was published in 1916—a grim period for British military aviation. Parliament, alarmed by British air losses in France, had appointed a committee to investigate the causes.

Sniping at anything aeronautical was then a political fashion, but only slight public interest was aroused when an air-minded member of Parliament, Noel Pemberton-Billing, set down a question demanding that the case of Lt. Desmond Arthur be re-opened. Pemberton-Billing, M. P., an unpopular and long ignored aerial genius, was backed by the powerful Royal Aero Club. Commander Perrin, a prominent member of the club, was the lone dissenting expert in the majority opinion that Lt. Desmond Arthur had been guilty of negligence.

Perrin, one of Britain's earliest fliers, was not the type to put any credence to a ghost story. A methodical down-to-earth naval officer, he was concerned mostly with the numerous reports being received by the Royal Aero Club, of which he was later secretary, that aircraft maintenance in the Royal Flying Corps. was miserably incompetent, mainly through lack of mechanic training and the ignorance of those in command. British planes were arriving in France without spares. The men detailed to service them had little or no experience, and often worked with tool kits limited to a single adjustable wrench and a screwdriver. So bad was the situation that such aces as Ball and MacCudden, and Bishop, the Canadian, actually did their own maintenance.

If maintenance was so inferior in 1916 it would probably have been worse three years earlier, decided Perrin. Encouraged and assisted by C. G. Grey, the redoubtable editor of *The Aeroplane*, England's leading aeronautic magazine, Perrin went to work. Grey was a spiritualist and keenly interested in psychical research. Perrin sent expert researchers to Montrose and succeeded in obtaining fragments of the wrecked craft. At the same time, he prodded the reluctant high officials of the Air Ministry to dig into the dusty files of the incident and make witnesses available.

Meanwhile, *The Aeroplane* objectively reported each appearance of the ghost at Montrose, carefully checking and re-checking the facts.

After weeks of endeavor and after Desmond Arthur's ghost had made 21 official appearances, the Royal Air Club's Safety and Accidents Investigation Committee an-

nounced that it had been established beyond doubt that Arthur's death machine contained a concealed, unfinished repair which was undoubtedly the cause of the accident. Finally the newly formed Air Ministry accepted the committee's findings under vigorous parliamentary proddings of Pemberton-Billing and, on November 12, 1916, a final report of the incident, exonerating the pilot, was written into *Hansard*, the British Parliamentary record.

Two months later, on January 6, 1917, the Montrose ghost appeared again. Lt. Desmond Arthur revealed himself separately to Lieutenant Edwards, the Station adjutant, and to Major Jenkins and Captain Edward Milner, all of whom had seen him previously. On each occasion, the young man's apparition was smiling, obviously because his flying skill had been vindicated by the British Parliament.

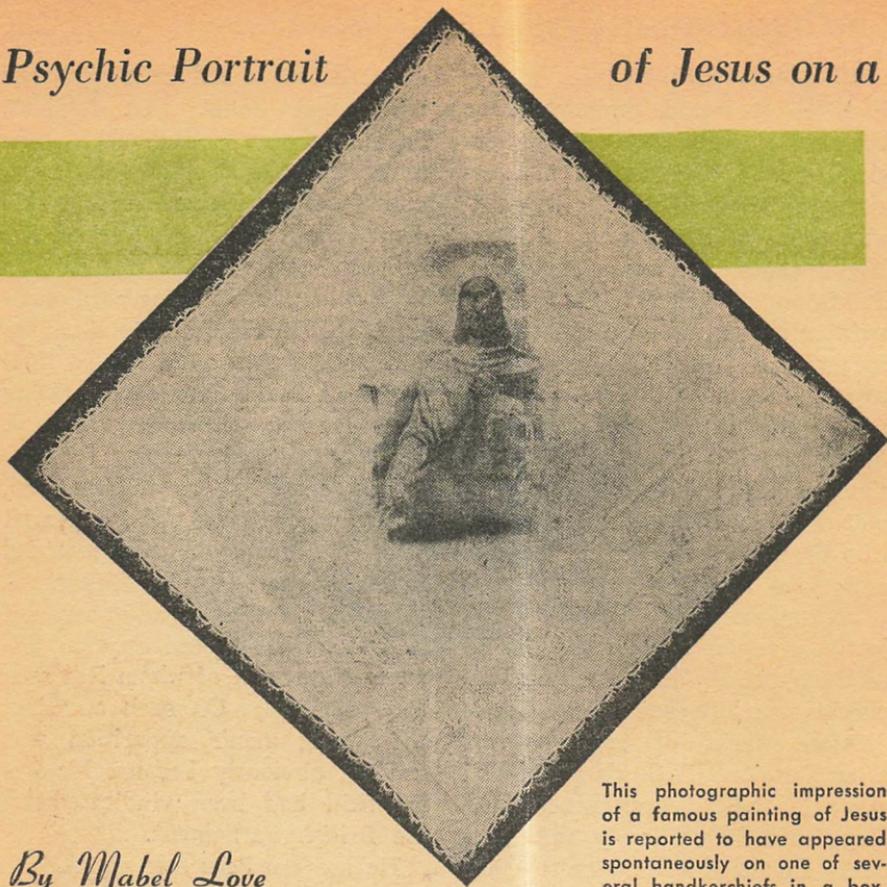
He has not been seen again.



A LONG LEAP

AS HE made his first parachute jump, First Lieut. Robert Farris, 28, of the Army aviation center at Fort Rucker, Ala., was caught in an updraft during a thunderstorm. Carried 50 feet up, he finally landed in a cornfield three miles away and 24 minutes later. The jump, made from an altitude of 2,500 feet, should have taken only a minute and a half.





By Mabel Love

This photographic impression of a famous painting of Jesus is reported to have appeared spontaneously on one of several handkerchiefs in a box.

ONE STORMY NIGHT in December of 1957, the class in healing meditation conducted by Rev. Bertha Irene Ford, an ordained minister of the International Assembly of Spiritualists, was interrupted by the insistent ringing of the telephone. Mrs. Ford, who lives in a pleasant little home at

2410 Lamott St., in Wilmington, Del., finally picked up the receiver.

"You do not know me, Mrs. Ford," said her caller, "and I will first explain I am currently engaged in a study and investigation of psychic phenomena and of extra-sensory perception."

Handkerchief

The lady minister made a startling discovery when a long-distance caller asked her to look at her handkerchiefs.

The caller then identified himself as Dr. F. W. W. Swann, who is a well-known scientist. He went on to explain, "We have with us this evening a man said to possess remarkable powers of controlled clairvoyance, in fact Mr. Stott is still in a state of trance and has given us a message you alone are qualified to answer."

"I'll do my best to help you," Mrs. Ford promised.

The long distance telephone conversation which followed had to do with a message the clairvoyant, Mr. Stott, was receiving through his guide. Mrs. Ford's name and address had been given, along with the information that a handkerchief in her possession contained a photographic impression of a famous painting of Our Lord.

"I do have two boxes of handkerchiefs," admitted the startled Mrs. Ford. "One I keep for ordinary use; the other contains especially beautiful handkerchiefs given to me by my friends. But I am ab-

solutely certain not one of them has a picture such as you describe."

However, she agreed to examine her handkerchiefs. Dr. Swann said he would hold on.

The first box of handkerchiefs examined were free of any imprint.



Rev. Bertha Ford, who figures in strange communication reported here, runs a small Spiritualist church in Wilmington, Del.

The very last one in the second box containing the gift handkerchiefs proved to be the one she was seeking.

Returning to the telephone she excitedly informed her caller of her discovery.

"Are you absolutely certain no one had access to the box?" inquired the incredulous scientist, almost as shaken as the little minister herself.

"No one ever enters that room but my husband," she said, "and since he is not in sympathy with the Spiritualist movement, being a staunch member of another church, it is unlikely that he would have anything to do with it. Besides he is a man of unquestionable honesty and certainly would not be guilty of playing such a hoax."

Promising to mail the handkerchief with its precious picture to Philadelphia for examination, Mrs. Ford returned to her class, all of whom had witnessed her efforts to locate the handkerchief.

In the meantime the medium,

Leonard Stott, emerging from his trance in Philadelphia at the home of Milton Sutley, an attorney, had no recollection of the message he had given to the amazed group.

Mr. Stott, whose mother and grandmother before him were mediums, is mentioned in the book, *Death, The Gateway To Life*, by Edward Cope Wood.

Among those present at the seance conducted in the Philadelphia home of Milton Sutley, were Dr. Carrol B. Nash, a biology professor at St. Joseph's College, and of course, Professor Swann.

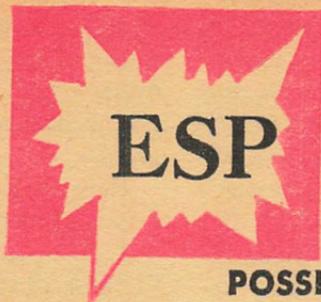
Attending the Rev. Bertha Ford's meeting in Wilmington were the Rev. Clara Pool, Emily Seff, Mrs. Rose, Mrs. L. Martin, Mrs. Ruth Cook, Mrs. Mary Maleski, Mrs. M. Johnson, Miss Betty Scott, Harry Lewis, and George Gray.

Any and all of these persons, present at events so far removed from each other and so mutually startling, can testify to the genuineness of this truly amazing manifestation.

CHAIN OF EVENTS

AFTER arriving at Marathon, Tex., at midday on a hunting trip, Jack Lourie took a nap on a mattress which he had fitted into his station wagon. The rays of the sun passed through a gallon jug of water, focused on the mattress and set it on fire. The flames spread to a box of shotgun shells and two of them exploded, breaking the water jug. The water put out the fire.

IS SCIENTIFIC USE OF



POSSIBLE?

Scientific tests have proved telepathy exists. Now astronauts seek to harness it for interplanetary use.

By Alson J. Smith

UNDER THE INTRIGUING headline: TELEPATHY STUDY HAS GOAL OF A BRAIN-TO-BRAIN "CHAT", the *Detroit News* recently carried a story which began: "Westinghouse Electric Corporation scientists are studying the possibility of harnessing telepathy and other forms of extra-sensory perception for long-distance communication systems. Dr. Peter A. Castruccio, director of the company's new Astronautics Institute, confirmed the story, stating that he was convinced that "brain-to-brain telepathy is real". Dr. Castruccio added that he thought the outlook for the Westinghouse work "very promising", although "a lot more work must be done before we

can come up with anything practical."

With the astronauts of Westinghouse joining scientists in the service of the Joint Chiefs of Staff (see *FATE*, Jan. 1958) in accepting the reality of ESP and seeking to convert it to practical, scientific uses, the whole field of psychics (and telepathy in particular) seems to be entering a new era of serious scientific experimentation.

Readers of *FATE*, of course, have long been aware of the reality of "brain-to-brain chats" and other forms of telepathic and clairvoyant communication (see *How To Use Telepathy*, by Elsie Bulow, in the Oct. 1958, issue). They are aware of the fact that the reality of ESP

has been established not only statistically in the parapsychology laboratories of great universities but also in a whole series of experiments carried out by dedicated scientists and experimenters ever since the founding of the Society For Psychical Research in London in 1883. In their present-day researches, the Westinghouse astronauts would do well not to ignore the carefully-controlled work of the earlier investigators.

First, there is the series of "Experiments in Thought-Transference" carried out by Professor Gilbert Murray in his own home in England and in the homes of distinguished friends like Arnold Toynbee, Gerald Balfour, and Basil Murray between 1915 and 1924. As convincing demonstrations of *short-range* telepathy it would be hard to surpass these intellectual "parlor-game" type of experiments.

Professor Murray himself describes the method used: "I go out of the room and of course out of earshot. Someone in the room . . . thinks of a scene or an incident or anything she likes, and says it aloud. It is written down, and I am called. I come in, usually take her (the agent's) hand and then, if I have luck, describe in detail what she has thought of. The least disturbance of our customary methods, change of time or place, presence of strangers, controversy, and *especial-*

ly noise, is apt to make things go wrong. I become myself somewhat oversensitive and irritable, though not, I believe, to a noticeable degree."

Here is a cross-section of Professor Murray's experiments:

1. Mrs. Arnold Toynbee, agent: "I think of the beginning of a story by Dostoevsky where the dog of a poor old man is dying in a restaurant."

Professor Murray: "I think it's a thing in a book. I should think a Russian book. A very miserable old man, and I think he's doing something with a dead dog. I think it is in a restaurant and people are mocking, and then they are sorry and want to be kind. I am not sure."

2. Mrs. Arnold Toynbee, agent: "As he (the subject was suggested by Mr. Balfour) was coming up the road he was thinking: The shade of Nelson watching the funeral procession of the Duke of Wellington at St. Paul's Cathedral."

Professor Murray: "This is not your own. No, I'm not getting it. I think it is Mr. Balfour's. I am only getting you (Mr. Balfour) walking up the road. No. I'm not getting it."

3. Mrs. Arnold Toynbee, agent: "I'll think of Rupert (Brooke) meeting Natacha in *War and Peace*. Running in a yellow dress; running through a wood."

Professor Murray: "Well, I thought when I came into the room it was about Rupert. Yes, it's fantastic. He's meeting somebody out of a book. He's meeting Natacha in *War and Peace*. I don't know what he is saying—perhaps 'Will you run away with me?' I should say it was in a wood."

5. Mrs. Arnold Toynbee, agent: "This is the girl in *The Cherry Orchard*, by Tchekoff, saying, 'When I was in Paris I went up in a balloon'."

Professor Murray: "I think this is a Russian story—a particular sentence, words 'De dum dum de dum dum—I went up in a balloon.' 'When I was the something I went up in a balloon—'when I was in Paris I went up in a balloon'."

It must be remembered that Professor Murray was not a medium, nor did any of the other people taking part in the experiments claim mediumistic ability. A final count on the series of experiments showed 36% success, 30.1% partial successes, and 33.9% failures. Every effort was made to exclude hyperaesthesia as a possible element in the experiments.

One of the best-known illustrations of long-range telepathy, and one which bears directly on the "long-distance communication system" in which the Westinghouse astronauts are interested, is the series of experiments conducted by

the British Arctic explorer, the late Sir Hubert Wilkins, and Mr. Harold Sherman.

In August, 1937, the Russian flyer Sigismund Levanevsky and five companions attempted a daring flight over the North Pole. They passed over the Pole and then vanished in a gale and snowstorm with the temperature at 35 degrees below zero. The Soviet government appealed to Sir Hubert to conduct a search for the missing flyers. Sir Hubert agreed.

On October 15, 1937, Sir Hubert, his plans for the search completed, had lunch at the City Club in New York with the well-known author, lecturer, and psychical researcher, Harold Sherman. Sir Hubert expressed his own interest in psychical matters and he and Sherman decided to attempt to maintain contact with each other *by telepathy* while the search for the Russian flyers went on. It was agreed that Sherman would retire to his study in New York on Monday, Tuesday, and Thursday evenings between 11:30 and midnight while Sir Hubert attempted to convey to him telepathically information concerning his latitude and longitude, general condition of the expedition, success or lack of it in the search, and other pertinent material.

Almost at once Sherman began to receive a series of vivid mental pictures of happenings and condi-

tions in the Arctic. "There danced before my inner consciousness . . . a maze of kaleidoscopic scenes," he wrote. "There came to me the thought that man's mind must operate on somewhat the same principle as a radio. There must be a means of directional control. Why could I not instruct my inner mind, through the power of suggestion, to secure for me the knowledge of what has happened to Sir Hubert Wilkins *today*, or is happening to him *now*?"

As soon as Sherman willed this thought, the kaleidoscopic swirl of mental pictures and impressions left his consciousness, to be replaced by a single clear idea, as though he had tuned his mind selectively to one powerful sending station—the mind of Sir Hubert. The impressions were so many and so vivid that it was difficult for Sherman to believe that they actually came from the mind of someone more than 1,000 miles away.

Sherman was elated, but his joy was short-lived, for a letter from Sir Hubert informed him that the latter had not been "sending" at the times Sherman had "received" and that that part of their plan would not work because conditions with the expedition were such that Sir Hubert never could set aside any definite period for transmission. However, Sherman sent his impressions by mail to Sir Hubert, and

when Sir Hubert returned them with corroborating notations, it became obvious that even though Sir Hubert had not consciously "sent", nevertheless, Sherman *had* received, and that his reception was uncannily accurate. In other words, Sherman's mind *could* read Sir Hubert's, even without Sir Hubert's conscious cooperation.

The method which Sherman and Sir Hubert finally adopted was as follows: Sherman would go to his study between 11:30 and midnight and sit with the lights out, facing a blank wall. His only equipment would be a pad and pencil, for writing down his impressions, and a flashlight. The impressions would be written on one side of a sheet of paper, with room left on the other side for Sir Hubert to comment. When enough impressions had accumulated, they were mailed off to Sir Hubert.

A sample, one-day batch of Sherman's telepathically-received impressions, and Sir Hubert's comments, is as follows:

November 11, 1937

11:30-12:00 P.M.

Sherman note:

You at Winnipeg . . . busy day . . . you roped in on Armistice observance . . . Tribute to Canadian war dead . . . flowers dropped from plane.

Wilkins' comment:

We flew past Regina (from Winni-

peg) almost to Saskatchewan, but account bad weather returned to Regina . . . As we flew over Regina a service was being held at the cenotaph. We were directly over it but did not drop flowers.

Sherman note:

You in company men in military attire . . . some women, evening dress . . . social occasion . . . important people present . . . much conversation . . . you appear to be in evening dress yourself.

Wilkins' comment:

Armistice Ball at Regina. Many officers of army and police in uniform. Had tea with Lieutenant Governor of province and supper with him during the evening. My appearance at this affair was made possible by the loan to me of evening dress.

Sherman note:

Something mechanical doesn't suit . . . you glad it acting up now rather than later . . . De-icing, serious consideration of more extensive equipment.

Wilkins' comment:

Decided to fit and install on the plane, not a de-icer, but a nose-cone to keep the engines warm.

Sherman note:

Someone seems to pin or put something on your coat lapel . . . either pins a medal on or token of some kind . . . I hear you say "On behalf of" and the rest is lost.

Wilkins' comment:

At the breakfast occasion at Winnipeg the mayor presented me with a "city badge" and the freedom of Winnipeg. The pin was actually pinned on my coat lapel by Mrs. Lownes Taylor, wife of one of the men who was with Byrd in the Antarctic.

Later, Sir Hubert remarked, "Sherman, it was odd that you should have gotten my thought about dropping flowers from the plane. As we flew over the cenotaph at Regina and saw the services being conducted below, I remarked to members of the crew 'Too bad we don't have a wreath of flowers to drop'. Sir Hubert also considered Sherman's 'getting' him in evening dress 'phenomenal', since he had, of course, taken no evening clothes to the Arctic and the occasion on which he wore the borrowed formal attire was the only time in the six months that he was away that he "dressed up".

When Sir Hubert returned from the unsuccessful search for the lost flyers, the radio operator for the *New York Times*, Reginald Iversen, who had tried to maintain short-wave radio contact with the Wilkins expedition, gave the following affidavit: "This is to certify that I, Reginald Iversen, Radio Operator for the *New York Times*, was in contact with Harold Sherman off and on during the period of his telepathic tests with Sir Hubert

Wilkins. It had been thought that some of Sherman's impressions could be checked by short-wave with Wilkins and thus expedite the report on the tests, but magnetic and sun-spot conditions were so bad during this entire time that I was unable to communicate with Sir Hubert Wilkins except on a comparatively few occasions . . . At no time during this period of six months did Harold Sherman ever seek such information as I might have known concerning Sir Hubert Wilkins and his activities in the far North. In fact, despite my skepticism, as it turned out, *Sherman actually had a more accurate telepathic knowledge of what was happening to Wilkins in his search for the lost Russian flyers than I was able to gain in my ineffective attempts to keep in touch by short-wave radio.*"

The telepathic communication was so nervously exhausting to Sherman that he developed stomach ulcers and almost died. However, he concluded: "Inwardly . . . I had acquired a new strength of conviction. I knew now, beyond any attacks of doubt, that telepathy was not only a fact but that its power could be developed and demonstrated."

Finally, Dr. Castruccio and his associates at Westinghouse ought not to overlook the fact that the "long-distance communication system based on telepathy" that they

are seeking already exists in animals. Studies of migration and homing in dogs, cats, and birds all point to telepathy as the only plausible explanation for the ability of these creatures to find their way from one place to another over incredible distances.

An army sergeant who lived in Kokomo, Ind., was transferred to Augusta, Ga. He was particularly fond of the family cat, a huge yellow tom with definite hunting and eating habits, well known in his home neighborhood. The cat was shipped in an express car to the sergeant and his wife in Georgia. The animal apparently decided that he did not like Georgia and promptly disappeared. Three weeks later, after a 700-mile journey, the yellow tom showed up at his old home in Kokomo, footsore but happy.

Professor F. H. Herrick of the Zoology Department, Western Reserve University, decided to experiment with the homing instinct of the family cat. He tied the cat in a burlap bag and then transported her by street-car from his home to his office, five miles across the city of Cleveland. The cat escaped from the bag and was back home the next morning.

A family by the name of Doolen moved from Aurora, Ill., to Lansing, Mich. They left their mongrel dog, Tony, with friends in Aurora. Six weeks later Tony rushed up to

Mr. Doolen on the street in Lansing. The incredulous Mr. Doolen immediately identified Tony by the collar which he himself had bought and cut to fit the dog's neck several months before. Tony had navigated more than 250 miles in order to rejoin the Doolen family.

It has been argued that the animals are guided by the sense of smell, but automobiles and railroad trains leave no distinctive odor that would enable an animal to single out the car or train bearing *his* people. Pigeons are among the most unerring of "homers", and certainly there are no identifiable odor trails in the air. And Professor Herrick's cat could hardly have smelled her way in the wake of a street-car across the crowded city of Cleveland.

Another argument, currently being investigated intensively by Professor Gustav Kramer of the Max Planck Institut at Wilhelmshaven, Germany, is that animals are able to get their bearings by measuring differences in the angle of the sun. This theory, however, presupposes sufficient intelligence in animals to be able to calculate angles, tell the time of day, and make seasonal allowances for differences in distance between the sun and the earth. And Professor Herrick's cat could hardly have figured any sun angle, for her entire journey, going and coming, was made at night.

Telepathy is the only explanation of the homing phenomenon that makes much sense.

What are some of the advantages of a "telepathic communication"?

First, telepathy is instantaneous. There is no time-lag between "sending" and "receiving"; no decoding is necessary.

Second, there is no decrease in energy with distance. In all communications systems based on wave principles (radio, television, radar, telephone, telegraph, etcetera) energy diminishes with distance. But in telepathy, which involves no sound or light waves, the signal does not diminish with distance.

Third, no interference is possible with telepathy. There can be no "jamming". So far, the only thing that seems to affect telepathy adversely is *noise*. Professor Murray, in speaking of his experiments, said that *noise* was especially likely to make things go wrong. Experiments with homing pigeons in World Wars I and II showed that noise (bombardment, airplane motors, etcetera) was the only thing that tended to confuse the birds and throw them off course. Professor Castruccio likens the noise sometimes encountered in telepathic communication to static in a radio, and currently the Astronautic Institute at Westinghouse is building a machine to measure the signal-to-noise ratio in telepathy.

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Fourth, no expensive or elaborate equipment is necessary in telepathic communication. (Does Westinghouse *really* want to go ahead with this?).

Finally, no deception is possible in telepathy. What is in the mind will be perceived in its totality; there is no defense against the parapsychical penetration. And there is no way, at present, to prevent the "monitoring" of thoughts by those for whom the thoughts are not intended, although such telepathic fishing would seem to be unlikely. The impossibility of deception in telepathy would seem to militate against all forms of human skull-duggery and secret machinations. This alone may turn out to be sufficient reason for perverse mankind to fail to develop it!

With the Joint Chiefs of Staff and the Westinghouse astronauts now seriously engaged in the task of harnessing ESP to the practical uses of man, we may look forward with a mixture of hope and apprehension to a world of tomorrow as different from the world of today as modern America is from the Bronze Age.

Unless, of course, what Mark Twain called "the damned human race" decides to end the whole thing right now with a fatal dose of Strontium-90.

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DROWNING WAS BEAUTIFUL

By Robert Kyle Beggs

FROM MY PRESENT perspective of more than 20 years I look back with awe upon the moment in July, 1929, when I drowned.

It was one of those grey, windy, rainy days that summer vacationers dread, particularly at the sea shore. With several friends I had driven down from New York to Atlantic City for a week-end. I am not a strong swimmer, but I joined the others for a plunge into a cold, choppy ocean.

Mildred Johnson, an excellent swimmer, and I had gone out a little way to ride the breakers when I became aware of the murderous undertow. I was just about to call to Mildred that I was going back to shore when, over the sound of the waves, I heard a faint cry for help.

As I rode a high wave I saw a small boy desperately clinging to a piece of board. I shouted to Mildred to get help while I tried to comfort the boy.

How I managed to boost the frightened youngster up onto the small piece of board I will never know; every wave in the ocean

seemed to be slapping me in the face. Every time I could get enough breath I would tread water and try to console the boy with word that help was on the way. I desperately hoped that I was right because I could tell that we were being swept farther and farther from shore.

Suddenly a mountainous wave broke over me. I went down, down, down, into the quiet depths of the



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dark water. I was so tired that I did not care. I felt peace settle over me. I wanted to laugh. Me, the big hero, trying to save an unknown youngster when I couldn't even save myself. Well, I thought, I had tried, and I was so very tired.

It seemed then that a wonderful transition occurred. I was no longer in the water but rather I was high above the water and looking down upon it. The sky, that had been so grey and lowering, was now iridescent with indescribable beauty. There was music that I seemed to feel rather than hear. Waves of ecstatic and delicate color vibrated around me and lulled me to a sense of peace beyond comprehension.

In the water beneath me a boat came into view, with two men and a girl in it. The girl was Mildred. Then I saw a blob of something floating in the water. A wave tossed it and rolled it over. I found myself looking into my own distorted face. What a relief, I thought, that that ungainly thing was no longer needed by me. The men lifted the form into the boat, and my vision faded.

The next thing I knew it was dark and I was lying on the beach cold and sick and sore. Men were working over me. I was told later that they worked over me for more than two hours. I was given credit for saving a youngster's life—a youngster who I never saw again.

I find myself wondering, even now, what would have happened if those life guards had come just a little later.—Indianapolis, Ind.

"ANGELS ENCAMPETH"

By Vivian R. John

ONE DAY in November, 1914, I was standing beside my grand-

mother, Alice Clark, who was dying. Through three long months of suffering she had been sweetly patient and courageous. When her suffering was greatest she would try to sing a comforting hymn, often with the tears rolling down her face.

On this day in November, during great pain, she looked at her clock and said, "Just one more hour."

That was at exactly 2:00 P.M.

At 3:00 o'clock Grandmother said, "All is well"; breathed a long sigh and was gone.

In November, 1918, four years later, I was in the Bishop Randall hospital, in Lander, Wyo., fighting Spanish influenza and pneumonia. My husband, Herman, had just been informed that I could not live more than three or four hours longer. I knew I was fast losing strength. I

thought of my two small children and prayed that I might live for their sakes. My husband knelt beside my bed, also silently praying.

I noticed a bright light between me and the ceiling of my room. As I watched it, wonderingly, my grandmother appeared there in the light. She looked just as I had known her in life. She said to me, "You can get well if you fight hard. The angels of the Lord encampeth round about them that love Him, and delivereth them."

As she spoke I saw small fires, like tiny camp fires, encircle my bed. Then both the light and Grandmother vanished.

Three weeks later I returned home to my family. The doctors and nurses said my recovery was a miracle.—
Centralia, Wash.

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ROSS CAME AGAIN

By Ada McCollum

THIS IS TO tell you that my son, Ross, came to me from the Spirit World again for Mother's Day. This time he was not sad, but laughing. I didn't know why until Mother's Day.

You see, I'm a racing fan. On Saturday a friend asked if I wanted to send a bet to the Hollywood track. I only had \$2.00 to spare so I picked *Valjean Rose* to place. That was May 9, 1959.

While I was checking the racing list in the paper which I had spread out on the table two rose petals from flowers in a nearby vase fell onto the paper. I was thinking of changing my bet but I said to my friend Ralph, "I won't change my bet as I usually do. Go on and bet on *Valjean Rose*."

Ralph went on to work after the races and I didn't see him that night. About 1:00 A.M. my son came home and called, "Are you awake? I want to give you your money."

"What money?" I asked.

"Your horse won and Ralph gave me your money to bring home." He gave me \$4.30.

As he left the room Ross' face appeared and he was laughing. He said, mentally, "The money is for you to buy your own bouquet this Mother's Day."

Then he vanished and where his face had been I saw a bunch of yellow tulips. Now a tulip is the last flower I would choose.

Next morning a friend and I were driving to my son's home in Arcadia, about eight miles from El Monte. We were going to his club

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ABOUT THE AUTHOR

Harry Arons is Editor of HYPNOSIS Quarterly and author of MASTER COURSE IN HYPNOTISM, TECHNIQUES OF SPEED HYPNOSIS and numerous magazine articles. He is Director of the ETHICAL HYPNOSIS TRAINING CENTER and founder and National Executive Secretary of the Association to Advance Ethical Hypnosis. He is also the original Chairman of the Guidance Clinic for Retarded Children, Essex County, New Jersey.

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for Mother's Day dinner. As we turned off the main highway onto a side road, I gasped and quickly pulled the car to the side of the road. There on the corner stood a little Mexican boy holding in one hand a bunch of pink tulips and in the other a bunch of yellow tulips.

The yellow tulips are before me as I write this. They are opening up and are so beautiful they look like wax. I am going to buy tulip bulbs with the rest of my racing money so Ross will be able to bring me tulips spiritually next Mother's Day.

I like the little joke and gesture of love he brought from the other side. I also know why he was smiling.

Our yard is blooming with wild Castilian pink roses, geraniums and lilies. Ross deliberately picked a flower we don't have.

Two of my sons are married and no longer give me flowers as they did when they were in the Navy. Now they take me to dinner and my grandchildren give me a present. Ross knew he would be the only one to remember a Mother's Day bouquet.—*El Monte, Calif.*

BEDSIDE PROMISE

By Woneita P. Harris

AT THE URGENCY in my sister Launa's voice on January 14, 1914, I dashed down Madison Street in Herrin, Ill., and into Aunt Calie's house yelling wildly, "Come quick, there's something wrong with Mother."

When we returned to the house it was to find that Dad had knelt by Mother's bedside, had listened to her final words, and had given his prom-

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ise to "take care of my babies."

A day or two later the last cold clods of earth fell on Nancy Caudle's grave and Dad shepherded his motherless brood into the horse-drawn carriage which had been rented for the occasion. We returned to our lonely house.

Dad was faced with the difficult problem of earning a living and at the same time caring for three children. He eventually solved this by marrying lovely Viola Adams. We all soon learned to love her and always called her Mama.

A few years later Launa and Verdell, my older sister and brother, stayed home while Mama, Daddy, and I went to visit Mama's brother, the Rev. Ben F. Adams, in Christopher, Ill. The second night after our arrival Dad awakened Mama and told her our dead mother had appeared to him and told him to get up and cover Verdell, that he was very ill, that he was freezing, and if he didn't hurry it would be too late.

We hurriedly prepared to return home, much against the wishes of the relatives we were visiting. They said it was only a dream but Father was not to be dissuaded from his purpose.

Shortly before we left word came informing us that my brother was seriously ill. Father ordered him sent to the hospital where Verdell had to have an emergency operation and special nurses around the clock. After a long illness he finally recovered.

Mother had returned to help Dad keep the promise he had made at her bedside many years before.—
Van Nuys, Calif.



NEW BOOKS

THE SACRED MUSHROOM, by Andrija Puharich, M. D. Doubleday & Co., Garden City, N. Y. 262 pages, \$4.50.

Dr. Puharich here makes two significant contributions to parapsychology. In 1948 he developed, at his Round Table Foundation, Glen Cove, Me., a possibly major tool in psi research, a Faraday Cage "copper enclosure, whose walls prevent electromagnetic waves passing (radio named as example—WJB) to the inside."

In Appendix I, he says: "Research of the past five years has shown that (in the cage) . . . many sensitives demonstrate an increase in accuracy and in the amount of intelligence collected by means of telepathy over that found under normal room conditions." M.I.T. and the Psychic Research Society sent committees who witnessed "a telepathic experiment at the Laboratory" (p. 213). "Peter Hurkos and Harry Stone achieved an ESP test score of 18/50 hits," under conditions where odds of such by chance were "4 times in a million experiments."

The bulk of the book, apart from the Appendix quoted, outlines viv-

idly (1) the "cartouche experiments" with Stone, (2) ESP experiments based on consuming (in minute dosage) the deadly "sacred mushroom."

Puharich relates that "the moment the gold cartouche touched his (Stone's) hand, he felt as though an electric shock had gone all through his body; he remembered nothing until he woke up"—after much trance-speaking in ancient Egyptian (whereof he consciously knew nothing), and writing a connected discourse in hieroglyphics, later authenticated by Egyptologists. The first such trance was unplanned; Puharich, using Stone as subject continued the experiments for over a year. The Faraday Cage was not used; hence this is not mentioned in the forepart of the book.

Translated, the hieroglyphs urged the finding and use of the "sacred mushroom", *amanita muscaria* (lit., "fly-killing mushroom", it being lethal to flies). The two Egyptian uses of *amanita muscaria* were said to be ritualistic and anaesthetic (separately). By trance disclosures, Dr. Puharich was guided to find *amanita* growing near his Maine

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home (he is now a New Yorker), and to employ the "beautiful golden mushroom" in his further experiments.

The subsequent experiments, with both Stone and Hurkos (some in the presence of Aldous Huxley) showed that *amanita muscaria*, as a "psychochemical drug," may have the "effect on genuine sensitives, of increasing their powers of extra-sensory perception."

With Hurkos, entranced by the drug, psychometry was intensified; handed a sealed envelope containing hieroglyphs which Stone had written some time before, he described, as if present, scenes of ancient Egypt, saying he saw "a hand from the sky pointing into a pyramid", warning not to enter.

Stone, under the influence of *amanita*, regressed to the role of an Egyptian of centuries ago. He, as "the Ra Ho Tep personality, became ecstatic over it," when handed the mushroom in trance. "He applied the mushroom on tongue and top of head, in ritualistic fashion." Puharich did considerable historical research, establishing (p. 147) that Ra Ho Tep, Pharaoh of Egypt, "was buried close to the pyramid."

Space forbids further "mushroom sampling" of this sparkling yet challenging narrative. It is a must for all interested in ESP, whether as reader or researcher.—*W. Jerome Beaumont.*

THE 7 DAYS OR PORTENTS OF DESTINY,
By Everett Clanton. Vantage Press, New York, 1959. 139 pages, \$3.00.

The author believes that the Holy Bible reveals a unified, over-all outline of God's plan for mankind

throughout the ages. In God's plan of seven days as followed in the Creation (each "day" the equivalent of 1,000 years), he sees a pattern foreshadowing the 7,000 years of man's lifespan in this world.

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Some may take issue with Mr. Clanton's conclusions, but those interested in Scriptural studies will find much of interest in his new ap-

proach to interpreting the Word of God.—*Guy Archette.*

FLYING SAUCERS, A MODERN MYTH OF THINGS SEEN IN THE SKIES, by C. G. Jung. Translated from German by R. F. C. Hull. Harcourt, Brace and Co., New York, 1959. 186 pages, \$3.95.

In *Flying Saucers, A Modern Myth of Things Seen in the Skies*, famed psychologist Carl G. Jung presents a surprisingly tedious, illogical and frequently contradictory hypothesis on the UFO problem. Stranger yet is the objective that drove the great scientist to compile this book.

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events which are in accord with the end of an era . . . We are now nearing that great change which may be expected when the spring-point enters Aquarius."

Defining Dr. Jung's complex opinion of the UFO phenomena is not simple. ". . . the UFO report . . . differs from an ordinary rumor in that it is expressed in the form of visions, or perhaps owed its existence to them in the first place and is now kept alive by them," the scientist explains. "I would call this comparatively rare variation a *visionary rumor* . . . Even people who are entirely *compos mentis* and in full possession of their senses can sometimes see things that do not exist."

But Jung taxes one's credulity with this revelation: "Things can be seen by many people independently of one another, or even simultaneously, which are not physically real. Also, the association processes of many people often have a parallelism in time and space, with the result that different people, simultaneously and independently of one another, can produce the same new ideas . . . It does this most vividly by projection, by extrapolating its contents into an object, which then mirrors what had previously lain hidden in the unconscious . . ."

Jung reasons that "Human fantasy, already toying with the idea of space-trips to the moon, therefore had no hesitation in assuming that intelligent beings of a higher order had learnt how to counteract gravitation and, by dint of using interstellar magnetic fields as sources of power, to travel through space with the speed of light."

As an example of Jung's illogic,

the psychologist relates the account of a UFO witnessed by a friend "with hundreds of other people in Guatemala. He had his camera with him, but in the excitement he completely forgot to take a photo, although it was daytime and the UFO remained visible for an hour." Dr. Jung's conclusion: "He has merely strengthened my impression that UFOs are somehow not photogenic."

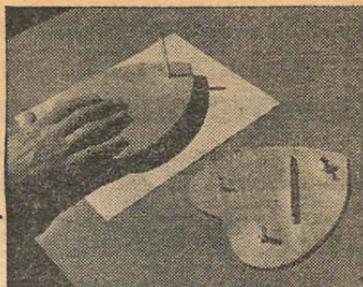
Why the current war psychosis should manifest itself in UFO phenomena is explained by Psychiatrist Jung in this fashion: "The round bodies in particular are figures such as the unconscious produces in dreams, visions, etc." The psychologist's interpretation of reported cigar-shaped objects is even more exotic: "a phallic analogy".

Although Carl G. Jung does not entirely discredit the physical validity of UFO's, as shall be shown, he notes "that one feels tempted to take them as a 99 percent psychic product and subject them accordingly to the usual psychological interpretation."

Dr. Jung unfortunately exhibits ignorance of certain information that should have been at his disposal. For example, in his "Epilogue"—a summary and analysis of Orfeo Angelucci's claim of contact with space beings—Jung prefaces: "He makes his living now by preaching the gospel revealed to him by the saucers. That is the reason I mentioned his book." In reality, Angelucci is a Glendale, Calif., flooring contractor, and he has been for several years.

Chapter titles in *Flying Saucers, A Modern Myth of Things Seen in the Skies* include "UFOs as Rumours," "UFOs in Dreams," "UFOs

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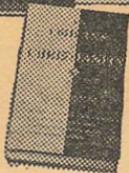
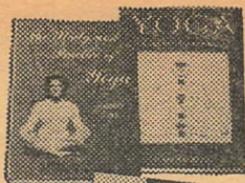
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in Modern Painting." A chapter entitled "Previous History of the UFO Phenomena" recounts all of two alleged UFO observations from historical records. But Jung's most important and most overlooked chapter by our nation's reviewers is entitled "UFOs Considered in a Non-Psychological Light."

"So far as I know," Dr. Jung admits in seeming contradiction to his hypothesis, "it remains an established fact, supported by numerous observations, that UFOs have not only been seen visually but have also been picked up on the radar screen and have left traces on the photographic plate . . . It boils down to nothing less than this: that either psychic projections throw back a radar echo, or else the appearance of real objects affords an opportunity for mythological projections."

In this same chapter, Jung continues to develop his positive position relative to the UFO enigma. "The only thing we know with tolerable certainty about UFOs is that they possess a surface which can be seen by the eye and at the same time throws back a radar echo . . . We do not know, either, whether they are manned machines or a species of living creature which has appeared in our atmosphere from an unknown source."

Jung sums up his involved viewpoint in this manner: "If these things are real—and by all human standards it hardly seems possible to doubt this any longer—then we are left with only two hypotheses: that of their *weightlessness* on the one hand and of their *psychic nature* on the other. This is a question I for one cannot decide."—*Max B. Miller.*

REPORT FROM THE READERS

UFO'S IN INDIANA

In Indiana some years ago I saw an orange and cream-yellow cigar-shaped ship—in daylight as it remained stationary—and with smaller ships, one apparently blue-lavender in color, yet splashed with orange-yellow light, and the other more orange-red. They darted straight up or moved perfectly motionless. This was near Anderson, Ind. I also have seen from this location an orange-yellow fireball which made a great hissing noise as it flew in a straight line across the horizon at a low altitude; and later a blue-green fireball, flying on the same course and at the same height.

On the last Sunday in August, 1959, my sister from Indianapolis, another lady from Florida, my husband and I were driving to Camp Chesterfield when my guide, Lotus, said to me, "Saucer phenomena, Mommie, saucer phenomena, over the brush trees at your left."

My sister was driving and unfortunately two huge trucks passed just then and I could not see to the left. That evening when we returned from Chesterfield my attention was attracted by a light and I saw a space ship—I knew what it was and it was near the spot Lotus had called to our notice. We again wondered what she meant by shrub trees, etc.

The next day my husband and I

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drove out there and saw several trees somewhat like Florida pepper trees in formation. They were not too tall and yet could not be called brush, but were thickly limbed. They, together with some bushes nearby and the grass all around, were entirely covered with a substance which looked like melted plastic. Every limb and every leaf was festooned to the ground with this icicle-like or hair-like plastic material. It was what I presume is called "Angel Hair" in connection with space phenomena. One cannot imagine what it was like without seeing it in broad daylight as we did.

The spot was easily approachable from two sides as it was near a corner—close to what they call the measured mile on Road 37—which could not be more than three or four miles from Noblesville, on Road 100. We wished to take a picture of the substance—it remained for a day or so—but by the time we got a camera and all, it entirely disintegrated and left nothing but dead trees and grass. Not a leaf lived.—*Rev. Nina Ward Hughes, Sarasota, Fla.*

SAUCER OVER PHILADELPHIA

On a mild spring day in April, 1958, I was homeward bound after a hard day at the office. I was standing on a corner, facing north, waiting for a streetcar.

Suddenly my eye caught a bright glittering object in the sky about two or three miles north of where I stood. Quite obviously, the object was reflecting the rays of the setting sun.

Still further north of the object was a high bank of white, fleecy

clouds. Against this backdrop, the object flew on a course directly northwest. It was about the size of a plane and flew at about the same speed.

It held a steady course, but with a very slow oscillating movement that alternately dimmed and brightened the reflected sunlight. It was a disk-type saucer flying sideways. Just then, unfortunately, my street-car came along and I hopped aboard.
—Stephen J. Brickner, Philadelphia, Pa.

ANTI-MATTER?

In FATE for July, 1957, Curtis Fuller discussed contra-terrene or anti-matter, which disintegrates on contact with the earth. It led me to recall something that happened late in March, 1898, when my family moved into a farmhouse at the foot

of a mountain. I was seven years old at the time and I explored the woods within 100 yards of the house. On the side of a small hill I found a patch of wintergreen berries.

One evening early in April, after dark, there was a sudden "chug" as nearly as I can describe the noise. The next day I found a hole in the ground three feet deep and four feet across right where I had picked berries the day before. The hole looked as if it had been punched in the ground. No dirt had been thrown out.

I played in the hole every day for two or three weeks. School started the second of May. I lost my appetite and became mere skin and bones. Bread and milk was all I could eat. I could eat nothing with salt in it, and my teeth began to decay. My parents finally coaxed me

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to eat potatoes, but it was six or eight years before I was normal again. That first summer they had to take me out of school.

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Around 1927 magazines published the Russian report of the meteor that fell in Siberia in 1908, showing pictures that looked like those of the Hindenburg line in 1918. The report said no fragment of the meteor was found. Had a large chunk of anti-matter from space caused an explosion? A recent Russian report was that a large area was still radioactive.

Are those suddenly appearing holes so often reported in FATE caused by anti-matter and are they radioactive? Many of the reported cremations are of persons sitting or lying before an open window or door. Were they hit by a small piece of anti-matter, which caused enough heat to consume them?

If those suddenly appearing holes are radioactive, keep children away from them so that they will not suffer as I did. My legs often ached so much at night that I could not sleep.—*H. M. Cranmer, Hammersley Fork, Pa.*

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Many years ago a friend of mine (this was in Germany) wrote a fairly long short story for two reasons. The first one was that he wanted the money he would get for it. The second one was that he wanted to impress a fair (or rather brunette) lady whom he described in the story.

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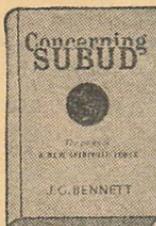
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in a collection of "the best of the year" and somebody wrote a literary criticism of it which was about two printed pages long. When my friend read that criticism he marvelled at all the things he had put into the story, things of which he had no idea himself, even involving facts that he had never known and some of which I had to explain to him.

What Mr. C. M. Stacey has done in his letter (in the February issue) reminds me of that criticism. The builders of the Ishtar Gate would be surprised no end if they were to learn that 11 brick courses multiplied by five bricks per panel width and so forth and so on have something to do with the period of the planet Venus. They built for good artistic expression and that's what they accomplished.

To stick all kinds of numbers into the Ishtar Gate or into Khufu's pyramid for that matter may be harmless nonsense, but it is nonsense just the same. It certainly is not what the builders intended.

As for the *sirrush* we still have the simple problem of why a mythical animal should be placed beside two actual animals. Mr. Stacey's explanation—if that is the word I really mean—is handicapped by the simple fact that the king who ordered the gate built left a cuneiform text in which the animals are mentioned by their names and not a word is said about a representation of the goddess Ishtar.—*Willy Ley, Jackson Heights, N.Y.*

AUTHOR'S CORRECTION

The January issue of FATE arrived today and I was pleased with your presentation and layout of my article, THE MYSTERIES OF

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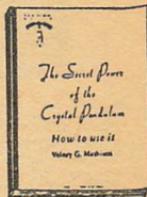
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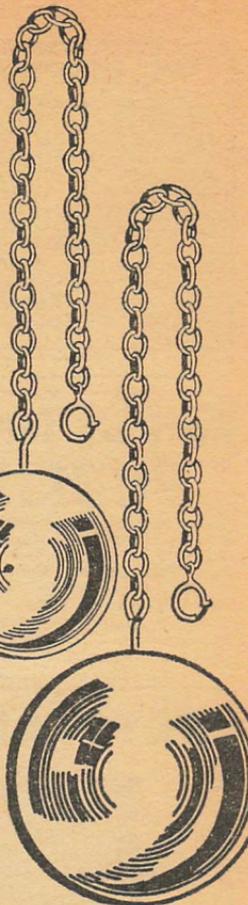
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CHRISTMAS. But upon reading the piece I was shocked to discover that somehow inadvertently I must have sent you an uncorrected last page of the manuscript. The final paragraph should have read:

"... A parish priest, Father Joseph Mohr, fell asleep on the eve before Christmas after he had been to visit a dying woman. While he slept he dreamed he saw and heard the angels in heaven singing a song of exquisite beauty. When he awoke he hastened to write down the words as he remembered them. Later, with the aid of his close friend, the composer Franz Gruber, the music of the angels was re-created. One year later, in 1818, the song was first sung during Midnight Mass in a tiny church in Oberndorf. Its simple, breath-taking beauty soon made it the most loved of all Christmas carols. And perhaps because *Silent Night* was inspired by the song of angels, it most truly expresses the divine beauty, wonder and mystery of Christmas."

I should have been more careful in checking the manuscript and I am so very sorry about the mistake.
 —Paul M. Vest, Santa Monica, Calif.

ABNORMAL HURDLES

In the November issue of FATE Mr. Lee Munsick has a clever theory to explain the cremation of living humans. He writes that microbes generate gas in the body tissues of alcoholics, and this gas will ignite. But he emphasizes that it will not ignite spontaneously. Ay, there's the rub. There are several difficulties in the way of the microbe theory.

There are many cases in which no spark from a cigarette, an open fireplace, or any other source could

have started the cremation. It had to be spontaneous.

A feature that baffles the police and medical men is that the chair or bed in which the victim had been resting is only scorched or slightly burned, although science says that it takes about 2000 degrees to cremate a human body. Ordinarily that would be enough to set the whole room ablaze.

In all the cases I have read, the victim was alone. No second person, it seems, ever witnessed a cremation. In that case, it may be the presence of another person in some way prevents the burning, even when all other conditions would favor it.

We know that in many cases window curtains, brooms and other articles have burst into flame from poltergeist activity. It may be that cremation of living persons is a poltergeist action. And at this point Mr. Munsick's theory may enter: the burning is aided and speeded up by the microbe-generated gas. One other point: there may be no active flame at any time, but only an intense smoldering that creeps rapidly through the body.

Mr. Munsick writes that the gas theory puts the problem back into the normal sciences. But there are abnormal hurdles that normal science can't leap. Truly, there are more things in heaven and earth, Horatio, than are dreamt of by the normal sciences.—*E. Grossenheider, St. Louis, Mo.*

MEDIUMSHIP OR HYPNOSIS?

"The Dead Can Come Back My Way" by Alwyn Stevenson in the October issue has gotten under my hide this time.

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Mr. Stevenson has not taken into consideration the fact that during the time he was trying so hard to hypnotize the old lady they were also developing a battery for mediumship. I admire his steadfastness in working with this lady each night for a year. A better way to proceed would have been to allow a few days between meetings.

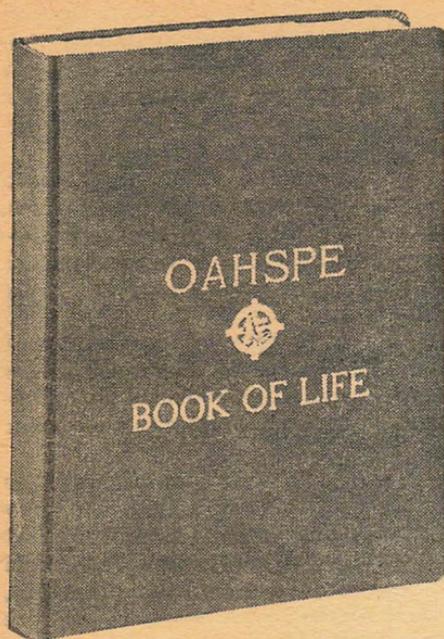
There is a mediumship as well as a hypnosis factor in the girl's return. Placing the old lady in a hypnotic trance produced the near condition of a trance materialization medium, such as was Clarence Britton of Wonevac, Wis., Spiritualist Camp at one time. Fancion Harwood of Chesterfield, Ind., at the present time is an extra-good materialization medium along this line. I have a picture somewhere showing her and her assistant, Edith Stillwell, with a materialized spirit in the room.

I did a similar program with a little old lady myself, but I wasn't a hypnotist. She had been working with another lady and the two had formed a battery for mediumship. Then the other lady stopped the meetings, and the one remaining could obtain no results working alone. So I sat with her and at once voices came through, but what a screeching combination of sounds! After a breaking-in period, we were able to carry on conversations with about 21 spirits regularly for three or four years.—*Rev. Horace A. Cronk, St. Paul, Minn.*

AMAZING RESPONSE

In the September issue I had a small comment on the subject of the Bruja of Mexico. I also stated that I was interested in ESP and would

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appreciate any magazines or literature on the subject that your readers cared to send me. I further stated that in this remote section of interior Mexico it was difficult to find not only magazines on this and related subjects, but all magazines in English as well.

You would be absolutely amazed at the response I got. Magazines, papers and literature on every subject have literally poured in through the mails. A gracious and kindly lady even went so far as to send me a box containing four bottles of delightful perfume. One realizes how many people observe the commandment "Thou shalt love thy neighbor as thyself."

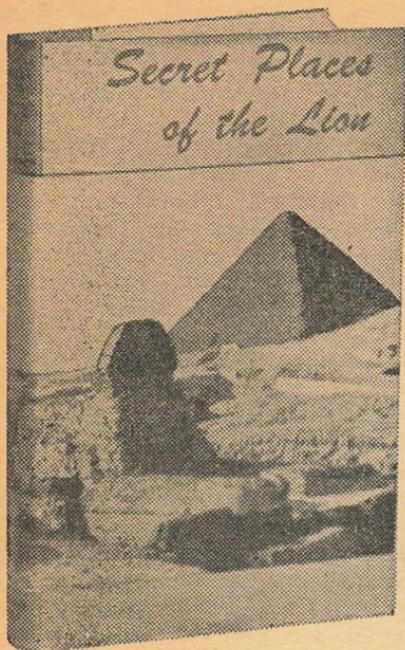
I think I have answered all the letters I received and I certainly have thanked from a grateful heart everyone who wrote me. The mails in Mexico are sometimes uncertain, so if anyone who wrote to me has received no answer I hope they will see this letter and know how deeply I appreciated their kindness.—*Judith de Pimental S., Patzcuaro, Michoacan, Mexico.*

"FANTASTIC FABLE"

As an enthusiastic reader and sometime contributor, I was rather surprised that FATE allowed an ancient canard to slip into its well-edited columns in the September issue, viz.: the lead paragraphs to the story entitled "The Girl Who Speaks the Language of the Pharaohs."

Therein the author repeats the old Herodotus-inspired fable of the building of the Great Pyramid by "hundreds of thousands" of tyrannically oppressed slaves. He even ex-

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pands on the Greek historian's Fifth Century B.C., account by dramatizing the pathetic sufferings of the alleged slaves under the unremitting whiplash of their masters and the "yelling of the soldiers" of the Pharaoh Cheops.

In the first place, this unfounded fantasy has little, if anything to do with the story of the Parisian girl who speaks in tongues; secondly, its source is questionable, being based on a hearsay report by Herodotus (some historians are a little dubious about his reporting anyway); and thirdly, the physical evidence belies the fantastic fable.

Anyone who examines the engineering details of the Great Pyramid's construction must conclude—as have many engineers and archaeologists—that this project, carried out with such incredible accuracy and genius, could never have been completed by oppressed workers, but only by willing laborers who took pride in every detail. It has, in fact, been called a true work of love, an artistic and scientific accomplishment so perfect that no one not in harmony with its purpose could have participated in its construction. Otherwise there would have been patent evidences of conscious or unconscious sabotage.

Of course this unmitigated nonsense about lash-driven slaves is inspired by the false and unsupported notion that the Great Pyramid was a tomb for Cheops. I am no expert on Egyptology—only a newspaper reporter who has done a little reading on the subject and once visited the ancient land—but even a casual amount of research

(Continued on page 128)

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disposes of the tomb theory.

The late Dr. George Reisner, the noted Harvard University and Boston Museum archaeologist, who lived for 40 years among the pyramids, disclaimed the mausoleum idea, this to me personally when I visited him at the pyramids in 1939. He believed that the Great Pyramid had been used for many purposes down through the years, not the least of which was as a temple of initiation for those who studied under the masters of wisdom once in charge of its secrets.

There is no indication that any king's body was ever placed in this pyramid. On the contrary, the "coffer" in the so-called king's chamber is a typical initiation crypt, common to initiation rites.

Moreover, "Cheops" is only the Greek name for Khufu, and Khufu was not even a pharaoh. The term was not used in Egypt until much later, according to a number of writers. It does denote "king," and

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there seems to be no question that Khufu was a Fourth Dynasty king.

Authorities disagree considerably about the assumption that Cheops built the Great Pyramid. The fact that quarry marks in the form of his cartouche are found on some of the construction blocks was explained this way by one commentator: "He put them there. But that doesn't prove he put the blocks there."

In fact, there is a body of circumstantial evidence that he didn't put the blocks in place, or have anything to do with the construction. Also there is considerable disagreement about the date of the construction, despite the statement of your author that it was 4650 years ago. Some estimates are less; some are more—as much as 7000 years ago. —James Crenshaw, Los Angeles, Calif.

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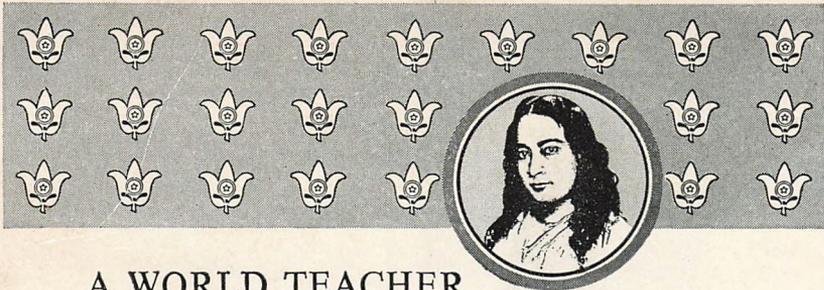
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