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MAGAZINE

November 1961

40c

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THE STRANGE AND
THE UNKNOWN

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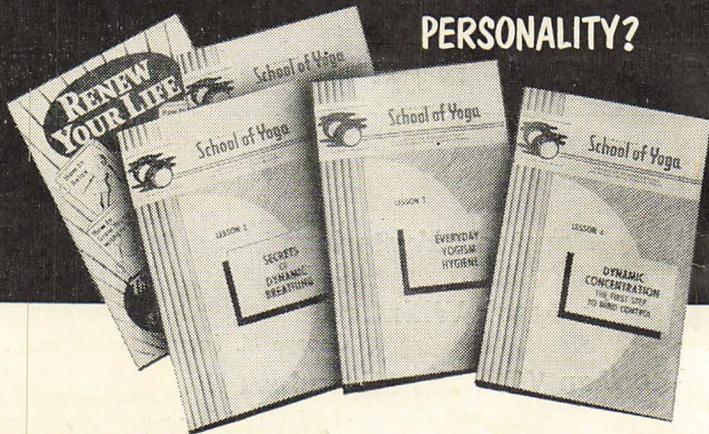
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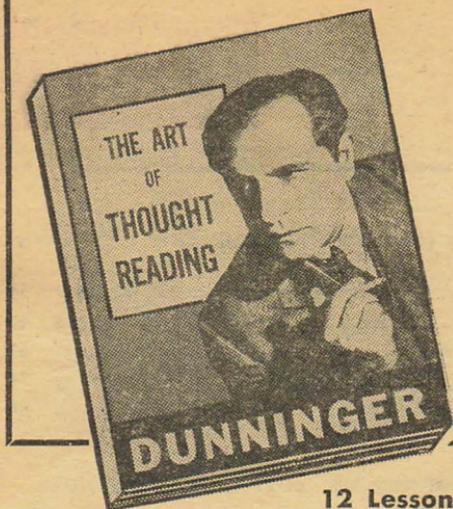
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ARTICLES ...

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QUOTE OF THE MONTH

I feel in my bones that the orthodox scientific account of man as an undesigned calculating machine, and of non-human nature as a wider mechanism which turns out such machines among its other products, is fantastic nonsense, which no one in his senses could believe unless he kept it in a water-tight compartment away from all his other experiences and activities and beliefs. I should be sorry if anything so absurd and (as it seems to me) so dull and boring were to be true, and if those who take it for gospel should happen to be right.

—Prof. C. D. Broad
Cambridge University

VOYAGE TO INDIA

AT LAST an American research man of stature is off to India to investigate at first hand some of the numerous reports of children who believe they remember past lives.

He is Prof. Ian Stevenson, chairman of the department of neurology and psychiatry at the University of Virginia and a notable psychic researcher. Dr. Stevenson is Canadian-born, a native of Montreal and a graduate of McGill University.



He is traveling under a grant from the Parapsychology Foundation in New York.

Dr. Stevenson will investigate personally several of the cases now current in which children claim to remember previous lives. This sort of thing is quite common in India and he says that in the past 60 years more than 80 such cases have been reported in India.

He admits that the childish belief may be fantasy, or that the child may have learned the information he is reporting through normal channels, a newspaper, a family member or a chance acquaintance.

"This aspect of parapsychology



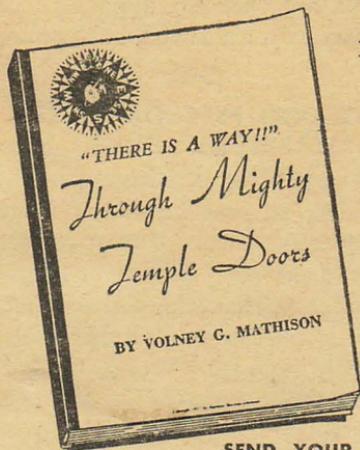
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is not yet recognized by many as a branch of science," he told the Associated Press. "There is slender evidence, nothing like proof. But the evidence of survival that we do have, slight though it is, justifies much more investigation."

Dr. Stevenson also says: "There is some evidence that part of the human organism survives physical death." He is not referring to any organic part of the body but "to what was called the soul in the 19th Century."

In the cases he has studied so far, Dr. Stevenson says that apparent memories of this kind are fragmentary and often fade as the children get older. "Such children usually remember from a dozen to 20 items and these are usually scenes of strong emotional significance, such as the death of a mother or father."



WHY TO INDIA?

WHY ARE such cases so prevalent in India and not elsewhere? Dr. Stevenson was asked.

He answers that perhaps the Buddhist and Hindu beliefs in reincarnation provide a "favorable climate" for stories of this kind.

But even in India, research is sometimes difficult because parents of the children often refuse to cooperate. There is a superstition that a child who remembers his past

life is fated to die young.

But all such cases do not originate in India. Dr. Stevenson hopes to release a full report within a year of an American case of possible reincarnation involving a Philadelphia woman.

Under hypnosis the woman changes personality and language. At that time she speaks an early form of Swedish dialect. Yet out of hypnosis she speaks no Swedish at all and has no apparent connection with a Swedish background.



VOODOO PSYCHOANALYZED

WHATEVER ELSE voodoo and other primitive ritualistic and magical practices may be, they are effective means of treating mentally ill persons. At least a number of psychiatrists believe this is true.

Dr. Ari Kiev of Baltimore, Md., recently told the World Congress of Psychiatry, meeting in Montreal, that voodoo provides not only religious and spiritual guidance for Haitians "but also a reasonable theory and treatment method for the psychiatrically disturbed."

At the same meeting, Dr. I. A. Senanayake of Colombo, Ceylon, said there is no doubt that psychoneuroses are often cured by means of ancient Singhalese exorcism rituals. If the rituals often seem absurd to scientists they do effect cures in a proportion favorable to

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that accomplished by western psychiatric methods. Neuroses can be profoundly affected, although there is no effect on the major psychoses, Dr. Senanayake says.

Dr. Kiev points out, according to Toronto *Globe and Mail* Reporter David Spurgeon, that the voodoo priest, like the modern physician, has been trained in certain notions of human behavior, psychopathology, and treatment. He enjoys a privileged status.

He has access to the symbolic paraphernalia of his office and these add to his authority. Furthermore, he realizes that faith has a great value in effecting cures.

By putting responsibility for illness on another sorcerer or the gods, he has ready-made rationalizations for failure, acceptable to patient and community alike.

"If by psychiatry we mean a system of treatment for disorders of thought, mood and behavior based on a theoretical conception of normal human behavior, then the model presented by voodoo fits the definition well," says Dr. Kiev.

**LIGHTNING STRIKES**

FOR SOME REASON, our readers during the months of July and early August sent us a large number of clippings about the odd pranks played by lightning. Lightning has been playing pranks, many

of them deadly, for millions of years now and they must be considered purely natural phenomena. Nonetheless, we feel constrained to report a few of the oddities that have flooded in to us.

For example, near Bemidji, Minn., a huge plastic balloon, carrying 200 pounds of scientific equipment aloft to study radiation hazards and cosmic rays, plummeted to earth only two hours after it was launched. Authorities believe lightning triggered its control mechanism.

Near Coldwater, Minn., 15-year-old Richard Cuthbertson was sitting in a deck chair outside his father's service station on U.S. Route 12. His Labrador dog, chained to a nearby tree, had its head in his lap. A lightning bolt struck the tree, travelled along the chain to the dog's collar and killed it instantly. Richard was knocked unconscious but revived in a minute or two.

In addition, there were various kinds of strange behavior by ball lightning, lightning bolts, St. Elmo's fire and other forms of electrical energy.

All this has led the National Geographic Society to announce that without lightning, life as we know it on earth might not exist. Lightning, says the Society, is the world's greatest fertilizer manufacturer. It creates some 100 mil-

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So ends our science lesson for today.

**RED HOT HOUSE**

WE DON'T KNOW whether this falls under the heading of lightning but the Manchester, N.H., *Union Leader* reports a mystery from Alstead, N.H., that had the entire fire department standing by feeling pretty helpless.

It seems there was a heavy electrical storm on Sunday, July 23, in the vicinity of Alstead and shortly afterwards the fire department was called to the home of Mrs. Mable Metcalf. There was no fire, no smoke and the men could not find a short circuit.

But the walls of the Metcalf home, says the *Union Leader*, were almost "red hot" to the touch.

Firemen sprayed the house with water and went back to see whether the walls had cooled off. They were still "red hot". The firemen laid

out extra hose and stationed a tanker by the home and sat around waiting for the walls to cool off. Apparently they did, some time after midnight.



STRANGE RAIN

C. K. CARTER JR., of the Carter Construction Co., of Shreveport, La., was working with several carpenters on a house at 2065 Lovers Lane, on Wednesday, July 12.

Several of the men were on the roof when the wind blew in a dark cloud and things began to fall.

What do you think they were? Peaches!

Carter said the peaches were about the size of a silver dollar. When the cloud passed on it left some two dozen of them in an area about a half block long and 200 feet wide. Some were ripe and some were green.

Mrs. John W. Goodwin, of 2062 Shadywood Lane, has her yard directly behind the one where the carpenters were working. She found four of the peaches around her house.

A spokesman for the Weather Bureau said that it was possible

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for a "terrific updraft" to carry something the size of peaches aloft during thunderstorm activity but conditions in Shreveport were hardly suitable for that on this particular day.

It would be a difficult thing to convince Mr. C. K. Carter, Jr., his carpenters, or Mrs. Goodwin, however, that the peaches did not fall.

* * *

Rains of toads are a lot more common than rains of peaches, and skeptics who consider such things carefully (without actually experiencing them, of course) assure us that toads don't really fall but that they are buried underground and the rain just brings them out.

Since peaches don't grow underground as far as we know, they're a bit harder to explain.

Recently H. R. Newman, Jr., sent us a clipping from the Stanley, N.C., *News and Press* that tells about an invasion of toads at the Cecil Moose home on Norwood Road a mile south of Albemarle.

After the rain shower Mr. Moose walked outside and he found his driveway, garden, and a nearby field literally jumping with tiny toads. They were about a half inch long and there were thousands of them covering a good acre of ground around his home. Next day they were still so thick it was impossible to walk without crushing them. Of course they *could* have come from

a pond not very far away.



MAN'S BEST FRIEND

IF MAN'S BEST friend is indeed the dog, he has been around a long time. As archeologists dig deeper they find that dogs have been friends of man longer than they had previously thought.

In an Alabama cave, diggers found the skeleton of an Indian at least 4,000 years old and nearby, buried ceremonially in a well-made tomb with slab sides, was a stone blade and the skeleton of a dog.

There is evidence that men and breeds of dogs similar to those known today shared caves in Europe 9,000 years ago. Prehistoric artists made carvings of their dogs.

Assyrians developed two well-known breeds, the greyhound and the mastiff and the Egyptians bred a dog similar to the Great Dane.



MORE LIGHT ON THE MAYAS

ARCHEOLOGISTS of the University of Pennsylvania Museum have been digging since 1956 in the ruins of the Mayan ceremonial city of Tikal near the center of the Yucatan Peninsula in northern Guatemala.

There are still hundreds of temples, huge palaces, plazas and courts in Tikal which have not been searched. The museum team hopes to complete mapping the vast ruins

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and make additional excavations by the expiration date of the project in 1966.

Although five years of work has barely scratched the surface in the huge area a new understanding of Mayan culture and history is already suggested.

Recently a tomb which had been cut into solid rock was excavated and three skeletons found, including the headless remains of an adult male, probably a priest-ruler. Unusual was the discovery of a date painted on the wall of the tomb which corresponds with the Christian date March 18, 457 A.D.

A three-legged vase was found which is especially significant in that its design, painted in many colors, suggests that the Mayans had contact with pre-Aztec Mexican Indians.

Linton Satherwaite, curator of the American section of the museum, said the Mayans probably achieved a village way of life about 15 centuries before Christ. At the peak of their culture they built temples that still stand, manufactured paper and books, and became expert mathematicians.

Tikal itself was abandoned around 900 A.D. for unknown reasons.



THE ENDURING CUSTOM

A PESSIMISTIC ethnologist once figured that among a primitive

people, where writing does not exist and traditions must be passed on by word of mouth, any great tradition is bound to be lost in a century or two.

Apparently this pronouncement is open to considerable question.

Recently Archeologist James Mel-laart unearthed an early Neolithic settlement in the heart of Anatolia, about 185 miles southeast of Ankara, Turkey. Rare frescoes, statuettes, jewelry, hunting equipment, and household utensils have been recovered and the whole has been dated to a minimum of 8,000 to 9,000 years old. Even that long ago, these Catalhoyuk people spun yarn and wove cloth. Bone weaving needles and clay spindle whorls were found. They also practiced agriculture.

But back to the problem of enduring traditions . . . the first object found at Catalhoyuk was a blue bead.

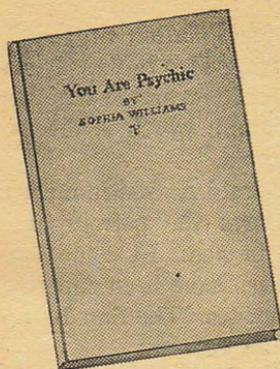
Blue beads of this type are still worn in Anatolia as charms.



PETROGLYPHS IN CALIFORNIA

THIS MAGAZINE has devoted several articles to a discussion of petroglyphs, offering conclusions substantially different from the orthodox theories that petroglyphs in the United States are merely decorative Indian rock carvings of fairly recent origin.

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Now a field team of the San Bernardino County Museum Association has published the first general compilation of Indian picture writing sites in San Bernardino and Riverside counties together with a monograph which is the work of several men.

Dr. Gerald A. Smith, museum director, says the petroglyphs vary greatly in age. In some locations newer ones have been superimposed on older ones. The San Bernardino *Daily Sun* reports:

"Some of the newer petroglyphs are frankly little more than doodling but others contain definitely known designs and directions toward water. Present day Indians appear to have lost, or never known, the meaning of many figures that appear in many carvings. Similarity of some designs to letters of the Phoenician and Sanskrit alphabets has given rise to theories that some of the older writings were done by prehistoric wanderers from the Old World."



"ONLY A GHOST"

NEVYLE SHACKELFORD, correspondent of the Lexington, Ky., *Leader* in Mulberry Hill, Ky., writes as follows:

"Here's a news item which was turned in by a weekly newspaper editor in these parts with only this comment: 'This was not written

with tongue in cheek."

"The item went that while patrolling the highway trying to catch hotrodders, Deputy Sheriff Bob D—— parked his car in the driveway of a lonely country graveyard just off the highway.

"As he sat waiting", the item says, 'he heard a slight noise among the stones, and getting out of his car for a better look, he saw a menacing figure approaching carrying some sort of a gun'.

"The item goes on that Deputy Bob ordered the figure to stop but when it didn't, he cut down with his .38. The man, or whatever it was, didn't halt, but kept advancing.

"Deputy Bob emptied his pistol without effect and while trying to reload, fell down in a dead faint.

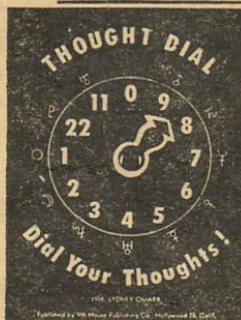
"The shots alarmed the neighborhood, causing several people to rush to the scene where they found Deputy Bob senseless on the ground. He was taken to a nearby farmhouse where he shortly revived.

"The item concludes that 'what Deputy Bob had taken for a dangerous prowler was only a ghost.'"



MELODY IN HOUSTON

"IT HAS HAPPENED that youthful heads, bent in struggle over term-paper notes, have



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suddenly been raised to listen," writes Loretta Lambroussis in the *Houston Post*.

"And it has been known for the owners of non-nonsensical, furrowed brows, to abruptly turn away from *Wall Street Journal* consultation, as if straining to hear some faraway sound . . .

"Although the notes start in the basement they drift, resting and lingering, heard now, then silent, until they reach the balcony where, in the last moments, they are heard most loudly.

"Then, as if waiting for applause from the earth-bound audience below, they fade away."

The place where this haunting music is sometimes heard, according to Miss Lambroussis, is the Houston Public Library, and the music, she says, comes from a violin-playing ghost who was janitor of the library from 1921 to 1936.

When the library moved into its present building in 1926, Mr. Cramer, the janitor, moved into the basement and it was his only home. After regular hours in the library, he would walk from floor to floor through the building, through the stacks and up to the balcony of the rotunda, playing his violin.

He would sit in the balcony playing for hours, alone with the silence and the books. It is this music, some believe, that is heard drifting like a wraith through the building

at unpredictable moments.



'NEW' TYPE ELECTRICITY

RESearch CHEMIST Wilbur S. Fuson, of Santa Cruz, Calif., feels he has found an "element" which can tap an inexhaustible source of electrical power from a "cosmic powerhouse".

He believes that the "element", comprised of uncommon but generally available organic materials, is constantly recharged with electricity from cosmic radiation.

"It is a chemical substance which works like a magnet, drawing electricity and energy from the universe. It probably has been charging up

the earth for hundreds of years," the inventor stated.

Fuson's claims have, naturally, been met with skepticism and Fuson himself seems awed by the "unknowns" involved. His approaches to testing the "element" have been pretty unscientific. At the same time Mr. Fuson welcomes inspection of the several exhibits he has set up to demonstrate the "cosmic charge" and he says, "We're interested in finding out about this ourselves."

Fuson, and his associate, Lloyd Heath, a self-taught electrical engineer, have filled the bottom of a can with the "element" — apparently a compound in hardened plas-

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This book was first offered to readers of FATE MAGAZINE, April 1961 issue. The sales were beyond expectation and the reports from those who visited Nevada were remarkable. Several wrote that they had "vivid" dreams and had wonderful success in playing tickets. One man "hit" three 7 spots in 30 minutes!

It was not the intention of John Bok to induce ANYONE to play KENO, but merely to test their powers of oneiromancy, a one man unsubsidized project on a very debatable question.

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.

Mr. Bok believes thousands of people have predictive dreams and use them in this type of "venture," but keep the secret to themselves, fearing ridicule from friends and "cranks."

"HOW I BEAT KENO IN RENO" is intriguing reading for the "psychic" and a MUST for anyone visiting Nevada! Send \$3.00 today to:

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tic form—and put small copper strips into the material at opposite sides of the can. Wires lead from these to a switch and on to a light socket. When the switch is flipped a small 25-watt bulb glows. A 100-watt bulb will also glow, but weakly.

An electrical engineer, testing the apparatus, found that it produces an electro-motive force of about 60 volts—considered to be exceptional for such a simple unit. However, the amperage is low, resulting in power of between eight and 12 watts. No shock results from touching both wires. One engineer stated there are a number of possible explanations for this lack of shock, but he did not say what they are.

Fuson has made a number of observations about the "element" in its present state of condensation: [The "cosmic powerhouse" recharges continually, though slower indoors; amperage seems to build up with quantity of the "element"; there is no alternating current registration; the current has a definite direction of flow; and the apparatus and material have not been checked out for radioactivity. There are, as yet, many things not understood by either inventors or investigators.

Heath says, "The fact that we can see something makes us feel we'll get someplace with it eventually."

THE PHARAOH'S CURSE

LORD WESTBURY died in July, 1961, at Geneva, Switzerland at the age of 46. No cause of death was given. His father, Capt. Richard Bethell, also died suddenly at the same age. In fact, Lord Westbury was the fourth member in his British family to die unexpectedly since 1929.

All these deaths are said to be the result of the legendary curse of the Pharaohs. Captain Bethell had a hand in excavating the tomb of Tutankhamen in 1923. The curse on the tomb read, "Death shall come on swift wings to him who toucheth the tomb of the Pharaohs."

Bethell died six years later. His father, who had kept relics from the tomb in his home, committed suicide the next year. Bethell's widow killed herself five years ago.

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



HERE WE GO AGAIN

A 1959 MODEL black-and-white TV suddenly burst into beautiful color for about 20 minutes on July 25 in Covington, Ohio. Mrs. Fred Coghill, of Russell St., her husband, a Pinkerton guard, and their two children all saw it. They were watching a WCPO movie named *Scarlet Street* and appropri-

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ately, Mrs. Coghill says, the red hues were fine.

WCPO can't explain it — the station can't originate color broadcasts in the first place, the film wasn't in color in the second place, and the Coghill TV set can't show color in the third place.

Mrs. Vera Schulte, station public relations director, said, "This is like the case in London where a TV station picked up broadcasts from a station in Texas. Professional engineers saw and heard it. But the Texas station had gone off the air two years before."

* * *

THE WIFE OF A Lancaster country mortician received a startling telephone call from an elderly woman friend the first week of last May. It was a business call and the woman wished to make arrangements for her own funeral.

"Next time you see me," she said, "I'll be dead. In fact, you are the last person to whom I will talk, outside of my own family." With that she said a pleasant "goodbye" and hung up.

She was mistaken about one thing. The undertaker's wife was the *last* person to whom the woman spoke; she lapsed into a coma after leaving the phone and never regained consciousness. She did not get to speak to her "family". A few days later she died and the mortician carried out the orders she

had given for her own funeral.



COLD LIGHT

CHEMISTS AT John Hopkins University are finding out some of the secrets surrounding the mysterious cold light of the firefly's glow. They have succeeded in reproducing firefly light in the laboratory by combining five chemicals.

Dr. William D. McElroy began the study about 15 years ago by buying fireflies from Maryland children. He paid them 25 cents a 100. And he bought as many as 80,000 every summer, because the compounds causing the firefly's flash occur in such small quantities.

By 1952 Dr. McElroy had isolated five substances responsible for the strange cold light. They are oxygen from the air, certain magnesium salts, adenosine triphosphate (ATP), and two hitherto unknown compounds named luciferon (light giver) and lusiferase, an enzyme that makes luciferon work.

A team of chemists, headed by Dr. Emil H. White, began analyzing luciferon about three years ago and last year its composition was determined and it became possible to synthesize the compound in the laboratory. The most they have been able to make is one gram of it — the same amount contained in 2,000,000 fireflies.

MILESTONE

LAST JUNE 19 there died in Rome one of the few living stigmatists — one who bears the wounds of Christ on the Cross.

Sister Helena Ajello, 66, a nun, was thought to be a saint by thousands of Italian pilgrims who visited her at Cosenza in Calabria Province. Her five wounds first appeared 40 years ago and bled on the first Friday of every month.

Sister Helena would go into a trance, her wounds would bleed, and then, according to witnesses, she would speak languages she never had learned, including ancient Greek, Hebrew and Aramaic.

She once described what happened during her trances, according to Reuters: "I scream because it is the Virgin's will, and I see Christ and converse with him in the languages of the ancient holy texts . . ."



MESSAGE FROM BEYOND

DR. LOUISA RHINE is the distinguished parapsychologist wife of another distinguished parapsychologist — Dr. Joseph B. Rhine, both of Duke University.

Recently a parapsychology symposium heard a report from Dr. Louisa which was passed on to us through UPI. Dr. Louisa called it strong evidence for the survival of human personality after death.

It concerns the amazing story of

a four-year-old boy who was scribbling what appeared to be a form of shorthand during a kindergarten class. The teacher identified the shorthand as an old type no longer used.

She was able to translate it as a message from the boy's father who had died two weeks earlier. The message described important papers in a safety deposit box which the dead man's family had not known existed.

This case is one of four that Dr. Louisa Rhine has found that she believes could have been caused only by "spirit agents."



HEARING — NOT SEEING

VIRGINIA L. SWANSON is a five-foot-one-inch blonde miner who works her claims in the Los Burros Mining District about 80 miles south of Monterey, Calif. Mrs. Swanson has a number of claims but she makes her real living as a dairy chemist. She says a lot of strange things go on in the Santa Lucia Range and she has resolved never to return to her claims alone. An example is an old model car she often hears but never sees. "You can hear it chugging along the road through the trees until it sounds as if it would pop into view at any minute—but it never does," says Virginia Swanson.

— Curtis Fuller

WESTERN SHAMBALLA

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"I Am Being Watched by a UFO!"



Amazing story of contact with a UFO is told by Mrs. Doris Gregg (left) and sister, Mrs. Connie Sybert.

What could you think if beams and shafts of white light
had dogged your footsteps for 13 years?

By Doris Delburt Gregg

THE WEIRD SIGNIFICANCE of my situation did not become completely clear to me until the last and most recent visit from my silent and luminescent guest. Now I am thoroughly convinced of what I have suspected for so long about the purpose and composition of the elusive object.

The whole uncanny business started on a farm near Longview,

Tex., 13 years ago in 1948 on a hot August night when a whole fleet of huge, glowing disks came swooping down from the western sky and put on an amazing—and for many a frightening—performance for our city and whole surrounding countryside to witness.

I was one of the many hundreds who, with my family, stood in silent awe and watched their gya-

tions. But unlike the hundreds of others who were watching that night, I was chosen—for what reason I do not yet know—to be put under careful observation by those shining visitors from the unknown.

As they swooped across the sky one great white object rapidly approached an area over the field behind our house. There it slowed and became stationary so that we could observe the thing in all its shining grandeur.

I turned to my sister, Connie, who was standing beside me and exclaimed, "I wonder if that thing has intelligence, and if it is as interested in watching us as we are in watching it?"

Instantly a shaft of white light descended from beneath the object and struck the field 100 yards behind our house. Then it moved toward us until we were completely bathed in white light. My sister and I were utterly astonished and tried to look upward into the shaft of light. But my mother, Mrs. Lonnie Williams, became frightened and turned to run into the house. Immediately the light went out and the great object soared away, following the others which were rapidly disappearing across the sky.

For many days afterward everyone talked about the flying lights. Many spoke of trying to shoot them down if they returned. But

Connie and I, from the moment we were bathed in their light, found ourselves oddly fascinated and actually anticipating their early return. When we were alone we discussed the spectacular phenomena we'd witnessed. We both deeply desired to see them again.

Our wish was granted quite unexpectedly one night two weeks later. I'd been rather late preparing supper and by the time I'd set the food on the table I was overtired and not very hungry. I said to my husband and sister, "I think I'll go sit out on the front porch and rest while you two eat supper."

The humid August night was moonless but the number and brilliance of the stars captured my attention. I left the porch to stand quietly on the front lawn gazing upward. My mind turned to thoughts of the strange lights.

I was about to return to the porch when I noticed a glowing light suddenly come into view in the dark sky. It seemed to be approaching our house from the northwest, moving slowly and in complete silence. As it descended I could see a glowing object pulsating with light, expanding and contracting at regular intervals.

Connie! I must call her—let her see it, too! I shouted her name, while I watched the mysterious light hover over our field. She didn't hear me and I shouted louder. She

still didn't come so I turned and ran toward the house, shrieking for her to come quickly.

"What's the matter, Doris?" Connie yelled as she rushed onto the porch.

"The light! The light!"

"Where?" she cried as excited, now, as I was.

"Up there." I pointed behind me. "It's just hanging —"

I stopped short for the light was rapidly disappearing across the field, rising higher into the sky as it went. We stood there staring after the thing until my sister spoke.

"Why'd you shout so loudly, Doris? You must have scared it off."

"Yes, I guess so," I agreed. "But I didn't know and I did so want you to see it, too."

The first indication we had that this glowing object still lingered in our vicinity came one evening another two weeks later. Connie, my three year old son, and I were visiting my mother, who lived on the farm adjoining ours. Our houses are about a quarter of a mile apart. The late summer heat was still intense; so we sat on quilts spread on the grass in the yard.

It was dusk and a few stars were beginning to show in the darker part of the eastern sky. From the densely wooded area some distance away, in front of the house, came

the steady crescendo of strident insect music. We could hear faint voices from a newly built neighbor's home some 400 yards or more from my parent's house, which is quite secluded among overhanging trees.

I stretched out beside my child on the quilt listening to my mother and sister's conversation. I was about to fall asleep when I saw a very peculiar light rising slowly from behind the dark outline of the trees. I pushed myself to a sitting position and called Connie's attention to it.

We all stared at the odd light which, as it cleared the tree tops, became stationary, appearing to hover, expanding and contracting at regular intervals, for several seconds. Then it began moving slowly toward us. The thing was clearly visible against the night sky. It frightened my mother who ran toward the house, but my sister and I stood our ground. Suddenly the quiet was broken by the terrified screams of my little boy who'd awakened and, seeing the pulsating light, began crying in terror. We tried to quiet the baby, and I hugged him close against me.

"Look, it's gone!" my sister whispered.

I looked and, sure enough, the night sky was empty again—except for stars.

The next instant the sound of the

telephone ringing sent us scurrying into the house. It was our neighbor lady, Mrs. Harrison, across the field. She was puzzled, she said, about a strange light she'd seen moving above the trees beyond her house. She wanted to know if we'd seen it, too, and if we knew what it was. We told her, yes, we'd seen it but we didn't know what it was.

Later that evening, after we'd told Mother goodnight and gone home, we put the baby to bed, then we talked for a long time about the thing we'd seen. The next morning when my husband came home from work I told him about it but he said he had no idea what it was.

After that night Connie and I spent every evening sitting outdoors, watching for the light to return, and wondering how, if it did, we could contact it. Finally we formed a plan which we felt reasonably certain would work.

One evening we had finally gone to bed around 1:15. We must have fallen asleep immediately. But I was awakened sometime later and glancing at my luminous alarm clock I saw the time was 2:30. Then I noticed the sound which must have disturbed my sleep.

From the open windows at the head of my bed I could hear the rushing noise of a strong wind. I supposed that a storm must be coming up and I jumped up to

lower the windows. However, the thin curtains on either side of the large, open windows at the head of my bed were not moving at all. Not a branch or a leaf of the shrubbery growing just outside the windows even swayed. But the front yard was bathed in white, phosphorescent light!

I pressed my face close against the window screen. I saw that the large, thickly leafed magnolia tree in our yard was being twisted and shaken violently. It seemed as though it would be torn from the ground. As I watched in astonishment, I noticed that the eerie light was growing more intense. I left the window and ran into Connie's room to awaken her. But when we both rushed back the light was gone. The yard lay quiet and dark.

Connie was excited and I was still highly agitated from my experience so we went into the kitchen and made coffee and sat at the kitchen table talking about the queer incident.

"The time has come to try our plan," Connie told me. "Tomorrow night we'll be prepared and we'll find out if this glowing what-ever-it-is is really interested in contacting us."

I admit that the next evening as the time drew closer for our experiment to begin we were both nervous. But we were determined to go through with it. We wanted

to know if such a thing could be done.

That evening before my husband left for work I asked him to leave us one of his powerful, five-celled flashlights. He did. Connie and I had decided to use only the flashlight for our first experiment, not wanting to risk frightening off our elusive visitor with a lot of bulky paraphernalia.

We also figured we would be most likely to succeed if we chose a place where our view would be unobstructed by surrounding trees. At first we thought of climbing up a ladder onto our roof, but this presented too many difficulties. There are several large trees overhanging the roof which would cut off some of our view of the sky, and, also, there was the danger of the baby's falling off the roof. We solved our problem of location by driving my sister's car across the yard to a completely open place at the edge of the field just a short distance beyond our house. Connie's car had a solid metal top and over this we spread a quilt. Then we clambered up on top of the car and began our attempt to make contact with the mysterious light.

We'd left off all the lights in our house and since it sits far back from the main highway without close neighbors, conditions seemed ideal. We'd agreed beforehand to use the same number of flashes

from our light and space them at the same intervals as we had noticed the strange objects had used each time we'd seen them.

We lay on our backs on top of the car with the baby sleeping between us and started our signals while we concentrated mentally on establishing contact. For almost an hour we lay there quietly with no sound except the occasional soft, scuffling noises under the car made by our large mongrel watchdog who had come out to watch us. The soft purring of our two grey cats snuggled warmly against our legs was more felt than heard. We took turns sending our flashing signals toward the dark, star-dotted sky, while we watched and waited for an answer.

Suddenly, high in the dark sky a light about the size and shape of a car's headlight appeared. We sat up, staring at the thing.

"Now for the test," Connie whispered to me.

I raised the flashlight and sent the signals upward in a steady and unflinching succession directly at the object. Almost immediately the light began to move in our direction. Then it stopped and went out, then lit up again. It did this several times, always coming closer and duplicating exactly our signals.

"Think hard," I told my sister. "Think that we want it to come closer."

As soon as I said that, the light went out again. But a few seconds later it reappeared—much closer and larger—almost the size of a small washtub. I signaled again and the light seemed to shrink and expand in the same number of answering signals. Then it moved still closer and became stationary again. The huge dimensions of the thing became quite apparent to us.

I was strongly affected by the awesome spectacle and I wasn't alone. From beneath our car deep throated growls told me that our dog saw it too and was alarmed. Even the cats stood stiffly humped, emitting the little yowling noises that cats make when they are frightened. The baby stirred restlessly between us.

My sister's fingers gripped my arm. "Don't signal anymore, Doris," she gasped into my ear.

There was no need to signal again for the enormous, glowing shape was floating on down toward us with the bouyancy of a gigantic bubble. As I watched its descent and approach I felt the great mass of the thing—a tremendous, controlled force.

When it stopped again it was not more than a 100 yards away and probably 30 feet above the ground.

We saw a huge, undulating sphere of vibrating, yellowish light that was laced around and throughout

with veins of deepest orange. The great, globular mass gave off no heat, no smell, and no sound. It just hung there waiting . . .

The next instant our cats let out squalls of terror and fled. Our dog snarled furiously. I could hear him in the darkness as he went growling across the yard toward the house.

The monstrous light was coming closer. The baby began whimpering in his sleep as if he sensed something frightening. For a split second my sister and I exchanged looks over the baby's tiny form. Then with a quick movement I snatched him into my arms, we both turned and slid feet first from the car and struck the ground running like crazy towards the dark bulk of the house.

When we reached the porch we skimmed up the steps and into the house to stand just inside the open front door, shaking and breathless, trying to quiet my wailing baby. Connie leaned forward and peered cautiously out the door.

"It's gone," she whispered.

I looked, too, but only the dark bulk of the car stood at the edge of the field; nothing else! We did not venture out anymore that night but we sat up for a long time talking.

"I wonder what would have happened if we'd stayed?" Connie asked me.

"I don't know," I replied. "But with the baby's safety at stake, I couldn't risk finding out."

"I know," she answered.

We had proved we could contact the thing. However, several things puzzled us. Why had our animals been so terrified? Why had we been suddenly overcome with a desire to flee? And, why hadn't the thing, if it really meant us harm, overtaken us in our flight? It could easily have done so as it could move with great rapidity.

We came up with several possibilities: perhaps the great light did not want to overtake us; perhaps the touch of the substance of the thing would have been so completely alien to human or beast that it would have brought death. I personally believe that the thing was repelled by our fears of it, that it really did not mean us any harm. I also believe that the huge, glowing sphere was as interested in us as we were in it, that if we had stayed we might have been able to achieve some kind of mental communication with the thing.

If we had remained would we have learned where it came from and of what substance it was composed?

The answers to these questions may still be available to Connie and me because the great UFO is still watching us; I am certain of this.

On April 15, 1961, I chanced to go out rather late in the evening to feed my dogs and my son, now 11, called my attention to a strange light, which was moving in our direction, low over the tree tops. I watched as the thing moved closer, then stopped and, for a full minute, deliberately blinked out its rhythmic signals. Then it contracted until it seemed just to disappear.

I am not at all surprised by the reappearance of the light. This recent sighting merely confirms my suspicions that it is still around, watching and waiting.

Our last attempt to signal the light was on the night of May 30, this year, when Connie and I, and my son, settled ourselves in a large, double hammock in my front yard. The hour was rather late—11:55—and the moonlight was brilliant. We'd barely begun flashing our signal light when an enormous meteor came rushing across the sky and directly over our house, spewing flaming fragments for miles around. The earth shaking sonic boom from the meteor so frightened my mother, who is an invalid with a serious heart condition and lives with us now, that we were unable to continue our experiment.

However, we're going to try again and, who knows, maybe we will be rewarded by the first interview with a UFO visitor from the unknown.

Edwin King, shown with daughter, Glenda, 13, witnessed repeated and baffling appearances of bloodspots on tiles of his kitchen floor and on his wife's face.



HOUSTON'S MYSTERIOUS

MRS. EDWIN KING was up early as usual on the Monday morning of June 26. It was 8:30 A.M. and she hummed a little song. Everything seemed to be right, she thought.

They had been in their new home at 106 East John Albers Street in Fonville Terrace Addition, just north of the city limits of Houston, for only 10 days and Mrs. King was enjoying the new house. Things seemed to be falling into a familiar routine. Ed had just left for work as route manager for a soft drink firm and the kids seemed to be getting acquainted in the neighborhood. They were Edwin 11, and Glenda 13.

As Mrs. King busied herself about the house she stooped over to wipe up two dark, wet spots on the floor of the dining room, just outside the kitchen. The spots came up easily and stained her wiping cloth red. She looked at the cloth, wondered idly where the stain came from, and rinsed it out in the sink. The color washed out under the faucet so it couldn't have been paint.

Mrs. King continued about her household chores, planning her day, wondering idly what the kids were up to. She had every reason to expect a succession of similar calm and well-ordered days.

Next morning, after her husband



Strange dreams related by Mrs. Edwin King have deepened mystery of recurring bloodspots. Laboratory tests have established that spots were of human blood.

BLOOD SPOTS

*By Curtis Fuller
and David Wuliger*

had gone to work, Mrs. King again was going through her daily routine of picking up the house. She leaned over to wipe up a couple of dark wet spots in the dining room, just outside the kitchen. They came up red on her wiping cloth. In her mind a bell jangled! She now knew what the red spots were. Blood! Had there ever been a doubt in her mind? And there was something else, too. She couldn't quite remember what it was

"Then, on Wednesday morning, both my husband and I got up at 4:00 A.M.," she later told Marie Dauplaise, a staff writer of the *Houston Press*. "We both rushed over to look at the tiles. There was nothing there.

"We both walked into the kitchen. I got a salt cellar. My husband was reaching in the icebox. We walked out, and there they were again! All the doors were locked. I started screaming and got hysteri-

**Bloodspots on the floor; bloodspots on a housewife's face.
The solution to the mystery seemed simple — at first . . .**

cal. On Thursday morning they were there again!

Thursday night Mr. King obtained two small squares of plastic and placed them over the tiles where the bloodspots had been appearing. About 1:30 Friday morning he woke up and inspected the plastic squares. They were spotted with blood.

When King returned to bed he noticed something else. His wife had several dark spots on her face. He asked 11-year-old Edwin to bring a wash cloth and he wiped her face. The spots looked like blood. Next morning King took the squares of plastic to the police station. A chemist identified the spots on them as human blood.

In many households, perhaps, nothing much would have come of this mystery but the Kings were alarmed. Mrs. King showed considerable anxiety and her anxiety was communicated to her husband.

They wanted to get this problem solved. King stayed up all night Friday and went to bed about 5:00 A.M. Saturday without noting anything unusual. After he went to bed, Mrs. King got up and found two new blood spots on the pieces of plastic her husband had laid out on the floor again. She cleaned them up and left the house without informing him.

Saturday morning two Sheriff's Deputies called to question King

and he told them that nothing had happened Friday night, unaware that his wife had cleaned up the blood spots. At any rate, the police had no explanation for the phenomenon.

On Saturday night, King was more determined than ever to get to the bottom of their mystery. He set himself an all-night watch armed with a shotgun to catch any culprit who might be entering his house and dropping blood about the place. A neighbor, R. L. Brown, of 102 East John Albers Street, kept him company.

Around 4:00 A.M. the two men heard moaning and groaning from Mrs. King's bedroom. They rushed in to find Mrs. King tossing in an almost trance-like nightmare. They were unable to waken her.

On her face was blood!

King wiped the blood from his wife's face and Brown told him to look again. More blood was appearing on Mrs. King's face. It was as if the blood were seeping through her skin. The disturbance awakened the King's two children who also saw the blood on their mother's face.

* * *

AT THIS POINT it would have been perfectly easy to dismiss the whole mystery as much ado about very little. A few blood spots on the floor! A few blood spots on Mrs. King's face! An obvious con-

nection between the two! What of that?

Sheriff's deputies Wes Schultea and Harold Carpenter, who visited the home on Sunday, saw blood spots reappear on Mrs. King's face after being wiped away. The only explanation they had to offer was that they were caused by a mosquito. They hunted about for one—even under the bed—but no mosquito was found.

Mrs. King visited a skin specialist later in the week and he observed one broken blood vessel near her ear. However, the blood usually comes from the middle of her left cheek though occasionally it also comes from her forehead. The dermatologist found Mrs. King's pulse was normal and her blood pressure slightly below normal. Later Mrs. King had her blood typed and found she had Type O, RH positive. Apparently there was no physical reason for the repeated oozing of blood.

However, as we shall see later, there may have been a psychic reason.

On July 6, 10 days after the first blood spot was observed, the Kings wanted to forget the whole thing. "Frankly I'm happy with the situation as it is," Mrs. King said. No further blood or skin tests of Mrs. King were planned.

It had been a great nuisance to them. Strangers and crackpots of

all kinds had come to the house and asked impertinent questions. Crowds of people came by on foot and in automobiles. Those who didn't come in stared. One man proposed to go into business with the Kings by exploiting Mrs. King's strange abilities.

Neighbors moved away from a house next door because of their fear of the "bloodspot mystery."

King finally put up a "No Visitors" sign in front of the house.

FATE's editors were not completely satisfied with the "explanations" of the Houston mystery, however. Several persons in that city kept FATE informed of the King's situation and there were a number of fairly obvious questions that not even an attempt was made to answer. For example:

- Was the bleeding on Mrs. King's face akin in its psychic origin to the bleeding on the hands, foreheads and sides of famous stigmatisers like Therese Neumann?
- Why was there never any blood reported on Mrs. King's bedding, her hands, or her night clothes? (Later the blood did appear on a pillow, but it has never shown on Mrs. King's hands although sometimes the drops had been smeared on her face.)
- How had the blood actually gotten from Mrs. King's face onto the tiles?
- Why did the bloodspots always

appear on those particular tiles — the same ones day after day?

FATE sent an investigator to the King home. At first the Kings were reluctant to talk with him, but a reappearance of the bloodspots on Monday, July 17, which was two weeks after their last previous appearance on July 3, seems to have worried and upset them. They agreed to talk with David Wuliger, Houston University faculty member.

Out of this interview has come, as so often happens in these matters, an even deeper mystery, one that FATE does not pretend to solve but that has fascinating psychic intricacies.

Mr. Wuliger visited the King home and talked with all members of the family. He found them pleasant, "normal", and gracious. He was surprised to observe that Mrs. King was able to talk about the bloodspots with considerable detachment.

Nonetheless, the family as a whole seemed troubled and deeply wishing to have authoritative help with their problem. They seemed not so much frightened as deeply concerned about the continuation of the bloodspots, and especially about the emotional effect that their situation might have on the two children. All this was quite understandable and realistic.

And it was here that the Kings

disclosed a deeper mystery . . .

* * *

INVARIABLY BEFORE the bloodspots appear, they explained, Mrs. King has had a dream. The dream is always basically the same. In the dream she is facing and talking with her double.

This psychic double, or image, or astral projection — whatever you wish to call it — has a face exactly like Mrs. King's except that it always seems to be covered with a thin veil. Mrs. King can see her own features but not as clearly and sharply as if the veil were not there.

There is no background in her vision. The hair is not distinguishable but the image is always clothed in a loose-fitting white robe, extending from her neck to the floor. No feet ever show.

Mrs. King's image talks with her in a voice just like her own. They call each other by their first name, Doris. And the gist of each conversation is that the double keeps assuring Mrs. King that "all will be well."

This always puzzles Mrs. King because, she assured Mr. Wuliger, except for the problem created by her double all really is well with them; the Kings have no major problems of any kind.

During his wife's dreams (the Kings call them "nightmares") Mr. King hears her muttering incoher-

ently, though in her own voice, and making whimpering sounds, like those of an animal. These noises sound "frightening" to persons who have not heard them before.

Mr. King always attempts to wake his wife from these dreams but with little success. She seems to be in a deep trance. Upon waking, Mrs. King always complains of feeling extremely cold — her husband says she feels "stone cold". This is noteworthy because summer night temperatures in Houston range between 75° and 85° and the Kings have no air conditioner.

The dream bloodspot sequence is invariable and it is not confined to the King's home. It occurred one night when Mrs. King slept in her mother's home. The dream-bloodspot sequence has also occurred when either one or the other of the two children were gone for the night. No other unusual manifestations have taken place in the King home, incidentally.

Twice Mrs. King has seen her image when she was not asleep.

On one occasion she had awakened after one of her nightmares. Her husband had washed the blood from her face and she had gone back to bed. Almost immediately, while still awake, she saw her double rise from the bed, float through the doorway, and then through the closed door of the rear bedroom. Mrs. King jumped out of bed and

her double vanished. She felt freezing cold.

The second time Mrs. King saw her double was on Monday, July 24. Mr. King had risen, looked at his wife's face (no blood), and then checked the two tiles on the dining room floor (no blood there, either). He called to his wife that there was no blood anywhere and Mrs. King arose and walked to the doorway of the dining room, which is about 12 feet from the doorway to the kitchen. As she stood looking towards the kitchen, she saw her image float in front of the kitchen doorway. Immediately a whole line of bloodspots, large and small, appeared in the usual place on the floor. Mrs. King turned to get her husband, who had gone back to the bedroom.

By the time they looked again, the image was gone. Neither Mr. King nor the children have ever seen Mrs. King's double.

FATE interviewer Wuliger asked Mrs. King if the double ever had given a reason for the bloodspots. Mrs. King answered that the image told her the blood spots appear so she will have proof that she really has been talking with her image.

Two incidents occurred before the first of the bloodspots appeared that may or may not have triggered them. The first, of course, was the Kings moving into their new home. A household move is very often a

psychic wrench and their move occurred only 10 days or so before the first bloodspots appeared.

The other incident that may have triggered the manifestations is that the day before they started Mr. King was digging in the yard near the house and he dug up what he thought at first was a building block. It turned out to be a tombstone, but without a name inscribed on it. A partial probe, at least five feet, produced no coffin. This too could have had a strong psychological effect on Mrs. King.

A general overall look at the King family might show they are not as calm as they seem at first glance. They obviously have been quite upset by the bloodspot manifestations. Mrs. King herself is an ulcer patient and was hospitalized shortly before the family moved.

Since the bloodspots came her ulcers have not troubled her.

The ulcer complication appears to offer a partial solution to this mystery—but only a partial solution.

Dr. Nandor Fodor, the New York psychoanalyst consulted by FATE on this case, suggests that the appearance of the blood spots might be labelled a novel cure for ulcers.

"It fits well into the mechanism that Freud called transference from below to above," comments Dr. Fodor. "Instead of bleeding inside her stomach, Mrs. King bleeds on her face. With this remarkable physiological process her ulcer pains vanish. Whatever the story of her stomach complaints may be no better place in the human body could be found for bringing something into consciousness, or visibility, than the face.

"This, however, is only a small part of the story."

Other complications, of course, include Mrs. King's double, the appearance of the blood spots on the tiles, the strange finding of the tombstone and so on.

In summary, this strange Houston case has raised more questions than it has answered. Perhaps the last word is yet to be written about it.



DAMAGE IN DUPLICATE

ANTONIO PALAZZA, 22, of Utica, Mich., and Leon Turner, 20, of Yale, Mich., brothers-in-law, were involved in separate auto accidents within a space of two hours recently. Both were heading north on Highway M-19, both were alone and driving the same make of car, both crossed the highway and crashed on the opposite side, both were taken to Yale Hospital and treated by the same doctors and both last were reported in satisfactory condition.

Woman who "Sees" Tomorrow



By George Butler

Hitler is alive, Moslems will fight Russia — these are some forecasts by a Florida woman, many of whose predictions have come true.

THROUGHOUT THE CENTURIES human beings have been fascinated by the unending mystery of what the future holds in store. In every generation they have believed in the ability of a gifted few to peer beyond the veils of time.

There were the prophets of Old Testament days who told of things to come—even foretelling the birth of Christ. Ancient civilizations—the Assyrians, Egyptians, Greeks, Romans, even the highly civilized Indians of Central and South America—had their oracles, prophetic priests and astrologers.

Nostradamus, the great French seer, predicted events for centuries ahead and his predictions still are being fulfilled—although in many instances, they are couched in such figurative, symbolic language it is difficult to recognize the particular prophecy until after its fulfillment. Many are familiar with Mother Shipton's prophecy which, made hundreds of years ago, foresaw airplanes, submarines, radios and other modern wonders.

Mrs. Jane Savage, of Lakeland, Fla., does not claim to be a great prophet, like the Biblical prophets or like Nostradamus, yet a remarkable number of predictions she has made since 1918 have come true. She says she has been given "a wee grain of foresight or spiritual prophecy" and with it the "responsibility of using it to help my fellow man."

Mrs. Savage, 83, is bedridden in a Lakeland nursing home and has a lot of time to think these days. Most of her family and friends have crossed into the unknown.

But the "unknown" is not so mysterious to Mrs. Savage. What she calls her power of "spiritual prophecy" has amazed nearly everyone who has come in contact with her.

A few biographical details about Mrs. Savage will help bring her glimpses of tomorrow into closer focus. Born in a small town in New York State, she had a normal childhood, was talented in music—singing and the piano—and did well in school. She lived for about 30 years in New York City, won a measure of success as a singer, and married her singing teacher, Paul Savage. They moved to Florida in 1936 and he died three years later. Since then she has led a rather lonely life, although she was active in social and charitable affairs until she became bedridden.

She doesn't usually tell people she is psychic. "It's such a hard, difficult life to be different. People think you are crazy. They just don't understand when, say, a sixth sense is involved. I suppose if I had lived in colonial days, they would have burned me as a witch."

Things are changing a bit now, she adds, since Edgar Cayce, since Dr. J. B. Rhine's extrasensory experiments at Duke University, and since the growing interest in hypnosis and psychic phenomena.

* * *

IT WAS on September 22, 1918, Mrs. Savage recalls, that she suddenly felt she was becoming clairvoyant and saw the "teacher" who has guided her life to a great extent ever since.

At that time her husband was in Italy in war-time work and she, like nearly everyone else, thought World War I might last for another two or three years.

After a tiring day, she seated herself in the living room of her New York apartment and closed her eyes. "Suddenly, a man appeared in front of me and told me to write what he was about to tell me."

She described the man as dressed something like an Oriental potentate or priest. "He wore a saffron robe, a belt with hieroglyphics, and a turban fastened with an emerald."

She obtained a pad of legal-size

paper, a pencil and wrote what he dictated. "I wrote prophecies for an hour and a half and they covered 28 pages."

Here are some of the prophecies given her on that day in 1918 when the war was still raging:

The war would end before November 15. (The Armistice was November 11.)

Her husband, Paul, would be decorated twice and return home by Christmas. (He did.)

The Kaiser (of Germany) would flee to a small country and die there. (He did, in Holland.)

Within 20 years, an Austrian will get so much power in his own right that he will lead Germany into another war, only to lose. (Remember Hitler?)

The United States would be the pocketbook for the world. (How true!)

The eastern and western coasts of North and South America will be changed by catastrophic earthquakes and tidal waves. (Did Chile get a sample?)

The volcanoes under the Panama Canal will blow up, close the canal, and automatically open a Nicaraguan Canal. (This awaits fulfillment.)

Europe will rise like a phoenix but it will be America's wealth that will fan the flame and it will never be appreciated. (Ask any U.S. taxpayer.)

As the years go on, labor and capital will clash more and more. All classes will cry for more money and work less time. (Remember, this prophecy was made in 1918.)

* * *

ALTHOUGH the "teacher" has reappeared several times to her, Mrs. Savage said, he has not dictated such lengthy prophecies since that time.

Two years later, in 1920, she was told:

The United States will start on a wild orgy of money-making, mostly on paper. In 1928, an economic change will take place, and in 1929, the great crash will come, which will change the economic systems all over the world.

Five years later, she was told:

If we look a mile and one-half under the surface of our own Southwest (Arizona and New Mexico) we will find the remains of the greatest as well as the oldest civilization known to man.

In 1932 she gave the following prophecy about Franklin Delano Roosevelt:

He will make a scrap of paper of the Constitution and the Supreme Court will be a shambles. He will bring the country into war and long after he has known that Japan will attack. He will give strategic points of land to another country (Russia).

She went on to forecast:

In the next 30 years, all motors will take power from the air, and probably man will have learned the first lessons in harnessing the lower currents of the great magnetic wave that ebbs and flows around your planet. (The 30 years should be extended.)

King Edward VIII will abdicate from the British throne because too much pressure will be brought by his mother, the church, and Mr. Baldwin (prime minister). He will say that he is giving up his throne because he loves an American divorcee. It would be good for England to forego traditions for once.

The English dominions will become separate and self-sufficient.

Mrs. Savage has taken notes on seven "psychic journeys" she says she has taken in a spiritual sense. She said she explored underground cities, and lost wonders of ancient civilizations, and was led to believe that "Life was never ending and that as we cooperate with the Life Source all knowledge is given us to be given out to others."

In 1939 Mrs. Savage made this prophecy:

Japan will attack us (the United States) in a couple of years and we will have a hard time for the next five or six years. The leaders in Germany, Russia, Italy and Japan have been loosed upon the

world and chaos will be rampant.

In 1947, she said: The Marshall Plan should be whittled. Europe is older and craftier than you are here (in the United States). She is traditional and you are smug. If you do Europe's work for her, you delay her progress.

* * *

IN 1950 came this prophecy:

Russia will never dare bomb the United States but her policy is to make you think she will. She will sabotage millions of dollars in air lines. Her lessons of hate to her young men have made many who will commit suicide for their country. Russia will enslave her own people and the prisoners of war she has from many nations in order to build for the Third World War. She will and must go into the Near East and there she will meet defeat.

She recorded these messages in 1952:

Why should you (America) be so interested in other nations when your own country is going into bankruptcy unless something is done about inflation and dishonesty in government?

Eisenhower should forget personalities and consult with MacArthur on Asiatic problems, as he knows more about the Far East than anyone else in this country.

The day the Red Chinese are taken into the United Nations—

that day will see the real blotting out of the good the United States can do for the world.

The Moslems will rise and at least 10 million of them will fight both Israel and Russia. This will be the last phase of the war that really began in 1914 and is known as Armageddon. Eventually it will bring about the Brotherhood of Man that Jesus taught.

In 1954, she said:

Hitler is in South America, with Eva Braun and Martin Bormann. He has been in Mexico twice and once, just to satisfy his vanity, he came into the United States.

Japan will someday sink into the ocean.

The power of the tides, and taking power from the air, or ethers that surround our planet, will revolutionize transportation.

Salt is a condiment, salt is a purifier, salt in connection with mercury is an explosive that will open the door to untold wealth.

When the doctors begin to use one-third as much radium and magnetize it by magnetic rays that come closer and closer to the earth, they will come nearer to a cure for cancer.

* * *

LIKE EDGAR CAYCE, Mrs. Savage has become a firm believer in reincarnation. Most of us, she is convinced, have lived several previous lives on this earth. And each

return is for a purpose—to work out some problem, in another body, that was left unsolved in the previous life or lives.

She was once told by her "teacher" that he was her father in a previous life.

"Why will we not recognize reincarnation as factual instead of as the crazy idea of a few old men and women?" she asks. "One little life or day in school is hardly enough to explain a Mozart, an Einstein, an Emerson or even a Hitler."

Far from contradicting the Bible, she believes reincarnation underscores its teachings. "Try reading the Bible with reincarnation in mind, and many pieces will fall into place, many mysteries will solve themselves." When Jesus preached that a person must be born again, "He meant exactly that, born in a physical and a spiritual sense."

I talked with Mrs. Savage a few days after the Russians had astounded the world by shooting a man into orbit around the earth and returning him alive. She told me:

"The Russians have shot three men into space. Two of them were quite dead on return. The third was barely alive. He was not Yuri Gagarin. The real space man was in no condition to take the glory. Gagarin, who never left the earth, was chosen to take the glory."

How to Speak WITH GOD

Famed Bible scholar tells how he communicates directly with God through visions and dreams.

By George M. Lamsa

THE ARAMAIC term *Khizwa*, vision, means to see something in the realm of the spirit. And the term *Giliana*, revelation, means to uncover that which is hidden from the eyes of the flesh but exposed to the eyes of the spirit. This is because in the realms of the spirit there is neither time nor space—everything is there and wide open. In other words, visions and revelations are man's sixth sense.

Most of the revelations and visions of God take place during the night hours when men are asleep and nature is silent; when God speaks and instructs and warns his creatures just like a father teaches and admonishes his children. During the stillness of night when man's mind is free from the cares of this world the spirit transcends his physical limitations and meets with the universal Spirit from which it emanated.

Most of God's revelations and admonitions came to the holy prophets in metaphors, similies and figurative speech so that they might understand their meaning. This is because human language cannot clearly convey spiritual ideas, nor depict spiritual images. Material things can be described by their qualities, forms and shapes. But there are no words whereby a spiritual idea can be measured, described or explained; just as no one can describe the colors of flowers to a blind man who has never seen colors. Spiritual ideas are eternal, universal and free from time and space. Therefore they are incomprehensible in human tongue. Therefore they have to be explained spiritually, in parables and in figurative speech. For this reason the vision of a prophet or a revelator is difficult for other men

to imagine and accept.

The Holy Bible relates hundreds of instances where God spoke to man; and where God, the Eternal Spirit, appeared as a man to the eyes of the flesh and yet there was neither flesh nor blood nor form nor shape in the figure which resembled man. That is to say, man saw God as another man, and conversed with him as he converses with another man; and he entertained him as he entertains a neighbor. But all these things take place only in a vision or in a flash or trance during the night, or during the day when man is meditating on spiritual things. For example, Abraham entertained God, washed his feet, prepared food for him. It all took place in the spirit; even though he saw the Creator eating and drinking water, God did not eat nor drink water.

In the realms of the Spirit what was true yesterday is true today. Visions can be seen even today, providing men believe in them and are tuned to the inarticulate voice of the Spirit. As we have said, visions are man's sixth sense. That is to say, when men are on the spiritual beam they can converse with the unseen spiritual forces and with God and they receive guidance and direction from God. The Hebrew prophets withdrew into the deserts and other desolate places to meditate and prepare their minds in

order to commune with God, the Eternal Spirit, and to receive instructions and guidance. Even Jesus, himself, went into the silent desert and fasted and prayed in order to weaken the forces of the flesh so that the Spirit could transcend the physical forces and contact God. Both Moses and Elijah, the two Hebrew prophets, went to Mt. Sinai and fasted and prayed so that they could receive commandments and admonitions from God.

I believe that even today if our religious and political leaders would learn to communicate with God they would be directed and guided in all that they plan and do. If they did so they would save themselves and all of us considerable trouble and money. Some of the Hebrew kings, who inquired of God's prophets, were led to victory after victory. They never were misled because they trusted in the Word of God.

Today, most of our leaders in government read the Holy Bible and nearly all of them are believers in God and are members of various churches. They often hear how the prophets communed with God and how God warned princes and kings in the olden days; and how they were defeated when they rejected Gods admonitions and followed their own ways.

But today we have neither prophets nor seers.

Although the visions and revelations work today just as they did of yore. They come to those who believe in them and are prepared to receive them and are courageous enough to share them with their fellow man. It is interesting to know that even today nearly all the people in the Biblical lands still believe in God's revelations and visions and dreams and are guided by them in their daily lives, in marriages, in travel and business transactions. The faithful still heed divine warnings which come to them during the night or in the daytime.

* * *

I KNOW THAT visions are true today just as they were true in Biblical days. I know the voice which spoke to men of God has never been silenced but continues to speak, to teach, to warn and to admonish, whether men are tuned to it or not.

I have seen many things in visions and dreams and all of them have come true. What I saw in dreams turned out to be a pattern which was a reality in the Divine Mind. And what is real in the realm of the spirit can become reality for man, because behind every form or shape there is a spiritual idea which must be manifested to the physical eyes.

Prior to 1930, when I began to translate the Bible from the Ara-

maic, I was confronted with many difficulties, great opposition and, in some cases, even persecution. For a time the outlook seemed dark. Greek scholars were opposed to translating and publishing the Holy Bible from the Aramaic Peshitta, the pure, the true, the authoritative Bible of the Christians in the Near and Middle East. They told me that many years ago they had decided the Greek was the original. And despite all of the persuasive arguments in favor of the Aramaic texts, internal evidence, history and traditions, they stood firm against my attempt to translate. They even wrote against me and discouraged my publishers. They also wrote to men and women interested in the work and told them I was deceiving them.

This is not all. They also stated that Aramaic was a dead language and never was used by the Jews for writing; when on the contrary, nearly all the vast Jewish commentaries known as *Talmud* were written in Aramaic, from 650 B.C. to 650 A.D. Aramaic was the language of the Hebrew patriarchs who come from Paden-aram to Palestine. Unfortunately, some of these Greek scholars were not familiar with Jewish history. They were guided by the works of 17th century Biblical writers who never had visited the Biblical lands, who probably never had left the shores

of England, and who did not know that Cathey means "China." They thought it meant Cypress.

Consequently I could not persuade the scholars; I could not enlist the interest of a single university, even though some of the scholars believed in me and were inclined toward the Aramaic; but they were afraid to come out for the Aramaic texts. The opposition was so strong that at times I wanted to drop the work of translating; but the inner voice kept prodding me to go ahead, telling me not to be afraid.

I started on the Four Gospels with faith and confidence that the Greek was not the language of the Scriptures and that the truth would ultimately triumph and free the people from error. The more I thought of the work and came across clear passages in the Peshitta, which were obscure or mistranslated in Western versions, the stronger my faith became in the Holy Scriptures. I knew that God's truth abides forever and always triumphs.

One night after prayer and meditation, I slept and during the night I had a dream: I was ascending a very high, steep, rugged mountain. The ascent was so difficult that many times I would have fallen except that I held onto the rocks with my nails. After much struggle and pain I arrived at the

top of the high mountain and, behold, there was a vast beautiful plain graced with all kinds of flowers, fruit trees and herbs. It was like the Garden of God, more beautiful than anything I had seen in all my travels. A fountain issued from the center of the plain and the water thereof rose very high and fell on the hills around the plain. While I was still asleep the dream was interpreted to me. I was told that I would face strong opposition and many difficulties but I finally would succeed in my undertaking. I woke up happy, although perspiration was dripping from my face. I immediately realized the meaning of the whole vision.

A few days later, while I was in Philadelphia, I related my dream to an elderly man from my own country who interpreted dreams and visions. When I finished relating my dream to him, he looked at me and said: "Your vision is plain—it is the difficult project that you have undertaken. You will have many, many seemingly insurmountable difficulties in your way. At times you will be so discouraged that you may try to abandon your work, but you will try again." He added, "So you see, the steep mountain is symbolic of obstacles in your way. Your fall is symbolical of opposition and discouragement; your hanging on the

rocks with your nails is your will power and perseverance. You will continue to translate despite all the opposition. The broad plain on the top of the mountain which you saw, means the world; the water you saw is symbolic of truth which is contained in your new translation from the Aramaic texts of the churches of the East. And the falling of the water on the hills and valleys means the spread of your work. It was heralded all over the world."

Before the Four Gospels were published, I had two dreams. One was before I submitted the work to the publishers and it was like this: I was walking in New York City near Lexington Avenue and 34th Street, and I stood watching some presses working in the basement of a building. These presses were printing Bibles and the sheets coming off the presses were engulfed in flames of fire but they were not burnt. This dream also was explained to me while I was asleep but still I didn't know exactly what would happen.

Not long after my publisher surprised me by presenting me with a beautifully bound copy of the Four Gospels. I brought it to New York and when I went into my hotel I sat down to read it. Suddenly my telephone rang and I went down in the lobby and to my surprise there were reporters from newspa-

pers who wanted to interview me. One of them was from the *Literary Digest*, another was from the Hearst Press. In a few days the newspapers all over the world were heralding the publication of the Four Gospels directly from the Aramaic. My publisher was amazed. I had told him about my vision but he had not taken much interest in it. He had said, "I wish that could be true because no publisher can sell books without some publicity, especially a work like this."

The last dream I had about the work came 10 years later. After spending several hours with the publisher, reading the proofs of the New Testament, I went to my room and worked into the late hours of the night and then I slept. During that night I dreamed: I was in the publisher's house outside Philadelphia, in a country place. I had been in the house for dinner only once. Now, when I arrived, I saw the house was well lighted. When I came near I again saw presses working very fast in the basement and bundles of paper were all over the basement. There was a large party being entertained in the house. A man stood next to me and said to me, "Your publisher will have a grandson. He himself is the last male child of his family; what you see on the presses is your Bible. He will publish the New Testament and final-

ly the whole Bible. Tell him these things and do not be afraid."

The next day when we started to read the proofs again I told the publisher what I had seen.

He smiled and looked at me and said, "I am the last male child of my family. I wish your dream could come true."

I said, "It will come true. All the others have come true."

I told a number of girls at the publishing house about this dream and some of them are still there. When the male child was born to one of the publisher's daughters, they asked the publisher and he replied, "Yes, George told me that he had seen the birth of a male child in a dream." Finally, through God's help and the generosity of several Christian men and women, the whole Bible was published. The same man signed the contract for it and the whole work today is in the eighth printing and is also printed in England.

* * *

DREAMS come only
believe in them
ough to share

them. If a person doesn't believe that he can see a picture on television he is not going to look at it and therefore he will not see it. The whole Bible and Christian religion is based on the words, *believe* or *faith*—that is, believe and act. Without faith, action, and God's guidance, man has no vision or understanding of anything. He is lost in a vast universe. He is like a ship which wanders aimlessly, without a rudder.

Today the leaders of the world err and stumble in their foreign policies and their governing of the complex races and peoples, simply because they do not seek Divine directions. They rely on human minds and human philosophies which are helpless in the face of the complex, international human problems of a growing world dominated by the forces of hatred, greed and materialism.

I pray God that the time will come when prophets, seers and men of inner vision will sit among statesmen and government officials. Then the world will have a brighter future.



THE WHO WENT

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AFRICAN TRIBAL JUSTICE for a White Man

Dancers leap, drums beat, witch doctors chant
and all of Western wisdom cannot protect the guilty
when the Bulani's start the dance of justice.

By C. V. Jench

DINNER WAS OVER, the boy was clearing the table and Hans Steiner and Keith Morrison lounged in their chairs sipping liquers. After the evening meal they usually turned on the radio or had a game of cards. They rarely sat around doing nothing, saying nothing. It must be the drums, Morrison thought. It was the first time he had heard such intense drumming and he found the ominous booming both overwhelming and unnerving. Apparently it also affected the houseboy, for he fumbled and dropped a plate. Steiner, placid, tolerant, understanding, merely waved a thick hand to the boy to clear up the mess.

Middle-aged, huge, phlegmatic, born in South Africa of German descent and an engineer for many years, Steiner was content. At the time, August, 1938, he was employed as a regional maintenance superintendent for the African Trans-Continental Telegraph Company, stationed at Morogogo, Southeast Africa. His crew numbered 50 native linemen and helpers, and barely two months before he had been supplied with an assistant; young Keith Morrison, a recent engineering graduate from England. Now all seemed well—unless the heavy drumming predicted trouble.

"Must be a d



er," Morrison said, after the boy had gone.

"Ja!"

Steiner blew smoke rings and watched them waft gently towards the ceiling. He did not look as if he were going to speak again so, after an interval, Morrison said he would like to go down to the dance.

"Go ahead," Steiner said. "It will be a new experience for you."

"I don't like to go by myself," Morrison explained.

seen a white woman for long weeks, it is nice to look at the young native girls."

"Yes." Steiner nodded slowly. "I admit that when young some of the native women are attractive. But it is best not to intrude. I respect native ways, but they are not our ways."

"I see." Finishing his liquer Morrison got to his feet, moved restlessly around the room, fidgeting with this and that.

it is the call of the drums; for some they seem to have an irresistible allure." Heavily he heaved himself out of his chair. "To satisfy you we will visit the scene. Come!"

The native village was about half-a-mile away, but the glare from the camp fire was powerful and illuminating, and Steiner and Morrison found their way through the bush without difficulty. As they walked Morrison asked questions. Steiner agreed that the dance was unusual at this time of year since the annual initiation of warriors dance would not take place for another month and the natives had to get permission from District Commissioner Hill-Carew to hold that.

The Bulani, Steiner pointed out, were still savages and apt to get worked up during ceremonial dances, so District-Commissioner Hill-Carew gave permission sparingly and always with reluctance.

"Which makes the dance all the more interesting," Morrison said, "if it's without permission."

As they reached the gathering of natives around the huge fire it was futile to speak further. The drums were rolling thunderously, so Steiner and Morrison just found a gap in the circle and squatted down on the hardbeaten earth. The

the fire, as though nothing short of death could stop them.

Fascinated by the spectacle of glistening black bodies revolving in a frenzy of passion, Morrison failed to observe that the whole assembly consisted entirely of men. Nor was he aware that the repulsive middle-aged man in a monkey-skin loin-cloth was bedecked with gruesome ornaments was a witch doctor. He was so very new to Africa he did not know that the absence of women meant that he was witnessing something of grave portent.

At a gesture from the witch doctor the drums suddenly ceased and the dancers dropped to the ground, heaving and sweating. Getting to his feet the witch doctor began to shuffle around the fire, intoning incantations and holding an ivory box over his head. Steiner was whispering to the native squatting beside him.

"Wh-what's it all about, Mr. Steiner?" Morrison asked uneasily.

"He's tracking down a murderer," Steiner replied gravely.

"What?" Morrison stared, almost apprehensively.

"You'll recall," Steiner said slowly, "that two weeks ago a maiden from this village was found drowned in the river. District-Commissioner Hill-Carew, after full investigation, returned a verdict of acci-

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THE ONE WHO WENT

MOUNTING the pulpit of the Missionary Baptist Church in Monroe, La., the Rev. Fred M. Weaver addressed his sermon to "someone here tonight who may not be here tomorrow." In the middle of the sermon Rev. Weaver suffered a heart attack and died.

AFRICAN TRIBAL JUSTICE

for a White Man

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and all of Western wisdom cannot protect the guilty
when the Bulani's start the dance of justice.

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"Go ahead," Steiner said. "It will be a new experience for you."

"I don't like to go by myself," Morrison explained.

"No?" Steiner regarded him steadily. "Yet, although I told you it is not a good thing to do, several times you have visited the village."

"Well—" Morrison shrugged. "To a young white man who has not

seen a white woman for long weeks, it is nice to look at the young native girls."

"Yes." Steiner nodded slowly. "I admit that when young some of the native women are attractive. But it is best not to intrude. I respect native ways, but they are not our ways."

"I see." Finishing his liquor Morrison got to his feet, moved restlessly around the room, fidgeting with this and that.

"Somehow—" he said presently, lifting a hand to his forehead. "Oh, I can't explain, but I feel that I *must* go to this ceremony."

"Ja!" Again Steiner looked at him steadily, searchingly. "Perhaps

it is the call of the drums; for some they seem to have an irresistible allure." Heavily he heaved himself out of his chair. "To satisfy you we will visit the scene. Come!"

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"What?" Morrison stared, almost apprehensively.

"You'll recall," Steiner said slowly, "that two weeks ago a maiden from this village was found drowned in the river. District-Commissioner Hill-Carew, after full investigation, returned a verdict of accidental death."

"Of course I recall all that," Mor-

risson replied sharply. "But what's all that to do with this?"

"Simply that these natives do not believe that it was an accident, and Bulani women never commit suicide," Steiner explained. "Further, their own examination of the girl's body revealed that although she had not yet acquired a husband she was no longer a virgin. That indicated a man. The Bulani moral code is rigid. They believe that some man who could not afford to buy her—or did not wish to—possessed her, most likely by force, and then drowned her. The witch doctor intends to find that man."

"What?" Morrison stared rigidly, mouth agape. "Well, of all the bloody nonsense."

"Watch," Steiner replied.

Morrison concentrated on watching the capering figure of the witch doctor, who was now stopping occasionally and glaring at some member of the audience. And then the witch doctor was bent over staring full into Morrison's eyes. Morrison stared back until everything become blurred and out of focus. His spine became jelly. Damn it, then it was true what he had been told, that witch doctors were trained hypnotists. With an effort Morrison wrenched his eyes away and looked down at the ground. The weird figure in monkey skins capered away, leaving Morrison with goose pimples.

He next became aware that Steiner was eyeing him searchingly, that Steiner was asking: "Do you still think it a lot of bloody nonsense?"

Fighting for composure, Morrison swallowed noisily then snapped: "Yes. The old goat's a hypnotist, that's all."

Steiner wagged his head slowly.

"Oldtimers who *know* Africa do not scoff," he chided gently.

"No?" Again Morrison swallowed hard. "Well, what happens next?"

"The witch doctor will throw some powdered concoction on the fire, and he firmly believes that embers will shoot out in the direction of the guilty person."

"Good God!" Morrison exploded testily. "Even sillier than I thought."

Without replying, Steiner turned back to watch.

The ceremony was clearly working towards a climax. It was past midnight and now there was a tense restlessness among the tribesmen; an unspoken desire for action and results. Fear and respect for the powers of their tribal sorcerer had lent them patience this long, but now they wanted the murderer—wanted his life. And the witch doctor, sensing the impatience, stopped his gyrations and sank to his knees facing the fire. Slowly he opened the small ivory box and scooped out the contents.

Just then Morrison felt a tug on his arm. Steiner was motioning him to leave, he himself had risen unobtrusively to his feet. As Steiner faded noiselessly into the shadows, Morrison got up stiffly and followed him.

A drum started to roll, then another, and soon there was a pandemonium of drumming that numbed the senses in one swift, paralyzing assault. Morrison stumbled in the blackness, collided with a tree, called to Steiner without hearing his own voice, and then ran into him. Keeping close to each other they hurriedly moved away.

And then the drums ceased abruptly. Followed a deep-chested roar of approval, applause and triumph, quickly stifled, and silence. Steiner and Morrison involuntarily stopped and looked back.

"They'll be in an ugly mood now," Steiner said, breathing heavily. "We got away just in time." Turning, he walked on.

"Steiner," Morrison called after him, his voice suddenly cracked and shrill with terror. "I can't follow you! Something—Oh, dear God! Steiner! Steiner! *I've got to go back!*"

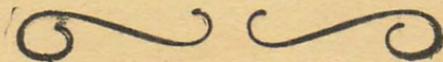
Before Steiner could reply Morrison was crashing back through the bush in the direction of the village.

The Bulani stood like statues, silent and immobile, the witch doctor in their center, as sweating and panting, Morrison burst on the scene. He stopped on the exact spot he had just left. Dumfoundedly he then noticed the smouldering embers at his feet. Jaw sagging, whimpering, he looked up. Warriors were now converging on him.

* * *

UNDER THE DIRECTION of District-Commissioner Hill-Carew an official inquiry was held. Steiner's testimony as to Morrison's visits to the village, the inward compulsion he apparently had felt to attend the ceremony, and his obvious apprehension while watching the dance, which he had tried to conceal by making contemptuous remarks, left little doubt as to his guilt. Morrison's body was so riddled with spear and knife thrusts no one individual member of the Bulani tribe could be charged with his murder, so the punishment meted out was that the Bulani tribe would not be granted permission to hold another dance for a period of two years.

This report District Commissioner Hill-Carew duly filed with the British Colonial Office, and it duly found its way to the files of the Department of Colonial Affairs, African Branch, in London.



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.

DID I SEE ANGELS?

By Ray O. Hall

IN THE SPRING of 1948 I had just pulled up to the curb on South Broadway here in Denver, Colo., and stepped out of my car onto the sidewalk when I saw a strange sight. I intended to get a cup of coffee in an all night restaurant. The sun had risen about an hour before and I was on my way to work. The restaurant was perhaps 150 feet from where I had parked my car and it was while walking there that I saw and heard them.

They were standing very close to each other in a doorway. There were three of them, dressed in golden colored dresses. I stopped and stared at them and tried to understand what they were saying. But they were speaking in a language I never have heard before or since. The sound of their voices was very musical, in fact it was angelic. Each was beautiful and seemed quite young, according to my standards. After I had stared at

them for a few minutes they seemed to become uneasy so I went on to the restaurant.

I had my cup of coffee, wondering all the time what I really had seen out there on the sidewalk. Finally I hurried back out, hoping to see them again but they were gone. So I hopped back into my car and started for work.

I turned left on Broadway and



RAY O. HALL

went up to Park Avenue which is perhaps a mile-and-a-half from Broadway, then I turned north on Park Avenue and had driven for about another mile when I saw them again.

Now, I had been in that restaurant only for a few minutes and it would have been a physical impossibility for these three to have walked or even run this far in that short a time.

They were skipping down the median on Park Avenue and seemed to be gliding on air, above the ground. I was driving perhaps 30 miles an hour and they were easily keeping up, just behind the car. When I reached Broadway again and looked behind me they were gone. They had vanished as mysterious as they had appeared.

Over the past 13 years I have looked back on this experience and wondered if I really saw three angels.

They had no wings or other noticeably unusual physical characteristics, except they were more beautiful than the most beautiful woman I have ever seen elsewhere. They did do the seemingly impossible, such as appearing and disappearing, and skipping along with ease at 30 miles an hour.

You may wonder, but I am sure that I wasn't crazy, drunk or suffering mental aberrations. Possibly what I saw can never be explained

but I do wonder if any of you have seen angels. — *Denver, Colo.*

A LASTING MIRACLE

By Dr. Ted Klein

IN JANUARY, 1952, I fell in my kitchen and, I think, hit my head on a door frame. The blow knocked me unconscious and I lay on the kitchen floor from 12:00 o'clock noon of January 28 until 2:00 A.M. January 29. When I regained consciousness I was unable to move even a finger. I was paralyzed from head to foot. I lay there and prayed that my outside light would go on as a signal to a friend, Flora Larsonier, who lived about 500 feet north of my place. If she saw the light she would know something was wrong.

I heard a click and looking up I could see the switch in the *on* position. At the same time Flora Larsonier woke from a sound sleep and saw my outdoor light burning. She got up, dressed and came over, unlocked my door and found me where I lay helpless. Then she ran to a neighboring farm to get help and eventually I was lifted into bed. My friends then spent the rest of that night trying to get a doctor or an ambulance, but none would come.

So the next day, the 29th, another farm neighbor drove to Cleveland and got my youngest sister, Mrs. Carwin, who hired an ambulance from the city to come out and

get me. They rushed me to Marymount hospital in Garfield Heights. There, after taking some 20 X-ray pictures, they told me I'd never get out of bed again. They said I had been hit by some blunt instrument, like a blackjack, and a blood vessel in the back of my brain had ruptured and thus paralyzed me. I lay at the point of death in that hospital for a month and then I was removed to the Atkins rest home at Medina. Later I was told, they all expected me to die there.

But in July, 1952, six months after my injury, Jesus Christ appeared at my bedside. He placed his right hand on my left knee and told me I was healed, to get up and walk! The shock made me jump about a foot straight up in the hospital bed. I apparently was healed instantly for the next day I dressed and walked around. I was introduced to the other patients as a living miracle.

I gradually regained my strength and drove back to my home in September of 1952, not quite two months after Jesus spoke to me.

I am now 65 years old and, since it is more than nine years that I left the rest home, my miracle has been a lasting one. — *Medina, Ohio.*

THE VANISHED HOUSE

By Ruby V. Hall

I ONCE SAW a house that wasn't there.

My husband, Kenneth, my two sons, James, 12, and John, 10, and I were living south of Grand Junction, Colo., in Orchard Mesa. The area was building up and a supermarket opened up three miles or a little more from where we lived. I began to shop there.

I don't remember exactly when I first noticed the house, but it was about the time the bottom fell out of the uranium boom in this area and housing was still short. It was almost impossible to find an empty house and yet across the road and a little north of the supermarket, located between "B" Road and Highway "50" on "29" Road, on the west side, was this house with its windows all boarded up. It was white stucco like so many homes built before World War II. It had a high cement curb around the yard and on this an iron picket fence and gate. The yard was dry; no grass grew, only a few dried-up weeds and two scraggly little elm trees stood by the front steps.

I wondered about the house each time I went to market. With housing so short I couldn't understand why it wasn't rented. I wondered about it and drove past it from March to November in 1958.

Then in November I went to work for the Holland Furnace Company in town. One of the salesmen told me he lived out our way, near the supermarket. I exclaimed, "Oh,

then you live near the white stucco house that's all boarded up and empty."

"No," he said. "There is no empty house where I live."

I argued a bit, but he seemed very positive. He said that property was part of a peach orchard.

I was absolutely sure the house stood there. I had seen it so many times! I even knew there was a crack in the stucco from the left corner of the door frame running up to the roof.

That evening when I got off work I drove down the road and stopped the car where my house had always stood. There was no house there! It simply wasn't there! No house, no fence, no cement curb — just peach trees!

I felt rather foolish. But I had seen the house so many times I then began to wonder if I had the right location. I knew I was right, yet I had to look. I drove up one road and down another. But there was no house within a five-mile-square area that looked like the one I had seen. Nor was there a single *empty* house in this entire area.

Of course, I cannot prove it, but I know that I saw what I saw. I do wonder what would have happened if I had taken a picture of this house on one of the many occasions when I saw it — would it have shown up on the film? — *Granby, Colo.*

HOME TO HEAVEN

By Berryman O. Davids

MY GREAT-GREAT-GRANDFATHER, on Mother's side of the family, lay dying. He was in his late 80's, a man who had lived a long and consecrated life.

The family lived in a small village in a farming community in England. The year was 1840. The old man had been bedfast for many months. The family had gathered, knowing his end was very near.

In mid-afternoon the old man dozed off and the several relatives who watched at his bedside went into the living room to get some much-needed rest, leaving Grandfather alone in his room.

My own grandfather, Henry Berryman, then a boy of 11, was among the relatives at this death watch. After about 15 minutes he reentered the old man's room for something, only to dash back out again shouting, "Grandpa is gone!"

No trace of the old man ever was found. Neighbors, the family, the police searched in vain.

The old man could not possibly have got out of bed, much less walked through the living room full of people without being seen. There was no other way for him to get out of the house. All windows were still closed and locked from the inside.

What happened to this devout, God-fearing man?

It is still the firm belief of the

family that God took him home to Heaven in his earthly body, just as He took Enoch and Elijah — *Longview, Wash.*

HOTEL FIRE IN OMAHA

By Cecile Browning

MY HUSBAND and I lived at the Henshaw Hotel in Omaha in 1939. We enjoyed its wonderful cafeteria meals and had come to love the maid who always came on time to clean our apartment each day.

My husband was a busy business man with no time for a home or yard to work over and I was busy with him and had no time for housework. So we chose to live downtown and it was a very happy arrangement.

We lived on the third floor. A little old lady living at the end of the hall did most of my sewing for me. The two young girls who lived across the hall, and who worked in downtown business offices, were company for me. We could not have found a place to suit us better.

Nevertheless, when we had lived there two years suddenly one morning I awoke with an urge to *move out. Find another place! Pack all our things!*

I didn't want to. I liked living at the Henshaw. But the urge wouldn't let me go. When I sat down the urge was so strong I had to get up and walk the floor. When

I tried to sleep at night I had to get up feeling I wanted to go to the closet to start packing. Each day that passed seemed to push me harder. Finally the urge was beyond my control. I packed all our clothes and belongings into boxes and suitcases, hurriedly, as though there wasn't one minute to spare.

My husband came in to find boxes and suitcases blocking his passage. Then he realized for the first time that I was really serious.

He said, "All right, if you want to move, we will. But what kind of a place can we find on such short notice?"

"I don't care," I told him. "I just want to move."

It wasn't much of a place; nothing to what we had left. It had a long flight of stairs to be climbed, a hot plate in the kitchen for a stove, an iron bed in the bedroom. But as I sat in the old-fashioned chair in the kitchen I felt relieved. I had fulfilled a great need. My first hours of relaxation in many days had come. My poor husband sat in positive shock at my apparent contentment with the dismal appearance of our present home.

"Why? Why?" he asked.

I didn't know. I wished I did understand. What terrible thing inside of me had urged me on to this? I looked at the flowered wallpaper on the wall. What good could come of the whole miserable thing? Now

that the urge had left me I regretted my mistake.

However, I slept peacefully through that night, relaxed as though having won a long, hard race. I awoke to the sound of newsboys shouting. My husband ran out for a newspaper while I got breakfast on that horrible hot plate.

Then my husband returned to show me the headlines on the paper: HENSHAW HOTEL BURNED — last night! A tragic fire. Lives lost!

We wondered about our friends there. Reading on we learned the elevator had stalled on the third floor. The little old lady who had sewed for me was found in the hall overcome with smoke. She was pulled from the smoking wreckage, rushed to a hospital in critical condition. There was a picture of the two girls across the hall being carried down the fireman's ladder in their night clothes. It was a terrible fire that is remembered in Omaha's history.

But what was the strange power that forced me, despite my own desire to stay, to move out of the Henshaw Hotel to safety the day before it became a blazing inferno? — *Linwood, Kans.*

BANK HOLIDAY

By Lynn Dallin

DURING MY childhood my mother seemed very upset and worried at breakfast one morning. That evening when I came home from school her mood had not changed. I questioned her and finally she told me what was bothering her.

"During the night I heard the words 'Go get your money' several times, and I'm worried about what we have in the bank. Your father thinks I'm foolish but I can't get it out of my mind. The advice was so urgent and so clear."

"What are you going to do about it?" I asked.

"Well, your dad has agreed to humor me and withdraw the money in the morning. I may be mistaken, but that's what I feel we must do," she replied firmly.

By the next morning Mother hadn't changed her mind, so my parents went to the bank and withdrew their savings.

On the following day all funds in banks were frozen during the March, 1933, "Bank Holiday". — *Long Beach, Calif.*



the man with the

MIRACULOUS HANDS

The gifted masseur studied under Western doctors who healed
—then met an amazing Tibetan doctor who achieved miracles.

Reprinted from THE MAN WITH THE MIRACULOUS HANDS, by Joseph Kessel, by permission of the publisher, Farrar, Straus and Cudahy, Inc., Copyright © 1961 by Joseph Kessel.

By Joseph Kessel

FELIX KERSTEN was a gifted manual therapist of Finnish descent whose amazingly skilled hands cured plutocrats and princes. During World War II, Kersten was virtually a captive of Reichsfuehrer Heinrich Himmler, the No. 2 Nazi leader, who sent millions of Jews and other Europeans to their deaths in concentration camps. Kersten cured Himmler's crippling stomach pains — just as he had previously cured the Prince Consort, husband of Queen Wilhelmina of the Netherlands.

After World War II, Allied Intelligence investigated Kersten and exonerated him for collaboration with the Nazis. They ascertained that he had saved thousands from the gas chambers.

For his intervention with Himmler in saving Dutch property, lives and treasure at great personal risk

and cost, the Dutch in 1950 made Kersten a Grand Officer of the Order of Orange-Nassau. He received the insignia from Prince Bernhard personally. After verifying his role in saving thousands of Scandinavians and Jews from death, the Swedes granted him citizenship in 1953. The World Jewish Congress credits him with the rescue from certain death of 60,000 Jews. Himmler himself complained, "With every one of his massages, Dr. Kersten deprives me of a life."

The following excerpt from the book by Joseph Kessel tells only how Kersten learned his miraculous healing skills from a Dr. Ko, a Chinese who had studied them in Tibet. FATE publishes this amazing story because it seems to open up a whole new area of medical healing almost entirely unknown in our Western culture. Unfortunately,

Felix Kersten died in 1960. It would be a tragedy if his knowledge passed away with him.

The story begins in 1919 as Kersten is convalescing in the military hospital at Helsinki after a paralyzing rheumatic attack during his army services . . .

WHILE HE WAS convalescing, Kersten thought about the future. He could stay in the Finnish Army; he belonged to the best regiment of the guard. But nothing about military life appealed to him. His agricultural training? He no longer had any land on which to apply it, and he had no desire to work for someone else.

After a great deal of thought, Kersten decided to become a surgeon. He confided his plan to the head doctor at the hospital, Major Ekman. The latter had taken a liking to the young officer with the nice manners and even temper who was so mature for his age.

"Believe me, my boy," he said, "I am a surgeon myself and I can assure you that the training is very long and difficult, especially for a young man like yourself who is without resources and must earn his living right away."

The old doctor took Kersten's wrist and went on, "If I were you, I would try to devote myself to the study of massage."

"Massage! But why?" he asked.

Major Ekman turned the wrist over, indicating the strong, plump palm and the broad, short fingers.

"This hand," said the major, "is ideally suited to massage, not to surgery."

"Massage . . ." repeated Kersten, half to himself. He was remembering how, when he was a child, the peasants and factory workers in the neighborhood used to come to his mother to be cured by her agile fingers of sprains, wrenched muscles, and even minor fractures. In fact, even his mother's mother had had the same skill. He told the head doctor about it.

"You see! It runs in the family," exclaimed Major Ekman. "Follow me to the clinic; you will have your first lesson right now."

From this day the masseurs who were associated with the hospital began to instruct Kersten. And before a month had passed, the soldiers preferred the second-lieutenant student to the professionals. As for Kersten, he discovered to his astonishment and joy that his hands possessed the power to restore to the suffering bodies of men their flexibility, repose, and health.

In the northern countries, especially Finland, massage is a very old science, a much respected art. One of the greatest specialists then at Helsinki, a Dr. Killander, came to the military hospital to treat difficult cases. There he met Kers-

ten and, recognizing his gift, took him as a pupil.

The next two years were full of material hardships for the young man. He did not miss a single class or a single exercise, and at the same time to make ends meet he worked as a longshoreman, a waiter, and a dishwasher. But he had a strong constitution and a ferocious appetite which could put up with anything. Where another would have wasted away, he flourished.

In 1921 he received his degree in scientific massage. His teacher told him, "You must go to Germany to continue your studies."

Kersten agreed. Shortly afterwards he arrived in Berlin, completely penniless.

* * *

THE PROBLEM of a lodging was the easiest to solve. Kersten's parents had an old friend in the German capital, the widow of a Professor Lube, who lived with her daughter, Elizabeth. The Lube family was not rich, but they were well-educated, cultured people. They were only too happy to provide refuge for the poor student. As for the other essentials—food, clothing, registration fees—Kersten got along as he had done at Helsinki, by doing whatever odd jobs he could find. He washed dishes, worked as a movie extra, and sometimes, at the recommendation of the Finnish Embassy, he

acted as interpreter for Finnish tradesmen and industrialists who were passing through Berlin on business and did not speak German.

There were good weeks and there were very bad ones. Kersten was not always able to satisfy his appetite, which was enormous. His clothing left much to be desired. The soles of his shoes often gaped. But he bore his poverty with patience. He was young, strong, proof against any test, and of a balanced and optimistic disposition.

Professor Bier, the internationally known surgeon, was teaching in Berlin at that time. This distinguished master, who had received all the official honors, nonetheless took a passionate interest in certain medical techniques which the faculty looked upon as unorthodox: chiropractic, homeopathy, acupuncture, and above all, massage.

When Professor Bier heard that one of his students was trained in Finnish massage, he singled him out, became friendly with him, and told him one day, "Come to dinner tonight. I want you to meet someone who may interest you."

As Kersten made his way into the huge, brilliantly lighted rooms, he noticed sitting near his teacher a little old Chinese gentleman whose face, which was completely covered with tiny wrinkles, never stopped smiling above a scraggly gray beard.

"This is Dr. Ko," Professor Bier told Kersten.

The great surgeon had pronounced this name in a tone which surprised Kersten because of the deep respect it held. Dr. Ko did nothing, said nothing, at least at the beginning, to justify such a tone. Professor Bier carried the conversation almost singlehanded. The fragile old Chinese confined himself to shaking his head in short, rapid, polite nods and smiling interminably. From time to time the little black eyes that missed nothing would stop twinkling within the tiny slits of his half-shut lids, and survey Kersten with a remarkable intensity. Then wrinkles, smiles, and twinkling eyes would resume their lively and amiable little game.

Then all at once, in the most simple and unaffected way, Dr. Ko told the young man his story.

He was born in China, but he had grown up inside the walls of a monastery in northeastern Tibet. There he had been initiated from childhood not only in the teachings of philosophy, but also in the Chinese and Tibetan arts of healing as they had been handed down from generation to generation by the lama-doctors. And above all, the ancient and subtle art of massage. After he had devoted 20 years to these studies, the head of the monastery sent for him and said:

"We have nothing more to teach

you in this part of the world. You will be given sufficient money to live in the Occident, so that you may study with the experts there."

The lama-doctor arrived in England, enrolled in one of the universities, and spent the time that was required to earn the degree of doctor. Then he set up practice in London.

"I treated my patients by using massage, as it is taught up there, in our Tibetan monasteries," said Dr. Ko. "It was not from pride that I did this. A lama, in his training, lays aside all vanities. It was because I thought that in Western science I was no better than a novice, surpassed by countless other excellent doctors. While on the other hand, I alone in that country was skilled in the methods of curing which have been practiced in China since the dawn of time."

"And Dr. Ko has done wonders," said Professor Bier. "His colleagues, of course, call him all sorts of names. I wrote him, and he has done us the honor of coming to work here in Berlin, under my absolute protection."

These words made a profound impression on Kersten. One of the foremost authorities in the world, a man with the best scientific training, had absolute confidence in this grotesque little creature, so wrinkled and yellow, from the rooftop of the world!

"I have told Dr. Ko about your studies in Finland," continued the professor, "and he asked me if he could meet you."

Dr. Ko rose, bowed, smiled, and announced, "We must leave our host. We have already imposed on his patience."

Professor Bier's home was in the neighborhood of the Tiergarten. Late strollers in the park that night might have seen, wandering among the dark groves and statues of royalty, two contrasting figures: one tall, broad, and young, the other tiny, spare, and old. They were Dr. Ko and Felix Kersten. The lama-doctor questioned the student exhaustively. He wanted to know everything about him: his background, his family, his temperament, his education, and above all, what he had learned from his teachers at Helsinki.

"Very good, very good," said Dr. Ko at last. "I live not far from here. Let us continue our conversation at my place."

As soon as they were in his apartment, Dr. Ko took off his clothes, stretched out on the sofa, and asked Kersten, "Would you please demonstrate your Finnish technique for me?"

Never had the young man concentrated so hard as he did on kneading this tiny yellow body, so fragile and parched. When at last he straightened up from his

work, he was very pleased with himself.

Dr. Ko dressed himself, regarded Kersten with his twinkling half-shut eyes, and smiled.

"My young friend," said he, "you know nothing, absolutely nothing." He smiled again and went on, "But you are the one I have been waiting for, for 30 years. According to my horoscope, fixed in Tibet when I was still a novice, I was to meet this very year a young man who would know nothing, and to whom I would teach everything. I would like to take you for my pupil."

That was 1922.

* * *

WHAT FELIX KERSTEN had learned at Helsinki and what Dr. Ko was revealing to him must be described by the term "massage," since the two schools had the common aim of giving the hands the power to relieve and cure suffering. But as he absorbed the lessons of his new teacher, Kersten came to realize that there was otherwise very little in common between the Finnish school (which he knew, moreover, to be unrivaled in Europe) and the tradition of the Far East whose basic principles and methods the old lama-doctor was passing on to him.

The Finnish method now began to seem like a primitive and almost blind groping in the dark, which

could only hope to effect the most superficial, random, and temporary cures. The other method of manual therapy, the one with such ancient and distinguished origins, had at once the precision and versatility of wisdom and intuition. It went right to the core, to the marrow of the subject to be treated.

According to the Chinese and Tibetan science, as it was taught by Dr. Ko, the masseur's first duty was to find out, without any outside help and without paying any attention to the patient's complaints the exact nature of the pain, and to ascertain its source. How, indeed, could one hope to cure an illness without knowing its origin?

To aid him in his crucial diagnosis, the practitioner had at his disposal the four pulses and nerve centers and networks of the human body which had been enumerated and recorded in Chinese medicine for centuries. But his only instrument of auscultation was the flesh on the tips of his fingers.

It was this flesh, then, that had to be trained, educated, refined, sensitized to the point where it could perceive the malady lurking under the skin, the fat, and the flesh, and determine which nerve group was affected. Only then was it of any use to know the outward gestures, that is the palm and finger movements which could influ-

ence the nerves in question and, thanks to the accuracy of the diagnosis, relieve or eliminate the pain.

Nevertheless, the mastering of these movements was not the most difficult part.

Obviously, to be completely familiar with the topography of the nervous system, to know just the degree of pressure, just the kneading action, just the delicate twists and turns necessary to correct a given weakness, and to be able to execute all these with the greatest efficacy, required a long and painstaking apprenticeship. Few pupils had the ability to succeed. But the essential secret of the art was the ability to locate with the tips of the fingers the essence of the malady, to measure its severity, and to know from what vital center it sprang.

The most refined, extensive knowledge of the epidermis was not enough. In order to render the tiny tactile antennae capable of recognizing all the nerves of the human organism and of responding, as it were, to their plea, the practitioner had virtually to leave his own body and enter that of his patient. This could only be attained through the age-old methods of the great religious disciplines of the Far East which, by means of spiritual concentration, special respiratory exercises, and inner states from Yoga, bring the mind and

senses to a degree of acuteness and intuition otherwise unattainable.

What seemed like second nature to Dr. Ko, who had been dedicated from infancy to the training and meditations of the lamas, was terribly difficult for a Westerner, particularly one of Kersten's age. But he had the ability to work at it, tremendous will power and also, of course, the aptitude.

For three years he spent every minute with Dr. Ko when he was not attending courses or working the odd jobs by which he earned his living. Only then did Dr. Ko say that he was satisfied with him.

Having assisted the old lama in his work, Kersten had seen him perform some remarkable cures, some of which seemed almost miraculous. Of course they were limited to a very definite area; Dr. Ko did not claim that his therapeutic massage could cure everything. But its range was so great (for the nerves play a role in the total organism whose extent and importance Kersten would never have known without studying Chinese medicine) that it was beyond the dreams of the most ambitious practitioner.

In spite of the great poverty in which he continued to live, these three years went very quickly for Kersten. Not only did he follow Dr. Ko's teachings with a joy and

admiration which grew greater every day, but he came to feel for his teacher a fondness and respect which also deepened as time went by.

There was nothing of the ascetic about Dr. Ko. To be sure, he forbade the use of alcohol and tobacco, which dulled the sense of touch. But Kersten had never formed the taste for these stimulants. On the other hand, the lama-doctor approved of eating well. He did his own cooking and often invited Kersten to share his excellent chicken broth with rice. As for physical relations with women, he considered them highly salutary for the proper balance of the nervous system.

Gentleness, courtesy, unselfishness, equanimity, and courage all contributed to Dr. Ko's calm and happy acceptance of life which never failed him. And Kersten, so big and robust, felt as if he were under the wing of the little old Chinese who never stopped smiling.

Thus the news he received one autumn morning in 1925 was quite a shock to him. Kersten had just arrived at his teacher's house. The latter told him very calmly, "I'm leaving tomorrow to return to my monastery. I must begin to prepare myself for death. I have less than eight years to live."

Kersten stammered, "But that's impossible! You can't do it . . .

But how do you know?"

"From the most trustworthy source: the date was established long ago in my horoscope."

Dr. Ko's voice and smile had their habitual gentleness, but in his eyes Kersten saw an irrevocable decision.

It was only then, from the acuteness of his misery, from the internal uprooting he experienced, and the sense of isolation and exile that possessed him, that Kersten realized to what extent he was truly the disciple of this little yellowish, wrinkled man with his

scrawny little gray goatee.

"My mission is accomplished," continued Dr. Ko. "I have transmitted to you that which it was permitted to me to transmit. You are now ready to continue my work here. You will take over my patients."

There was nothing for Kersten to do but help his old teacher pack his bags. The following day Dr. Ko took the train for Le Havre, where he was to sail to Singapore, and from there return to Tibet.

And Kersten never heard of him again.



SLAYINGS WITH SIMILARITIES

THREE RECENT slayings in Texas reportedly feature an amazing number of similarities. The three cases involve the bludgeon murders of Mrs. C. B. Hagans and Mrs. M. D. Gibson in Nacogdoches; the shotgun murders of Misses Lillie and Hattie Bauer near Groveton; and the gun-and-fire murder of Fred A. Tones, a real estate man, in Houston.

Some of the striking coincidences in the Nacogdoches and Groveton murders were that the victims in both cases were elderly sisters; they were slain in their own homes (Mrs. Gibson lived in Houston but spent much time at her sister's home); they were killed in the early morning; in both cases, the victims were undis-

covered for several days; and in both cases, a nephew of the victims quickly became the chief suspect.

The Nacogdoches double murder and the slaying of Fred R. Tones in Houston are said to display equally incredible similarities. In both cases, a nation-wide police pickup order was sent out for a fugitive man and woman; the suspects in both cases had police records; they were reported or were believed to have fled in cars owned by the victims; the pickup orders included two license tag numbers as it was not known which the fugitives were using; and in both cases the suspects delayed their flight long enough to include the theft of a television set.



Warning of the Sea Phantom

The ghostly woman told the captain to return to port—or he would lose his ship and all the lives aboard it.

By Bill Wharton

PERHAPS YOU ARE not superstitious; you do not believe in spirits, phantoms and apparitions. Captain Richard Brown, master of the sturdy sailing vessel *Usk*, was a man like that. He believed only in what he could see and feel.

Many a sailor out of Liverpool had cause to regret his superstitions and beliefs, for Captain Brown

lashed out at these men who believed in wraiths and the evil spirits. "I'll bash it out of you," he declared on a Friday, which also happened to be the 13th of the month, when some of the sailors he had signed on, refused to sail with him.

One day in 1913 he loaded iron and coal for Huacho, Peru, and sailed with a hardy crew in a ship

which never had been in better condition, but on a wind-swept night, as the vessel neared Cape Horn, Captain Brown left the bridge, and was walking along the rolling deck to his cabin when he stopped and stared.

From among the shrouds a figure was materializing. "What the hell are you doing there?" Brown thundered. The being was now clearly visible to him—a tall, slimly-built woman, good-looking, with hair cascading to her shoulders.

As the master of the ship stared at her she spoke clearly and sincerely. "Go back to the port from which you came," she said. "Do not continue this voyage, otherwise you will lose your ship and all the lives aboard. Go back and tell them in your port that I ordained it so."

Then, smiling at the captain, the woman slowly faded and was gone. Simultaneously a dense fog crept in from the landward side and enshrouded the cargo and ship.

Captain Brown returned to the bridge, stood there undecided for a moment, then ordered his first mate to turn about. "We are returning home," Captain Brown said.

"You must have gone out of your mind," the mate declared. "We are more than halfway to Peru. I am not turning the vessel back."

Captain Brown promptly or-

dered the mate clapped in irons and turned the ship around himself. He did not mention to anyone aboard the phantom woman who had appeared to him. Nevertheless, there were rumors aboard the ship that the master had received orders from a phantom to return to the port from which they had sailed, Cardiff, in Wales.

When the ship arrived in Cardiff, Captain Brown explained to the owners what he had seen aboard and what the phantom had told him. "I heeded the warning because I did not want to lose my ship," he said.

"You have lost your ship," the owners shouted. "Your master's certificate is taken away. You never will sail again."

Ridiculed by everyone in Cardiff, declared unfit to command a ship, and kicked out of the British merchant marine, Captain Brown hung about the town trying to find a job as an ordinary seaman, but was thrown out of every shipping office he visited.

One week later the owners of the *Usk* found another master to sail her to Peru, but some of Captain Brown's superstitious crew had believed him when he said he received a warning. They too refused to sail and were kicked out of the company's service.

Four months passed after the *Usk* sailed. No word was heard

from her. Ships were ordered to keep a look-out for her. Then a dispatch came from Coquimbo, Peru, to the owners of the *Usk*. It informed them that the *Usk* had been destroyed by fire at sea and had sunk with all hands. A nearby ship had been unable to help because of high seas and had seen the *Usk* go down.

In Cardiff the sailors who had refused to sail in the *Usk* shook their heads. The ship had been warned through Captain Brown not to sail to Peru. She had ignored the warning and had gone down with all hands. No British seaman ever believed the destruction of the *Usk* was pure coincidence.

After the ship was lost Captain Brown again was questioned about the apparition. He declared that he had not recognized the apparition as anyone known to him.

He did say, at an inquiry held in Cardiff, "Many years ago my wife told me that if I ever faced danger she would come to warn

me. She told me this as she lay dying of tuberculosis. She was 29 years old at the time. The apparition did not look like my wife at all. It was taller and thinner. My wife was rather short and stout."

The matter also was investigated at the time it occurred by Sir William F. Barrett, then President of the British Society For Psychical Research. Sir William stated, in the *Proceedings* of the S.P.R., in 1915, "I have no doubt about the authenticity of the vision which came to warn this (ship's) master. It is my belief that for some reason (Captain) Brown's deceased wife was unable to warn him herself and had it done for her. These are matters at the present time beyond human understanding."

Captain Brown died in 1916, only three years after he returned the *Usk* to her home port. But he did not take a crew or a ship with him in death as he would have done in 1913 had he continued the voyage to Peru.



MIRAGE OR MIRACLE?

NEWSPAPERS in Khartoum, Sudan, printed reports that four residents of the village of Abuzabad in Western Sudan saw a city flying through the sky at 6:30 p.m. on Wednesday, December, 28, 1960. According to the villagers, the city was complete with high buildings and trees and sailed slowly through the air.





what can YOU gain from
studying
PSYCHIC PHENOMENA?

A successful executive reveals the effect on him of a remarkable communication from his dead wife.

By Melvin L. Sutley

THE CONTINUING search for truth through psychic research will inevitably have a permanent effect on our practical civilization.

Psychic research will change religious creeds. It will bring an understanding of prayer that will alter the world's attitude toward religion.

Psychic research also can be expected to bring spiritual healing into wide and successful use. And most important of all, these researchers will produce proof of the survival of human personality, proof that will alter the intellectual course of our world.

All ages and all civilizations have recorded psychic experiences. During the last 100 years extensive research has been performed by careful scientific groups and the researchers have all agreed on the essential facts.

Unfortunately, there is a continuing reluctance on the part of many people to believe. Each newcomer refuses to accept the reports and evidence produced, but must receive the proof out of his own experiences. There are a few exceptions, of course, to these skeptics.

I heard one of the world's greatest physicists say that while he had

not had a single personal experience in connection with mediums he, as a scientist, had to believe the careful reporting of such conservative scientists as Sir Oliver Lodge, William Crooks, Gourmey, Richet and others. He said that if he denied the truth of these men's writings, he, in honesty, should deny the explosions of the atomic bomb in Hiroshima because he did not see the explosion and all he knew about it was what he had read in the newspapers.

For ministers of the church, the Bible should furnish all the proof they need. Unfortunately, most ministers and lay students of the Bible interpret it according to what they know and have been taught.

Walter Krine wrote, "the dis-

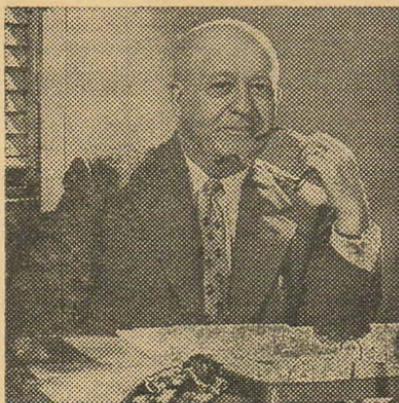
covery and establishment of truth are the highest cultures of which the human mind is capable. Truth cannot come when the door is locked, by intellectual pride, preconceived opinion or prejudice."

There are two groups who should be our leaders in the search for God's truth. Our leaders in religion, and our leaders in science. Both of these groups are guilty of intellectual pride, preconceived opinion and prejudice. And, if guilt can be a matter of degree, then the preachers have been more guilty than the scientists. Although, there have been exceptions — notable ones.

I have mentioned Lodge, Crooks, Gourmey, Richet, as examples of men who were willing to stand up to ridicule and intense opposition.

ABOUT THE AUTHOR

Melvin L. Sutley has spent much time in the study of psychic phenomena. His article originally was given as a talk at the 1961 Annual Spring Conference of the Spiritual Frontiers Fellowship at the Hyde Park Methodist Church in Chicago, Ill. A graduate of the University of Colorado, with B.A. and L.L.B. degrees, he has been administrator of several large hospitals in Pennsylvania. He is now President of the American College of Hospital Administrators in Philadelphia.



The number of such ministers is pathetically small but I would like to quote from one of the sermons of Phillips Brooks: "Certainly there is nothing clearer or more striking in the Bible than the calm, familiar way with which, from end to end, it assumes the present experience of the world of spiritual beings always close to and acting upon this world of blood and flesh.

"It does not belong to any one part of the Bible — it runs through the whole vast range. From creation to judgment the spiritual beings are forever present. They act as truly in the drama as the men and women who with their unmistakable humanity walk the sacred stage in the successive scenes. There is nothing of hesitation about the Bible's treatment of the spiritual world. There is no reserve, no vagueness which would leave us tranced for the whole system to be explained away in dreams and metaphors.

"The spiritual world with all its multitudinous existence is just as real as the crowded cities and the fragrant fields and the loud battle-grounds of the visible, palpable Judea, in which the writers of the sacred books were living."

It would not be worthwhile to speculate as to why ministers who are, or should be, our best Bible students have been unable or unwilling to accept the plain wording

of the Bible with reference to survival, to communication with the spiritual world, and to spiritual healing.

I know that very practical results have come from the study of what we call psychic phenomena with the new interpretations of religious creeds and possibly a change in many of these creeds.

Many of us repeat every Sunday, "I believe in the resurrection of the body." I don't know how many generations have passed since this sentence was first intoned with blind obedience and without thought. My feeling is that one of the most practical results of psychic studies will be the feeling of freedom to investigate our creeds and their interpretations. We must develop intellectual curiosity with reference to God's laws and, at the same time, recognize the need for humility. Only if we have humility will we continue our search for truth, and refrain from urging succeeding generations to accept our ideas as the final word in truths.

One of the most heartening things I have read recently is a statement by Dr. Edmond Galberg, a past president of the National Council of Churches, in a conservative Baptist publication. Dr. Galberg stated that children in the atomic age face changes of such cosmic significance that they may call for a new theological understanding of the diety.

He concluded, "It is not enough for pastors to say that something is true just because it's in the Bible or has been taught by the church."

I am sure that no one will deny that if prayer is effective it is practical. But we must understand what prayer is and what makes it work. Is prayer a psychological gadget or a self-administered emotional cathartic? There are people who will be shocked at the idea of analyzing prayer but this is nonsense. Prayer will continue to be the greatest force in the world even if we ask how, why, and why not.

Spiritual healing also is profoundly practical, especially for those who believe in it. An intensive study should be made as to how it works and how its effectiveness can be increased. Medical doctors should participate in this study. Like prayer, spiritual healing will not stop simply because we try to analyze it, try to find ways of increasing the number of healings.

But by far the most practical aspect of our psychic study is the proof of the survival of personality and the effect on people when they are confronted with this proof. There are millions of persons today who doubt survival. Most of them are honest thinkers. They live honest, upright lives. They would like to believe if they could.

There are others who, in a sort of abstract way, do believe in im-

mortality but their lives are not affected by their belief.

I think we need to tell those people who honestly don't know, who don't believe, in survival after death, that we can prove it. Their lives are going to be effected, there is no question about it, and it can't be done by just sermons. I can give definite proof of survival to any man who will be intellectually honest.

I'll give you a little of my own experience. My wife had been dead about seven or eight months — I might state that she and I had gone to some seances, we'd gone to materializations, we'd read some books, but it all didn't make too much impression on us. I was sitting reading one evening and it occurred to me that it would be a good idea to get in touch with her. I knew no mediums, but I remembered that a nurse at the hospital where my wife had worked — she was a doctor — had called us in the past when visiting mediums came to town.

I didn't remember the nurse's name but I thought I remembered she worked in the emergency ward so I called the hospital. I said, "What is the name of the woman who works in the emergency ward?" They said, "It's Miss Hoffman," and gave me her telephone number. When I called her and said, "Miss Hoffman, this is Mr. Sutley," she replied, "Mr. Sutley, I've been ex-

pecting your telephone call. The Doctor's been coming through to us and been trying for two weeks now to impress you to call me."

This wasn't real proof, of course, but it was one of those little things that make you think.

For two years after that I went to seances. I studied a good many books and wondered if I wasn't being gullible. I analyzed my experiences as I think people ought to analyze theirs. Frankly, I think there is fraud, sometimes, where mediums try to bring things through and cannot do it. But, as William James says, it only takes one white crow to prove that not all crows are black. If you have one instance of communication you've got proof. It only takes one white crow!

I would like to report one personal instance that proved to me that, "not all crows are black."

I attended a seance with a group, only one of whom I had met, and I had merely been introduced to her. An amateur medium, a woman I never had seen before, told me that she had a message for me from a person "on my father's side of the family."

The medium said she could hear the word "Wils." She thought that she was getting the word incorrectly, but several times she got "Wils." I thanked her, but said no more. I did not reveal that my father had a brother named Wils. Since Wils

had been dead about 35 years and I had not thought of him for a long time, I was sure that the woman was not reading my conscious mind.

Then the medium announced "Your wife Margaret is here and says she is with her two sisters who died in infancy. Their names are Laura and Perley."

I remembered that my wife had told me she had a sister who had died in infancy, before my wife was born. If my wife knew the name, and if she told it to me, I did not remember it. I was quite sure there had not been a third sister as stated by the medium.

I wrote to my mother-in-law's sister, last surviving member of the family, and asked if my wife had sisters or brothers who had died in infancy. She replied that there was one sister, that she died after living three months, and that her name was Perley.

I consider this Class A evidence. Some sceptics will say that the medium could project her thoughts to a stranger in Colorado, the only living person who knew about Perley, and read that person's subconscious mind. I disagree, but I have more evidence to present.

Some months later I met the woman who had been my wife's secretary and she recalled my mother-in-law's plan to inscribe the names of the family on the urn containing my father-in-law's ashes.

I obtained possession of the urn from the Colorado undertaker who held it in trust. Engraved on the urn were the names of my wife's father, with dates of birth and death, and the name of my wife's mother with her birthdate.

Then there was the following inscription which gave the names of the children, "Perley Lucretia, 1891, Survived three months. Margaret Ann, 1893. Laura, 1897, died at birth."

Thus the medium's message was absolutely correct. She even had named a sister whose life and death had been completely forgotten. If the medium read these facts in a living mind, it could only have been the mind of the engraver who inscribed the names in 1934. And there is no evidence that the engraver is still alive.

My sitting was in 1958, 61 years after the death of the last infant.

What has been the effect on me of this evidence? I always went to church. I also had Sunday school classes for boys' but perhaps I departmentalized — separated my religion from the rest of my life and from my thinking. I believe that Frank Laubach had the right idea when he said he attempted to practice the *continual presence* of God.

I believe that a person who recognizes there is such a thing as communication with the spirit world also recognizes that the world is

much larger than we are accustomed to think of it's being. Such persons ought to start practicing the presence of God. Then religion becomes an every day affair. And the people we meet are our brothers.

Finding proof of survival has done a great deal for me. This doesn't mean that I am living a highly spiritual life, but for me religion is an every day affair, not just something I happen to think about on Sunday in church.

Phillip Brooks also said, in one of his greatest sermons, a sermon based upon a revelation, "I saw the dead, small and great, stand before God. The life we are now living is more aware than we know of the life that is to come.

"Death which separates the two is real but has often been pictured like a great thick wall. It is rather like a soft yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the light which lies on the other side.

"We're never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil, from mortality to immortality, it seems as if we had heard its light footfalls for a moment, after the picture curtain is concealed from our sight.

"Behind this curtain of death, St. John, in his great vision, passed also and he wrote, 'And I saw the dead, small and great stand before God.'"

I haven't got too much time to spend on the esoteric or the metaphysical. Lots of people, during communication with the world of spirits, spend all their time discussing higher planes and things of that kind. That's all right. But I'm rather basic and I agree with Phillips Brooks when he says, "I think that it grows clearer and clearer to

us all that we need all the great truths, the vast and broad assurances within which are included all the special details of life. Let us have that and we are more and more content to leave the specific details unknown. With regard to eternity, for instance, I am sure that we can most easily lay, most gladly forego the detailed knowledge of the circumstances of occupations of the other life, if only we can fully know two things, that the dead are and they are with God."



THE PHANTOM IN THE ROAD

A WEIRD story by three young men of being saved from certain death by what appeared to be a ghost was reported in the Glasgow *Sunday Mail* for April 16, 1961. They related that while driving home to Hamilton, Scotland, from a dance in a Lanarkshire village, they saw "a tall, ghostly figure" appear in the middle of the lonely country road. Its arms were outstretched as if it were signalling the car to stop.

Edward McDonald, 20, the driver of the car, explained that he and the others, Tom Edgar, 22, and Drew Wallace, 20, had tried a shortcut home and had lost their way. As there were no trees on either side and the road was too narrow to permit the car to turn, they were forced to go on.

McDonald said he had just slowed down when suddenly he saw a huge figure in front of the car headlights. He noted that the headlights seemed to shine through the figure as though it were transparent. Tom Edgar and Drew Wallace stated they also saw the shape.

Admitting he was terrified, McDonald added that he attempted to drive through the figure, but it glided alongside the car. Then the car engine mysteriously stalled and McDonald braked to a stop. The figure "seemed to melt away."

The three young men said that when they peered out of the car windows they saw that if they had traveled another two yards they would have dropped down a 150-foot ravine into the Clyde River.

they had come to see some doctors, although Palladia looked in better health. On August 27, while I was reading to the ladies, Palladia died suddenly of an aneurysm; she was 15.

At a seance two years after Palladia's death I heard raps, and thought it was a joke. But at home, I wanted to see if the same raps would be repeated and settled myself in the same position I had assumed at the seance.

Through the alphabet, I communicated with Palladia. She said, "Replace the angel, it is falling."

I visited her grave, and found a marble statue of an angel had fallen to the side of her grave. I replaced it.

A year after Palladia sent this message, she appeared to me for the first time. It was October, 1876, and I was in Kieff, playing the piano in the apartment of a friend. Suddenly I saw Palladia, and my friend came to ask me what had happened. He thought that it must have been the servant, but we were alone in the apartment.

Now I see her often. Sometimes three times a week, sometimes twice in the same day, sometimes a month goes by.

She always appears unexpectedly, when I don't think of her. When I do think of her, or try to see her, she never appears.

She always appears in the same

manner, with a serene expression. She always appears in the dark dress in which she died under my eyes. I see her when I'm alone and when I have company.

The apparition remains one, two, three minutes, and then gradually vanishes into space.

Palladia has appeared to my son, and may have visited my wife even before I myself knew that she was to be my bride.

This took place in 1885. I was alone with my dog in a room at my parents' when Palladia appeared, five steps away from me, with a joyful smile. She approached me and said, "I went. I saw." Then she disappeared.

My setter yelped and jumped on my bed. I didn't speak to anyone about this, but the evening of the same day a young woman visiting in my parents' house told me, "When I woke up this morning I felt someone near my bed and heard a voice say, 'Don't be scared of me, I am good and affectionate.'"

I did not tell this young lady anything of my own experiences until a year later, when I was engaged to her. At the time of the apparition, I had no idea of getting engaged to this lady, it was in fact, the first time I had seen her.

I wonder whether it was Palladia who also had stopped by the bed of my future wife?

Five years later I was with my

wife and two-year-old son, staying with friends in the country. One evening about 7:00 P.M. I was sitting in a room lighted by a big lamp. The door opened and my son came running to me. Suddenly Palladia appeared before me. I turned toward my son. He was

looking at Palladia; he pointed to her and turned to me saying, "The aunt." I took him on my knees and turned toward Palladia, but she had gone. My son's face was peaceful and happy.

Eugene Mamtchitch



THE CURSE OF THE ALBATROSS

CREWMEN of the British freighter *Calpean Star* arrived home in London in June, 1960, after a flight from Montevideo, Uruguay, explaining they had left their ship behind, a stranded derelict. The events that led to the disaster, they said, had made them firm believers in the ancient seafarers' legend that misfortune befalls those who harm or kill an albatross.

They reported that the *Calpean Star's* last voyage was as a transport with the Norwegian Antarctic whaling fleet. Previous to that it had made a voyage to carry a shipment of animals to a zoo in Germany. Among the creatures was an albatross.

Someone fed the bird a sausage—and it died. After that, according to Henry Kennedy, 49, a member of the crew, the *Calpean Star* was a hoodoo ship.

He related that the curse be-

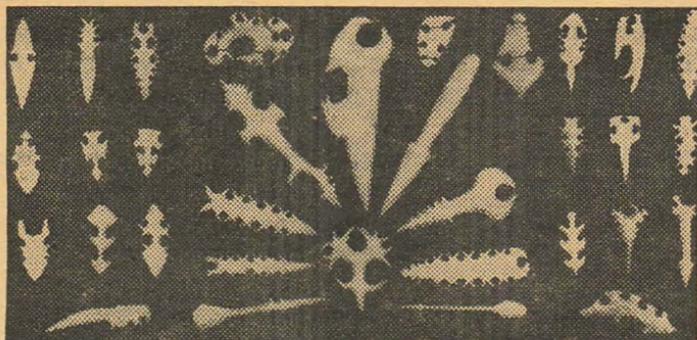
gan working when the freighter sailed on its last voyage in August, 1959. First the ship's generators failed. Diesel oil got into the water supply and the main engine compressor broke.

The freighter drifted helplessly for several days, the crewmen said—just like the ship in the story about the Ancient Mariner who shot an albatross with his crossbow, after which the ship and all aboard it were cursed.

In the Antarctic the *Calpean Star* suffered damage to a rudder. She was towed to Montevideo, where she went aground in the harbor. As she lay stranded an explosion wrecked her engine room. Her crew abandoned her.

Even that, they said, did not free them from the curse of the albatross. During a landing at Rio de Janeiro, their homeward bound plane damaged its undercarriage.





Eccentric-shaped stone relics, part of hundreds unearthed from burial mound in Delaware County, Okla., may be evidence of visit by Mayans.

Mayan Treasure From an Oklahoma Grave

By Paul Foght

FROM THE SOUTH came the boats, and with the boats came the implements and civilization of the temple cities of the Mayan nations.

North they pressed and then east, following the curve of the east coast of Central America to a point where a great flow of silt-laden fresh water poured into the sea.

Turning their boats north into the great river, they traveled on until they reached another river

which joined the mighty stream from the west. Now they paddled toward the setting sun of a pleasant region where a third river joined the second. And here they settled.

But when the cold winter set in tragedy struck these people from a milder climate. Many became ill and died. Only a few were left to perform burial rituals before the sun set forever on the Mayan expedition up the Mississippi River

valley into the Cowskin (Elk) River area of Oklahoma.

Evidence of the visit by ancient Mayans to central North America is not positive, but the visit is considered a strong possibility by some archeologists.

For perhaps a 1000 years the evidence of this expedition from Central America lay hidden in a burial mound in Delaware County, Oklahoma. The burial ground, now known as the Rhoades Mound, was uncovered in 1921 by a Cherokee Indian farmer and curio-hunter, Mack Tussinger.

The original excavation unearthed eight skeletons lying like the spokes of a wheel, heads pointing toward the center. A vast treas-

known to scholars as the Oklahoma eccentrics.

Because of their unusual appearance, the pieces brought high prices from Indian curio collectors, and the original treasure trove was soon distributed far and wide, among many collectors.

The bulk of the original find now has been reassembled by Willard L. Elsing at the Oak Crest Museum near Joplin, Mo. Here, scholars have an opportunity to examine enough of the objects to verify their authenticity and to find the basic pattern of their designs.

Eccentric-shaped relics are considered the products of higher cultures and Elsing believes that they are not a product of the native pre-



Burial mound gives up relics that may prove ancient Mayans traveled up the Mississippi.

ure of ceremonial flints and blades lay with these skeletons. Three inches of red dust about the flints showed they had been wrapped in skins when placed in the grave.

Many of the objects were unused, indicating that they had not been made for utility but for use as votive offerings. The pieces found in the mass grave are eccentric-shaped and were chipped with great care and precision from flint, chert and obsidian. These pieces are now

historic Indian culture. However, similar objects have been found in the Spiro Mound, LeFlore County, Okla., and in Central America and Mexico.

Irena Heeringa of the Oak Crest Museum states that the designs in the Oklahoma eccentrics are identical in outline and symbolism to pieces under the temple floors in Chichen Itza, the largest and most beautiful of the Mayan cities in Central America.

These similarities suggest to some authorities a Mayan migration to North America.

Other archeologists think that the eccentrics may be evidence of far-flung trade among ancient peoples. Perhaps both of these suggestions are correct, perhaps neither.

Archeologists do know that the Mayans were not afraid to travel. In fact, the entire Mayan empire was shifted from the southern part of the Yucatan peninsula to the northern at some time after 629 A.D. However, the reason for that Mayan Odyssey also has been lost to modern archeological history.



CRIME AND PUNISHMENT—EQUINE STYLE

By Raymond C. Otto

MARVIN CHAMBERS, a farmer living near Tipton, Ind., had a horse named Prince, a spirited colt he used for riding. One day Chambers, who always had been on good terms with Prince, decided to ride the horse into town. Prince appeared docile enough as Chambers entered his stall, but suddenly he seized the farmer's arm in his teeth and began kicking him.

When Mrs. Chambers saw her husband's plight, she called for the hired man, who freed the farmer. He was taken to the hospital.

Another horse owned by Chambers, a Belgian named Dolly, had witnessed the uneven battle from the next stall. Chambers had raised Dolly from a filly and considered her a kindly and hard-working horse. She, apparently, looked upon the farmer as a good master—but now she showed just how deep her attachment was.

The next day the hired man let Dolly into the barnyard for water. She turned from the trough, walked over to Prince's stall, raised the latch with her nose and went in. The hired man rushed to the barn to see what was going on. Dolly, in a frenzy, had Prince on the floor and was striking him with her forefeet. When the hired man called to her, she raised her head, regarded him for a moment, and walked out.

Prince died that night, and the veterinarian said every rib was caved in. But Dolly evidently wished to make certain her mission was accomplished. All during that summer, whenever she was let into the barnyard, she went to Prince's stall and lifted the latch with her nose. Once inside, she examined every inch of the stall, snorting.

When Chambers finally returned from the hospital, Dolly seemed satisfied and ended her visits to Prince's stall.

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.

PROOF IN HAND

By Richard W. Steinke

MY BROTHER'S hand was the proof of survival that shattered my neat, compact idea about life after death. Before my brother reached out his hand, I had no belief in survival. To me, death was oblivion. Now I am not so sure.

My brother, William, died December 21, 1944, of wounds received while serving with the Canadian Army in Italy. For 12 years after his death I dreamed of my brother on the average of three times a year.

On a November night in 1956 I again had a dream in which I saw my brother. Suddenly I awoke and lay thinking about this dream, the first I had had in many months. I got to thinking that if survival is a fact, then perhaps my brother was close at hand and was attempting to communicate with me.

With this thought in mind, I sat up in bed supporting myself on my left elbow and forearm. Looking around the bedroom, I could see my wife and the familiar bedroom furniture in the faint light streaming in the window. Feeling somewhat foolish, I spoke out loud saying, "Bill are you here?"

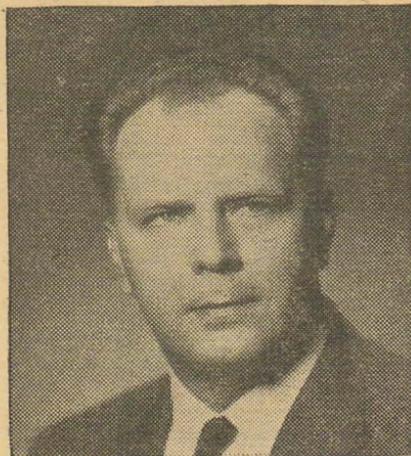
Immediately I had the sensation

that some unseen person had taken a firm hold on my left wrist. It was an electrifying shock. Somehow I managed to retain my presence of mind, and after a few seconds my wrist was released.

Then I called out, "OK, Bill, now take hold of my other wrist."

Instantly I felt the same pressure on my right wrist. Then I lay back on my pillow feeling a lofty happiness such as I never have known before or since.

The following Saturday I described my experience to my sister,



RICHARD W. STEINKE

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Mrs. D. Elsasser. After listening to my story she asked on what day it had taken place.

I replied that it had been on Tuesday night.

She then told me the story of a dream she had on Wednesday, the night after my experience. In my sister's dream she met our brother, Bill. She asked Bill to come home, and he replied, "I was home Ann. Ask Richard. He will tell you that I was home."

The very use of the name "Richard" is part of my proof of Bill's survival. My sister calls me "Rick," as do all my associates. Only brother Bill always called me Richard.—*Winnipeg, Canada.*

GRANDMA'S MESSAGE

By Jill Diamond

WHEN I WAS a little girl I remember my grandmother telling me that when she passed away she would let me know some day that there is life beyond the one we know. I never did forget, although I was quite little then.

When Grandma died on February 9, 1946, her things were divided among her children and my mother inherited her little old-fashioned sewing machine. The only thing I wanted of Grandmother's was a piece of linen she had spun herself and from which she had made her wedding dress. However, when the household goods were divided the piece of linen could not be found.

More than two years went by and there did not seem to be any particular "sign" from Grandma. In the fall of 1948 I was hospitalized in Providence Hospital, Everett, Wash., for major surgery. On the seventh night after the operation I was not

expected to live. I remember saying goodbye to my husband before they gave me morphine and then came the relief of sleep.

The next thing I knew I was walking in a sort of dark void. There was no object around, just a cool mist. Suddenly I saw a door. It had no particular color, but I do remember it was rounded at the top. I knocked at the door, without any sense of fear. The door opened and there stood my grandmother. She looked surprised. I looked beyond her, and there stood my father who had died on May 11, 1947. He looked very frightened, but did not speak to me. Beside him stood a little woman who I never had seen before and in the background were several other persons who were strangers to me.

I remember trying to enter the door but my grandmother stepped in front of me. She said in her kind, gentle voice, "No, you had better go back; your husband and family need you yet." She then shut the door in my face,

I remember standing there in the dusk feeling unhappy and very tired, yet thinking grandmother was right; I should go back.

Next I remember opening my eyes and seeing a Sister standing by the window in her white robes. She was holding her rosary. I turned my head and saw that my husband was crying. I was afraid to speak. I thought I had died. Finally I said, "Why are you crying?" He answered, "Because I am so glad you are going to live." For a little while that night they had thought I was gone.

I told my husband of my dream later. For days I thought about this

WINNING WITH PSYCHISM

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strange dream. The only color I could remember in the whole thing was that the little lady standing beside my father had a bunch of blue daisies pinned to her dress.

Several months later my mother cleaned out the drawers of the sewing machine that had belonged to Grandmother. The machine had been stored in the attic since Grandma's death. Mother put buttons and other "junk" into a box and asked if I would like to look through it. I took the box home and put it away. One day I needed a button and so looked in the box. First of all, I found the linen cloth from Grandma's wedding dress which she had promised I would have one day. Then I found a sealed envelope and on it, a note written in Swedish. I couldn't read the note but I opened the envelope and inside it was one artificial blue daisy. I knew I had seen such a flower before somewhere!

About a month later one of my uncles stopped in for a cup of coffee and I asked him to read the note. Grandmother had written, "This flower is from the shroud of my dear sister who died in Sweden." It gave the date of her death and her name. She had died before I was born and I never had seen nor heard of her before. Unless, of course, you count the time I saw her on the night I nearly died, when Grandma sent me back.

I believe this was Grandmother's way of letting me know we do live after death. I think she even proved we do.—Langley, Wash.

MY ANGEL GUARDIAN

By Ruby Mitchell

MY MOTHER died in 1918, when I was very young. Through



RUBY MITCHELL

the years since then she has returned from time to time, to help and advise me in times of trouble and distress. Some times for one reason or another, I have failed to take her advice and I later have been sorry I did not.

One time in 1930 I had gone to my father's old home to stay a while, to convalesce from a very serious operation. To while away the dreary, pain-wracked hours I sometimes played Old Sol, with a pack of playing cards and sometimes read the cards to amuse myself and the family.

The summers get very warm in this part of the country and so my bed was placed out on the front porch, where it was cool and shady for most of the day, and where the nights were lovely.

One late afternoon of a beautifully clear, sunny day, about 4:00 P.M. I was sitting on the side of my bed, sort of musingly shuffling the cards through my hands. I heard

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the chain latch on the front gate jingle, as though some one were passing through.

This gate was about 20 feet away across the yard. I was expecting our family doctor and I glanced up to greet him. Instead I saw my mother coming across the yard from the gate. She came up to me and folding her arms laid them across my knees as I sat on the porch above her. Looking up into my face with a sweet smile she said, "Well, Honey, I can rest now that you have come back home to stay and the family is together again. I have been worried because you were all scattered abroad and in such trouble, distress and illness. Now that you are back I can rest."

Finally I was able to speak and told her I planned to stay and never go back to my home and the bitter life I'd been living, that I was very sorry we had given her so much worry and hoped to do better in the future. Now that she was back with us I wanted her to stay so bad, I began to cry and beg her to stay and never leave us again.

This seemed to make her very happy, to know how we felt. She wished me all kinds of success and happiness. Then turning to go she laughed and said, "Why, child, I can't stay. I *have* to go."

She walked to the gate, opened it and passed through turning to latch the gate. I heard the chain latch as clearly and naturally as always, then she looked at me in a sad way and waved farewell.

As she left, my father spoke to me from the doorway, "Who in the world was that? It sounded like your mother's voice."

I answered, "It was Mother, Dad.

She's at the gate." I turned back to look at her but she was gone. There was no one at the gate.

Father told me he had been reading the Bible in the living room and had heard me talking to someone. The other voice had sounded like Mother's but he could not see her although he understood her words, and distinctly heard the gate open and close both times.

Tears began to flow down his cheeks, and he turned and went slowly back in doors. Later I heard him tell my sister that he had not realized I was so critically ill, that it was evident I was talking with the departed, and seeing things . . .

I certainly believe I was in a normal state of mind, and not asleep or dreaming. And Dad had heard the gate and her voice, even though he could not see her.

This was the last time Mother visited me in the daylight. This time had been in sunlight, so clear and so close she had rested her arms on my knees. I had felt the pressure of her arms, had seen the pins in her hair, the pattern of flowers in the lace on her dress, the same dress we buried her in.—*San Antonio, Tex.*

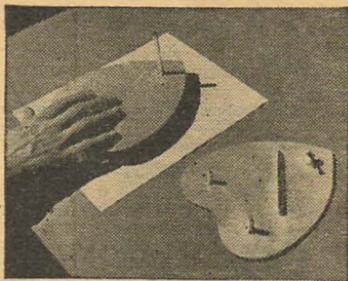
MR. BAILEY'S GOODBYE

By Clayton A. Lind

HIS SILVER-GRAY hair gleaming in the bright winter sunlight, our neighbor, N. N. Bailey, walked slowly toward the car waiting to take him to the hospital.

My wife, Theresa, and I watched from our bedroom window on the other side of Colorado Spring's North Logan Street where we were confined with severe cases of flu. As we watched Mr. Bailey slowly step-

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ping into the car we felt that we were seeing him for the last time.

Several days later, on January 3, 1953, Mr. Bailey died. Both my wife and I were still too sick to attend the funeral. We felt the loss of our friend even more because we could not pay our last respects. Perhaps this was an important factor in what happened the night before his burial in Evergreen Cemetery.

The night before the funeral I awoke in the middle of the night to see the shadowy outline of a figure standing on my wife's side of our bed. I lunged across the bed toward the intruder only to have the figure dissolve before my eyes.

Instantly, my wife was awake. She immediately asked if I had been holding her hand. Then we knew what was happening—for our friend Mr. Bailey always held our hands for a long time when we visited him.

We both sat up in bed, fully awake but unable to move, as we heard a strange whirring, vibrating sound just outside the bedroom window. We both watched Mr. Bailey leave for the hospital in the car, but when he left us for another world we just couldn't get up to see how he went.

My wife and I did not dream this. We believe that we had established some kind of rapport with Mr. Bailey since all three of us had been sick for some time. We believe that this rapport enabled Mr. Bailey to bridge the gap between this world and another world long enough to say goodbye.

We often wonder what we would have seen had we been able to look out the window as Mr. Bailey left us that last night.—*Colorado Springs, Colo.*



NEW BOOKS

THE STUDY AND PRACTICE OF ASTRAL PROJECTION, by Robert Crookall. The Aquarian Press, London, 1961. ix plus 234 pages, \$7.50.

There are, broadly speaking, two different ways in which a serious treatment of astral projection may be handled. One is the approach of the psychic researcher interested in a scientific evaluation of the numerous reports of out-of-the-body experiences; the other is the approach of the religious person who is mainly interested in the possibility of such experiences proving survival after death. Dr. Crookall's background as a respected geologist and paleobotanist would suggest an inclination to the former. He is, however, very active in the Churches' Fellowship for Psychical Study and thus very interested in proving survival. As a result of this dual allegiance, Dr. Crookall tries to combine both approaches in his book, and as a result is not entirely successful at either.

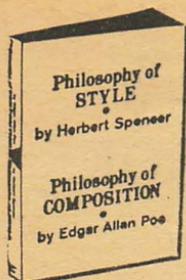
From the standpoint of psychic research, there are many shortcomings to his treatment of the case studies. His 160 cases of astral projection are drawn from varied

sources, predominantly English spiritualistic books and magazines. Many of the cases are second or even third-hand in reporting. Most lack any sort of verification or corroboration. A good many were first reported only many years after the alleged experience.

Even where there is corroborating testimony, it is not given here; the reader must seek the original reference. As so often is true of amateur psychic investigators,



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Crookall seems to be almost totally unfamiliar with the classic literature of the British and American Societies for Psychical Research. What material he does quote from these sources seems to be limited to what has been reprinted in more recent surveys of spontaneous cases.

His editing of the case reports likewise is disappointing. His purpose seems to be to cite *every* report he could find, thus permitting no space for quoting more than brief highlights from each. He weakens rather than strengthens his argument by including cases which he himself admits probably are to be considered telepathic or mystical (in the religious sense) rather than astral projection. One feels the whole book would have been far more convincing if Crookall had quoted more fully the best-verified cases and omitted the others.

Also one wonders why Crookall must continually break the continuity with his side comments. Every time a percipient mentions a connection between the physical and astral bodies he remarks in brackets "— the 'silver card'—cf. Statement No. 19"? This becomes exceedingly repetitious after a few dozen cases, especially when the reader is left to wonder where "Statement No. 19" may be found. If he reads patiently enough, he eventually will locate the statements thus cryptically referred to in the fifth appendix to the book! I would advise anyone attempting to make sense of the cases to begin the book with Appendix I and Appendix V. These are the *heart* of everything that Crookall has to say and are as excellent as the rest of the book is

confusing unless they have been read first.

In his analysis Crookall makes one very significant contribution to the understanding of astral projection. He presents substantial evidence that the non-physical body is compound, consisting of the "body-veil", the astral body proper (which he terms "psychical body"), and higher spiritual bodies (which are beyond the scope of his study). This concept is so useful in clarifying poorly understood experiences that relegating it to the back of the volume is exceedingly unfortunate. I fear that many researchers will be so discouraged by the muddled case reporting that they will put aside the volume before finding the highly important material at the end.—*David Techter.*

NUMEROLOGY, by Vincent Lopez. The Citadel Press, Publishers, New York, N. Y., 1961. 151 pages. \$3.50.

To anyone interested in having a first rate textbook on simplified, scientific Numerology this attractive volume by the celebrated band-leader will not be disappointing. Vincent Lopez has a lively, vivid style which makes his treatment of the ancient Art of Numbers a pleasure to read.

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do with the working application of Numerology to one's name, temperament, and destiny—all of which are taken care of in expert fashion. We heartily recommend this book. —George Cardinal LeGros.

STRANGE SECTS AND CURIOUS CULTS, by Marcus Bach. Dodd, Mead & Co., New York, 1961. 277 pages, \$4.50.

This is a book on 15 of the off-beat religions of the world written by a man who, having taken the trouble to understand them, writes about them with sympathy.

Dr. Marcus Bach is the author of 10 other books on religion and states frankly "religion is my beat". He has travelled around the world for 20 years, sometimes at his own expense, sometimes on a Rockefeller Foundation Fellowship, or on a mission for the State Department, talking with religious leaders and with the members of religious cults, learning first hand the whats and whys of their faiths and practices. He has witnessed Voodoo rites in Haiti, has talked with the Doukhobors in Canada, has walked with Bhava in India, has visited with Frank B. Robinson, founder of Psychiana, in Idaho, has studied the purposes and methods of Father Divine, has observed the Penitentes in New Mexico suffering self-inflicted punishment as they atone for their sins—and from these experiences he has written *Strange Sects and Curious Cults*.

Dr. Bach has done a very able job of reporting on these religions, which he has broken down into three sections, the sex cults, the conscience cults, and the search for Utopia, and he has been able to

communicate to the reader some of his own insight and understanding. He writes about real people and their very real needs and dreams. Perhaps the critical researcher will feel Dr. Bach has over-simplified and omitted ramifications and details necessary to history, but for this very reason the book will be read by more persons, with more pleasure, and will thereby spread more widely Dr. Bach's wonderful feeling of the brotherhood of man.

Under the sex cults Dr. Bach includes Baalism, Osirism, Shivism, Voodooism, Sex and Christianity. Under Conscience Cults are Penitentes, Father Divine, the Oxford Groupers, Psychiana, and the Apocalypticists. The searchers for Utopia are the Doukhobors, the Shakers, the Amanas, the Hutterites, and the Mormons.

This is an effective book on the realities of many beliefs and people—not only for the newcomer to the field of religious study who can learn here with pleasure and enjoyment, but also for the student of religion and psychology who will find valuable data in it. It is a study by an enlightened and, therefore, tolerant man.—*M.M.F.*

PSYCHIC SURGEON, by Jesse J. Thomas. Wehman Bros., New York. 190 pages, \$3.50.

Jesse Thomas is a modern quack, PERHAPS. But PERHAPS he is one of the true faith healers whose incredible demonstrations have sent leaders of conventional Christianity scurrying for a plausible way to put healing back into the services of their churches.

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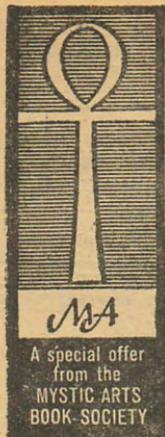
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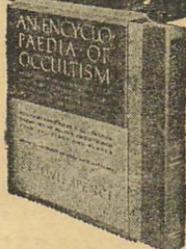
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though it does prove that the life of a healer is fruitful, sometimes hazardous, and always exciting.

The point of Thomas' life, and the point of his book, is that organic illness is cured by spiritual intervention. Because mere paper and print do not provide all the dimensions needed for such proof, a factual analysis must expose *Psychic Surgeon* as a weak book. The sophisticated student of the psychic and the occult must realize the impossibility of demanding proof, and concentrate on an examination of the phenomena which have crowded the life and work of Jesse Thomas.

Although nothing has been established beyond a doubt, there is probably more proof of Thomas' cures than of any of his contemporary or predecessor lay healers. He has become one of the most widely investigated men of all time.

FATE, November, 1956, reported Thomas' success with a South African ulcer patient whose ulcer was a reality to both the victim and the X-ray film. Following "psychic surgery" by Thomas' control, the spirit doctor, the patient was operated on to verify the cure. The real life surgeon found only a small scar where X-rays had shown the ulcer.

In his much-investigated role as a healer, Thomas has probably met as many doctors as has the president of the American Medical Association. Most of these tell him that if he is successful it is only in cases of hysterical illness or faulty diagnosis. After treating over 90,000 patients Thomas is still willing to accept this thesis, but he is beginning to wonder if there aren't too many bad diagnosticians in the medical profession.—P. O. F. Laught.

REPORT FROM THE READERS

THE SHAPE OF DEATH?

I wish to comment on Nellie O'Brien's description of "death" as related in "True Mystic Experiences" in the August issue.

This huge black shape, exactly as she described it in every detail, woke me out of a sound sleep when I was about 13 years old. It bent over my bed and so terrified me that my heart raced until I thought I would suffocate.

I looked straight up at it, too horrified to cry out, my breath caught in my chest by a terrible pain. I could not speak but "willed" the menacing thing to go away. I "fought" it mentally and slowly it backed away and dissolved. I never have forgotten that terrible experience.

A physician to whom I related the incident, years afterward, said I probably suffered a heart seizure and may have been close to death.

Strangely enough, two other persons have told me they saw the identical black, bat-like shape, emanating evil; one upon being waked by it and the other while out camping. He said it was there in his tent, then backed away and was gone. What was it?—*Louise Justice, Loves Park, Ill.*

CORRECTION

I have just picked up the August issue of FATE on the stands and note

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a rather flagrant error in the copy. The Gable trial, in which he was accused of fathering an illegitimate child, was held in Los Angeles, not New York.—*Dana Howard, Oakland, Calif.*

SAINTS AND REINCARNATION

The article, "What Do the Great World Religions Think of Reincarnation," by Paul M. Vest, is interesting indeed, but I question whether Roman Catholic saints like St. Francis believed or expressed belief in reincarnation.

A local gentleman made this sort of remark on a St. Louis radio debate and received a letter from a Roman Catholic who said if he could prove it was said by St. Francis, he would believe it. My friend could only quote Manly Hall, who was quoting some obscure writer, who perhaps was dreaming it.

So if Mr. Vest has authentic source material, he should disclose the details.

In this regard I pulled out my *Koran* and could not locate the *sura* that says "God generates beings, and hence they return over and over again until they return to him."

I never could bring myself to read every page of the *Koran*, so it would help to have the chapter and verse number.—*Edwin L. Oldendorph, St. Louis, Mo.*

In reply to Mr. Oldendorph, may I quote from *Reincarnation; The Cycle of Necessity*, by Manly P. Hall, an unquestionable authority: "It may interest you to know that some of the advocates of reincarnation in the Roman Catholic Church during the Middle Ages were: St.

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Francis of Assisi (1182-1226) who founded the Franciscan Order, the learned Irish monk Johannes Scotus Erigena: St. Bonaventura (1221-1274) Card: Franciscan Gen;—The Seraphic Doctor; Thomas Campanella, the Dominican monk who was sent into exile on account of his belief in the successive return of the soul to earth."

Similar information regarding St. Francis may be found in another excellent book on reincarnation, *Metempsychosis*, by John H. Manas.

St. Augustine in his *Confessions*, i; 6 writes, "Did I not live in another body, or somewhere else, before entering my mother's womb?"

"St. Jerome assisted in the preparation of the 'Vulgate,' and was a man of most sanctified and scholarly life. This worthy Churchman declared that the doctrine of trans-

migration was taught as an esoteric mystery in the early church." (*Reincarnation: Cycle of Necessity.*)

St. Gregory of Nyssa wrote: "It is absolutely necessary that the soul should be healed and purified, and if this does not take place during its life on earth, it must be accomplished in future lives."

In regard to the *Koran*, it is not surprising that Mr. Oldendorph was unable to quickly locate the *sura* quoted in my article; the *Koran* is a voluminous work and the *suras* are not numbered by verse and chapter as in the Bible. The exact quotation from yet another translation of the *Koran* reads: "How is it that ye believe not in God? Since ye are dead and He gave you life, He will hereafter cause you to die, and will again restore you to life; then shall ye return to him."

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An eminent Muslim teacher, Mohiyadeen-ibnu-Araby, in *Futoohat Mikiya*, which is considered highly authoritative, states: "There is some difference of opinion among the Muslim learned men as regards the method of Resurrection. Some of them say that Resurrection will be by Reincarnation and quote passages from the Quran and authenticated sayings of the Prophet in support of their contention."

I sincerely hope the foregoing will supply the information requested.—Paul M. Vest, Santa Monica, Calif.

ICE AGE CONCEPTS

The Drayson hypothesis, as outlined in the August, 1961, issue of FATE, deals with calculations by Drayson, an astronomer, of the shifting of the tropics and the arctic circles over thousands of years. This item omits the usual 2.6 degree shift cycle, but probably refers to that phenomenon of shift of angle size of intersection of ecliptic with equator as per any recent Ephemeris. For example, the "rate of change" is given as "decreasing" a fraction of a second per annum. According to the chart on page 51 in the August, 1961, issue of FATE, the rate was a maximum in 5,500 B.C. and again about 21,500 B.C.

It is regretted that no attention is paid in said item to the phenomena known in alternating current engineering as "peaks" due to synchronization of various cyclic items. Such type curves often show a gradual approach to a peak; and a sudden drop after the peak, and

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 Boston, Mass.

FINDING THE SACRED MUSHROOM

I read the article in the August,
 1961, issue of FATE, "The Finding
 of the Sacred Mushroom," and was
 surprised that the people in the ar-
 ticle had to question spirits about
 where to find the mushrooms. These
 mushrooms can be found easily in
 Latvia and in Sweden, too.

As a boy in Latvia, I often went
 into the woods to pick them and
 bring them home to kill flies. They
 are golden in color, sprinkled over
 with yellowish-white warts. Their
 Latvian name is *mushmira*. *Musha*
 means fly and *mira* died. I think I
 have seen the mushrooms around
 here, too.—Chas. Dennin. N. White
 Plains, N. Y.

SPIRITISM VS. SPIRITUALISM

In the August, 1961, issue, page
 99, is a sentence which needs to be
 rectified. In regard to A. da Silva
 Mello, the FATE writer states:
 "When dealing with spiritism (as
 he prefers to term spiritualism),
 his experiences are limited," etc.

First of all, there is no spiritual-
 ism in Brazil as it is understood in
 the U.S.A., for spiritualism is an
 Anglo-Saxon product. Although both
 appellations pertain to institutions
 whose aim is to prove the survival
 of the human being after corporeal
 death, it is as far from the truth
 to identify these two institutions
 by using either name as it would
 be to call oil and vinegar the same
 liquid instead of both liquids.

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The development of Allan Kardec's spiritism does not include an ecclesiastical body as spiritualism does, but extends a large organization of welfare to mankind.

In Brazil, where A. da Silva Mello wrote his book, the spiritists own about 25 hospitals, some having a capacity of 500 beds, where everyone is cared for, without distinction of race, faith, or color, and this gratuitously if the patient cannot afford even a small fee. The spiritists own hundreds of schools for children of all ages and colors, from nurseries up to universities. They have numerous rest homes for the aged, for young mothers and their babies; they have night shelters for needy travelers; they own their own broadcasting stations, etc.

The *Book of Spirits*, written by Allan Kardec, the *nom de plume* of Hippolyte Leon Denizard Rivail, M.D., born in Lyons, France, in 1804, was honored by the Brazilian government in 1957 by a postage stamp, on the occasion of the centenary of the publication of this book, which is the cornerstone of spiritism.

Anyone wishing to contact the federation of spiritism of Brazil may write to Dr. Deolindo Amorim, President of the Instituto de Cultura Espiritista do Brazil, rua dos Andrades 96-120 andar, sala 1205, Rio de Janeiro, Brazil, where the most cordial welcome is sure to be extended to all letters. As for the language, use Portuguese, Spanish, English, French or Esperanto.—*Josette Thomas, Los Angeles, Calif.*

WILD AND WHIRLING WONDER
The May, 1961, issue was, in my



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through the mystic*

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opinion, one of the most interesting you have produced in quite some time. You seem to be recapturing that wild and whirling sense of wonder that your early issues so consistently evoked.

Peggy Juergens' story, "The Boy Who Didn't Know He Died," is one of the most remarkable you ever have published. It is one of the very few recorded cases of what might be called "spontaneous mediumship," or the seeming possession of one person by the spirit of another.

John's case is rather reminiscent of the experiences of Lurancy Vennum (see "The Return of Mary Roff" by John P. Bessor, FATE, March, 1955), Maria Talarico (see "The Possession of Maria Talari-co" by Edmond P. Gibson, FATE, April, 1953), Iris Farczady (see "Reincarnation of Lucia Salvio" by Cornelius Tabori, FATE, June, 1953), and Concetto Bonsignor (see "The Case of the Ancient Greek Ghost" by Edmond P. Gibson, FATE, January, 1954).—T. Peter Park, Garden City, L.I., N.Y.

GEOGRAPHICAL JIGSAW

For some reason, the column headed "Only Yesterday" on pages 17 and 18 of the June issue reminded me of an old theory I have not thought of for years.

In 1942 or 1943, in fifth or sixth grade elementary school, we used the flat Mercator projection wall maps of the world. I noticed something that puzzled me and asked the geography teacher about it. She laughed it off as coincidence. However, it may interest some of your readers. I never have seen any articles touching on this idea.

In looking at the coast line of portions of land bordering the Atlantic Ocean, the outlines seemed similar, as if they ought to fit together. South America looked as if it should fit into the lower portion of Africa. The top of Africa containing Algeria and the Sahara Desert looked as if it should fit into the Gulf of Mexico. The top part of the U.S.A. and Canada (containing Labrador) seemed to fit into the Mediterranean and Europe, Spain and France seemed to fit into Hudson Bay.

That is substantially the impression I had as a child. I thought that perhaps in prehistoric times, North and South America and Europe and Africa had been one land mass which had separated in some gigantic cataclysm. I thought that all the little coastal islands were the debris left after the land masses were torn apart.

Of course, there may be nothing in this, as otherwise geological similarities would have been found in Brazil and the Gold Coast—Nigeria and Angola, for instance. Or French West Africa and Mexico.

I also thought that the mountain ridges on the Pacific Coast in Canada, the U.S.A., Mexico and South America might have been formed as the continents were pushed westward after separating. They looked like solid ripples to a school girl. —*Jeanette Thomas, Philadelphia, Pa.*

DISAPPEARANCE SOLVED

In connection with Stuart Allen's story, "Forest of Disappearing Children" (July issue), I enclose a clipping from the *Pasadena Independent* giving the solution of how

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and where an old woman "vanished" in the foothills of the Angeles Forest. She fell over the edge of a steep slope, died and went unnoticed for six weeks only 50 feet from a driveway.

It is understandable how a small body, lodged in a crevice in the rocks of the deeper canyons might never be discovered. As you will see by the other clipping I enclose, wild animals, coming down out of the mountains quickly could dispose of a body, leaving only scattered bones which in certain areas would blend with the gray limestone of the San Gabriel mountains, or be overgrown with brush.

Wild animals are more plentiful in the mountains of Southern California than is generally supposed. Last fall my wife and I saw a dead horse lying beside the very heavily traveled Malibu Canyon Road. It had been fatally injured by a lion.

However, I do not imply that the recent disappearances of children were normal. Especially in the cases of the Bowman and Kremen boys, I feel that supernatural forces may have been at work.—*Paul T. Collins, Pasadena, Calif.*

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last day; also that Mohammed would intercede for all faithful Muslims on the Day of Judgment.

On becoming a man I learned that the world undergoes changes, but will not end; that neither matter nor energy can be destroyed, but only changed from one form to another.

I have seen many trees grow and die. The dead wood is burned by oxidation, which is a slow form of combustion, and disappears into the air as carbon dioxide gas and water vapor; leaving an ash of residual matter which builds up the topsoil. The carbon dioxide gas is absorbed by other vegetable growths. The water vapor condenses into rain and is added to the growing oceans.

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The wavelengths of each of the atoms show us which light ray it is returning to and, therefore, from which light ray it was created during the photosynthesis of its slow growth. The energies of the light rays were converted to the energies of the molecules of the vegetation, which on being made incandescent return to light rays.

Neither matter nor energy can be destroyed, but they are mutually

(Continued on page 128)

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came as energy from celestial space in the form of light rays. When our earth becomes a star it will be The End of the World as we know it; but it will not end. It will be a radiating star, helping other planets to grow and become stars.—
*Hugh Auchincloss Brown, E.E.,
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I feel I should talk to someone about it, but who could I get in touch with? Could a person be regressed and thus review that information?

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