

OCTOBER 1961

FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 14—No. 10 Issue 13

FATE

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MAGAZINE

October 1961

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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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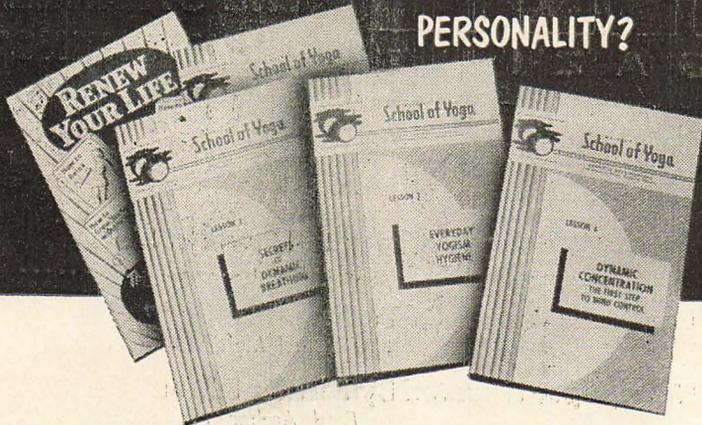
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1971

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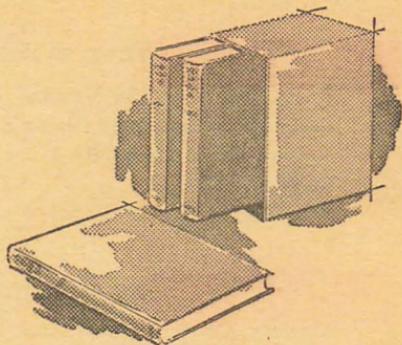
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ARTICLES ... TRUE REPORTS ON THE STRANGE AND UNKNOWN

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I See by the Papers...

QUOTE OF THE MONTH

If my theories of the universe are correct, it is necessary for people to have fourth dimensional faculties to live in such a universe.

— Albert Einstein

HOW DOES THE SALMON KNOW?

IT HAS BEEN BELIEVED for many years that spawning Pacific salmon always try to return up the very river and streamlet to the exact gravel bed where they were born. This belief turns out to be true, but it is now known that they do not always follow the exact route to their homing stream.

In 1958, for example, most of the Fraser River sockeye salmon migrated through Johnstone Strait to the Fraser River of British Columbia instead of following the usual route around the west side of Vancouver Island through the Straits of Juan de Fuca on the American side. This change from a migrating pattern at least 22 years old jeopardized the American share of the sockeye salmon fishery.

With the pocketbook pinching as a result of such changes, money became available to study the migration habits of salmon, and U.S. biologists today are trying to solve



the mystery of the salmon's uncanny ability to migrate to its home stream after several years and thousands of miles of wandering in the oceans.

The salmon's unusual ability is so widely known we hardly give it a thought but if we take a fresh look at it, if we think for a moment about the millions of square miles of trackless Pacific ocean through which these fish unerringly swim to their birthplaces, we can suddenly realize how truly wonderful it is.



WHAT? HOW?

WHAT MAKES the salmon come back? What landmarks

have you heard it?...



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do they follow? At the Spring Creek Hatchery near Underwood, Wash., a research team of scientists headed by Dr. Gerald B. Collins of the U.S. Fish and Wildlife Service, Seattle, seeks to answer these and similar questions.

Salmon were taken from the hatchery, tagged with colored plastic tags, and released into the Columbia River to see if they could still find their way back to Spring Creek. Some of the experimental salmon had their nostrils plugged so they could not smell; others were blind-folded so they could not see; others were both plugged and blind-folded. Some were taken about 20 miles downstream from Spring Creek and some about 20 miles upstream.

The shortest time for any of them to find their way back was two days — yet members of all three groups — the blindfolded, the plugged, and the both plugged and blind-folded came back. Other fish are being tagged with a sonic tag and followed through the water.

It's still too early to evaluate the results of the study but Dr. Collins is fully aware of its implications. He says:

"The salmon doesn't have a compass. Or does it? It can't take bearings. Or can it? It has no pre-computations tables. Or does it? We hope to find out."

Meanwhile, the salmon hatched in Spring Creek Hatchery in the

past few years are so eager to get back to the holding pools where they started life that they wait their turn to get up the fish ladders and they are so numerous that the hatchery employees have to pump oxygen into the water to keep the fish alive. In an experimental "endless" fish ladder, one salmon climbed 7,000 feet in 5½ days in a vain attempt to "come home."



RIGHT-HANDED PLANTS

HOW DOES a plant "know" which end is up? Why don't the roots grow in the air and the leaves point into the ground?

This is not as senseless a question as you may think. We don't know how the plant "knows" this but obviously it does. Scientists call the ability "polarity". Plant polarity has been known and studied for a century or more, and has been assumed to be only a longitudinal polarity until quite recently.

For example, if you take a branch of Lombardy poplar and keep it alive, new shoots and leaves will grow only from the end that was uppermost when it was part of the tree. You cannot plant it "upside down". Yet even the microscope cannot detect any difference between the top and bottom portions of the living stick.

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Brookhaven National Laboratory has reported the finding of a new kind of polarity — *circumferential*. Plants appear to "know" right from left as well as up from down. They are "right-handed". When Dr. Shapiro split cut sticks of Lombardy poplar lengthwise and planted them, more new buds appeared on the right hand edge than on the left-hand edge. The difference was statistically significant and favored the right side by 60-40.

**THE CLOCKS WITHIN US**

THE JUNE issue of FATE contained an article by Paul Focht on biological clocks, based mostly on the research of Dr. Paul A. Brown, Jr., of Northwestern University. All creatures show biological rhythms and Dr. Brown believes that the primary timing system is the movements of sun, moon and earth.

But what originates the timing signals? Do unknown broadcasts somehow reach the biological mechanisms — even when they are buried in deep lightless vaults?

Dr. Victor G. Bruce of the Princeton University Biology Department points out anew, for example, that the rhythms of leaf movement or flower opening in plants also persist in the absence of a cycle of light and dark — in other words, in the absence of known external signals.

Dr. Bruce believes that these persisting rhythms are inborn. Animals raised in a non-periodic environment throughout their entire lives still develop such rhythms. Nor can a different rhythm be taught them. Some animals have clocks "precise to one or two minutes a day."

It is here that FATE readers may have to part company with Dr. Bruce. Biological clocks, he says, satisfy all sorts of adaptive requirements of the various organisms. As more is learned about them, he says, the "aura of mysticism" with which they have been viewed will be dispelled and they will be seen to be perfectly understandable adaptations of the organism to its environment.



A THEORY FOR US

WE HAVE DEVOTED the previous portion of this column to describing scientific discoveries concerning still unexplained mysteries.

We know that salmon migrate, that plants have polarity, and that living things — plants and animals, including men — have biological clocks. These have been identified, they have been described, they have been named. But they have *not* been explained, and we want to keep emphasizing this.

The mysteries of salmon migra-

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tion across the deeps of the great Pacific ocean to the river, the tributary, the streamlet and finally to the very holding pool where it was a fingerling is not explained by our knowledge that the salmon can do this. We can blindfold it, plug its nostrils — and still it comes home.

Nor is it sufficient to say that the salmon's ability to do this is an adaptation of an organism to its environment that has aided it in its struggle for survival.

The question still remains: HOW?

What is the mechanism by which the salmon does this?

How does the plant know which way is up?

How does a human being beyond the Arctic or Antarctic Circles *know* what his 24-hour rhythm is with such certainty that if he attempts to live on a 22-hour cycle or a 26-hour cycle he will become agitated and irritable?

Perhaps the reason, for example, that a potato hidden in a dark vault still follows a 24-hour rhythm is because an unknown signal, triggered by the sun, the moon, or the earth itself, is somehow still reaching it.

We hope man will discover that signal!



THE RIGHT WAVE LENGTH

A GOOD MANY scientists doubt that there is such a signal,

though the existence of any number of still unknown signals could be theorized on the basis of behavior as different as a salmon's migrating urge or a potato's biological rhythm.

I. A. Fabri, the entomologist, exposed an unfertilized female moth on his balcony and trapped the 64 males that arrived on the scene. He marked and released some of the males at distances of four or five miles and despite their clumsy flight it took them only 40 to 45 minutes to return.

Males whose antennas had been amputated did not return.

This has led observers to con-

clude that the female emits a mating signal that can be picked up by the antenna of the male.

A number of experiments suggest that the signal is not ultrasonic nor electromagnetic. It may be something as simple as a highly refined sense of smell but, nevertheless, it is enormously sensitive and it has not yet been identified.

So it is, we believe, with the psychic sense also.



TWO MORE MOONS FOR EARTH?

ARTICLES IN this magazine have speculated on the existence of more than one moon for Earth. Both Dr. Lincoln LaPaz, of

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the University of New Mexico, and Dr. Clyde Tombaugh, discoverer of the Planet Pluto, have reportedly discovered two moonlets circling Earth — and both have denied it.

Now Dr. K. Kordylewski of Cracow Observatory, Poland, has reported photographing two faint, cloud-like objects on a lunar orbit.

Little is known about the discovery as this is written. It has been suggested that the two objects are almost certainly not solid bodies but swarms of meteoric material caught in a "pocket" of low gravitational field strength.

These two areas appear to be 60° ahead of the moon and 60° behind the moon on its own orbit. Four photographs were taken March 6 and April 6 of this year. Apparently the next best time to look for the swarms will be in January, 1962.



COSMIC DEBRIS

A DENSE RING of tiny meteorites has been found to girdle the Earth just above the atmosphere, according to the U. S. Air Force. The discovery raises new difficulties for space flight, and it may take years to determine how wide and deep the ring is.

The discovery was made only last June by a specially designed trap rocket which was sent up from White Sands, N. M.

It found the dust all right — 100 times as dense as anyone had predicted. The micrometeorites hurtle through space at 170,000 miles per hour, yet are so tiny they can be studied only with an electronic microscope.

During its short 102-mile high flight the rocket's dust traps were struck by about one million particles or at the rate of 10 particles per square centimeter every second. It has been estimated that complete study of one square inch of the trap material might take a scientist an entire year.



POLTERGEISTS ABOUT

WE HAVE A surplus of apparent poltergeist reports in addition to the one Susy Smith investigated for the current issue.

At Longnor, Staffs., England, the home of former farmer Ivan Wood has had calendars and pictures ripped from the walls; chairs have made their own way across the floor; there have been loud cracks, strange explosive noises, rumblings up the chimney and down the stairs. Mr. Wood has been pulled bodily out of bed and gripped by powerful unseen hands. A former occupant of the cottage reports similar goings-on.

* * *

IN THE Pittsburgh Press Columnist Ed Koterba reports that for

OTHER TONGUES—OTHER FLESH By George Hunt Williamson. We are beginning to realize that there are living beings on other worlds. Our probes into space indicate we may soon journey into the heavens to discover them. Here is scientific evidence that there ARE brothers in the skies overhead! A collection of man's knowledge of visits to Earth in the past of these people from other planets, proved by archaeological research, including the author's own worldwide search. Facts, plus sensible extrapolation! Price: \$4.00



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five months the residents of his house have been hearing a sound like a harpstring many times an hour, night and day. Sometimes it sounds only seconds apart. Says Mr. Koterba: "‘Plink’, it goes, mezzo-forte. Always a perfect A-flat. Sometimes it seems to come from behind the bedroom wall, sometimes from the attic. Several times it appeared to be plinking away in our music room, though there was no one in it at the time—I think. Twice I heard it coming from under the bed."

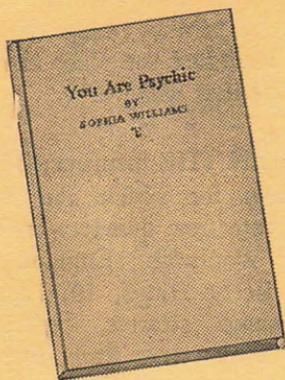
Ed Koterba's plink comes in all kinds of weather, whether the temperature of the house is stationary, rising or falling.

"Could it be the harp of angels beckoning me?" he asks.

* * *

MRS. ELAINE Van Rensburg, housewife of Port Elizabeth, South Africa, is the victim of another kind of mystery. She has watched curtains ripped to pieces before her eyes; she has been attacked and hit on the head by an invisible opponent. Things have been thrown through an open window. She saw the "thing" scratch her sister's arms until they bled. Tables and chairs have moved about; a bottle of milk floated from the gas stove to the table and fell to pieces. Mrs. Van Rensburg thinks she is the victim of an evil spirit. Two men volunteered to

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fight the thing and hit through the air in the haunted kitchen with heavy sticks. They also threw boiling water. It didn't help. Now the sisters have had the place exorcised and hope that will work.

* * *

WHEN THE insurance broker's firm for which she worked moved into new quarters on Powis Street, Woolwich, England, Secretary Betty Hines, 19, began to have some strange experiences. Heavy books were flung from the table to the floor; linoleum rolled itself up; banging noises sounded from an empty loft and footsteps were heard on the vacant stairs. Molly Blake, a reporter for *Psychic News* went to interview employees of the place and she heard footsteps on the stairs when there was no one there. Betty quit her job as a result of the activity and now she believes the "poltergeist" has followed her home and is moving things about from room to room there.

* * *

AN ESPECIALLY curious case is reported from Houston, Tex. It may turn out to be poltergeist phenomena. The middle of June the E. A. King family moved into a new home at 106 East John Alber St., in Fonville Terrace Addition, just north of the city limits. On Monday, June 26, Mrs. King first noticed two small blood spots

just outside the tile floor of the eating area. This was about 8:30 A.M. after her husband had gone to work. She thought nothing of it, just wiped them up. She began to worry when she noticed two more blood spots in the same place the next morning. When they appeared again on Wednesday, Mrs. King grew alarmed. "I screamed, I yelled. I was scared to death. I was unnerved." Thursday night, King put two small squares of plastic on the floor where the spots had appeared. At 1:30 A.M. he awoke and found the plastic was spotted with blood. A chemist at the police station identified it as human blood. On one occasion, Mrs. King had

two blood spots around her left eye. That's how things stood on July 1.

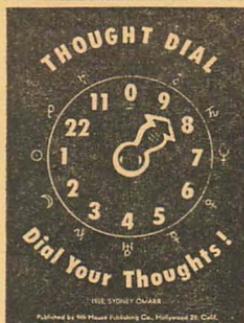


A TOUCH ON THE SHOULDER

ERNEST WALTON had been working late in the shop that he manages in Bury St., Edmunds, England, and was washing his hands before leaving for the night. He felt something brush past his shoulder and looked around.

"I saw, facing me, a big fat monk dressed in brown robes right down to the floor, with a girdle round him and a black cap on his head. His arms were folded.

"Naturally I tried to talk to him



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but I couldn't. Once he moved, I could move too, and I went to the door which was a few feet away. I just saw the vision go along the landing and disappear. I felt that touch on the shoulder all night long and throughout the next day."

Since this incident, Mr. Walton has learned, according to *Psychic News*, that the very old, underground section of the premises had been a wine cellar for the monks of an Abbey that once existed nearby.



RAIN DANCE

THE MANAGERS of radio station WHOO in Orlando, Fla., last June grew tired of people com-

plaining about a local drought so they decided to sponsor an Hawaiian rain dance.

A group of Hawaiian dancers were brought in, according to UPI, and practiced for three days. One practice session caused a brief shower but that didn't help the drought much.

On June 9, the dancers went into their act promptly at 8 P.M. before about 10,000 persons who gathered in the parking area of a large shopping center. The scene was lighted by the flickering flames from burning coconuts. Flaming swords waved and strange rhythms were stamped out.

A few moments after the dance

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By **FRANK EDWARDS,**

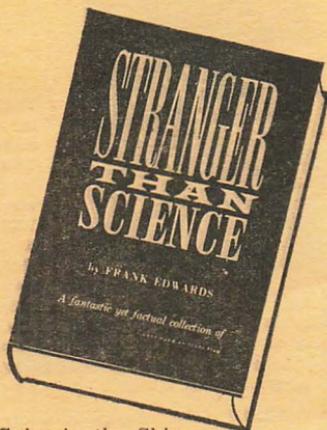
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Mr. Bok had learned how the ancient Chinese, who originated the game of KENO over 4,000 years ago, played from their dreams. James A. Michener tells in his best seller "HAWAII" about the Chinese playing a similar game from dream interpretation.

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ended a few drops of rain came down. A cheer went up. The rain continued. Before the crowd could disperse it was drenched.



SUMMONS

A SUMMONS RECENTLY was delivered to the widow of William J. Allsopp of Miami, calling Allsopp for jury duty in the murder trial of John Charles Cross, 19.

But Allsopp had already been summoned. On February 12 he had been a guard at the Fontainebleau Hotel and had been shot dead by John Charles Cross.



FRIENDS

THE MIDDLE PARK *Times* and *Kremmling Record*, of Kremmling, Grand County, Colo., recently published this story about two-year-old Guy Bakke who lives with his parents at Balmain's Sawmill, six miles west of Kremmling, on Route 40.

Guy got up very early one Sunday morning and walked out of the house before anyone else was up. He toddled over to the pasture where horses and mules were grazing.

Then, as his mother watched anxiously from a window and his father approached slowly and cautiously, Guy first walked calmly over to a horse belonging to Mike Hinman and "shook hands" with

Mrs. Emma Bright of Norfolk, Va., holds a four-inch flounder which she said fell from the sky in front of her on April 15. The fish died not long afterward, but at the time it fell, Mrs. Bright stated, "It was live." (Photo by Clifton Guthrie, Norfolk (Va.) *Ledger-Dispatch and Star*.)



it. Then he went from one animal to another. The animals stood patiently with heads lowered while he reached up and patted each in turn.

When Guy's father walked carefully up to him, the animals were frightened and ran away.



GHOSTS IN THE WHITE HOUSE

LILLIAN ROGERS PARKS, the retired White House maid whose story of life there has been syndicated in the newspapers, recently discussed the question of ghosts in the White House.

Once when she was working at the bed in the Rose Room, she says, she felt someone was looking at her and she could feel something "cold-ish" behind her, "but I didn't have the courage to look."

Another staff member heard loud, hollow laughter coming from the bed in the Rose Room. She was the only person in the room at the time.

During the Roosevelt administration, Lillian was getting a room into shape after the painters had finished. The house was almost empty at the time and she had to go

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through a larger room which held the Lincoln bed to reach the smaller room where she was working. All the time she was working, she says, she heard footsteps coming right up to the door. When she looked she saw no one.

"After an hour I went upstairs and asked the houseman why he kept walking across the Lincoln Room floor without coming in.

"I just came on duty' he replied, 'and haven't been on that floor. That was Abe you heard.' He was perfectly serious."

Mrs. Roosevelt has said that on several occasions while she was working there she felt a presence behind her.



THE NAME PLATE

UNTIL A FEW months ago, the only word we have had on the actual existence, at the time of Christ, of a Roman governor of Judea named Pontius Pilate has been in the pages of the Bible, and in the work of the Jewish historian Josephus Flavius.

Last June 21, Italian archeologists digging in the ruins of Caesarea announced a curious find. It was a stone slab, about 20 by 15 inches, believed to have been used in the dedication of a building. There were three names on the slab. One was "Tiberius", probably the name of the Roman emperor in Christ's

I SEE BY THE PAPERS

time; the second was undecipherable.

The third name read *Pontius Pilatus*.



CLEANING PROBLEMS

HOUSEWIVES WERE having their troubles in Tampa, Fla., the third week in June. On the 19th there was a mysterious fall of soot that dirtied buildings, lawns, laundry and even a white cat named Sputnik of Mrs. Eloise Cozens'.

Nobody knew where the soot came from.

Thornton Laboratories of Tampa reported that the soot appeared to be similar to that produced by the incomplete combustion of petroleum, coal or natural gas.

However, the Tampa Electric Company was much concerned about the problem because many persons chose to blame it. Investigators found, first of all, that the soot particles were concentrated in specific scattered areas, "which is not consistent with the pattern of ordinary stack discharges."

Electric Company chemists, who have been consistently checking fall-out materials in the area for the past two and one-half years, stated that the crystalline structure of the samples under microscopic analysis were unlike any other fall-out residue they ever had checked.

— Curtis Fuller

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The Mystery of SPRINGHEEL JACK

Was this weirdly-costumed intruder, with his "ray gun"
and his incredible leaps, a visitor from another planet?

By J. Vyner

Reprinted with permission from May-June, 1961, issue of
FLYING SAUCER REVIEW, 1, Doughty Street, London, W.C.1.

ON JUNE 30, 1837, King William IV of Great Britain and Ireland died in his bed. Simultaneously the 18th Century ended and the Victorian age began; already noisy with railways and steamboat whistles, waking suddenly to modernity. Within easy walking distance of Guildhall, Londoners could discover isolated hamlets, lonely lanes and commons.

About the middle of November, 1837, the lanes and commons became places of dread. Through them stalked an intruder, an uncatchable monster with superhuman powers, easily evading detection and arrest.

Old reference books—few modern ones mention him—refer to the being known as "Springheel Jack," as if his identity had been

positively established. They admit the name as an alias of the second Marquis of Waterford, a post-Regency Corinthian, a blue-blooded thug.

Admittedly, the Marquis's doings were wild and extravagant enough; today they would land him behind bars in a blaze of headlines. But they were always tempered with a rough good humor, and were followed by compensation for any damage done. Cockneys regarded him with a wary affection. Terrorizing a countryside and scaring old ladies into fits was not characteristic of him. For once his lordship was exonerated.

Then who was Springheel Jack? If he were an impostor, then he was at least a super-impostor who carried a super-weapon—a raygun.

Springheel Jack had been prowling the lanes of Middlesex for some weeks, scaring (and sometimes tearing) the pants off the inhabitants, before the press noticed his existence. Allegations were made at the time that the newspapers had been paid to ignore the story by unspecified interested parties. Only the receipt of a letter by the Lord Mayor sitting in Common Council breached the censorship. The letter came from a stalwart friend of order who still, as then, signs himself "A Resident of Peckham."

The Lord Mayor laughed it off, and was immediately deluged with confirmation from magistrates, retired admirals and other substantial citizens. They related hair-raising accounts of outrages daily committed by a gang of maniacs dressed in unearthly garb. All the accounts agreed in their description of the culprit.

The intruder was tall, thin and powerful. He had a prominent nose, and bony fingers of immense power which resembled claws. He was incredibly agile. He wore a long, flowing cloak, of the sort affected by opera-goers, soldiers and strolling actors. On his head was a tall, metallic-seeming helmet. Beneath the cloak were close-fitting garments of some glittering material like oilskin or metal mesh. There was a lamp strapped to his chest. Oddest of all: the creature's ears were cropped or pointed like those of an animal.

The Lord Mayor could not act outside the City boundary. But he approved the setting up of a vigilante committee, formed by magistrates, army officers and others. And he informed the police. Horse patrols scoured the suburban area. Admiral Codrington organized a reward fund. The old Duke of Wellington himself set holsters at his saddle bow and rode out after dark in search of Springheel Jack. Even the most desperate of impos-

tors would have been deterred by such opposition.

Not so Springheel Jack. He broke laws as they impeded him, physical laws as easily as parliamentary statutes. Folk called him a "Springald"—a jumping jack. They said he wore springs on his boots which enabled him to clear a road in a single bound and leap over-eight-foot walls. The truth, of course, is that you can only get out of a bounce what is put into it, and the German parachutists who attempted in 1938 to ease landing shocks with sprung boots learned that the result was an 85 per cent. incidence of broken ankles. Jack continued to soar over the heads of would-be captors, took hedges in his stride, and on one occasion overleapt a standing wagon with a canvas tilt over it. Nobody ever caught him out of training.

Starting south of the river, Jack had worked upstream to the westwards before crossing the Thames at Teddington. Then he worked his way from village to village until he reached the grounds of Kensington Palace, where he stayed some time. He was seen climbing over the park wall at midnight and dancing fantastic measures on the wooded lawns. His itinerary had taken him on a circuit of the metropolis, avoiding towns, and leaving a trail of unnerved villagers behind him. It was odd that he

seemed to base himself on private parks, resting a few days in each.

Folks who had no servant to escort them stayed in after dusk. Top-hatted police, appearing in unlikely places, were mistaken for their quarry and attacked by bands of vigilantes. Then Springheel Jack started to pay calls on his neighbors.

* * *

ON FEBRUARY 20, 1838, Miss Jane Alsop, a girl of 18 who lived at Bear Bine Cottage, in the lonely village of Old Ford, near Bow, was disturbed by a violent ringing of the front-door bell. She went out, and found there a person who seemed to be wearing the top-hat and cloak of the horse patrol.

Only when she brought a light did she see the "most hideous appearance" of Springheel Jack, who cast aside his cloak to reveal close-fitting, shining garments and a flashing lamp at his breast. His eyes resembled red balls of fire!

Miss Alsop screamed, and only then did the visitor become hostile. He seized her arm in an iron grip of clawlike fingers, but one of her sisters came hurriedly to the rescue. Jack at once spurted balls of fire into the girl's face and fled, leaving her unconscious. In his flight, Jack apparently dropped his cloak, which was immediately snatched up by another person

lurking in the shadows, who sped after him and was lost to sight in the darkness.

All accounts of this episode agree that there was a wanton attack on Jane Alsop, but the facts do not bear out this theory. Before her screams roused the household, Jack made no attempt to molest the girl. Indeed, her reaction seems to have come as a shock to him. Was he expecting to be received as a friend?

Two days earlier, though not revealed until after the Old Ford incident had made headlines, a Miss Scales, of Limehouse, was walking through Green Dragon Alley. The alley was a dim-lit passage beside a public house, and when she saw a tall figure lurking in the shadows Miss Scales hesitated waiting for her sister who had fallen behind.

The sister, who described the loiterer as "tall, thin and (save the mark) gentlemanly," came up in time to see his long cloak thrown aside, and a lantern flashing on the startled girl. There was no time to scream; Jack's weird blue flame spurted into his victim's face and she dropped to the ground in a deep swoon. Whereupon, Jack walked calmly away.

There is a suggestion here that Springheel Jack had a rendezvous in Green Dragon Alley. Possibly he was waiting for that companion

who had retrieved his cloak at Old Ford. Conceivably, he was to meet, by appointment, some contact who would take him to the safe house he had been seeking for the past three months. In any event, Springheel Jack's anabasis was nearing its end.

A week after the Old Ford adventure, on February 27, Jack paid his last call. He knocked on the door of a house in Turner Street, off Commercial Road, and enquired for the master of the house, a Mr. Ashworth. The servant lad, confronted by this startling apparition, screamed the place down, drawing neighbors to the spot. Jack who had learned the lesson of Old Ford, promptly withdrew.

It was the last time that Springheel Jack's exploits roused headlines from the London papers. From that day he vanished as abruptly as if the earth had swallowed him up. Rounding off the loose ends of their investigations or dropping them as they stood, the police never troubled to ask the obvious questions. Hoaxers were to invoke Jack's name from time to time, and for years afterwards night encounters with white-clad bakers, stray donkeys or in-offensive ghosts revived the legend. Under the infamous name of Springheel Jack the Marquis of Waterford was duly canonized.

There is no comment, anywhere,

on coincidences. But it is notable that, within a radius of less than a mile, Jack paid two visits and was encountered once within the space of 10 days. This is the pattern of intention, of purpose. Immediately Jack localized his activities all trace of him was lost. I suggest that a contact had been made.

Unremarked by contemporaries: that in the metropolis—perhaps nowhere else—was triplicity of Green Dragon Alleys or Passages, duplication of Turner Streets. That in the distortion of the unfamiliar names like Ashworth and Alsop may sound similar.

Unknown to 1838: Aircrew, baled out over hostile territory. Strange suggestion of evasion, living off the land, stealing clothes and food. Hard to find the safe house where lives the agent who can put them on the road home.

Known to 1838: Springheel Jack—tearing clothes from men's backs, stealing the pie-man's stock. Whose outlandish uniform passes muster only by night. Who bases himself in parks where game abounds.

* * *

INSPECTOR HEMER of the Liverpool police may unwittingly have witnessed the final escape of Springheel Jack from his incarnation of 1837-1838. He was patrolling the long boundary of Toxteth Park, near Liverpool, on the night

of July 6, 1838. A vivid flash of "lightning" drew his attention to a great ball of fire which hung motionless over a nearby field.

The object remained stationary for about two minutes, then, emitting showers of brilliant sparks, it sank swiftly to the ground and disappeared. The Inspector wheeled his horse about, and rode away from his chance of apprehending England's most-wanted character.

Inspector Hemer's reactions show that policemen and flying saucers haven't much changed in the past 120 years. Neither has Springheel Jack. In subsequent incarnations he has been seen, at intervals, throughout the years, usually in isolated encounters which suggest a run ashore to stretch cramped limbs after days of close confinement.

He turned up at Aldershot, Hants, in 1877, dressed in his uniform of tights and shining helmet. He soared over the heads of two sentries posted by the magazine, landing noiselessly beside them. Both men fired without effect, whereupon Jack stunned them with a burst of his blue fire and made off.

Is this blue fire a stupefying gas? Or is it the visible product of a magnetic effect transmitted along a beam of polarized light from Jack's mysterious lantern? Intense magnetic fields produce effects comparable to those experienced by

Jack's victims—and by those who have ventured too near grounded saucers. Though the inverse square law governing radiation is commonly thought to prevent development of paralyzing ray devices small enough to be easily portable, a concentrated beam might trigger off a magnetic disturbance in the vicinity of its target.

* * *

IN 1944, TOWARDS the end of August, Springheel Jack appeared at Mattoon, Illinois, U.S.A. In this incarnation, he appeared by night at open windows, as if in search of someone known to him by sight. Those who saw him—mainly women—were left stunned by a device pointed at them which made consciousness dissolve in a fiery whirl. This time, however, a strange, cloying smell was left behind in the room he had entered.

For nearly a month Jack flitted through the bedrooms of Mattoon with the energy of a Groucho Marx. Then, as suddenly as he had come, he disappeared in a night of strange and widespread hysteria. Such phenomena, indeed, as have been associated with intense magnetic disturbance—or with saucer landings. The hysteria did not, however, spread to the wall of state and local police who encircled the town so that no human being should have been able to evade their dragnet. Possibly Jack soared over their

heads as he had done many times in the past.

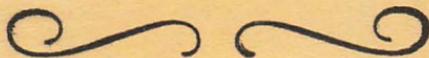
The enigma of Springheel Jack's astounding leaps is, like the siren's song, not entirely beyond conjecture. It is possible that a being from a high-gravity planet might be able to duplicate some of his feats on our own; likewise, there is the possibility of his employing an individual rocket device, such as U.S. Army engineers have developed. Such a device can carry a man over wide rivers and standing trees, but what happens on landing?

All the accounts of Jack's feats seem to indicate he had perfect control over his mighty bounds. In fact, his silent landings indicate buoyancy. The buoyancy of the balloon-jumper with a gasbag attached to shoulder harness. But, despite observations of Jack's "carrying something on his back," I am inclined to think the solution must lie in the possession of a device for neutralizing gravity. Normally, the user would reduce his weight to a point at which he could walk normally while retaining the capacity for tremendous leaps. Increasing the power would enable him to soar, or even float. But he would then lose control . . . unless he had wings. Light, collapsible wings, serving as control surfaces, requiring little muscular effort to use.

Springheel Jack in his former

incarnation as Icarus. No fixed abode. Seen June 18, 1953, at Houston, Texas, sitting in a pecan tree. Seen Louisville, Kentucky, July 28, 1880. Seen October 3, 1883, at Warwick. Seen over the Aegean Sea, October, 1954; at Chehalis, Washington, U.S.A., on January 6, 1948.

Incidentally, I believe that a fund initiated by Admiral Codrington in January, 1838, was deposited with a London banker as a reward for the apprehension of a certain Springheel Jack. So far as I can ascertain the reward remains unclaimed.



THE AMAZING SNOW DANCE OF THE STONYS

A REMARKABLE Indian "snow dance" reportedly averted a costly postponement in the filming of the million-dollar movie, "Nomads of the North," by Calgary Productions, a subsidiary of Walt Disney Studios in February, 1959.

The movie company had found an ideal location in the Kananaskis Forest near Banff, Alberta, Canada. An authentic trading post, "Fort O' Fortune," had been especially built, and a cluster of trailers and cabins offered accommodation for the 70 members of the movie company, as well as 100 extras.

Shooting of the movie was ready to begin, but more snow than the light film that covered the ground was needed. For five days the movie makers sat and waited for snow that did not come. The delay in shooting, costing thousands of dollars daily, was becoming an increasingly serious matter.

During a conference on the

problem, several suggestions were made and rejected as unfeasible, among them the use of artificial snow. This would have had to cover several acres and would have cost an exorbitant sum.

Then someone mentioned the possibility of a "snow dance" by Chief Johnny Bearspaw and his Stony tribe, famous for their successful rain dance at the Calgary Stampede several years before. The desperate movie men discussed the idea with Chief Bearspaw, who agreed to perform a snow dance—the first ever put on by his tribe—at a cost of \$10 for each dancer.

The next morning the chief and 31 of his tribe turned out in full ceremonial costume and went through their paces. The movie men stared and cheered and paid \$320.

That same night following the dance seven inches of snow fell.



Orbiting



One of the crockery items mysteriously shattered in the home of Mrs. Mabelle Clark in Newark, N. J., is examined by Newark News reporter Douglas Eldridge.

By
Susy Smith

THE SIEGE BEGAN on May 6, 1961. It was Ernest's 13th birthday. A pepper shaker came floating by and landed beside the startled lad as he was doing his homework.

Then for nearly two weeks the crockery in his grandmother's four-room apartment on the first floor at 125 Rose Street in Newark, N. J., was in more or less frequent orbit. There were a number of responsible witnesses and the events that took place in Mrs. Maybelle Clark's home seem already to be

one of the best documented poltergeist cases in recent years.

The 13 year old Negro boy who appears to be the focus of the phenomena is Ernest Rivers. Ernest lives with his grandmother, Mrs. Maybelle Clark at the Rose Street address.

When the phenomena first occurred, Mrs. Clark described it only to members of her family and a few close friends. But such news is bound to leak out and before long Mrs. Clark realized she had a tiger by the tail.

Crockery

in Newark, New Jersey



Edward J. DelRosso, a Matawan, N. Y. general contractor who says he is an authority on banishing poltergeists, chats with Mrs. Mabelle Clark about the strange phenomena in her home. DelRosso tried without success to exorcise her crockery-throwing "ghost." (Photos courtesy Newark News.)

Household objects took off like missiles into space—and it was evident that a poltergeist supplied the propulsion.

She became more and more reticent. She shunned publicity. She refused to allow her picture to be taken, although persistent newspaper photographers managed a few anyway. Mrs. Clark did not allow anyone to take Ernest's photograph. She was afraid people would think both she and Ernest were losing their minds. And she had another reason. She lives in the Felix Fuld housing project in Newark and she didn't want the housing authority to feel that she might be an undesirable tenant or involved in a

hoax. She has lived in the project for 20 years and values her reputation.

Apparently she need not have worried about these things. Too many people witnessed the spontaneous phenomena not to prove that something unusual was going on.

Irving Laskowitz, director of tenant relations of the Newark Housing Authority, investigated the case as soon as it came to his attention. He stated, "We found no evidence of manual participation. I only

wish we had; naughty children are much easier to deal with than invisible pranksters."

Mr. Laskowitz thought that perhaps Mrs. Clark and Ernest could leave the poltergeist behind if they moved to another apartment in the building. However, Mrs. Clark, although frightened, was spunky.

"No," she said. "I don't think this is going to go on forever."

Mr. Laskowitz agreed with her. "Pretty soon you'll run out of things to break," he said.

By this time news of the phenomena had spread throughout the neighborhood and the city of Newark. Neighbors were in the house most of the time. Mrs. Cordelia Holland, who lives on the third floor of the building, said, "We were in the kitchen and suddenly I saw this glass decanter on top of the refrigerator start to move toward the edge. I yelled and caught it just in time. I put it back and made sure it was in the middle of the refrigerator top. A half hour later, when we weren't looking, we heard a crash and found the decanter on the floor."

While Mrs. Clark, Ernest, and two women neighbors were in the apartment a jar of petroleum jelly left a shelf in the bathroom, whizzed through the pantry, rounded a corner and crashed on the living room floor.

One evening as Mrs. Clark and

her grandson were eating dinner in the kitchen four cups jumped out of a punch bowl in the living room and crashed to the floor. At other times, a cup skittered from the rear of a pantry shelf and fell to the floor with a crash; a light bulb unscrewed itself from a floor lamp in Ernest's bedroom and shattered; a small mirror and a bottle dropped to the floor in the bedroom; a bottle of disinfectant flipped off a bathroom shelf; a drinking glass left the kitchen sink, swung around the corner to shatter on the living room floor; a teapot lid tumbled off a shelf to crash in pieces on the floor; an ash tray jumped over a Bible lying on a table and landed on the rug below.

One morning Mrs. Clark awakened with a start as a bottle of furniture polish scraped across the floor of her bedroom. As the days wore on her initial fear was almost crowded out by her exasperation at having to spend most of her time picking up broken glass and mopping up the contents of smashed bottles.

On Friday, May 12, the five pound electric iron sailed into Mrs. Clark's bedroom from its place on the utility shelf in the hall. Its cord was streaming straight out behind it like an overlong tail. Mrs. Clark said she never would have believed her senses if she had been alone but fortunately Mrs. Hol-

land was with her and saw it too.

James Moore, an assistant director of the Newark Housing Authority, was in the apartment a few days later when Ward Ulrich, a reporter from the *Newark Star-Ledger*, was there. Ulrich was standing in a small hall. He heard someone wail and wheeled just in time to watch a bottle come down to a neat three point landing in Mrs. Clark's bedroom. Picking it up, the two men discovered it to be a medicine bottle with a plastic cap. It had been sitting sedately on the hall shelf before its sudden flight. At this time Ernest was standing about a foot inside his own room, according to Ulrich, who doubts that Ernest could have thrown the bottle and then jumped to another position before it landed.

Reporter Ulrich questioned witnesses of other incidents, all of whom were convinced that what they had seen was not caused by pranksters.

"These witnesses were all rational and normally intelligent people," Ulrich stated. "None of them seemed emotional or hysterical."

The greatest emotional displays came from crowds of persons who gathered outside the apartment building. Every night the streets were patrolled by persons eager to see the "ghost house." Noisy children and sometimes drunk and dis-

orderly adults kept disrupting the peace of the neighborhood. Ernest and his grandmother grew to be more afraid of them than of the "spooks."

On several nights they sought refuge at the home of Mrs. Clark's daughter, Ruth, and her husband, William Hargwood, 328 Belmont Avenue, Newark. For them this had the added advantage that when Ernest was at another place the poltergeist sulked and wouldn't play.

There was another complication. Ernest was not a good student to begin with and the disturbances left him less and less able to do his homework for his West Kinney Junior High School classes.

Dr. Nandor Fodor, a New York psychiatrist and an experienced psychical researcher who has spent over 30 years studying such phenomena, discussed this case with the author. Dr. Fodor believes that a psychological upheaval, caused by Ernest's emotional problems, may well be at the bottom of the poltergeist trouble in the Clark home.

Ernest certainly had reasons for being emotionally upset. During his short life of 13 years he had suffered more unhappiness than any 13-year-old child could be expected to endure.

His life took its most tragic turn in 1956 when his mother, Ann Clark Rivers, killed his father, Er-

nest, a former professional lightweight boxer. Mrs. Rivers said she had dreamed her husband was going to kill her and she shot him before she had fully awakened.

She pleaded guilty to a charge of second degree manslaughter and was sentenced to from 18 to 22 years in Clinton Reformatory for Women.

In April, 1961, Mrs. Rivers escaped from that minimum security institution and was still at large when the events related took place. Here would seem to be an immediate trigger for an intensifying of emotional problems—and for the poltergeist manifestations that took place a month later.

After his mother was sent to the Reformatory, Ernest went to live with his grandparents. In 1960 his grandfather died. From that time on Mrs. Clark, the grandmother, centered all of her attention on her small grandson.

Yet there were curious omissions in the affections she showered on him. Ernest is a likeable boy and the neighbors say he is very well-behaved. A neighboring baker presented him with a small cake for his 13th birthday—but his grandmother gave him no present.

It would seem, therefore, that such events as this set the stage for the drama that Ernest's unconscious personality played out in

poltergeist activities—if Dr. Fordor's theories are correct.

Whatever the cause, the Clark apartment was deluged by visitors who wanted to investigate, to help, or to see ghost-ridden saucers fly through the air. Two Rutgers University students came hoping to give Ernest tests for psychokinetic ability. Edward J. DelRosso, a general contractor of Matawan, N. Y., said he had many years' experience in banishing poltergeists, and obtained permission to exorcise the "ghost." He burned a candle in the Clark living room and stared into a glass of water, which he used for a crystal. DelRosso said, "The spirits of those who have passed away often return to complete unfinished business."

DelRosso was right about one thing—the poltergeist had unfinished business. It returned that night to pitch a small can of paint from that particularly vulnerable shelf in the hall and to toss a vial of antiseptic out of the bathroom medicine cabinet into Mrs. Clark's bedroom.

Through a relative of the Clarks who is employed as a mail boy where Mrs. Wrege works, Dr. Charles Wrege learned about the poltergeist phenomena. Doctor Wrege is assistant professor of management psychology in the School of Commerce, New York University, and is interested in the psychology of

these unusual events. He visited the home a number of times and won the confidence of Mrs. Clark and Ernest. Doctor Wrege states that on three separate occasions while he was in the apartment with Ernest objects were propelled by an unknown force—the boy himself was obviously in no position to hurl them. Doctor Wrege carefully measured distances and investigated every object in the rooms to make sure no trick was involved. He is convinced that Ernest could have done nothing physical to influence the action of the objects.

On the night of May 13 the crowds outside the apartment house were particularly noisy. They banged on the door and shouted to see "that boy who makes things fly." About 10 o'clock Hargwood came to take his mother-in-law and Ernest home with him. Just then a small ash tray broke itself. Mrs. Clark immediately called Dr. Wrege as she had promised to let him know the next time the poltergeist became active.

When Doctor Wrege arrived at the apartment and saw that they were preparing to move out for the night he asked, "Can't you leave the boy with me? Maybe there will be other manifestations when we are alone in the house."

So Mrs. Clark, almost as shattered as her dish supply by now, left Ernest with Doctor Wrege. The

psychologist and the boy settled down to see what would happen. Doctor Wrege had had an unusually busy and active day and Ernest was weary and miserable about all the commotion.

Dr. Nandor Fodor points out that their weariness was probably the reason so much was to happen that night. It is well-known that relaxation makes psychical phenomena more likely to occur among people receptive to it.

They hadn't long to wait.

The two were in the kitchen when they heard a crash from the living room. It was at least 12 feet from where they stood. They rushed in to find a table lamp smashed upon the floor. Wrege knew Ernest hadn't pushed or pulled the lamp because he had been standing beside the boy. However, he carefully checked the remains of the lamp and its cord and plug for any strings or threads or apparatus whereby someone might have pulled it over. He found nothing.

A few minutes later they were back in the kitchen standing a few feet from the drainboard when a glass left it and smashed to bits *in the air* as it fell to the floor.

"An especially odd thing about both those objects," Doctor Wrege says, "was that they shattered as if hit by some very strong force."

The psychologist was intrigued

also by the fact that the broken pieces of each object were all the same size.

Just then there was a crash and a thud from Mrs. Clark's bedroom but they could guess by the milling, shouting crowd outside what they would find there. Someone had thrown a rock through the window.

Ernest had seemed to grow less alarmed at the poltergeist manifestations as they continued day after day, but now he was really frightened by the mob outside. Doctor Wrege called the police and Ernest's Uncle William. All arrived at the same time. The policemen poked around the apartment trying to find out what high-jinks were going on—then, having discovered nothing, they dispersed the crowds temporarily and left.

Doctor Wrege, Ernest, and Mr. Hargwood were getting ready to leave when a pepper shaker hit Hargwood on the back. A few moments later a heavy ash tray grazed his chin. The ash tray was put back on its table but shortly thereafter fell to the floor again between the two men. At this time Ernest was not under close observation and, although Wrege does not believe the boy threw these objects, he cannot say categorically that he did not.

The next and final incident was a clear-cut case of poltergeist activity—whatever that explains.

Ernest, a thoroughly scared boy, was standing in the hallway preparatory to going out the front door. The two men were still in the living room. At that moment the salt cellar came flying in from the kitchen, which is off to the right, opposite the hall where Ernest stood. It hit Hargwood on the head but surprisingly enough did not hurt him. He had not complained of being hurt by any of the blows he had received that evening.

And so, frightened by the unknown within and the known without, the three escaped to the Hargwood home. The boy remained with his uncle and aunt for some time. The poltergeist did not resume its activities in any large way when Ernest did return home.

Here the affair ends. Like most poltergeist cases it started in the air and ended in the air—without solution.

* * *

EDITORS NOTE: *Poltergeist phenomena are often explained as being caused by underground water currents, magnetic fields, seismological disturbances, or other natural though unidentified causes. This case is particularly significant because it is the first to be reported from a housing development. Since the activity centers around only one small apartment in a large building, such an explanation seems to be automatically eliminated.*

All this does not, however, rule out two possible explanations: that someone was playing tricks; or that the objects were made to move by telekinetic energy unconsciously released by a repressed, emotionally disturbed adolescent child.

Either of the above explanations could be true, but competent observers have pretty well ruled out the possibility that Ernest was playing tricks. One fact does stand out clearly: There was no poltergeist activity when Ernest was not in the house.



MAYAN JADE MINES IN CALIFORNIA

WHAT IS THOUGHT to be probably the oldest of all lost mines on the North American continent reportedly has been found on the Mojave Desert, southeast of Twenty-nine Palms, Calif., near the boundary of the Joshua Tree National Monument. According to the discoverer, Barry Storm on Inyokern, Calif., the highly skilled prehistoric people who mined jade at the site when the present desert was a series of well watered valleys, were Mayan or Toltecs.

Storm states that experts who have examined his Mojave Desert jade say it compares with the jade tribute ornaments found in the old Aztec temples of Mexico. He believes his jade deposit is the source of the precious solid green jadites called "Quetzalchalihuitl" (herb green jewelstone) by the Mayans. The stone was prized for religious purposes and also as a jewel

by the Mayan leaders. He estimates the date of the mine workings as around 1500 B.C., since the radiocarbon 14 technique has given that date for similar jade found in archaic Mayan ruins.

An author and prospector, Storm is noted as the man who rediscovered the almost legendary Lost Dutchman mine of Arizona, about which he wrote an entertaining book, *Thunder God's Gold*. He is said to have located the remarkable jade mine along an old road in the largely trackless Eagle Mountains, which he believes is a short segment of a onetime Mexican Indian commerce trail extending north and south through California east of the major mountain ranges. He believes his theory regarding the Mayan origin of the jade workings is further substantiated by findings at the site of gold objects and tools of Mayan type.



A TALL, SPLENDIDLY garbed stranger rode into the courtyard of the University of Fribourg, Switzerland, on a May morning in 1730, reined-up with a flourish and loudly demanded the way to the rector's office.

A group of students strolling under the portico turned curious eyes upon the rider. He had the lean, elegant features of an aristocrat, the proud yet easy bearing of a soldier. His voice was deep and cultured, but the accent foreign.

What could such a man want with the rector? This was no scholar — his very presence seemed to shatter the academic tranquility.

One of the students advanced and bowed politely.

"The rector is not here, sir. He is ill. But I will take you to the offices." The stranger nodded and dismounted. The student stepped nearer and added: "If you will tell me your name, and the nature of your business here . . . ?"

But the visitor was not to be drawn so easily. "Just take me to the offices, lad," he said curtly. "I will explain myself there."

The youngster flushed and, striving to ignore the soft laughter of his companions, led the way across the courtyard. Minutes later, after sharp exchanges with clerks and minor officials, the stranger was ushered into the office of the University librarian.

Village of the WALKING DEAD

Corpses rose from Austrian village graveyard to claim 21 new lives. Here's the story, documented in all details.

By Valentine Dyall

Reprinted courtesy **EVERBODY'S
MAGAZINE**, London, England

The small, elderly figure behind the huge desk in the middle of the room rose and greeted his anonymous caller in a mild, piping voice, "I'm at your service, sir, whoever you are . . ."

The stranger hesitated, looking all about him — at the shelves packed tight with volumes of every size and description, at the maps of remote, newly discovered lands which draped one wall, and the jumble of scientific papers that littered the librarian's desk. Then he drew himself up, bowed stiffly and said, "I am the Count de Cadreras. My home is in Austria, but I am spending some time in your country, and I have heard that



here a scholar's mind remains free and open — not ruled by church or state. Is this true?"

The old man stared for a moment, taken aback by the directness of the question. Then he nodded, "Yes — it is quite true, Count."

"Very well, then!"

The Count strode to the desk, brushed books and papers to one side, dipped a quill in ink and handed it to the startled librarian.

"I have a story to tell — an amazing and terrible story, but a true one. I will give you the facts, and you can write them down. If they are properly recorded, perhaps one day men will find a natural explanation."

He spoke urgently and with obvious sincerity. The old man took the pen and sat down without protest.

For the next two hours the only sounds in the room were the drone of that deep, guttural voice, the scratching of the quill — and an occasional gasp from the librarian.

The Count's story was set down exactly as it fell from his lips — in blunt, matter-of-fact phrases. The completed, signed manuscript was left in the University's keeping — but from that day to this no natural solution has been found to the grim problem it posed.

Through the intervening centuries the Cadreras manuscript has led

many investigators to comb the museum archives of Austria and half a dozen other countries. A wealth of documentary evidence has been unearthed to corroborate, down to the smallest detail, the mystifying, terrifying tale of "the village of walking dead."

The facts are placed beyond all doubt by the number and rank of the witnesses supporting Cadreras — eminent lawyers and theologians, Austria's foremost surgeons and physicians, a host of distinguished army officers and various personal emissaries of the Emperor Charles VI.

Fraud is inconceivable; what could such a large and diversified company possibly hope to gain by confirming the weird reports of superstitious peasants and soldiery? Indeed, they had everything to lose by incurring the wrath of outraged religious leaders and an incredulous Emperor.

It is difficult to imagine how more reliable testimony is to be obtained of any event of the past. Working from translations of the original documents, and guided by the writings of the Rev. Montague Summers, a 20th-Century Englishman and prominent occult investigator who carried out meticulous research into the affair, I have built up this picture of the horror that threw a nation into panic and despair.

In 1720 the Austrian Empire of

the Hapsburgs was going through a period of comparative calm after nearly two centuries of almost continuous wars — mainly with Turkey and France. Military leaders took advantage of the breathing-space to build up the army to maximum strength, ready for an early renewal of fighting.

Joachin Hubner, a young man from Vienna, was one of many thousands of newly trained troops concentrated that year in the south-eastern provinces. In June he found himself billeted with a family of farming folk in the lonely village of Haidam, close to the Hungarian frontier.

Joachin thought himself lucky. In mid-summer the countryside was beautiful and duties were light. His billet was comfortable, the food was good, and he was treated as one of the family. He was a man of simple needs and easy contentment, and rural life suited him so well that he swore he never wanted to see the city again.

After dinner one evening, while the women of the household were at work in the kitchen, Joachin lingered at the table drinking wine and talking with his host and the farmer's 15-year-old son. It had been an exceptionally hot day and now the main door had been opened wide to catch the cool breezes which sprang up with the dusk.

The host was telling a tale of his

youth, laughing merrily, when suddenly a shadow fell across the table. Instantly the farmer stiffened, stopped in mid-sentence and stared towards the door with glazed eyes. Joachin and the boy were sitting together with their backs to the door. Simultaneously they turned their heads to see who had entered.

Standing just inside the room was an old man. Untidy locks of snow-white hair surmounted a deeply wrinkled, rather vacant face. Large, watery eyes blinked at them and a gnarled hand was raised in customary greeting.

At first sight of the newcomer, the boy stiffened as his father had done scant seconds before and sat like one in a trance. Joachin was puzzled—the old fellow seemed a harmless, even pathetic figure.

"What's the matter?" the soldier asked after a long silence. But he got no answer.

The old man shuffled forward to the table and lowered himself into a chair. The farmer and his son continued to stare fixedly at him, and Joachin noticed that both their faces held the same expression—one he had never seen before. At once he could read the signs of fear, amazement, and a deep, infinite sorrow.

For several minutes they sat in silence, the four of them. From the kitchen there drifted the cheerful chatter and laughter of the women

of the house, and the clatter of dishes. Somewhere outside a dog barked and a cart rumbled by. But in the main room nobody spoke and nobody moved.

At length Joachin, bewildered and embarrassed, tried to break the spell. Self-consciously he muttered a welcome and pushed the wine jug towards the old man.

The visitor did not seem to notice the gesture: he remained silent for fully a minute more, then suddenly stretched one hand across the table and touched the farmer's shoulder.

For the first time the host moved. He slumped forward, buried his face in his hands and drew a deep, heart-rending sigh. A moment later the old man got up and slowly walked out into the deepening twilight.

* * *

JOACHIN went to the door and watched him cross the road and disappear among the lengthening shadows in the village square. When he turned back, the farmer had raised his head: great tears were rolling down his face.

"What ails you?" Joachin demanded. "What does all this mean?"

But still no one answered him. The farmer got to his feet, stumbled across the room and up the stairs to his bedroom. The boy watched him go, then suddenly gave a loud cry and rushed into the kitchen.

Joachin heard him talking ex-

citedly, but the words were lost in a chorus of feminine shrieks and a crash of breaking crockery. Then all the womenfolk, wide-eyed and gasping, came scurrying across the room and, led by the excited youth, charged upstairs.

The young soldier stood at the bottom of the stairs, listening to a growing commotion — wails, moans and sobbing. He started to climb the steps, but changed his mind. The cause of the alarm was probably some family problem, some intimate affair that was none of his business.

Having no wish to intrude, he shrugged off his curiosity and slipped away to spend the evening at the village inn. When he returned at midnight the house was in darkness and all was quiet. He went to bed and, heavy with wine, soon fell into a deep sleep.

In the morning he was awakened by the sound of women crying. Hurrying from his room, he almost collided with the farmer's son. The youth was carrying a wreath.

"What has happened?" Joachim asked.

"My father is dead." The boy's voice was flat and his expression was strangely listless.

Joachim was amazed. The farmer had been a robust, vigorous man in the prime of life.

"B-but how can that be? Only last . . ." And then he broke off,

remembering the peculiar episode he had witnessed. "That old man — what had he to do with this?"

The lad regarded him in silence for several seconds, then answered in the same impassive tones, "That old man was my grandfather — my father's father."

"Yes? Well, I don't see what that has to do with it!"

"No?" Into the boy's eyes there crept a strange and dreadful light. "*My grandfather has been dead and buried for 10 years!*" he said.

Within the hour the fantastic tale had spread throughout the village and the surrounding countryside. Joachim told his comrades, and they repeated it to their officers and the families with whom they were billeted. The old man, it was said had come back "to summon his son to the grave!"

Two days later an angry general ordered an official inquiry into "this wicked rumor that causes such perturbation among the troops and citizens . . ." To supervise the investigation he chose the commander of a corps of Alandetti Infantry — the Count de Cadreras.

Accompanied by an experienced Army surgeon, a notary and several other officers, the Count journeyed to Haidam and set up headquarters in the small church there. Joachim Hubner was interrogated throughout the whole of one day, then a sworn deposition was taken from

each member of the dead man's household.

At the end of it all the investigators, deeply impressed, unanimously decided that the old man's body should be exhumed. Without delay they went out into the little churchyard. Before a silent crowd of villagers and troops, the coffin was taken up and opened . . .

The army physician gave a startled cry as he bent over the body: the old man who had been buried 10 years ago looked as though he had been dead only a few hours . . .!

The more nervous onlookers turned and hurried to their homes, and the others stood huddled together, some distance from the graveside, as the surgeon took a knife and pricked a vein in the corpse's arm. Warm, red blood trickled from the wound.

"Incredible!" breathed the surgeon. "He is dead — and yet alive! As they say a vampire endures!"

"Then I suggest we deal with him as a vampire," the Count said grimly. "Drive a stake through the heart and strike the head from the body!"

The other investigators nodded. None of them believed in the existence of vampires but there seemed nothing else to do. There could be no denying that somehow the old man's body had become re-animated and they must take each and every precaution to ensure that

it did not happen again . . .

The gruesome operation was duly carried out and the corpse was laid back in its grave. The villagers and soldiers sighed with relief, satisfied that it would rise no more.

The Count's report, countersigned by the other investigators, so startled the general that he forwarded it to the highest army tribunal. The tribunal, equally astounded, sent it to the Emperor.

A few weeks later Cadreras was ordered to present himself at court. For hours on end Charles VI sternly questioned him, going over every point of the story, plainly striving to trap him into some contradiction.

Failing to shake the Count's testimony, Charles ordered him to return to the village accompanied by a Royal Commission! There was no mistaking the veiled threat. If the second investigation did not yield the same results, Cadreras and his colleagues would be punished.

The learned members of the Commission made no effort to conceal their scepticism during the journey to Haidam, and the Count must have wondered whether, at this late date, he would be able to convince them of the truth. But he need not have worried: waiting for them now was a mystery infinitely more terrifying than the first.

Entering the village, they found many houses abandoned, others

barred and shuttered. Although it was broad daylight the streets were empty. At the army post they found only the officers and a handful of men — the bulk of the troops had deserted!

From those who still remained they heard a story of death and horror — a living nightmare that had driven whole families raving mad and sent villagers and soldiers fleeing in terror into the open country.

Witness after witness, some half-crazed and gibbering with fear, others stunned and grief-stricken, attested on oath that they had been visited by long-dead relatives. And on each occasion a villager had died within a few hours!

Haidam, they swore, was besieged by "an army of corpses!" Each evening, as the sun began to set, the churchyard gave up its dead. All night long corpses stalked the streets, trying to get into the houses where they had once lived!

And when the barred doors and windows denied them entrance, the ghostly invaders often cried aloud the names of their victims — with the same terrible effect. In all, the loathsome harbingers had taken 21 people, of all ages, back to the churchyard with them.

* * *

THE COMMISSIONERS did not wait for dusk to bring visual proof.

They made a list of all the "walking dead" and ordered the graves to be opened immediately. Each body was found in the same remarkable state of preservation as that of the old man had been weeks before. By unanimous agreement the same grim ceremony was performed.

Dusk was falling as the last of the "exorcised" coffins was replaced in its grave. In the sanctuary of the church, villagers, soldiers and investigators waited tensely — but nothing stirred. The "army of corpses" had been routed forever.

In the years that followed the story became so garbled and confused that Cadreras frequently found himself the subject of derision, angry criticism, and even, on occasion, accusations of witchcraft and necromancy. He appealed to the Royal court to issue some public statement which would save his reputation and make the facts clear. But the Emperor, on the advice of religious leaders and statesmen, remained silent. It was feared that any such proclamation would cause a renewal of the panic that had swept the nation at the time of the occurrences — and which had led to the desecration of hundreds of cemeteries in country districts.

So the Count de Cadreras became a social outcast . . . and then an exile. Ten years after the sensational events, he presented him-

self at Fribourg University to set down the plain, unadorned facts, determined to preserve his honor at least in the eyes of later generations.

* * *

LONG AFTER his death researchers, intrigued by the Fribourg document, tracked down the signed reports of the Royal Commissioners who had accompanied him on that last visit to Haidam and found irrefutable confirmation. But it was in vain that they sought some explanation in keeping with the

laws of nature as we know them.

Today we have reviewed the evidence — “sensible, circumstantial and complete,” to quote Montague Summers’ assessment of it in *The Vampire in Europe*. Can this age of enlightenment provide a likely answer to the riddle?

Or do you accept the supernatural explanation — that a legion of ghosts, with all the vitality and “solidity” of the living, returned from the tomb to claim their kinsmen as companions in death?



BATTLE CREEK'S "OFFICIAL DOWSER"

LARRY CRANDALL, assistant director of public works in Battle Creek, Mich., reportedly uses a pair of metal divining rods to locate old pipes and sewers in unmapped plats. The department has up-to-date electronic equipment for such jobs, but Crandall prefers to use his rods, which he carries around in his car, ready for use.

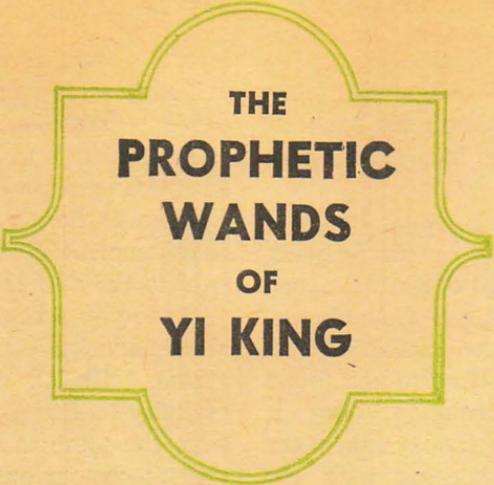
Crandall's rods consist of two L-shaped lengths of welding rod, with the shorter ends fitting into palm-length pieces of copper tubing. These serve as handles and permit the long ends of the rods to swivel freely.

Crandall said his rods operate on the same principle as the water witcher's hazel or willow twig. They move when

near underground metal and cross when they are directly over it.

About 10 years previously, Crandall related, he attended a public works convention in Michigan and saw the rods demonstrated. He was skeptical, he said, but when he returned home he had a pair made and found them highly effective. He stated he does not know how the rods work—just that they do. He said he convinces scoffers by giving demonstrations.

He pointed out that other persons also obtain results with the L-shaped divining rods. He explained that he had a pair made for an inspector on a slum clearance project, to trace forgotten underground pipes, “and they worked like a charm.”



THE
PROPHETIC
WANDS
OF
YI KING

A young mother says she used this ancient Chinese method
of divination—and foretold the future

By Howard Meloy

LONG AGO, in the year 1143 B.C., the Chinese Emperor Wan meditated in the prison of his enemy and captor, the Emperor Yin. He meditated on a mysterious book called the *Yi King* and on 64 diagrams representing the patterns that can be formed by throwing a bundle of six tortoise-shell wands to the ground.

Chinese tradition holds that Wan was successful in translating the already-ancient *Yi King* and in analyzing its 64 six-sided diagrams. All modern keys to the meaning of these hexagrams, the Wands of Yi

King, are said to descend directly from the enforced meditations of the Emperor Wan.

Very recently, in the year 1958, a young mother named Jan Nash read a book on witchcraft in her Kent, Ohio, home. She was looking at a page showing the Wands of Yi King, when suddenly

"One pattern caught my eye. It was Hexagram 36, called 'Ming'. I decided to study this pattern and remember staring at it for a moment. All at once, the edge of the book faded away and I found myself looking at what might have

been a past reincarnation.

"As the book faded I found myself looking through a window into what I can only describe as a Thailand-ish temple. Twins stood with their backs to me, engrossed in watching the performance of a temple dancer. The dancer faced a king seated in a very stiff formal position on a long, low stool with gold legs. The stool was similar to our coffee tables. I could see that he also sat on a large crimson cushion decorated with large gold tassels and braid. The king was dressed in a suit of chartreuse material that gave off a silky iridescence — not transparent but seemingly so.

"The dancer wore a gown the color of winter white chiffon with pleats falling from the shoulder. It was sleeveless and not unlike our sack dresses. She was dancing in bare feet and I observed one gold bracelet on her ankle that tinkled with tiny gold bells as she moved.

"I noticed something familiar about the twins as I gazed upon this scene. One was me, the other



Jan Nash of Kent, Ohio, has experimented extensively with Yi King wands and relates her remarkable experiences with them.

was my own twin sister. The king turned slightly and I found myself gazing into the eyes of my own brother.

"As the dancer continued her routine, she waved her arms as if she were telling a story. My brother seemed pleased with her interpreta-



One side of easily made Yi King wands is painted black and white.



Backs of wands are painted black. "Popsicle" sticks may be used.

tion as he watched every movement of her hands and arms. I could see her body through the transparent material of her dancing gown and thought my brother should watch her body movements. But no, he seemed interested only in the message she was trying to impart to him—as Hawaiian dancers do with their hands. As he waited on his throne I got the impression that the dancer was being auditioned as a court dancer.

“Suddenly, waves of blue-green water began to swell up and the scene began to change. I felt myself being drawn away from the temple and I was witnessing an exciting modern event. I found myself gazing upon thrashing waters that I somehow identified as Jamaica Bay.

“Swimmers were noisily getting out of the water as I heard my twin sister screaming to her husband. A native grabbed my sister’s arm and putting his finger to his lips, said for her to be perfectly quiet.

“It was then that I saw the cause of the excitement. Three big sharks were churning the waters of the bay. I saw a large native dugout canoe equipped with a sail. Four men in the boat were going to someone’s rescue.

“I found myself drifting out of trance and again staring at the book I held in my hand. My eyes

THE 64 HEXAGRAMS

A question is framed and wands are tossed. They are arranged in a square and pattern made is checked against chart at right. Number gives key to interpretation in chart on page 55.

were wet from crying from both pure joy and possibly terror of the second scene in which I gazed at the three sharks. What did it mean?

“I didn’t have long to wait to find out. A few days later I was describing the two scenes to an old friend when the postman delivered a letter addressed to me. It was from my twin sister vacationing in Jamaica. I had not even known where she was.

“In her letter she told me this story: It seems my brother-in-law and a friend decided to swim out to the coral reefs when suddenly, there was a lot of excitement on shore. As in my trance, a native rushed up, grabbing my sister’s arm, and cautioned her not to yell as three sharks had been sighted in the bay. It was the first time in 50 years sharks had come that close to swimmers in this area.

“The native asked my sister if one of the men out in the water was her husband. She said yes. The native cautioned everyone to be

8 	7 	6 	5 	4 	3 	2 	1
pí	sze	sung	hsü	mäng	kun	khwän	Aien
16 	15 	14 	13 	12 	11 	10 	9
yü	lien	tâ yü	thung zän	p'ü	thái	li	hsiao hsiü
24 	23 	22 	21 	20 	19 	18 	17
fú	po	pí	shih ho	kwän	lin	k'ü	sui
32 	31 	30 	29 	28 	27 	26 	25
häng	hsien	li	khan	tâ kwo	i	tâ Aü	wü wang
40 	39 	38 	37 	36 	35 	34 	33
Aich	lien	khwei	Aia zän	ming i	jin	tâ kwang	thun
48 	47 	46 	45 	44 	43 	42 	41
jing	khwän	shäng	jhui	k'au	kwái	yi	sun
56 	55 	54 	53 	52 	51 	50 	49
lü	fäng	kwei mei	Aien	kän	Hän	ting	ko
64 	63 	62 	61 	60 	59 	58 	57
wei j'i	H'i j'i	hsiao kwo	lung fü	Aich	hwän	tui	sun

quiet as the boat was made ready to go to the rescue of the swimmers who were, as yet, unaware of their danger. Meanwhile, out in the water, the one man decided to race his friend to the raft midway between the coral reefs and the shore. He beat his friend to the raft and as the friend arrived at the raft, he told the winner that he was sure he had seen a doggone big shark go flashing by. Life-guards shouted to the men to get their feet and hands out of the water and up on the raft as rescue was on the way."

After relating this unusual experience Jan said she needed my help to make some wands so she might try tossing them and thus possibly answer some problems.

The original wands made by the Chinese were about 10 inches long and made of tortoise-shell. There are six of them about an inch wide. The dark tortoise-shell was inlaid with white ivory in the center of one side.

Their size made the original wands too cumbersome. But there is a much simpler way to make the wands that is within the reach of all of us. Obtain six Popsicle sticks. These are usually three and a half to four inches long. Draw a line with a pencil dividing the sticks into three equal parts. (See illustration)

Next, obtain some flat black paint and paint the backs of each

stick. When this is dry, paint the two outside parts of the opposite side black leaving the middle section blank. When this is dry, use a flat white paint for the center section of each stick.

When this section is dry, you are ready to try your luck with the magic wands of the Yi King.

The Chinese used to place the wands within the folds of their flowing, long-sleeved garments to shuffle them before the toss. You can achieve the same result by shuffling them behind your back. Then toss them to the floor or to a table in front of you. Be sure you formulate the question you want answered *before* you toss the wands.

Now, pick up the stick that is nearest and set it before you. Reach for the next closest stick and set it against the first one. Repeat this procedure with the four other sticks till all six are in a flat compact square before you. Now check the 64 hexagrams illustrated and find the one that looks like the pattern you have just thrown. Then you are ready for the chart with the "Rhyming Key To The Hexagrams." If you can make an interpretation you have your answer.

To illustrate the interpretation of the wands here are two examples from Jan Nash's experience:

The first came when she wondered when she would see her sister

RHYMING KEY TO THE HEXAGRAMS

- 1, 2. Strength in Khien, weakness in Khwan we find,
 8, 7. Pi shows us joy, and Sze the anxious mind.
 19, 20. Lin gives, Khwan seeks:—such are the several themes
 Their different figures were to teach designed.
 3. Kun manifests itself, yet keeps its place:
 4. 'mid darkness still, to light Mang sets its face.
 51, 52. Kan starts; Kan stops. In Sun and Yi are seen.
 41, 42. How fullness and decay their course begin.
 26. Ta Khu keeps still and waits the proper time,
 25. Wu Wang sets forth how evil springs from crime.
 45, 46. Good men in Zhui collect: in Shang they rise;
 15, 16. Khien itself, Yu others doth despise.
 21, 22. Shih Ho takes eating for its theme: and Pi
 Takes what is plain, from ornament quite free.
 58, 57. Tui shows its scope, but Sun's we do not see,
 17, 18. Sui quits the old, Ku makes a new decree.
 23. We see in Po its object worn away
 24. While Fu shows its recovering from decay.
 35. Above in Zin the sun shines clear and bright:
 36. But in Ming-I 'tis hidden from the sight.
 48, 47. Progress in Zing, in Khwan encounters blight.
 31. Effect quick answering cause in Hsien appears,
 32. While Hang denotes continuance for years.
 59, 60. Hwan scatters, but Zieh its code of rules uprears,
 40. Relief and ease with Kieh are sure to come,
 39. Hard toil and danger have in Kien their home.
 38. Khwei looks on others as beyond its care
 37. Kia Zan all includes within its sphere.
 12, 11. While Phi and Thai their different scopes prefer
 34, 33. Ta Kwang stops here as right, withdraws Thun there.
 14. Ta Yu adhering multitudes can show,
 13. Thung Zan reflects their warm affections glow.
 50, 49. Ting takes what's new, the old is left to Ko,
 61, 62. Sincere is Kung Fu, but exceeds Hsiao Kwo.
 55, 56. Fang tells of trouble, Lu can boast few friends,
 30, 29. Fire mounts in Li, Water in Khan descends.
 9. Hsiao Khu with few 'gainst many foes contends,
 10. Movement in Li, unresting never ends.
 5. Hsu shows its subject making no advance.
 6. In Sung we seek in vain a friendly glance.
 28. And Ta Kwo's overthrown with sad mischance.
 44. Kau shows a meeting where the many strong
 Are met by one that's weak, yet struggles long.
 53. In Kien we see a bride who will delay
 To move until the bridegroom takes his way.
 27. Body and mind are nourished right in I;
 63. All things are well established in Ki Zi.
 54. Kwei Mei reveals how ends the virgin life
 64. Wei Zi how fails the youth . . . (to get a wife)
 43. The strong disperse the weak, Kwai teaches so
 Prospers the good man's way . . . to grief all small men go.

who was traveling abroad. Jan shuffled the wands and tossed them before her onto the floor.

Picking up the wands and laying them in a close compact square, she found that the pattern conformed to hexagram 24, "Fu."

Checking with the "Rhyming Key To The Hexagrams" she found the answer: "While Fu shows it's recovering from decay."

"I interpreted this to mean," said Jan, "that I would see her following a death. Not long after this our mother passed away but my sister's health prevented her return at that time. Now she is building up her health for a trip home to see me. So, I was correct in believing I would not see her until a death had occurred."

Another time the wands were tossed in conjunction with a toy that Jan and her twin sister had designed. The twins design toys and had been looking for an interested manufacturer for their new design. Jan decided to ask the *Yi King* about this and tossed the wands to "Pi", number eight. The "Rhyming Key To The Hexagrams" showed the answer to be "Pi shows us joy, and Sze the anxious mind." A short time later a party came to Jan's house and was very much interested in the new toy. Everything has

worked out well and Jan feels that *Yi King* scored again.

In experimenting with the Wands of *Yi King*, Jan Nash is following an ancient and well-worn trail. The *Yi King* was one of a set of three books written long before the days of Confucius. They were the *Lien Shan*, the *Kwei Zang* and *Yi King*.

The first two were destroyed by fire in 213 B.C., when the king of Zin issued an order condemning all books and manuscripts to the flames, with the exception of the *Yi King* and the works of his own scholars.

It is said that the *Yi King* was spared because it was the best work on divination, and was indispensable in solving many of the King's own problems.

Confucius is said to have remarked in 483 B.C. that, were he given his life to live over, he would spend 50 years of it in the study of the book of the *Yi King*. Even then, he added, it's meaning and mystery would not be fully understood.

With the instructions you now have, it will take you only a few minutes to construct a set of wands and plunge into this mysterious area of knowledge which Confucius felt was worth 50 years of study.



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.

AM I REINCARNATED?

By Charles J. Sullivan

I HAVE HAD an unusual *deja vu* incident in my own experience. I believe it is unique because of the denouement, the manner in which it was proven that I must have "been there before."

I was a lieutenant in Co. K, 332nd Infantry, 83rd Division, in World War I. In July, 1918, this regiment was selected by the General Staff to go to the Italian Front mainly for purposes of morale. Early in August the regiment was billeted in the town of Villafranca di Verona, in the province of Lombardy, about eight miles west of Verona, and about 10 miles south of the southern tip of Lake Garda.

I never had been in Europe before to say nothing of Italy. In school I had studied the usual amount of Roman history, but I knew nothing at all about modern Italy.

After a week or two we moved out of Villafranca into tents only a mile or two south of Lake Garda.

While we were pitching tents an orderly came to me with a message from the Colonel, commanding. When I arrived at his headquarters he introduced me to two Italian officers, one a captain, the other a lieutenant. The former spoke very good English. The Colonel directed me to go with the officers into the nearby town of Vallegio and there select a building for storage and, if possible, for regimental headquarters. We got into an Italian official car and in a few minutes were parked outside an ancient gateway. The Captain explained that the streets were too narrow for the car.

As we walked toward the gateway I suddenly halted. I knew I had approached that gate many, many times before. The sensation was rather alarming because I was so certain. The officers asked me what was wrong and I told them that I had been there before. They laughed. Just before we started through the thick walls I halted again.

"I know this gate and I know,

this town," I said. "Just inside this gate and to the left there is a large building of white marble and leading up to the first floor entrance there is a wide, majestic stairway. At the bottom it spreads out to a width of at least 60 feet; at the top it narrows to the width of the entrance or about 15 feet.

The Captain burst into a roar of laughter. When he translated what I had said to the lieutenant, he, too, laughed.

"Excuse us, please," said the Captain, "but—well, come and see for yourself."

Inside was a large three-story building, but it was a tenement. There were two wooden stairways along the side of the building and from almost every window a family washing was fluttering. The walls were of dirty sandstone. I joined them in a laugh.

However, as we traversed the dirty narrow streets I had the constant feeling that I had walked those streets many times. I recognized intersections, certain buildings—and, it seemed, even some of the people. I began to wonder if I was all right. I was scared.

The Italian headquarters was in an ancient building right on the waterfront. There I was introduced to the *Commandante*, a stocky red-faced man of about 50. The Captain related my experience at the gate. At first the *Commandante*

laughed, but then ceased laughing to stare at me. Finally he spoke sharply to the Captain who answered that I never had been in Italy before. The *Commandante* stared at me a long time, and his face had paled a little.

"Come with me," he commanded.

We followed him to a large corner room. There the *Commandante* went to the far wall where six or seven framed paintings were stacked against the wall. He took up one of these in its ancient wooden frame from which all the gilt had vanished.

"Look!" he commanded.

It was an exact replica of the scene *I had described outside the gate*. There was the white marble building and the wide marble staircase! It was the same building which was now a tenement! All the marble had been stripped from the walls and the stairway had been destroyed.

On the bottom of the painting, almost illegible, was the painter's name—one none of us had ever heard of. The painting seemed to me to be several centuries old.

We were encamped in those fields south of Lake Garda for over a month. I went to inspect the painting again and with the aid of a strong magnifying glass I made out the lettering to be *Tretano*. In Verona I went to the museum—on the same street where Romeo lived—

and I found an elderly curator. He spent several hours researching, and at last found an S. Tretano, a painter during the latter half of the 14th Century.

The curator told me that the small town of Vallegio was built as a summer resort in the 2nd Century A.D.

It seemed to me that the building I had envisioned was a new building. I remembered that the marble was white and glistening.

I wonder if I was a slave in one of the great bathhouses or was I a Roman noble? — *San Pedro, Calif.*

RETURN TO GOD

By Kathryn M. Wilson

MY EARLY religious training was very thorough and for many years I practiced my faith diligently. Then gradually I fell by the wayside. My life became worldly instead of spiritual. Then God reminded me that He was still there and waiting, with a minor miracle.

I had my fifth baby quite late in life. There were complications all during the pregnancy and also during delivery. But I was delighted when I found I could nurse my little boy on the second day.

I was happy and anxious to get home to the rest of my family with the new baby. Then it happened. My nose started to bleed severely. It could not be stopped except for a half hour or so at a time. I was

given pills, medicine, injections. Ice packs were applied. Nothing helped. My bed and gown had to be changed frequently. Whenever I fell asleep I started choking on the blood in my throat. A nasal block was inserted the next day, but the force of the bleeding dislodged it. Worst of all, they took my baby away and would not let me have him at all because of the continuous bleeding. This hurt me terribly.

The doctors and nurses were puzzled. An appointment was made with a nose specialist. The fifth day came and normally I would have been discharged with my baby, but the bleeding continued. On the sixth day I felt desperate as I held my head in my hands and watched the blood flow into the basin in front of me. It was then I prayed. Really prayed, for the first time in years. It was a simple, humble plea to God to stop the bleeding, to give me back my baby to nurse, to let me go home to my family who needed me.

I lay back exhausted and closed my eyes, resigned to the fact that my gown would again be soaked down the front. Feeding time came and went, but my baby wasn't given to me. Then slowly I noticed a difference. There was no warm trickle down my chin! My nose felt dry, and clear! I could swallow without the horrible, metallic taste of blood clots. I sat up, incredulous.

lous. Trembling, I waited for the blood to spurt again. It didn't! A calm came over me, and I waited peacefully for the next feeding time. I told the nurse I was ready now for my baby. She looked at me and my bed, not believing the bleeding actually had stopped for good. Finally she brought my baby. I fed him and held him close, and thanked a merciful God for helping me.

I was discharged with my baby the next day and there was no need to keep the appointment with the nose specialist. A very understanding Specialist had answered a mother's prayer and made her well! — *Pontiac, Mich.*

I WOULD HAVE DIED

By Clara Laster

MY GRANDMOTHER was one of those persons who believed that an individual born with a veil would have many experiences with the unknown.

Growing up, I used to laugh at such nonsense. Now, I know I was saved from death because my sister saw something so terrifying that it caused her to make a necessary decision. And my sister was born with a veil over her face.

In the summer of 1930 I lived with my sister, Alla Mae, in a small wood house about three miles from Whistler, Ala. It was during the depression and we had very little to eat and no money for any-

thing else. But despite the fact we had little to eat, we stayed fairly healthy.

Then one day I was caught away from home in one of those sudden freak summer storms. I was 17 at the time and became so chilled that as a result I developed a weakening sort of illness. The nature of my illness keeps me from going into detail but when it continued on and on, I had to stay in bed.

A month and two weeks passed. I had lost my appetite. My skimpy portions of turnip greens and corn bread now went untouched.

My sister came in and sat down by my bed. "If only I had some chicken stew to feed you," she said. Her gray eyes smiled but her sweet face showed signs of worry. She took my hand and rubbed my fingers. "If only we could afford a doctor."

"Don't worry about me," I answered. "I feel all right."

I did feel fine, sort of light and feathery. There was no pain in my body and I wanted to sleep forever. The sunlight came in through the window and snuggled up to us, but I felt no extra heat.

All at once my sister's face lit up. "I just remembered something," she said. "Minnie has some chickens at the broiling age. She would do anything for me. I'm going over and get one. I'll make a dress for her in payment."

Minnie was a Negro woman who lived in one of the little shacks about one-half mile down the road. I knew also that there wasn't a woman or man living in that little settlement who wouldn't have given their life for *Miss Alla Mae*.

I must have drifted off to sleep, for when I awoke the delicious odor of chicken stew was drifting in. Almost at once my sister came in with a steaming bowl.

"This is your lucky day," she smiled. "I told Minnie about your illness and she told me what to do. She even got the medicine for us."

As I ate Alla Mae related the happenings of her day. "This medicine helped Minnie once. As soon as it gets dark," she finished, "I will give you a spoon full."

As the sun went down and the night shadows came drifting in I could hear my sister laughing and chatting with her husband. When he left to call on some man on business my sister went out onto the porch and sat in the swing. I could hear it squeaking back and forth.

Lying there, I thought how nice it would be to feel like going places again. I did so hope the medicine would make me well.

Then a strange thing happened.

My sister screamed and came running into my bedroom. I saw the wild, scared look on her face. She went down on her knees beside me and began to cry wildly.

"I'm going for the doctor," she said, between sobs. "I don't care if he never gets paid. I'm going for him at once."

I must admit I was frightened. I knew she had seen something to scare her and I was pretty sure it had something to do with me.

"But you can't go out into the night alone," I protested. "It's miles to where the doctor lives."

"Don't worry about me," she cried. "Minnie's man will take me. I'll get there if I have to walk."

As my sister ran through the night, I prayed that I might live. I kept wondering what she had seen out there on the porch.

The clock ticked on and on, then suddenly they were back — the kind faced doctor, my sister and my brother-in-law. I shall never forget the words the doctor said to my sister. He heard her story and saw the bottle of medicine she had intended to give me. He shook his gray head.

"If you had given her one spoonful of this, in her condition, she would have been dead within the hour," he said.

After he left, my sister stood beside me, smiling. "Thank God," she said, "you won't die. It may be a long time before you are completely well again, but you won't die."

Then she told me this story. "I was sitting in the swing. Then when I got up to come inside to give you

that medicine my path was blocked by a gray casket. It sat in a luminous mist. When I looked at the body that lay inside it was you. I will never forget the paleness of your face, the way your dark hair lay curling against the pink, tufted casket lining." She paused then and wiped a tear away. "But I know now, it was not your time to die."

Many years have passed since and now I believe as my grandmother believed—certain persons see things others cannot see.—*Tulsa, Okla.*

MIRACLE HEALING

By Gladys M. Clark

WE HAVE HAD a miracle in our family. A small child has suddenly regained her sight after being blind, has pulled herself up to a standing position, holding to her play pen, has looked around and smiled at everyone, after being totally paralyzed for 18 months. The miracle occurred when her devoted mother was severely ill and had an operation in the hospital.

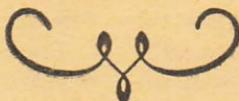
This little child, a victim of some type of brain damage, was an inert bundle of humanity for 18 months of her life. She could not turn her-

self over. She had to be forcibly fed, and when she was one year of age she became totally blind. Doctors of every type, brain and nerve specialists, examined her closely and periodically and, other than putting her under constant sedation to modify convulsions, they could offer no help.

The baby's mother, relatives and friends prayed constantly for a healing for her but no improvement came about—until the mother had to have an operation last August, 1960.

Could it be that the mother's subconscious mind, while released under anaesthesia and sedation, was able to spark the healing from some source heretofore blocked by her conscious mind— from some source that reached the child's subconscious or superconscious? Could the mother's superconscious, freed under anaesthesia, have performed the healing? Did Jesus heal by reaching the superconscious or unconscious mind directly?

This child continues well now many months later. A brain and nerve specialist, on seeing her again after her cure, said, "It is in the realm of miracles."—*Tacoma, Wash.*



MILITARY SECRETS

through the

OUIJA BOARD

Major James Drain's Ouija predicted date of German offensive and timed enemy air raids to the minute!

By Danton Walker

From SPOOKS DE LUXE, by Danton Walker, copyright 1956 by Danton Walker, published by Franklin Watts, Inc.

IT IS TRADITIONAL, as observed elsewhere in literature, that wars always stimulate an interest in the supernatural, and more especially in the possibility of life after death. When normal media fail, troubled people are inclined to turn to clairvoyants, soothsayers and other minor prophets for answers to unanswerable questions. During World War I there was a tremendous revival of interest in Ouija boards; manufacturers of such gimmicks had so many orders that they were obliged to greatly expand their plants.

This experience concerns an Ouija board in wartime Paris, during the winter of 1917-18, when French morale was at its lowest ebb. The Germans had staged the first mass air raid in history—a pretty puny affair, in the light of what happened in World War II—

but plenty terrifying then. The air raids soon became an almost nightly occurrence and all Paris knew that they were merely preliminary to the Germans' coming spring drive to capture the city itself. The only question was *when* it would occur.

A friend of mine, Kathryn Drain (better known as Kate Drain Lawson, technical adviser on the Bob Hope TV show, and former director for the costume department of the Theatre Guild), who was stationed in Paris at the time, tells this story.

"I dashed off to Paris in July of 1917, very young and full of a holy zeal to save France all by myself, but also equipped with some Red Cross training which made me a useful Nurse's Aid at the old Ambulance No. 1 Hospital at Neuilly.

"At the time of the Ouija board adventure, I had left the hospital and come to Paris to set up house-keeping for my father, Major James Drain, who was heading an Allied commission for building tanks, which were then a new phase of military destruction.

"I found a charming furnished apartment in the rue Bayard, with rooms enough for us and several younger officers, as well as Dad's secretary. The apartment was filled with not-too-delicate Louis XVI furniture and the living room had a tiny fireplace, where we could augment the heat by burning charcoal—when we could get it.

"How a Ouija board got into such a place is a rather amusing story. It had been borrowed from some Red Cross woman, who had brought it with her from the States.

"I had carefully stashed away the Ouija board in a closet for fear that Dad would come on it and scornfully ask what all the nonsense was about. We would only try to manipulate it when he wasn't around. Now Dad, prior to his military service, was a hard-headed, clear-thinking lawyer. But he was also Irish, with imagination and a feeling for the imponderables. One night he arrived without previous warning and found us operating the board—and immediately became very much interested in the subject! From then on, he

went to no end of trouble trying to find out what made it tick, and always with the idea of showing up trickery, if there were any, in its operation.

"As a Ouija board operator, I proved to be something of a 'natural.' At least I take the bow, because it was only when I was one of the parties working the board that we got real results.

"We developed two 'familiar,' both purporting to be friends—in the spirit world—of one of the younger lieutenants who lived in our apartment. These two familiars were of vastly different character: one was a preacher who had known the lieutenant in his youth, whose 'conversations' were couched in dignified and scholarly language; the other was a former Army man, a young American who had enlisted with the Canadians before the United States got in the war and was killed while serving with an infantry outfit. His replies to our questions were rough, tough and frequently profane. He identified himself as one Monte Nicholls, described to us exactly how he had been killed and where. On checking, we learned that his statements were *completely accurate*.

"At a Christmas party, during the winter of 1917, we were operating the ouija board—myself and one other person—and someone asked the usual question: 'When

will the German spring drive begin?"

"The ouija board answered glibly — if a ouija board can be said to be glib — 'Eighty-four days from date.'

"'But *when?*' one of the party persisted in asking.

"The tiny three-legged monitor that picks out the printed letters raced around the board like something possessed.

"'Get a calendar!' it seemed to shout, 'I'm no bookkeeper!'"

"When the laughter died down, someone did get a calendar and, counting the days, wrote down March 18 as the expected date of the German push. We all took note of this, and marked the date down in pencil on the back of the board.

"When spring came, most of our group had scattered to various assignments, taking them away from Paris, but Dad and I still made our headquarters in the rue Bayard and, whenever he could spare the time, he was an interested observer of the ouija board, asking it many military questions, for which the answers, if they came from any dependable military source, would of necessity be top secret.

"In March of 1918, the Parisians were subjected to one of the most harrowing experiences of the war. Mysterious explosions began taking place in various parts of the city, spaced at regular intervals. Since no planes could be seen over the city, sabotage was suspected, and

the enigma became more baffling, as well as more frightening, with every recurrence. One explosion took place during a church service, badly damaging the church and killing a number of worshipers. All Paris was in a panic of apprehension.

"Three days after these explosions started — on March 21 — the long-expected German offensive began. It then became apparent that the mystery explosions in Paris were part of the softening-up process, preliminary to the all-out drive. The French learned that they had been caused by explosions of shells fired by the Boches' latest lethal weapon, a giant gun which they had playfully named 'Big Bertha,' firing on Paris from 40 miles away.

"So the Ouija board had hit it almost completely on the nose. The actual attack on Paris, via the long-range gun, had started on *March 18*.

"This was not the only time that the board gave us a warning. During that dreadful spring of 1918, when Paris was constantly under bombardment, the Ouija board would interrupt itself suddenly, in the midst of a sentence, to state that the planes would be over the city in *20 minutes*—and they were! We had only time to pull the curtains and blackout the apartment before the *alerte* sounded.

"We kept records of all these Ouija board 'conversations' and it was quite a voluminous mass. Dad had some idea of writing a book about these experiences after the war and Mother gathered all the material together, with the intention of having it copied off on the typewriter for him.

"Carl Montgomery was one of Dad's lieutenants, and much of the information we collected via the Ouija board purported to come from his father, who had been a Senator from North Carolina. Judge Birney, who also entered into the 'conversations,' was also a great friend of my father. They frequently played golf together at the Washington Country Club; as a matter of fact, the Judge died of a heart attack while on the golf course. And there were *many discussions of golf* from the Ouija board. But both men had been gravely concerned with the problems of the world and both were vigorous altruists, as many of the questions and answers indicated.

"One of the great difficulties with the Ouija board was the speed it developed. It simply was not possible to catch the letters and write them down at the same time, so we usually had a friend sit by and write them down as we called them off. The words frequently ran together and no one knew what had been said until the letters were sep-

arated into words. Sometimes the board moved so rapidly that it would skip a word or two, *then go back and correct itself*.

"We experimented with blind-folding the operators, to prove that they were not manipulating the board visually—not by tying a little handkerchief over the eyes, but using a large Turkish towel, securely wrapped and tied so that only the tops of the noses were sticking out, to permit breathing! One evening, we turned the Ouija board face down, while someone lay on the floor, looking upward at it, and called off the letters. But the board went blithely ahead with its messages.

"The bulk of our notes date from the spring of 1918. At the time, we checked as many details as we could and found that the board, while rather vague at times, *did not make mistakes*. Monte Nicholls was our most colorful 'correspondent,' and we were sometimes startled by the violence of his remarks. He was frequently impatient with us, and would break into the conversations between Dad and Senator Birney.

"Monte showed up again, this time in World War II, when I was aboard the *West Point*, the troopship that carried some 9,000 soldiers (and myself) to India in 1943. He also made an 'appearance' while I was out there. And here comes the

most dramatic part of my story. It seems Monte and Dad had gotten together, in the spirit world, and there were several old friends with them—friends whose acquaintance we had first made in Paris in 1918! Unfortunately, I kept no written proof of their messages as I received

them from the ouija board.

"I have always been sorry that Dad died before he could get around to writing the book he had planned about our Paris experiences. It would have made an interesting contribution to supernatural literature."



ARE DOGS THINKING ANIMALS?

DOGS DO NOT THINK, according to Arthur Trayford, D.V.M., in a recent article in *The American Weekly*. He stated that thinking ability in dogs is ruled out for the reason that the cells of their cerebrum, or thinking apparatus, definitely are under-developed. He believes that something other than actual reasoning is involved in "thinking dog" stories.

Although dogs neither can think nor speak, Trayford said, they can perceive and understand what goes on around them. They have a keen awareness of their environment and the people they live with.

As an example of this, Trayford cited the case of a Golden Retriever named Bobo, who every afternoon waits for the children of the family to arrive home on the school bus. If

one of the children is missing, he searches the neighborhood, even running the mile and a half to school. The explanation, Trayford said, simply is that Bobo is aware, through ordinary sensory perception, that one of "the smells" is missing and his retrieving instinct takes over.

Trayford pointed out that dogs feel secure with what is familiar and react uneasily to anything strange. This in his opinion explains many remarkable tales told about dogs that "know" of an impending death in the family, a foreknowledge they sometimes show by continuous howling. Although, he said, dogs, like certain primitive people, may have a clairvoyant power, often they howl simply out of protest against the indifference and neglect shown them at such times.



NEWSPAPER HAUNTED

by Former Editor

This newspaper staff on the Isle of Man has no need to hunt ghosts—one is present in their building.

By Fred Archer

THE STAFF of the *Isle of Man Times*, which circulates in the little island in the Irish Sea, unlike other newspapermen who go in search of ghosts but often fail to find them, have their own ghost in the *Times'* office. It has convinced even the most skeptical reporters that the place is haunted!

The building, on Athol St., Douglas, which is the capital of the Isle of Man, is over a century old. Some long-time members of the staff knew that the legend of a ghost existed, but had almost forgotten it.

Then came the shattering experience of a new office cleaning woman from the English mainland. It set everyone to comparing notes and it was found that a number of persons had recently had baffling experiences which they had been reluctant to talk about.

Mrs. Elizabeth Leece of 92 Lord St., Douglas, is an elderly, grey

haired woman. She is a native of Liverpool and is a forthright, practical woman not given to fantasies.

One Friday night she was cleaning the reporters' room at the *Times* building. It was 9:00 o'clock and she had almost finished. As she stood in the doorway, her back to a flight of stairs leading to the top of the building, suddenly she felt something very cold behind her.

She turned quickly to look up the dark staircase. At the bend of the stairs stood the "transparent outline of a small stocky, elderly man. He seemed to have a short, whitish beard."

The figure, according to Mrs. Leece's description, was surrounded by "a sort of glowing light, and was leaning over the stair-rail looking down at me, with his head slightly inclined to one side. He looked mild and wistful."

After gazing at the apparition for a couple of seconds, unable to



John Quirk shows Arthur Moore the stairs where he states he saw a shadow and heard footsteps receding when he was alone in newspaper building.

Mrs. Elizabeth Leece, cleaning woman at *Isle of Man Times* building, points up staircase where she says she saw a ghostly figure peering down at her.



move, Mrs. Leece dropped her mop, stumbled down the lower stairs and out onto the street. She did not stop hurrying until she reached home, at which time she realized she had left her coat in the office and was still wearing her working apron.

When she spoke of her experience next day to some of the newspapermen, they asked her to describe fully the apparition she

claimed to have seen. Some of the older staffmen believe that her description tallies in detail with the appearance of a former editor.

Mrs. Leece never had known anyone associated with the newspaper in the past. She was unaware that many years before one editor lived in a flat on the top floor of the *Times* building. Nor had she ever heard the old legend of the ghost. The accuracy of her descrip-

tion of the apparition has been tested on several occasions, but it never varies.

One newspaperman, Arthur Moore, asked if she ever had a similar experience. She told him she had, shortly after her mother died in Liverpool.

"I saw her for a few minutes one evening seated in an armchair in the firelight, then she vanished," Mrs. Leece said.

She was asked if she was afraid of working alone in the *Times* building after such an experience.

"Not now," Mrs. Leece answered. "I don't believe that a person sees the same ghost twice. But I'm sure someone else will see him one of these nights."

Mrs. Leece was unaware of the fact but someone else already had seen the ghost—several months before she did. He had kept quiet about his dramatic experience fearing his fellow-journalists would scoff.

Reporter Sean Kenny is a middle-aged, tough yet sensitive Irishman, and a devout Roman Catholic. He thinks he could be "fey" and have the unwelcome gift of seeing what others do not see. His reluctance to testify at first makes his testimony all the more impressive when he finally affirmed: "I do not care what they think. I know what I saw. I know what I experienced and nothing will ever con-

vince me but that I was in the presence of a spirit from another world."

Kenny was alone in the reporters' room, typing at his desk, one night around 11:00 o'clock. In the corner of the room was a large, old-fashioned safe which had been there for many years. It is filled with old documents.

Kenny felt the room go cold (the same sensation Mrs. Leece later experienced). He continued typing, but became more and more uneasy. He said he had the feeling someone was watching him.

Except for the light over his desk the room was in darkness so he got up and switched on all the lights, then went back to his typing. However, the unpleasant feeling that he was being watched persisted. He finally began to shiver.

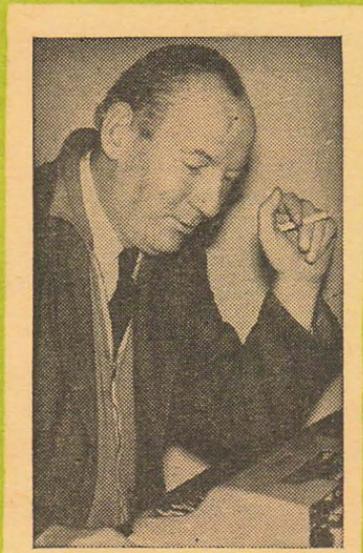
Ripping the last page from his typewriter he sat back in his chair, glancing toward the corner with the safe.

"Then I saw what was unmistakably a shadowy figure. I could see him clearly enough to note that he was staring at me with glassy eyes. His eyes seemed to bore through me.

"I sat for a moment transfixed. I could not move. Sweat began to trickle down my face. I felt in my pockets for my rosary, and murmured a prayer.

"The figure vanished—and I

Reporter Sean Kenny states that while alone in newspaper office one night, he had a cold feeling and saw a shadowy figure watching him from a corner.



Mrs. Flo Stafford, said to be psychically sensitive, relates she felt an "unhappy psychic influence" during visit to newspaper building one night.

ran. When I reached the door I heard a crash. I glanced back and saw that the wall plaster near the safe, at the spot where the ghost had stood, had fallen to the floor.

"Afterwards. I went up to St. Mary's Church, and prayed for the poor soul who cannot rest."

When Sean Kenny returned to the office next morning the corner of the room by the safe was littered with wall plaster.

Asked if he had ever seen an apparition before, Sean Kenny, like Mrs. Leece, admitted he had. On the extreme west coast of his native Ireland he once saw and heard the banshee outside the window of his greatest friend's house. That same night his friend's father died.

The banshee, the traditional spectre of Ireland, is a white-robed woman who appears wailing

outside the family home when the passing of one of its members is imminent. More than one eminent man has told me of his personal experience with the banshee.

Kenny need not have worried about the reactions of his fellow-journalists. Some of them too were nursing a similar secret.

Another reporter, John Quirk, remembered a night when he was alone in the building and heard footsteps descending from the top floor and moving slowly about. They were so plain he concluded that a company secretary was working late and called out his name. There was no reply and when Quirk investigated he was startled to see a shadow on the staircase wall, and to hear footsteps receding.

"I knew by then no one else was on the premises," Quirk stated. "I feel sure Mrs. Leece saw something supernatural."

The co-editor of the *Times*, Miss Alice Haywood Rylance, a shrewd and practical newspaperwoman, has worked for three generations of the paper's publishers. She occupies an office midway between the old and new sections of the building, having a choice of exit down either winding stairway to the printing department below.

Miss Rylance admits that she would, on no account, use the old stairway when she is alone.

Mrs. Flo Stafford, wife of senior *Times*' reporter Tom Stafford, is a "seventh child" and a woman of strong religious beliefs. She recalls one visit to the office with her husband on an evening when he was taking in his copy. They reached the first floor staircase landing and she said to him, "I don't like it here. It's not happy."

When her husband asked what she meant, Mrs. Stafford could only answer that she felt some unhappy, psychic influence. She knew nothing about the old ghost legend until it was talked about after Mrs. Leece's experience.

Arthur Moore never had seen nor sensed anything strange. But twice he had heard inexplicable noises.

One night a few months before Mrs. Leece saw the apparition he had gone into the office at 10:00 P.M. to make a promised phone call. He was in a hurry and, without pausing to switch on a light, picked up the telephone receiver. While he was talking he heard three heavy thuds on the floor above. Asking his acquaintance to hold the line, he went upstairs to investigate. All was in darkness. He was apparently the only living person in the building.

When he returned to the phone he apologized, saying, "I thought I heard someone knocking upstairs."

"I heard three distinct knocks

too," she answered. She was speaking from Port Erin, about 15 miles away on the other side of the Island of Man.

Moore made an acoustic experiment out of curiosity. He found that the thuds apparently had come from the doorway of the reporters' room, the same place where Mrs. Leece was standing when she saw the ghost at a later date.

Only a week or two before Mrs. Leece's experience, Moore was working late when he heard the telephone on the ground floor ringing. The phones were interconnected and he had only to press a button to take the call on his own receiver. He found himself connected with the exchange and heard the male operator asking him what number he wanted. When he said that the bell had rung the operator told him that there was no one on the line.

A few minutes later the same thing happened, only this time the bell rang in an adjoining room. The operator again denied that anyone was calling.

When it happened a third time, the ringing this time coming from the editors' room next to his own, he held his own receiver towards the half-open door when the operator answered *and the bell still continued to ring*. The operator agreed he could hear the bell ring-

ing. But assured Moore that despite this fact the line was clear.

The following morning an engineer came to the building to test the telephones. He failed to find any fault at all, or to offer any explanation that could account for the "calls" of the previous night.

The *Times* has been a family business through three generations. Some days after her experience Mrs. Leece was shown a family group photograph which included three former *Times* editors. Immediately, pointing to one, she exclaimed, "Why, that's the old man I saw gazing at me on the stairs!"

She was pointing to the face of an editor of 40 years before, the same man the older members of the staff always had connected with the ghost legend.

And if it is he who haunts the building what troubles his unquiet spirit?

The newspaper is undergoing changes; it is no longer the traditional family enterprise, but has been acquired by a rival company. A reader of the newspaper put this theory most bluntly:

"The former proprietor (if it be he) was always a fighter—but I didn't think he would return from the grave and risk being exorcised in order to rescue his beloved paper.

"Your reporter, Sean Kenny, may pray at St. Mary's for the repose of his soul, but my noncon-

formist prayers are for the one-time editor and his fight for the *Isle of Man Times*."

Whatever else he achieved, he provided his newspaper with a startling and dramatic story.



LIFE IMITATES LIFE

IN THE film drama "Modigliani of Montparnasse," the late French actor, Gerard Philipe, plays a poignant and fateful death-bed scene. Like the artist, Modigliani, whom he portrays in the film, Philipe later died under comparably tragic circumstances and at the age of 36.



TELEPATHIC EXPERIENCES OF "THE RED DEAN"

IN A RECENT sermon in Canterbury Cathedral in England, the Dean of Canterbury, Dr. Hewlett Johnson, stated that he had experienced telepathy. He gave as an example a sudden premonition of his that a distant relative was dying. The message proved to be telepathic, he said, because a short time later he received news of the relative's death—at the exact time of his premonition.

Dr. Johnson, known for many years as "the Red Dean" because he proclaims himself both a Christian and a Communist, said there were two incidents in his own family circle in which similar messages had come directly and not through a medium.

Many families could recall

having had such experiences, he said. The cases could be multiplied by thousands. Carefully examined and authenticated by skilled investigators, they no longer can be dismissed as "old wives tales."

Dr. Johnson expressed his belief that the ego, the person, was not tied to the physical brain, ceasing to exist when the brain ceased to exist. The brain merely was the instrument, comparable to a violin, through which the ego expressed itself.

While it was possible to kill the body, he pointed out, that did not destroy the ego. It merely was set free to operate in another body. Such also is the Christian belief, he said, reinforced by the facts of telepathy.





The WHEEL of FORTUNE

By Paul Steiner

The first night a Fort Worth, Tex., man worked as night watchman at a local theater, thieves broke into his home and stole clothing and jewelry.

In Muskegon, Mich., Sherry Bonebrake broke her right arm when she fell off the monkeybar while playing at school.

Mrs. Bill Murray and Mrs. Benson Russell who shared a hospital room in El Dorado, Ark., in 1957 after each gave birth to a baby boy, met again — for the first time since the first memorable occasion — in another hospital room. Again they each had a baby boy.

A Minnesota town had no traffic accidents all year until two motorists collided. Both men were officers of the town and members of the safety council.

While sojourning in the county jail on burglar charges a Denver

woman had two inmates put her into an outgoing laundry bag. But instead of gaining her freedom, the canny female found herself unloaded at the city jail.

Running from the cops who wanted to question him about a bad check, a Murphysboro, Ill., man escaped into a basement, discovered too late he was in the Jackson county courthouse. He was promptly arrested.

Francisco Antonio of Faro, Portugal, predicted that he would die on his 76th birthday. Since he was in the best of health his friends and family scoffed at him. They went ahead and held a big celebration for his 76th birthday. In the midst of it Francisco Antonio collapsed and died.

The Pike County, Ind., corn growing contest was won by two brothers — their names: George and Carl Corn.

Climbing the

LADDER

of

SWORDS



The rungs of this ladder are razor-sharp. How are bare-handed, bare-footed Malays able to climb it without injury?

By Venerable Robert Stuart Clifton

FOUR-HUNDRED MILES north of Singapore lies the beautiful and calm island of Penang. Penang is a spiritually minded city and festivals of the main faiths are celebrated there with much pomp and ceremony. Every month has holy days that are occasions for events and feats that the Western mind cannot believe, that Western science refuses to investigate.

Much of the mystery that the Westerner finds in the East arises from his difficulty in accepting the reality of what we call *Siddhi*, a Sanskrit word meaning supernatural powers. Please note that I say supernatural, not supernatural. This is an important distinction.

These supernatural abilities should be investigated, for humanitarian reasons if not for scientific interest. The men of the East who have mastered *Siddhi* have, in fact, mastered the secret of transcending pain, even the pain of terminal cancer. In their triumph over pain they already have accomplished what modern medical science vainly continues to seek. The West should come to the East to learn these secrets.

Possibly you believe all of the *Siddhi* phenomena are mere trickery. I have photographed two of these monumental feats for FATE, but photographs also can be dismissed as fakery. Nevertheless, I

As a demonstration of "Siddhi," or supernormal powers, the Sword-Ladder Climbing Ceremony is performed every four years in Penang, Malaya, by Taoist devotees who are mediums. The ladder is 25 feet high and each rung is honed to the sharpness of a razor blade. The mediums climb it unharmed, with bare hands and feet, while in a state of self-induced trance.



claim they are honest pictures representing what I claim they represent. I also respectfully suggest that credence must be given to observers of known intelligence and undoubted integrity who say that they have witnessed these phenomena and whose statements are borne out by honestly made photographs.

Now here are my eyewitness accounts of *Siddhi*, the supernormal, on parade.

The parades staged in Penang on every October 28 are surely

among the most unusual to be met with anywhere. According to the Chinese lunar calendar the day is the ninth day of the ninth moon and is sacred to the Nine Emperor Gods. These deities are simply and solely members of the *Chinese* pantheon and have no recognized position in the hagiology of any world-religion. But the festival is usually participated in by almost all Chinese regardless of their religious preference. There are numerous beliefs in connection with

this feast, such as veneration for the sacred number nine (three times three and so considered "the perfect number"). Moreover, the northeast monsoons are supposed to arrive promptly on the dot of the ninth hour of the ninth day of the ninth lunar month and, believe it or not, they usually do arrive on rather exact schedule.

On the morning of last October 28 one of a number of the Nine Emperor Gods processions passed the front gate of the compound wherein I live. I went out to watch it. With me were a former Hollywood movie executive, quite adept at all the tricks of picture-making in filmland, and a structural engineer. Neither wished to believe what he saw.

Early in the parade came a high litter carrying a devotee of the Nine Gods who, in fulfilment of a vow, was carrying a seven foot long sword through his cheeks. I confess I paid no particular attention to him. This sort of thing is so common here that it hardly rates attention. That it was a genuine supernormal performance I have no reason to doubt, knowing as I do that hundreds of such cases have been exhaustively investigated and found devoid of all trickery.

The scene immediately behind the "swordman" was both interesting and amusing, but not much out of the ordinary for Penang observ-

ers. It was a little game of football, played with bare feet. The "footballs" were red-hot cannon balls of the 1860 type, kept heated by charcoal and hand-bellows. Now and then about once to each block—the "big-leaguers" would pick up the fiery cannon balls in their bare hands and toss them playfully.

Not one of the mediums participating in this strange game suffered a burn, not even a tiny blister, although the heat was enough to have burned stout leather shoes had the players been wearing them. It was easy for a bystander to test the reality of this game. A handkerchief tossed on the fire used to heat the cannonballs was almost instantly consumed.

The sword phenomena cannot easily be tested by the curbside observer, but a sizable number of such subjects have voluntarily submitted to close observation by medical men under conditions of strictest control. No fraud has been found. In these tests, a man with undamaged face sits down before hundreds, often thousands, of persons, including duly-licensed physicians who are graduates in many cases of world-renowned medical centers. The sword or skewer to be shoved through his cheeks is carefully examined and found to be made of real steel. His cheeks are found to be real cheeks made of real flesh.

He is subjected to a fairly brief recitation of ancient incantations and an incense pot filled with heavily smoking kemenien (benzoin resin) is wafted back and forth under his nostrils. Medical science can find no efficacy in such fumes as regards anaesthetic value, any more than it can find medical efficacy in the accompanying incantations.

In a few moments the "victim" raises a hand to signal his readiness to be skewered and the sharp sword is run through his cheeks, sometimes piercing his tongue as well and projecting a certain number of feet on each side of his head. Not a drop of blood ever flows either at the time of piercing or of withdrawal or at any time afterwards.

Doctors have made detailed examinations of all phases of this phenomenon and these facts emerge: The only ascertainable means of anaesthetizing the subject is by incantation and the fumes of incense. If the subject has been previously "doctored" secretly, no trace of such medication reveals itself to laboratory analysis or other medical examination. It is obvious to all witnesses that the subject suffers no pain. When the sword is withdrawn there is a gaping wound left on each cheek, but the wounds show no tendency to bleed. None of the subjects ever submits

to the administration of any anti-septic substance and there seems to be no record of any such person ever suffering an infection. Within no more than 12 hours the wounds close leaving no trace—not even a slight scar.

Perhaps this all sounds like quite a story, but it's hardly a beginning. One of the truly outstanding events of *Siddhi* is the Sword-Ladder Climbing Ceremony performed every four years in Penang by devotees of the *Kong Chek Chun Ong* Temple, a Taoist religious center.

I consider myself fortunate to have had an opportunity to photograph this ceremonial, and I assure you that the pictures are just ordinary snapshots taken from my vantage point without any effort at trickery.

The Ladder of Swords is a metal structure about 25 feet high. There are 17 rungs to the top of the ladder. Each rung is a flat steel bar sharpened to the fineness of a razor blade. The ladder is sharpened by a professional knife-grinder before each ceremony at a cost of \$200.

Anyone is free to test the genuineness of the swords. In one of my photographs may be seen a banana that I laid rather gently on the third rung. It was nearly sliced in half.

The ladder is climbed by selected male mediums. The mediums

are professionals whose principle occupation is performing paranormal feats while in a self-induced state of "rearrangement of the mind."

At the opening of the ceremony the mediums light a pot of kemenien incense. As I noted previously, kemenien is benzoin resin and has no known narcotic effect.

After the lighting of the incense, the mediums begin their climb. They do not use the handrails of the ladder, but grasp the swords with their bare hands. The full

weight of their bodies is carried up the razor-sharp swords on bare feet.

I saw five mediums make their way to the top of the ladder in this fashion. None were injured in any way at all, and they joined in the victory dance after the ceremony ended.

If everything under the sun has a natural and altogether scientific explanation, then let science come forward and explain these things that I have seen and photographed.



FOURTH VICTIM OF THE PHARAOHS' CURSE?

UNEXPECTED DEATH has struck again at the British family said to be marked by the legendary curse of the Pharaohs. Lord Westbury, who died on June 25, 1961, in Geneva, Switzerland, at the age of 46, was the fourth member of the family to die suddenly since 1929.

His father, Captain Richard Bethell, also died suddenly and at the age of 46. Captain Bethell, assisted in excavating the tomb of the Pharaoh Tutankhamen in 1923. One of the

relics in the tomb bore the following curse: "Death shall come on swift wings to him that toucheth the tomb of the Pharaohs."

Captain Bethell died six years later. The following year his father, who kept objects from the tomb in his home, committed suicide. In 1956 Captain Bethell's widow committed suicide also.

Lord Westbury is survived by a brother and a sister who reportedly do not believe in the curse.





Dr. Carl Jung Saw a Ghost

On his pillow lay the head of a woman. The apparition stared at him with one open eye—and then disappeared.

By Nandor Fodor

IN FANNY MOSER'S book *Spuk* (Baden bei Zurich, 1950) the famous psychoanalyst Dr. Carl Jung describes in detail his only encounter with a ghost, in 1920 in England.

Dr. Jung was spending his week-

Dr. Carl C. Jung, who died recently at the age of 86, was considered one of the world's foremost authorities in the fields of psychology and psychiatry. He was famed for his theories and his work in developing analytical psychology.

ends at the country house rented by a friend, says Miss Moser. During the nights he spent there he experienced various ghostly phenomena which gradually increased in strength. These included raps, evil smells, rushing movements, and drops of liquid. During the advent of these phenomena Jung had a feeling of incapacity and cold perspiration. These sensations reached their climax at the appearance of the head of a woman lying about 16 inches away from him on the

pillow of his bed. One of the eyes of the apparition was wide open and stared at him. When Jung lighted a candle the head disappeared.

Nevertheless, Jung spent the rest of the night sitting in a chair in his bedroom.

Subsequently Dr. Jung and his friend learned in the village that the house was considered to be haunted and that all previous tenants had been frightened out of it in a short time.

Jung could explain the details of

his experience as an exteriorization of unconscious psychic contents. However, he could not explain why the ghost was seen only in one particular room of the house and why, during the weeks which he spent in London working hard, he slept undisturbed.

This would seem to be another case of an earthbound spirit. As yet we have insufficient knowledge to explain such phenomena.

Later, after Jung's experiences there the house was torn down.

BABY PRODIGY

TWO-YEAR-OLD Leone Modlin of Johannesburg, South Africa, reportedly started to talk when she was five months old and knew the entire alphabet by heart when she was 20 months old. She now is said to be able to sing in English and French and to read children's books with ease.

HISTORIC ECHO

IN FEDERAL COURT, Cheyenne, Wyo., a 33-year-old man from Dilworth, Minn., pleaded guilty to a charge of failing to register for the selective service and using another man's draft card. He was sentenced to three years in federal prison for draft evasion. His name was Benedict Arnold.

HITTING THE SPOT

AS HIS WIFE was due to give birth to a baby, U. S. Forest Ranger Robert Devlin started out with her and their 16-month-old son for Siskiyou County Hospital in Yreka, Calif. During their car trip on the Salmon Mountain Road they passed such historic spots as Jumpoff Joe and Jolty Joe, but when they reached Bellyache Gulch they were joined unexpectedly by the new baby, a boy weighing six pounds, 14 ounces, and last reported to be doing fine.



We Who Speak In Tongues

I was speaking. I seemed in a trance. My throat felt strained. I had received the gift of tongues.

By Jim Lee

THE SOLDIER boy dressed in fatigues, tall and husky, followed the preacher, a short thin man, over a three step stile into a tank of running water. According to belief the water must be alive, thus it is left running.

The preacher was the Rev. W. M. McCluskey. I was the soldier. The church was the Gospel Tabernacle, 609 Sixth St., Brownwood, Tex.

Reverend Mac raised his hands and said a few words about baptism. Then he turned to me, put-

ting his left hand in the middle of my back, his right hand on my chest; he told me to take a deep breath, to hold it, and under I went. While I was under the water, Reverend Mac said, the customary words, "James Henry Lee, I baptize you in the name of the Lord Jesus Christ."

I was then brought to my feet in the water. I had a feeling something had left me—I've heard others express it as being left with a clean feeling. My lips began to quiver as though trying to speak

but no words came. Going up out of the tank I felt as light as a feather. Afterwards I learned why my lips quivered. The Bible says, "For with stammering lips and another tongue will he speak to his people." (Isaiah 28:11.)

Perhaps you are wondering why I was baptized in the name of the Lord Jesus Christ, instead of in the name of the Father, Son and Holy Ghost?

The reason is: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

The gift of the Holy Ghost is speaking in other tongues (languages).

"And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.)

Most all of the tongues churches are known as Pentecostal or Apostolic; Pentecostal because the gift of the tongues was given on the day of Pentecost (50 days after the ascension of Jesus), Apostolic because this was the doctrine the apostles preached. Also there are many independent churches such as the one in which I was baptized.

The doctrine I was baptized into is called Jesus Only. The largest Jesus Only organization is the United Pentecostal with headquar-

ters in St. Louis, Mo. The Assemblies of Jesus Christ, headquarters in Columbus, Ohio, under Reverend Witherspoon, and the Pentecostal Church, Inc., under Reverend Gault, united and became the United Pentecostal Church in 1944. Reverend Gault was made the president and Reverend Witherspoon, the vice president. For some unknown reason the Assemblies of Jesus Christ charter wasn't destroyed and when some of the people didn't like the new organization they renewed the Assemblies under the old charter. There is also an organization with headquarters in San Antonio, Tex., another small group was or is the Emmanuel Apostolic Church, Reynaldsville, W. Va. A larger organization is the Pentecost Around the World, a Negro group. One religious sect that once believed in the Jesus Only doctrine but has changed to the Trinity doctrine is the Full Gospel Church, started by Aimee McPherson. The Trinity people differ from all other churches only in that they believe in speaking in tongues according to Acts 2:4. The well known Assemblies of God, The Church of God in Prophecy, Cleveland, Tenn., and the Full Gospel Church are the leaders of the Trinity doctrine tongues movement.

After being baptized and hearing the tongues doctrine preached, I wasn't satisfied I had received the

Holy Ghost. I still had doubts.

One morning in a prayer meeting that was being held for a revival, I started praying that I might receive the gift of tongues. After considerable prayer at the altar, I was told to raise my hands and keep repeating, "Jesus, Jesus." This I did until I was about to give out. I was falling backwards to the floor when Reverend Mac got on one side of me and the evangelist got on the other. They held my arms up. Finally they tired and let me down to the floor. I was no sooner on the floor with arms still held up than the tongues came. Don't ask me what I said because I don't know. No one interpreted. I believe I was in a trance. I knew what was going on about me. I tried to speak in English but I couldn't. My throat felt strained.

I had to be back to camp at noon or be A.W.O.L. so Brother Mac finally got it through to me that it was time for me to be going back to camp. After being aroused Brother Mac and the evangelist got me into Brother Mac's car. I was like one intoxicated. In the car, I again started speaking in tongues and this continued til I was aroused again by Brother Mac, in camp, at my company area.

The Jesus Only doctrine believes there is but One God (Deut. 6:4). This one God's name is Jesus. That is, that the name of the Fa-

ther is Jesus, the name of the Son is Jesus, the name of the Holy Ghost is Jesus. The belief stems from this phrase, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named." (Ephesians 3:14, 15.)

This doctrine does present some questions. The one I am most frequently asked is, "Did Jesus pray to Himself when He prayed in Gethsemane?"

I cannot answer this.

Other scriptures besides Acts 2:38 that show the disciples baptized in the name of Jesus are: Acts 10:48 19:4-6; and 22:16.

There is one very strange event that took place during one baptism in the name of Jesus. Reverend McCluskey told me this. A group of people studying the Bible read Acts 2:38 and wondered if that were the right way to baptize. They prayed about it and decided it was right. The group proceeded to a creek in Texas and there were baptized in the name of the Lord Jesus Christ. This was in the fall. In the winter the creek froze over. The ice covering the place where the baptism had taken place contained the pattern of the heavens. The stars were outlined in the frozen water. This was taken as a sign that baptism in the name of the Lord Jesus Christ is the correct method of baptism.

Another strange story was told by the evangelist, Dutch Hamilton at a revival meeting, I attended. Mr. Hamilton said, "I had a farm I wanted to sell. A man came to me and offered to take over the farm and pay me out of the money he made on the crop that fall. I accepted the offer. Shortly after he took over the farm, he went into town to a revival meeting. He was converted. The next day the man took a tractor out to start plowing but before he even made a round he got down beside the tractor and prayed for about 30 minutes. Then he got up on the tractor made two or three rounds, stopped; picked up his Bible and read it for awhile. He then made three or four more rounds then stopped again. Getting down off the tractor he knelt down and prayed. He continued this method all day, taking out time at noon to eat. At dinner time he quit early in order to get dinner over and go to the revival meeting in town. This procedure went on day after day while the revival was in progress. When the revival finished the praying and reading of the Bible continued. Mr. Hamilton was told by everybody that knew about it, "You won't get paid for your farm this year."

The preacher was one of the harvest hands and the product of that region was peanuts. The harvesting machine has a scoop on it

somewhat like a large hand with prongs like fingers. The prongs dig into the soil; the peanuts go into the scoop and the machine rises.

They harvested several other farms before harvesting the one Mr. Hamilton had owned. The scoop on the other farms came out each time 50% to 75% full. But on the farm the preacher owned the scoop came out every time 100% full. The preacher said this convinced him there was something to the tongues movement. So he went to a tongues church, was baptized and joined them. The Lord sometime later called him to preach.

Many persons receive the tongues by going to the altar and praying there for the gift until it comes. One soldier boy I heard as he received the gift spoke in Italian. When I spoke in tongues most of it sounded like Hebrew.

Some peculiar things take place in some of the tongues meetings besides those I've already mentioned. It is quite common for a woman or a man to get up, go into a trance and give a message in tongues. Sometimes someone interprets it; more often than not, no one knows what is being said. In some of these trances the women dance until they fall down, flat on their backs, exhausted.

I was told not to touch anyone when in a trance or that person would have black and blue marks

where they had been touched. I've never seen a man go into one of these trances but have seen a number of women go into them.

One thing I can say for the majority of the tongues people, they are very sincere in their religion and worship. Most of them really live a Christian life. There are, of course, exceptions. The true tongues people sing like none others I have ever heard. Their whole heart is in it and you can actually feel that there is power there. A lot of them clap their hands or tap their feet in time to the music.

The tongues people believe in divine healing. They anoint with oil and lay on hands for the healing of the sick. Some well-known healers are the Wyatts of Portland Ore., Jesus Only Group. Oral Roberts, Tulsa, Okla., A. A. Alan, Texas, Kathryn Kulhman, Pittsburgh, Pa., William Denny, Greensburg, Pa., are healers of the Trinity belief.

At the Gospel Tabernacle at Brownwood, Tex., Mrs. Bea Blastingame told me, "After I was saved, I felt I wanted to learn to play the piano so that I could serve the Lord in that way whenever needed. I prayed that he would teach me to play and he did."

I believe Mrs. Blastingame visualized herself as playing the piano before she actually prayed about it. Her story was told to me also by Reverend and Mrs. McClusky.

She wasn't able to read a note of music before she decided to learn to play. She didn't, of course, sit down at the piano and start playing like an accomplished player but like a beginner. She never took a lesson though. Today she plays well.

Some persons claim the tongues are of the devil, yet tongues seem to have had an important part in the early Christian church. Some say tongues are not for us today—that they were given only that every Jew might hear and understand the Christ doctrine that day of Pentecost.

Others say like Paul, "Yet in the church I had rather speak five words with my understanding that, by my voice, I might teach others also, than 10,000 words in an unknown tongue." (I Cor. 14:18,19).

The Jesus Only people also believe in and practice foot washing. This is done periodically, the same as partaking of the Lord's supper. The men gather in one room, the ladies in another. Everyone removes shoes and socks and the preacher starts down the line. Everyone takes his turn. A large basin of plain water is used. The feet are rubbed over with the water then dried with a large towel. Scripture for this comes from John 13:4, 5, 13-17: "He riseth from supper, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash

the disciples' feet, and to wipe them with the towel wherewith he was girded. Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

It is truly a blessing to attend one of these services. Most every one gets happy, shouting happy. As one preacher put it, if you don't like your brother and you wash his feet your hate disappears.

I have not attended a tongues meeting since 1950, although I have never renounced the tongues or the baptism in the name of the Lord Jesus Christ. I was a licensed preacher in the Assemblies of Jesus Christ when they united with the Pentecostal Church, Inc., to become the United Pentecostal Church. I had carried my license one year then. I carried the license in the United Pentecostal another year. Had I carried this license one more year I would have been ordained as no college education was required at that time. Many of the preachers of these denominations have not finished grade school. But if a man let God have sway, he can preach by inspiration only.



TWICE FORTUNATE

WHEN he accidentally fell into the sea at Apollo Bay, Melbourne, Australia, Bobby Kenyon, eight years old and partially blind, nearly drowned. Rescuers applied artificial respiration and Bobby began breathing again. When he finally opened his eyes, he reported in amazement that he had regained his full sight.



WRONG WAS RIGHT

WILLIAM HOROWITZ, of Providence, R. I., found he had dialed a wrong number when he heard the voice of a strange man cry, "Please help me, I'm dying!" Police checked the name and address Horowitz obtained and found Anthony J. Lancor, 74, suffering from a heart attack. Rushed to the hospital, Lancor later was reported in satisfactory condition.



My PROOF of SURVIVAL

FATE will pay \$5 for each story published in this department. Stories should deal with an actual experience proving spirit survival. They should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to "Survival" Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. Manuscripts must give author's name and address and include a stamped, self-addressed return envelope.

FATHER'S MESSAGE

By Dorothy Epperson

MY FATHER, Ed Major, was a Deist. To my knowledge he never attended Sunday school or church. He had read the Bible so many times though, that he could tell you the chapter of any passage quoted from it. The many different versions and accounts of things he thought not feasible made him think the Bible was written by men who had had a lot of time to daydream. He did believe in a Supreme Power but would never say what he thought it was.

In June, 1957, he had a stroke and was bedfast until his death.

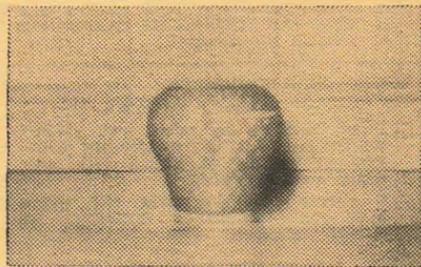
Four days before his death, three years later, as I sat on the side of his bed feeding him some cereal, he said, "I guess you will think I am crazy but there is a man standing at the foot of my bed."

I didn't turn to see as I knew we were alone. I merely ask him if he recognized him and he said, "No, I have never seen him before." Then he said the man was gone. He seemed shocked and kept saying he had seen a man there, and he wasn't crazy. I know my father was rational as I am a nurse by profession.

Thirty minutes later my father lapsed into a semi-coma. He never regained full consciousness. His death come on a Friday, May 6, 1960.

At 4:30 the following morning as I lay sleeping, I was awakened by my father calling, "Mom. Oh, Mom." And then with such a sigh of relief, "It's all over now, Mom." He sounded as if it was so good for him to be dead. I thought about him and the way he said "It's all over now, Mom" so many times during that day. It was comforting to know he was relieved and glad it was all over.

Then the next morning at the same time he called me again, "Mom, Oh, Mom." I was a little disturbed this time at being awakened so early as I don't go back to sleep



RESTORED STRAWBERRY DISH

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BETWEEN THE
TIME OF
ADAM AND EVE
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very easily. When he called me again the third morning at the same hour, I sat straight up in bed, and said, "Now don't do this again." He hasn't to this day either, and I am sorry now as I have thought many times if I had answered him he might have given me a message.

Shortly after his death my mother visited me and as my daughter took some dishes out of the cabinet to set the table she accidentally knocked an old strawberry dish that had a lid on it. The bottom broke into small pieces. I regretted having it broken as I can't buy another and I know no one who has a dish like it. But the broken dish was soon a forgotten matter.

Four or five days later my daughter ask me where I had gotten another bottom to my strawberry lid. I replied that I hadn't. She said here is one sitting on the cabinet. My old one had some rust stains that wouldn't wash out. This one is so new that there is a slight difference in the red of my old lid and the new bottom. I took the dish in my hands to tell psychically where the dish came from or who had held it last. I sensed the vibration of my father immediately and with it the message that he is still with me and wanted me to know that people live after death as I had told him and that he is very happy.

My father also brought me an old afghan made of plain and printed silks pieced together and briar stitched. These silk pieces are all hand-sewn; the back of the afghan is old, old calico. I usually clean my closets each week and I know every article of clothing in them. I have no acquaintance who goes into my

closets. Even my mother never would think of doing so unless I ask her to get me something.

I had smelled a musty odor and as we were having so much rain, I thought there must be something in the closet that had mildew on it. I found the afghan on Father's old suitcase, smelling very old and musty. As I held it in my hands, again I sensed that he had found it and as it wasn't wanted, he had brought it to me. He knew I would appreciate having it as I have been buying and sewing little pieces of silks and satins for a long time to make one like it. My father often laughed and said it would take me 90 years to finish it and I guess it will.

The one I have now is so old that most of the pieces are rotten and even careful handling makes

it tear. I have asked a great many persons if the printed pieces are familiar to them because they aren't to me and they all say "no".

It has been six months since the afghan came and I guess Father has told me all he intended to tell me. I know he is here because I hear him cough sometimes or I hear him trying to get his breath. It seems so real that I always turn to look.
—*Carthage, Mo.*

BACK FROM OTHER SIDE

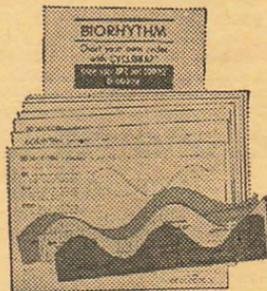
By Arthur Turner

"I BELIEVE I have been on the 'Other Side' and that somebody made me come back. I am so terribly sad. I did not want to return to earth."

This remarkable statement was made about five years ago by an American woman, Mrs. Francis

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After two hours of treatment her heart gradually began to respond. When she opened her eyes she could not remember what had happened to her but seemed very disappointed to find herself "back on earth."

"I was far away," she told the doctors, "floating in the air. First there was a dark, narrow shaft which gradually widened, then I saw a beautiful red color above and a blackish-blue in front of me which became brighter and brighter.

"A voice called my name, and it was the voice of someone a long time dead of whom I have thought frequently . . . There were colors and tunes dissolving into one, incredibly beautiful, and I felt happy as never before.

"I hastened to reach the voice and then, all of a sudden, the cruel grip of an iron hand grasped me. I felt a pain, the shining colors became dark again and the faraway music stopped."

Twelve hours later Mrs. Leslie

finally died. Medical authorities commenting on her case proffered the opinion that people suffering from a certain kind of heart disease sometimes have dreams in which they seem to depart from their body.

One of the doctors present at the autopsy, however, did not agree.

"It was more than the illusions of a dying person," he said. "I could tell that from the sound of her voice."—*Toronto, Ont., Canada*

I SAW MY LOVED ONES

By Clara Jones Brewer

As told to Robbye Lee Hames

JUSTINE, my little girl, was sickly from birth. At the age of three she had to be kept on a special diet, and even then could keep little on her stomach. There was nothing that medical knowledge of

those times could do for her. One evening I polished her shoes and put them on the trunk to dry. This pleased her so much that she danced around them, clapping her hands, and she sang in her baby voice, "Put my little shoes away", a very sad song about a little girl who was dying. The next morning, December 18, 1928, Justine died, too, in Graysville, Tenn.

It's hard to reconcile yourself to the death of a child. There were still two little girls in our family, but I lived with memories of a golden-haired baby whose disposition had been sunny, despite her lingering illness. Then another little girl was born to us and it seemed that the pain-sharp memories had just begun to fade when I lost my father, William Jones, July 9, 1936, in Chattanooga, Tenn.



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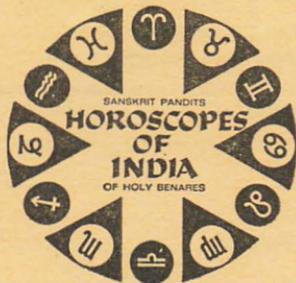
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In October, 1936, three months after Father's death, we were living in South Pittsburgh, Tenn., when one night I was especially troubled by memories of my father, who was lost to me forever, and of my little girl, who had been with us such a very short time.

The fire in the fireplace had burned low but there was enough light to illuminate the room. As I tossed wakefully on the bed, a strong feeling caused me to look up. Across the room, with their backs to the fireplace, much as if they were warming themselves, stood my father and Justine, my baby girl. My baby was smiling up at her grandfather and she looked healthier and happier than she ever had in life. My father looked strong and well, as he had before the ravages of the cancer that caused his death. They were there for only a few seconds. Before I could speak they were gone.

Peace came at last to my troubled heart. I knew that my loved ones had found each other up there—wherever "there" may be—that

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they are happy together, and all right.—*Menlo, Ga.*

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By Maria Bischoff

MY HUSBAND, Carl, and I still feel uneasy when we remember our experience of June 24, 1954. It occurred during our summer vacation that year, on Route 441, through the Great Smoky Mountains in North Carolina. As a result of it our lives and the lives of several other persons were saved.

We were motoring along, lost in contemplation of the gorgeous scenery. Both Carl and I were day dreaming, filled with ecstasy breathing in the fresh mountain air. I was even beginning to feel a little drowsy when suddenly a voice from the back seat called out sharply, "Maria! Look out!"

It was my mother's voice! Whirling around I beheld her for an instant and then she disappeared and the back seat of the car was as empty as I knew it to be. Frantically I shouted, "Stop, Carl! Someone is coming!"

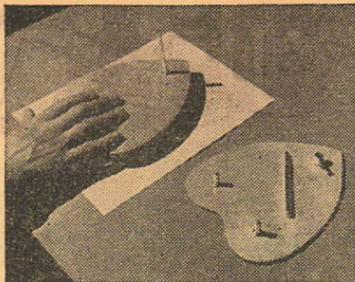
I even reached over and blasted the horn.

Within seconds we came to a dead stop—facing another car a few feet away, in our lane. This car also had stopped instantly on hearing our horn. It was a precipitous, hair pin turn on a road to thrill the stoutest heart. All our lives were spared because of a miracle and as we sat there with hearts pounding we thanked our Lord.

The apparition of my late mother was a God-sent warning, I know.—*Chicago, Ill.*



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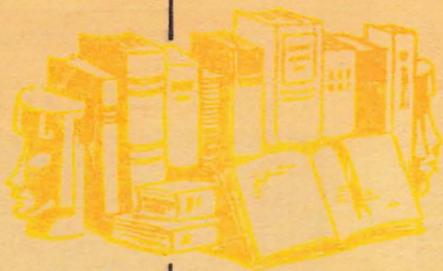
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NEW BOOKS

THE PSYCHIC SENSE, by P. D. Payne and L. J. Bendit. The Citadel Press, New York, 1961. 227 pages, \$3.95.

Man, according to a materialistic philosophy, has five senses to give him data about the physical world, and that is all. Dr. L. D. Bendit is a practicing psychiatrist who earnestly believes that many of man's day-to-day physical and emotional problems can be met by treating

with his sixth sense, the "psychic sense."

Dr. Bendit criticizes psychological science for labeling such abilities as perception and insight as "extra-sensory." He believes that these are normal; that they constitute a "psychic sense" which must be considered part of every man's standard equipment.

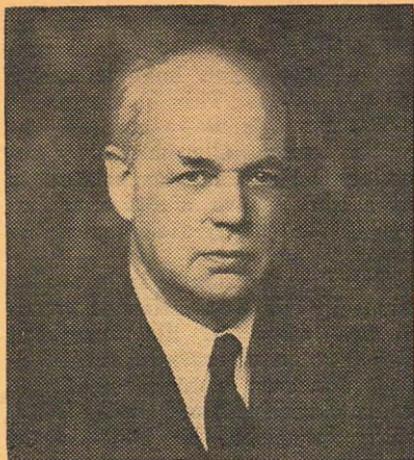
Phoebe Payne, co-author of this book and wife of Dr. Bendit, quite evidently is equipped with this sixth sense. She is one of England's best-known clairvoyants. As the husband of a sensitive, Dr. Bendit would be qualified to comment on psychic problems even without his distinguished medical qualifications.

Much of *The Psychic Sense* also appeals as being uncommon good sense. For example, the authors suggest that the way to find and employ your own extra-sensory faculties is through a careful analysis of your own experience. The analysis is to be made somewhat on the lines of analytical psychology.

The authors state that there are three ways to accomplish this analysis. However, they discount the use of artificial techniques using



PHOEBE D. PAYNE



L. J. BENDIT

apparatus, narcotics, or techniques of yoga involving breathing exercises. Preferable, they say, is a method which is totally acceptable to the normal western mind. This method is simply the observation and study of the background of psychic experience, both in the past and in the present.

It is within the realm of probability that many readers who digest the background material provided by this book, and who follow instructions, will uncover their own psychic sense.

The only stumbling block is likely to be acceptance of the authors' premise that the aura is the mechanism of all psychic abilities. Evidence to support this premise is rapidly accumulating from several sources, notably the work of M. K. Muftic, M.D., as published by the Metaphysical Research Group. However, the rather glib manner in which the authors assume the reality of the aura may overwhelm some.

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The Psychic Sense is probably unique in this description of physical and emotional ills that may arise because of extra-sensory abilities. The case histories presented are in themselves sufficiently interesting to make the book worth reading.

Just published in the U.S., *The Psychic Sense* has already been through several editions in England. Its popularity is well-deserved.—
P. O. F. Laught.

THE TWILIGHT ZONE OF DREAMS, by Andre Sonnet. Translated from the German by J. Thomas Fraser. Chilton Company, Book Division, Philadelphia 39, Pa. 230 pages, \$3.95.

Dreaming is a universal human experience, one which has consistently excited man's speculative interest through the whole span of history. One might reasonably expect, therefore, that a whole literature would be available on the subject at any library. Such, however, is not the case.

Aside from reprints and a few resumes of the dream analyses of Freud, Jung, Jones and other early psychoanalysts, there seems to be in book form nothing which attempts to cover the whole field of dream research and theory and to bring it up to date. Students inter-

ested particularly in the parapsychological aspect of dreams have to dig through specialized journals for the wealth of material they contain but which has not yet been digested and assessed in comprehensive form. There would seem to be a real need for a book which would correlate this neglected aspect of dream experience with the classic psychoanalytic insights and with the physiological sleep and dream studies being conducted at various universities here and abroad. *The Twilight Zone of Dreams* is represented as such a book.

Originally published in Germany, it is said to have sold over a million copies—a figure which may have benefitted by the addition of a few zeros. But despite the exaggeration of its popularity, the subject has been so long neglected that

this book may have some value in German which it does not have for the English language reader. The quotations from the wide variety of authorities of which it is largely composed may have provided a stimulus to further reading. But this merit is lost to the English reader. Few of the cited authorities have been translated so their isolated statements add up to a series of mincing little forays into an assortment of blind alleys.

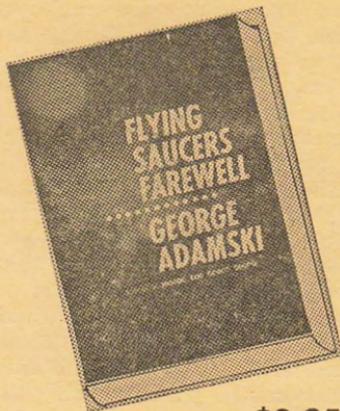
This field is so barren that even a piece of hack work of this kind would be welcome if it served to open a few doors. But despite the hasty addition of a short list of standard English publications in the general field of psychic phenomena this book in English is a waste of time. The ineptitude of the translator doesn't help matters, either.

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Except, that is, for enlivening the book with the most preposterous set of footnotes since the late Robert Benchley.—P. A.

EXTRASENSORY PERCEPTION, edited by Fabian Gudas. Charles Scribner's Sons, New York, 1961. 141 pages, paperbound, \$1.95.

This is one of a new series of Scribner Research Anthologies, which are intended for the use of college students who wish to write a thesis in the area covered by the title. The composition and editing reflect this purpose. Most of the selections are from technical papers published by parapsychologists in universities here and abroad, and require some familiarity with scientific terminology and procedure. This book definitely is not aimed at a broad, popular reading audience.

Within its restricted purpose however, it has much to commend it. The 25 selections originally were published in a diverse collection of journals and books, the majority of which would be out of easy access to a student wishing to consult them. Even experienced parapsychologists might have trouble finding copies of the articles by Increase Mather, Francis Bacon, Joseph Glanville, and Michael Faraday. These particular selections are of more than antiquarian interest; they contain stimulating ideas that may well be pondered on today.

Other authors include William James, J. B. Rhine, Robert Thouless, and S. G. Soal, to name only the better-known parapsychologists. The value of the anthology is increased immeasurably by the inclusion of critical papers by T. H.

Huxley, Jastrow, C. Leuba and Rashevsky. And the "neutral" article by Edwin G. Boring is perhaps the most useful selection of all to one who has not yet made up his mind about the existence of ESP. One minor quibble: I would have appreciated some biographical data about Mr. Gudas, who compiled this useful anthology.—*David Techter.*

OSIRIS, The Egyptian Religion of Resurrection, by E. A. Wallis Budge. University Books, New Hyde Park, N.Y., 1961. 840 pages, \$15.00.

Osiris originally was published in 1911, in London, in two volumes. This, the first edition since then, is a complete reproduction of the original text, except that the original two volumes are here bound as one. With many illustrations and full page plates, the result is a large, handsome and imposing book.

Osiris was the central figure of the ancient Egyptian religion. The chief characteristics of his cult were the belief in his divinity, death, resurrection and absolute control of the bodies and souls of men. The central point of his worship was hope of resurrection in a transformed body and of immortality.

The belief in a god who dies each year that he and his worshippers may live anew is familiar not only through the religions of Palestine but also through such Asiatic cults as those of Tammuz and Dionysos. The religion of Osiris, however, is even more ancient. It has clear analogies with later religions, although there are differences in detail.

Sir Wallis Budge, late Keeper of the Egyptian Antiquities in the British Museum, shows that the

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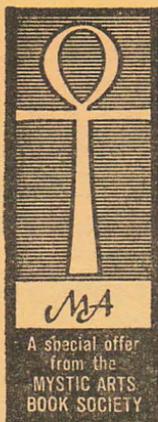
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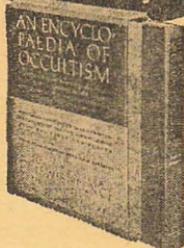
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worship of Osiris originated as well as flowered in Africa and that Egyptian religion in its cruelty, sanguinity and cannibalism, is African clear through. He has grouped about the history of Osiris the details in modern African religions which are similar and which he considers to be allied to the older beliefs.

Herodotus and Plutarch were among the first to attempt to describe the religion of Osiris. Unlike Dr. Budge, however, they could not read the native literature of Egypt, and even the priests who were their informants had little or no knowledge of the ancient religious texts. Only in the past century have these become an open book to Egyptologists; and Dr. Budge, as one of the foremost, combines his profound knowledge of Egyptian literature with recent progress in understanding of the origin and development of ancient religions. The result is a reference work of the highest value to Egyptology fans and students of religions generally.—*Guy Archette.*

FATENOTE

Barstow, Calif. — Two young airmen, both named Frank Adams, Jr., died from automobile injuries on U.S. Route 66 near here. The accidents were 13 months apart. Both men came from George Air Force Base. Both were 29. Both were passengers in the right front seat of the death cars. Both vehicles were driven by Air Force personnel and went out of control on the right side of the highway.

REPORT FROM THE READERS

THE TOAD CURE

In September, 1931, while I was having some dentistry work done by Dr. S—— in Cambridge, O., he happened to notice that I had a protruding goiter. After learning that medical care appeared not to be helping me, Dr. S—— volunteered a fantastic cure.

I was told to tie a live toad to my neck and leave it there for 12 hours. If the toad died on my neck, it would not cure the goiter. But if the toad lived until after it was removed from the neck area, the goiter would disappear.

At first I cringed at the idea of such long contact with a toad, but finally the unsightly bulginess of my neck drove me to try Dr. S——'s suggestion. A toad was obtained and loosely sewed into a long white cloth, leaving the belly protruding. The belly then was placed over the goiter and the cloth ends were secured at the nape of my neck.

After a few hours I experienced a severe burning sensation. I had to remove the toad from flesh contact at intervals. When I did so, the burning diminished and I felt such an extreme cold that I shivered.

This went on for the full 12 hours. Then the toad was removed from my neck, taken from the cloth and placed in the dewy morn-

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ing grass in the back yard. It died a few minutes later.

The goiter area of my neck was inflamed, with red prickly spots, surrounded by a cocoa-hued discoloration. Three days later the discolored patch disappeared, but the goiter remained.

About three weeks later I went to West Palm Beach for the winter. On the morning of the third day there I awoke to find a miracle had taken place during the night. My goiter was completely gone.

That afternoon I went to a Dr. H— and complained that my neck was bothering me. After a thorough examination, the doctor informed me that I absolutely had no goiter.—*Shirley Dombroski, Beacon, N. Y.*

THE ILLINOIS SOCIETY FOR PSYCHIC RESEARCH

In March, 1961, the Illinois Society for Psychic Research was organized "to examine objectively and in a scientific spirit those faculties of the human personality, real or supposed, which appear to be inexplicable on any generally recognized hypothesis."

The Society carries out this purpose through a two-part program of monthly membership meetings and the promotion of local study groups. The monthly meetings have been held thus far on the fourth Tuesday evening of the month in downtown Chicago. Recent subjects have included: history of psychic research, mediumship, hypnotism, paranormal dreams, and astrological investigations.

Local groups have met from time to time in various parts of Chicago and suburbs. Thus far

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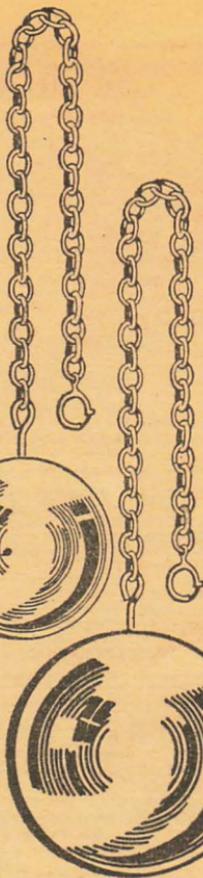
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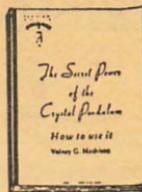
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there have been no activities in other areas of Illinois, although members in Champaign and in Momence would like to find interested parties in those areas.

Annual dues are only \$2.00 per person, to cover the cost of mailing notices of meetings. Information as to the time and place of future Chicago meetings can be obtained from the writer.—*David Techter, Executive Secretary, 5315 South Cornell Ave., Chicago 15, Ill.*

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The reason this is occurring and will continue to occur is the simple, irrevocable chemical fact, "nothing is made, nothing is destroyed, it only changes form."

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into the Earth's atmosphere.

The overall redistribution of the natural weights (natural resources) in varying amounts, in the changed form, is the simple explanation for the Earth's gradual discrepancy in the galaxy.—*T. B. Eure, Bowers Hill, Va.*

KIDNAPPED BY A SAUCER?

I find your magazine most interesting. However, the July issue was particularly so because of two articles.

The first, by Dr. Nandor Fodor, concerned his experiences with a medium, Mr. William Cartheuser. I have sat with Mr. Cartheuser several times.

The second article, "Forest of Disappearing Children," held interest for me because of information I received at a seance with Mr.

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Cartheuser. I lived near one of the children mentioned in the article, Bruce Kremen, and a friend of mine aided in the search for the boy.

As I was interested in his fate, I inquired at the seance as to what might have happened to him. The reply was that he had been picked up by a flying saucer. The "spirits" said the saucer people were picking up many children and taking them to other planets to train. I didn't believe or disbelieve at the time. I know the idea could not have come from my mind since the thought never occurred to me.

At the time, I didn't know that several children had disappeared, so imagine my surprise when I picked up your magazine and found this information!—R. K., Northridge, Calif.

"MYSTIC EYE" TEST

As a new subscriber to FATE, I entered my subscription along with an offer to receive a Mystic Eye. A few months ago I read in "Report From the Readers" a letter attesting to the accuracy of the Mystic Eye. I wish to attest further to this phenomenon. I also wish to conduct an experiment through FATE, if I may, with those readers who possess a Mystic Eye.

This set has been instrumental in locating lost objects for me and also in answering questions which subsequently have proved true. I have used the Mystic Eye to answer another question, which answer, since it has been repeatedly the same, has caused me some concern.

I had read in FATE about a lady in Hawaii who predicted that dur-

IN GOD WE TRUST



Top Reverse
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Are you aware that an American silver coin called the "Morgan Dollar" by a clever interlocking positional code identifies the "God We Trust" to be Egyptian Goddess ISIS? T. N. T. calls it hoax: what is your opinion? (Details in treatise "THIS IS T. N. T."). Hieroglyphic for "God" is NeTeR; observe this expression shine forth in the above caption.

THE AYN SOPH

T. N. Tastmona declares that this Kabbalah term for Deity alludes truly not to God, but by a secret effect of its original composition, to the Son of God.

Theosophic Kabbalism has basic origin in the scientific secret concealments of the Gizeh Pyramid Field memorials, the arithmetical inter-relations of which equal occult pronouncements and thereby become susceptible to esoteric divination.

The Hebrews gave not to Egypt, Egypt gave to the Hebrews.

Who is — or was — buried in Cheops' tomb? Was the Lord Pharaoh Cheops the Son of God Incognito?

The basic Kabbalism of Gizeh's Great Pyramid coincides, by a timeless arithmetical precision, with the numerical values of Saint Matthew 6:9-13, "The Lord's Prayer." That is, by intersection of 9-1/3 trinitarian distances south of the Great Pyramid's entrance with a line extending 6 similar spaces east of Gizeh Pyramid 4, there occurs a cross line (on discovery of Tastmona) identifying the secret subterranean tomb of a mighty Being, Ageless of the Ages, Absolute in Perfection.

Tastmona's writings allude to the Lord Pharaoh Cheops as an Atheist; concerning this atheism, consider his suppression of Egyptian animal idolatry, and ponder significance of such intent. God Himself as an Only One must necessarily be an Atheist in relation to false gods; Kabbalah's God of Creation is an Atheist for He disregards the existence of the AYN SOPH.

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The 2 "H" hieroglyphs equivalent of Hebrew eth letters, used to signify "eternity" or "The Eternal," become transmuted to Hebrew he letters in YHVH "Jehovah." Again, use your own brain cells in perusal of curious but substantial facts.

These are the Text Books

SECRET: The Gizeh Pyramids, by T. N. Tastmona. Size 11 x 14 inches, 144 pages, big type, 96 illustrations, \$25.00 postpaid; a \$100.00 value. Basic discoveries of ancient knowledge in fields of optics (telescope, microscope) and planetary astronomy that revolutionize science of Egyptology and simultaneously Jewish/Christian theology as hitherto understood. A massive authority as a text book of Biblical background information.

The Secrets of SECRET:, by T. N. Tastmona. A companion book to the former. Size 4 1/2 x 6 1/2 inches, 77 pages, big type, illustrated, \$10.00 postpaid. Includes factual information that major wars of this century had advance determination of both beginnings and ends, in terms of ancient Egyptian secret numerology; textual and diagrammatic exposition of the hieroglyphic/Hebrew "H" letters as appear in YHVH "Jehovah;" digging detail formula for entrance to secret tomb of the Lord Pharaoh Cheops, based on Plate 14 of SECRET: The Gizeh Pyramids. (The Cairo authorities refuse, on any terms, to consider sinking a shaft over the Cheops tomb entrance site as mapped and published by Tastmona. Islam in recent years has strangely accepted certain modified Christian precepts. Tastmona's conclusion must be that Cairo's archaeological reluctance derives from strong sub-rosa influence from either Vatican City, or Washington, or perhaps both.)

These books do not mention the Kabbalah by name, but Kabbalism derives from the fundamental secret scientific discoveries described therein. The prices are reasonable considering the illustrative extent and rare value of the unique information supplied—the books are sole sources.

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ing the next Democratic administra-
 tion, the United States would be in-
 volved in a devastating war—a
 war which nobody will win. I have
 received a constant affirmative an-
 swer concerning this from the Mys-
 tic Eye. Furthermore, the instru-
 ment persists in placing the time as
this summer; this September.

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 Meyer, 22 West 95 St., New York
 25, N. Y.*

WITHOUT POINT?

A few remarks about the article
 by Tom Comella in your May, 1961,
 issue: "Have UFO's 'Swallowed'
 Our Aircraft?"

I am wondering why it was pub-
 lished. I recognized Mr. Comella's
 theme was that he wanted to know
 why Sergeant Hill came to him and
 Ed Smith in the first place. I think,
 too, that Mr. Comella should have
 used much clearer and more per-
 tinent material in connection with
 the merging of planes with unknown
 objects as depicted on radar screens.

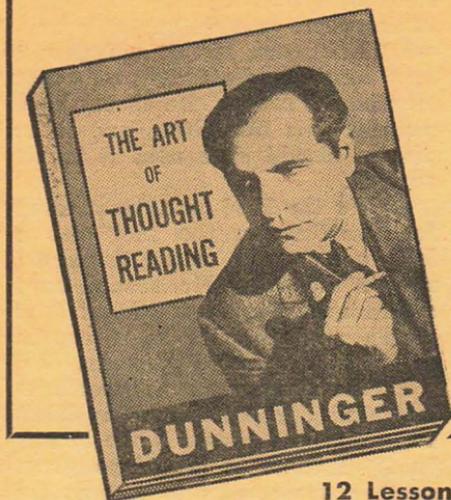
Judging from the train of thought
 in the article, I believe, as perhaps
 do others, that Mr. Comella is with-
 holding the "cream" in this matter,
 and has given us the murky dregs,
 for he has failed to make a point.

How can he present the claim,
 based solely on the material given,
 that planes are being "conscripted"
 by UFO's? While he may be a
 zealous investigator and quite in
 earnest, I feel that he should not
 have presented this particular ac-

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count. It serves no useful purpose.

When Sergeant Hill stated, in *Case Two*, that nothing was found of the plane in question but a general's brief case, Mr. Comella should have been tipped off right then that all was not proper. He should have pursued this little item, and if he did, he should have used it in his account.

As for the F-86 case, he stressed for some reason the fact that a *land* search was made. He again missed the boat. He should have determined right then *why* a *land* search was made. If he knows, he should have reported the facts.

Further, why was he unable to locate this Sergeant Hill? Why didn't he pursue the matter while it was "hot?" I think he should be given another opportunity to present the case in a more lucid light.—*Douglas Mapes, Buffalo, N. Y.*

AIDED BY ST. ANTHONY

I adored the May issue of FATE. In fact, since FATE came into my world a year ago I've felt happier altogether.

In the July issue I made the acquaintance of dear St. Anthony (another first.) After reading about him, I asked his help in finding a silver mirror and getting its return (it had been sold). Within an hour and a half my phone rang. It was the jeweler calling to say he had it for me.

Astonishing, isn't it? I'm overwhelmed. He is a very fast worker. I thought I never would see my mirror again.—*Wynne W. Bonner, New York, N. Y.*

TESTIMONY FOR TONGUES

I am sure that the editors of

FATE are unaware of their extremely bad taste in using the label "Blistered Tongues" above Mr. Stevens' letter in the May issue, in which he refers to the gift of the Spirit of God, known as "speaking in tongues," as primitive gibberish.

This gift is only one of several mentioned in *I Corinthians*, 12, verses 1 to 11. Speaking from personal experience in groups where, at one time or another, I have witnessed all the manifestations of the Spirit enumerated in these verses, I cannot permit his allegations to go unchallenged.

I will concede that sometimes (usually the first occasion on which a person is used as a medium by the Spirit) the preliminary utterances may not be, or at least do not sound, intelligible. This is only during a period when the Spirit is getting control of the vocal chords, lips and tongue of the medium.

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ceases to speak in the foreign
tongue.)

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interpreter also is under the power
of the Spirit while he gives his in-
terpretation, and not "en rapport"
with the person who has just spoken
in tongues. He, therefore, is not
really interpreting. Actually, the
Spirit is giving utterance, in Eng-
lish, to the same message that has
just been given in a foreign tongue
through the other person. It is,
when a true manifestation of the
Spirit of God, not a "substantial
gist" of the foreign tongue but a
verbatim translation, and this will
be apparent to all who have the
ears to hear.—*Paul T. Collins, Pas-
adena, Calif.*

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David Techter's comments in the
June, 1961, issue of FATE are kind
observations of the Bahai faith. The
increasing references to this faith
in magazines, the pulpits and the
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Keeping to the point in David
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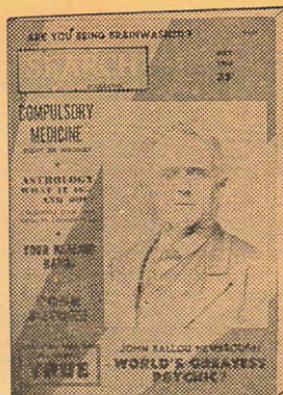
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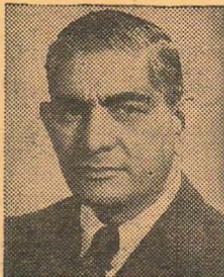
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When released from prison, they lived out their lives at the foot of Mount Carmel: "Behold upon the mountain the Feet of Him that bringeth good tidings that publisheth peace," *Nahum*, chapter I, verse 16. Today the various Bahai buildings cover the slopes of Mount Carmel, fulfilling Biblical prophecy that "the Government shall be upon His shoulder:" *Isaiah*, chapter 9, verse 6.

The Bahai faith enhances both the spiritual and material existence, to be lived interdependently, so Bahais are not placing undue emphasis on the temporary lapse in the physical guardianship of the late Guardian, Shoghi Effendi, and consequently do not consider there is administrative turmoil resulting from his death.

Any inquiries about the Administrative Order relative to the guardianship should be addressed to the Bahai National Spiritual Assembly of the United States at 536 Sheridan Road, Wilmette, Ill.—*Gladys M. Clark, Tacoma, Wash.*

(Continued on Page 129)

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Myrtle Tucker, Belleville, Ill.

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