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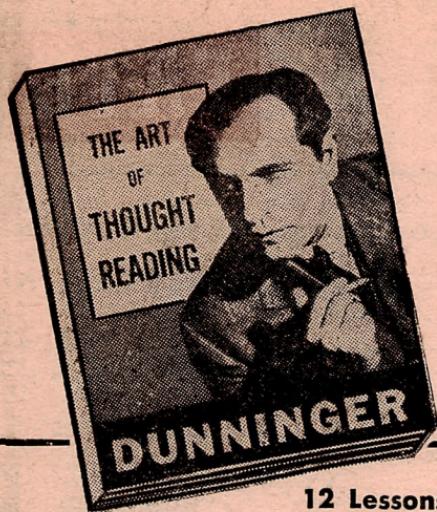
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FATE

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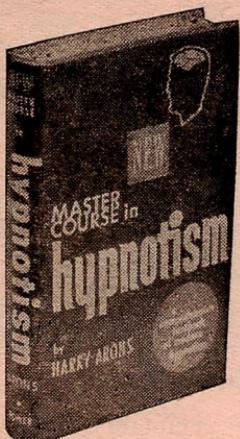
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I See by the Papers...

QUOTE OF THE MONTH

A scientist can call nothing impossible. Since a scientist can only say 'something is impossible in terms of present knowledge,' one need only add a source of energy unknown to us in our biological and physiological sciences to make miracles probable. In our scriptures this source of energy is identified as the power of God.

Dr. John R. Brobeck, Chairman
University of Pennsylvania
Department of Physiology



THE SPIRIT OF THE MOUNTAIN
THE WHOLE problem of what isn't so—and we on this magazine hear plenty of talk about that—is complicated by the confusing problem of what *is* so.

To cite a strange though minor case reported by Hugh Halliday in the Toronto *Daily Star*, the natives of a tropical dry region of Southwest Puerto Rico were extremely familiar with a ghostly night sound that they came to call the "spirit of the mountain." Nobody ever identified it as anything but a spirit.

Ornithologists at the University of Puerto Rico thought maybe the



By Curtis Fuller

"spirit of the mountain" cry was made by a bird and they recorded the sounds and sent tapes to other ornithologists. But no one recognized it.

A member of the staff of the Ornithology Laboratory at Cornell University got a bright idea. He took the recorded sound and went to the area where it was recorded and set up nets and singing perches. Then he played the sound. A bird flew overhead and was shot. It turned out to be a species of whippoorwill that has been believed extinct since 1888.

So, at one moment two "facts" were shattered. The first was that the strange cry in the night was

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made by a spirit. That was a "superstitious" fact. The other "fact" is that the species of whippoorwill was not extinct. That was the "scientific" fact. Neither was true. Is there really any essential difference between these two untruths?

They have been replaced by two new truths — that the sounds are made by a whippoorwill which is not extinct. But now suppose a number of other ornithologists get on the trail and bring back more specimens, thus making the bird "truly" extinct this time. The truth again will change.



MYSTERY OF THE SEICHE

PEOPLE WHO live on the shores of Lake Michigan are more or less familiar with seiches and have been led to believe that the seiche is caused by a change in air pressure.

To persons living elsewhere, let us explain that during a seiche (pronounced *saysh*) the water levels along the lake shore change rapidly and markedly. This past spring, the water in Belmont Harbor, Chicago, rose three feet, then dropped 9½ feet, exposing the bottom — all within a few minutes. In 1954 the water suddenly rose 10 feet in Montrose Harbor, Chicago, and drowned eight persons.

The seiche comes without warning; it generally cannot be seen approaching. It is not a tidal wave and often is no wave at all. It has been likened to water sloshing back and forth in a pan. Furthermore, it occurs only in a few places in the world — the Great Lakes, Lake Geneva, Loch Earn in Scotland and Lake Vattern in Sweden.

With all the glib explanations though, we want to tell you something. No one really understands what makes a seiche; in fact no one is even sure just where the name comes from.



POSTSCRIPT

FRANK EDWARDS' article in July FATE, "Those Lost Soviet Astronauts", was picked up by hundreds of newspapers all over the United States and even brought a reply from Radio Moscow.

Since its publication there have been additional hints that all has not been as perfect about the Russian space program as the Russians have claimed.

The Sunday *Telegraph* of London, in a signed article by science correspondent John Delin, says there has been a pause in the Soviet space program because of a series of space failures in which at least nine astronauts have been lost.

Early in July, according to the *Telegraph*, Russian armed forces

broadcasts were accusing missile launch crews of "serious shortcomings" leading to "bungled launchings."

A Swiss weekly, *Die Weltwoche*, published an article by Italian Journalist Ricciotti Lazzero claiming 13 Russian space shots since February, 1959, have failed. Two Russian astronauts known to have been lost, says *Die Weltwoche*, are Serenity Schibolin and Piotr Dolgov. The latter is specifically mentioned by Edwards and pictured in FATE.



CORRECTION, PLEASE

IT IS ALSO time to correct the "official" explanation from the National Aeronautics and Space Administration that the objects filmed by Joe Walker's cameras on his record-breaking flight of the X-15 were ice flakes.

Following John C. Ross' article in August FATE, we have tried without success to get the NASA report which backs up their claim that the objects were ice flakes, came from the fuel tanks and were caused by liquid oxygen.

Apparently, the facts now have outrun the report because when Maj. Bob White flew the X-15 to a new record on July 17 he personally saw an object that couldn't have been an ice flake.

First he observed objects that

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could have been ice or debris from the X-15's fuselage. Then, he told the Associated Press:

"Through my left windshield I saw something that looked like a piece of paper the size of my hand tumbling slowly outside the plane. I haven't any idea what it could be. I don't know that it was paper.

"I paid attention to it for about five seconds. It was grayish in color and about 30 to 40 feet away. I couldn't watch it any longer. I had a few other things to do. Even if it was the St. Louis *Post-Dispatch*, I'm sure I couldn't read it."

With all credit to Major White for his witticism, we wish to point out a few facts before we let it drop. First, White reached an altitude of 310,000 feet or 58.7 miles, which is 64,000 feet higher than Joe Walker reached. It was near the top of his flight that he saw the tumbling paper-like object. Second, the five seconds he had it in view actually *covered a distance of five miles* during all of which time the object was 30 to 40 feet off his wing tip. That's quite a distance for a piece of paper to cover in five seconds.

We have no idea what Major White saw but we think one moral is pretty clear; NASA ought not to be so hasty with pat and unsubstantiated "explanations" of what its cameras and/or its pilots see way up there.

FINAL REPORT

DO YOU WANT to know what the mysterious object that exploded over Siberia in 1908 really was? We are speaking, of course, of the Tunguska meteor that felled trees over an area of 700 square miles.

Moscow Radio reports that the Soviet Academy of Sciences has issued another and "final" report on this phenomenon. The Academy's conclusion:

It was a comet that blew up and rained fragments on earth.

The Soviets investigated records in foreign countries and report that the light given off by the object as it plunged toward earth was seen only east of the Greenwich Meridian in the British Isles. The Soviets narrowed down the reported sightings of the light and concluded that it came from the tail of a comet. These tails always point away from the sun.

They further concluded that the comet's head exploded at a time when the tip of the tail, preceding it in flight, was about 19 miles from earth.

See you next Tunguska-final-report-time!



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BEFORE WE leave this matter of what is or is not the truth (though actually we never really

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Ken Arnold, of flying saucer fame, shown with wife, begins plane-borne campaign tour as Republican nominee for lieutenant governor of Idaho.

leave it in this magazine) let us re-explore the disputed theories of Russian Botanist Trofim Lysenko.

Lysenko became a subject of international controversy in the days of Stalin when he insisted that his experiments showed that changes imposed on a plant or an animal during its lifetime are inheritable and can be passed on to succeeding generations. Lysenko's ideas were in favor because they accord with Communist political dogma and it is claimed he set Russian plant experiments back 20 years.

Western and orthodox Russian botanists and geneticists claim, contrary to Lysenko, that changes in heredity can come only from with-

in. They say that the genes which carry the heredity factors are relatively stable and that plant changes come about only by natural selection. Mutations are explained as being caused by accidents, such as radiation effecting changes on the genes, or the like.

Now, what do you think has happened?

A British agricultural botanist, Dr. Alan Durrant of the University College of Wales, has been able to change the size of flax plants by treating them with different combinations of fertilizers and then these plants pass on these changes to generations of plants bred from them.

Lysenko, here we come — again!



UNKNOWN BENEFACTOR

TED THACKREY of the Los Angeles *Herald-Examiner* recently interviewed Mrs. Nelly Szajner, who has been living in the United States for 17 years now, and learned the miraculous details of her escape from Russian occupied Poland.

Mrs. Szajner, her husband Stanley, and their two sons were on a train on the last leg of their flight in East Germany, fully realizing they would be shot if captured. On the train was a tall man, about 30, dressed as a civilian, with light brown hair, blue eyes and a neatly

trimmed beard. He sat in the same compartment as the Szajners and watched them. Mrs. Szajner became convinced he was a policeman about to arrest them.

They got off the train at a border town and tried to lose the man. They went to an inn to eat—he was there sitting in a corner, watching them.

"I walked to him as to my executioner . . ." Mrs. Szajner told Thackery.

But the man smiled, offered help, and drew a map that guided them to safety through a complicated route with Mrs. Szajner taking charge. When they finally had reached the American zone Mrs. Szajner broke down and wept. She showed her husband the map she had been using and told where she had obtained it. But let Mr. Thackrey end his story . . .

"My husband looked at me strangely," Mrs. Szajner went on.

"What man?" he said. "I saw no man!"

"In the train compartment—and then again in the tavern," I said. "The man I spoke to there in the tavern . . ."

"But my husband only shook his head. He had not seen this man. Neither had my sons, nor any other members of the group. No one seemed to remember him but me. They had seen me go to the corner—but no man there . . .?"

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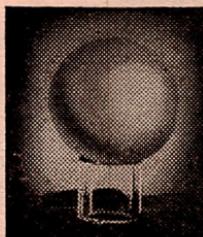
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ALL THOSE UFO'S

WE QUOTE below a UFO report from the July 10 issue of the *Journal of Commerce*, New York, where it probably escaped nearly every sharp eye but that of The Press Service, Buffalo, N.Y., which sent it to us. This is the verbatim statement, headed *Celestial Phenomenon, South Atlantic*:

"Second Officer A. J. Maehl of the American SS *Mormacloud*, Capt. J. B. Fowler, master, reported the following:

"At 2245 G.M.T. March 30, 1962, in lat. 16°07' S., long. 37°33' W., course 198°, on passage from Fortaleza to Rio de Janeiro, a bright whitish object was observed. It appeared bearing 210° about the size and magnitude of *Acrux* alt. 40°-45° directly under *Canopus* and traveled on a slightly erratic course toward the constellation *Crux* and disappeared bearing 150° alt. 40° directly over *Crux*. The object was visible 8 minutes.

"Weather partly cloudy, wind ESE force 2, barometer 29.96 inches, air temperature 80° F., sea temperature 82° F."

Meanwhile, following are summaries of a few reports we have missed over recent months.

Vancouver, B.C., May 28—A huge multicolored fireball passed over Vancouver. Some claimed it was a meteor, but U.S. Customs Officer John Lium said: "It had all the appearances of being powered. It passed overhead at about 400 feet but didn't make a sound."

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utes. Downto
a crawl. An exci
oed headquarters
was burning in the
said colors were blue,
all the colors of the rain.

Seattle, Wash., July

A brilliant white and blue object was seen by weather observers from the control tower at the Seattle-Tacoma Airport and by hundreds of other persons, about 10:45 P.M. The object moved horizontally about 35 degrees above the western horizon and appeared to disintegrate after a few seconds. Then it flared up even brighter and seemed to die out. It caused momentary barometric changes in Seattle, Olympia and Toledo, the weather bureau reported.

Liberal, Kans., August 2 — A series of bright colored UFOs lighted the runways of the airport here about 8:45 P.M. Capt. Jack Metzker was flying a Central Airlines plane from Wichita to Amarillo. He saw objects moving higher and faster than any airplane he ever has seen. The objects did not look like meteorites to Metzker.

Other recent reports have been received from Goodland, Kans; Desert Hot Springs, Calif.; Riverside, Calif.; San Bernardino, Calif.;

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JUST A SKY DIMPLE

AT LAST we have a new tack in official explanations for UFOs, folks. This month they really exist but they're merely "sky dimples." That's the latest Air Force theory.

A "sky dimple" seems to be caused by the same process that creates certain cloud types. It is concave and reflects radar beams at altitudes up to 6,000 feet. These radar reflections, according to research done by the AF Cambridge research laboratory at Bedford, Mass., give the appearance on a radarscope of an object moving rapidly across the sky.

"Sky dimples" appear to explain some radar sightings, therefore. But they are invisible to the naked eye and so cannot explain visual sightings.

It's good to know the Air Force is keeping on top of this problem!



DANCING LIGHTS OF ADA, OKLA.

RECENTLY CROWDS of folks have been lining up at the Busby Ranch near Ada to watch the fox fire dance. Finally John Bennett of the Ada *Evening News* went out to watch the goings on.

Fans at Capilano Stadium watching the Mounties-Portland baseball game scurried for shelter, breaking up the game for around three minutes. Downtown traffic slowed to a crawl. An excited policeman radioed headquarters that an airliner was burning in the sky. Witnesses said colors were blue, red, gold—all the colors of the rainbow.

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RECENTLY CROWDS of folks have been lining up at the Busby Ranch near Ada to watch the fox fire dance. Finally John Bennett of the Ada *Evening News* went out to watch the goings on.

Here is part of his report.

"... and there it was. It looked orange, like light filtering through trees from a window of a house. 'That's just a house light,' I scoffed. The boys and girls (watching the nightly show) answered in a chorus that if that was a house light, it was the first one they ever had seen that danced and changed colors. And, by golly, it did.

"It started glowing bigger and bigger and giving off a diffused orange, then red, then yellow light. For a full five minutes the light glowed like a dying ember. Then things started happening.

"The lights began to dance.

They flickered eerily up and down like a bouncing luminous ball, then darted sideways. The single ball of light appeared about three feet in diameter . . . During its fantastic flight back and forth it changed colors: first orange, then yellow, then red. But it stayed in one general area, behind what looked like a sparse growth of trees . . .

"In the tree line the light had changed colors again and was beginning to get more active. Suddenly a piece of the glow broke away and started a rapid bouncy course across the field in front of us. It looked like a luminous basketball, and about the same size.

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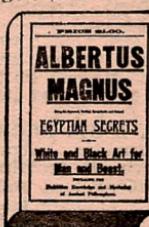
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It danced before our eyes about 100
yards out front. We traced the
glowing trajectory that appeared
like a giant lightning bug, until it
went out . . .

"The big show ended there.
Shortly after the field orbit by the
satellite the glow resumed but it
didn't dance around much. In about
an hour I left. My suspicion is that
it is a hoax but I can't explain the
dancing lights. It would take a
clever manipulation of light. And
it's beyond me how anyone could
make the darn things go so fast."

During his visit Bennett talked
with one of the boys, Ronnie Black,
who said that a week before a
piece of a ball of fire had bounded
away from the main body and
came right up to the fence.

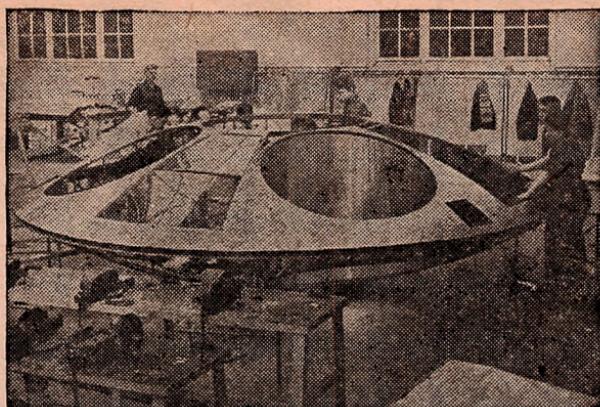
"It just bounced across the field
and came right up a few feet from
me," Ronnie said. "I didn't move
and it was like it was looking right
at me. It wasn't any higher than
the top strand of the fence here
and you could see the tops of the
weeds under its glow. Then it
darted off fast as lightning."



THE WORLD OF ARCHEOLOGY

RESEARCH INTO ancient civ-
ilizations and the history of
man is proceeding fast.

- Miss Cynthia Irwin, a graduate
student at Harvard, has uncovered
human remains and artifacts in



Volunteer technicians in Geel, Belgium, work on frame of flying saucer invented by Belgian Alphonse De Joncker. The saucer, powered by two Porsche plane engines, is expected to reach speeds of 180 miles per hour. UPI photo.

Mexico that link man with the mastodon an estimated 30,000 years ago. This is not the first known linking of New World man and the extinct animal, although the newspaper story stated it is. Partisans of Waldemar Julsrud, an amateur archeologist and now 86 years old, claim that his diggings at Acambaro, Mexico, (FATE, February-March, 1952) show even earlier evidence of the co-existence of man and the mastodon on this continent. Julsrud has literally hundreds of artifacts and figurines showing not only mastodons and sabre tooths but even such prehistoric creatures as dinosaurs.

● At Casas Grandes, Mexico, skyscraper apartments are being excavated in which the walls were plastered and painted white. On cold winter nights residents slept on bunk beds with hot coals underneath to

warm them. There was running water. At its peak the cluster of four- to five-story buildings housed 5,000 to 10,000 persons. No one knows when it was started but it seems to have been abandoned sometime after 1200 A.D.

● Hundreds of Babylonian tablets contain enough astronomical information to permit them to be dated precisely. A given tablet, for example, may give the relative position of the moon and planets along with the price in silver shekels of such staples as wool, dates, and sesame oil. It also may tell the weather in terms of eight or nine types of cloud formation, as well as rainfall and river level. Now Dr. Abraham Sachs, professor of the History of Mathematics at Brown University, has used an IBM computer to establish the positions of the moon, sun and five planets vis-

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ible to the naked eye at five or 10-day intervals back to 600 B.C. And with this data, he has dated exactly about 450 cuneiform fragments with the weather and river levels on those particular days.

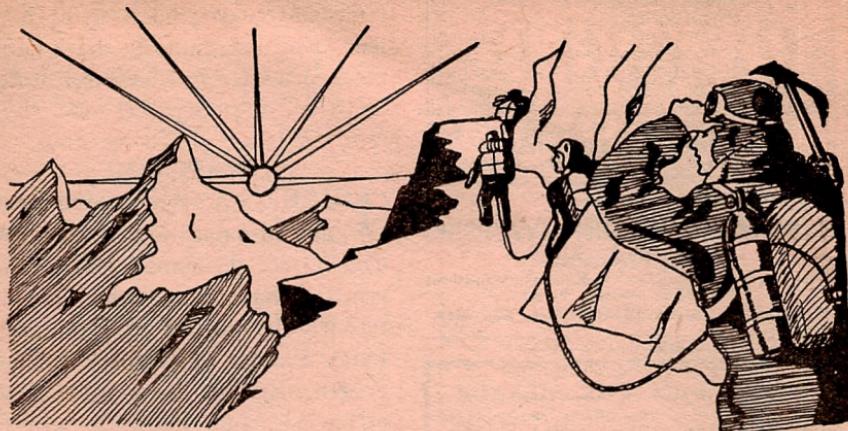
• You think the *Encyclopediæ Britannica* is a giant work? It's nothing compared with a Chinese encyclopedia completed by an emperor of the Ming dynasty in the early 15th Century which contains 11,095 volumes and was an attempt to gather in one place all human knowledge up to that time. Now an attempt is being made to recover this knowledge. By 1900 only 60 volumes remained intact in China, but in 35 years, a Nationalist Chinese scholar, Prof. Yang Chia-Lo, has managed to obtain photo copies of 790 of the ancient volumes. These are now being reprinted in Nationalist China, together with 110 volumes of contents and index and 100 volumes of research results.

• Three elaborate, sealed Mayan tombs over 2,000 years old have been discovered by University of Pennsylvania Museum archeologists at Tical on the Yucatan Peninsula of Guatemala.

At San Juan Teotihuacan, a luxurious palace to the Aztec butterfly goddess has been uncovered, with frescoes and paintings.

• The science of tracing climate by means of tree rings has been

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taken to the Middle East and attempts are being made to push the tree ring chronology back from modern times to at least 1,500 B.C.

**SMART DOG**

THERE'S A DOG named Bingo, an 18-month-old retriever, in Colchester, England, who's even smarter than many kids. One day recently he proved to Headmaster Percy Palmer of Gosbeck Primary School that he knew more about arithmetic than Palmer's pupils.

Marcus La Touche, who owns Bingo, put him through his paces before the class. He gave the solutions to 50 addition, subtraction and division problems that the children asked — barking his answers.

He missed only one question. A little girl asked him "What's four subtracted from four?"

Bingo barked four times.

**OLD HOME YEAR**

THE SOUTHERN Hemisphere summer starts pretty soon now and the formidable continent of Antarctica is going to be overrun with researchers. Close to 200 U.S. scientists from more than 25 universities will be there.

Among the noteworthy explorations will be an expedition to the great Sentinel Range of the Ellsworth Mountains by a four-man

party from the University of Minnesota. They will conduct a geological reconnaissance. The Horlick Mountains, only about 300 miles from the Pole, will be explored by two geological parties.

Two small fresh-water lakes in the Mt. Gran Dry Valley area not far from McMurdo Sound will be investigated by University of Kansas biologists. They will try to learn why the bottoms of these ice-covered lakes should have warm briny water with temperatures as high as 70°.

At the opposite end of the earth, the world's first isotope-powered automatic weather station will go into operation in the Canadian Arctic. The station and power source are in a cylinder eight feet long.

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— *Curtis Fuller*

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WUDEWASA the fury men of Europe

What were these mysterious creatures—shown with strangely human characteristics in old drawings?

By Ivan T. Sanderson

A PRELIMINARY SEARCH through some bestiaries and other medieval European illuminated manuscripts has brought to light a number of illustrations of creatures called "woodhouses", wodehouses, *Wudewasa*, or simply "wild men."

They are shown completely covered with long hair or fur and having certain other specific characteristics. They are readily distinguishable from depictions of apes and monkeys on the one hand, and people in costumes playing parts of these wild men in traditional, religious, or secular plays and carnivals on the other hand.

Because of the overwhelming

number of illustrations known to exist of these wild men, because of the diverse historical periods and wide geographical distribution of the artistic depictions of them, and because of the basic similarities of these representations it seems quite certain that they once walked this earth, and perhaps not so long ago.

In the June 3, 1961, issue of the *Illustrated London News*, there appeared a reproduction of a plate from an English bestiary that was being put up for sale at Messrs. Sotheby's. The four creatures depicted were: "an ostrich, a ram, a wolf and a 'wyld man.' This last has his body covered in hair."

This "wyld man" holds a snake

in his right hand and a rough club in his left hand; his hands and feet are "naked" or hairless; he sports long curly hair and a very generous mustache and beard. The hairiness of his body is formally represented by wavy lines, and he wears a belt so that it looks as if he were clothed in an overall, tight-fitting, fur garment.

This depiction shows certain points of similarity to some early Mongolian brush drawings of *Hungressu*, namely the *Gin Sung* or "Bear Man" of the Chinese, or the *Dzu-Teh* of the Nepalis—in other words, the largest of the three types of those creatures which have come to be called "Abominable Snowmen" and are alleged to exist in the eastern part of Eurasia.

There are other collections, including one entitled *Dyson Perrins*, a reproduction of which we found in New York's Pierpont Morgan Library.

Although the individual figures in all these depictions have been fully catalogued by scholars, they apparently have not been critically examined by anthropologists or zoologists with full knowledge of the literature pertaining to the field of what we have been constrained to call "ABSMS"—stemming from the inappropriate but now firmly established nickname "abominable snowmen." As a result some very significant features

of a number of these depictions of wild men, and of a number of others stated to be of apes and monkeys, have been missed.

Critical examination seems to make clear that Dark Age and Middle Age European artists knew a great deal more about the anatomy and external morphology of primates than has been supposed, and that they went to particular pains to differentiate between seven distinct categories of primates: lemurs, monkeys, apes (they knew only the orangutan), "woodhouses" or Wudewasa, simple "wild men" or wild humans, such as troglodytes, people dressed in costumes in imitation of Wudewasa, and finally human beings *per se*.

While much that is depicted by these artists is allegorical or has mythological connotations, the artists seem to have made a careful distinction between fact and fancy. One example will suffice.

The crude clubs carried by the Wudewasa types are invariably of the same form and size and are nearly always carried in the *left* hand, even if the right hand is free. Even more convincing than this detail is the care with which they depict the feet of each of the different categories. The form of the feet is of greater significance than any other anatomical detail in distinguishing between hominid and pongid anthropoids.

THREE ARE several significant points in the illustration from the *Dyson Perrins Folio*. First, at the top are men in then current dress, hunting a stag with dogs. However, the two figures on the left are smaller, apparently naked, hairy, and armed with a bow and arrow and a spear respectively. These figures are shown on an open down. To the right is a river shown in very fine perspective running from a gap in these downs, the other bank of which is heavily forested. Three wodehouses are shown running down this river bed to a fore-shore, immediately off which a fourth, mounted astride a large bird with a doubly-hooked beak and prominent narrow tongue, defends himself with a wooden club and an exceedingly crude shield of most significant construction.

The clubs carried by the wodehouses are carefully shown to be crude logs with rounded ends, of somewhat lesser diameter at the end held by the hand. The "shield" is composed of two laths of wood, presumably held together by cross-pieces, but arranged so that the holder may peer between the two slats. Such shields may be found today among the exceedingly primitive Hill Batuks of Sumatra. Similar shields seem to be portrayed in Spanish Stone Age cave paintings such as those in the Cuevas del Civil near Albocacer Castellon.

After reviewing hundreds of reports by persons who say they have observed the various ABSMs, it transpires that nobody claims they ever carried anything made of other than wood; while we have constant reference to crude wooden clubs, and primitive wooden bows and arrows.

The external morphology of the wodehouses in this illustration is even more significant than the implements they are carrying. They are small of stature with short legs and long arms. They have comparatively large heads with massive but shortish hair and fringe beards *under* their chins. The brow-ridges are pronounced and "beetle;" the nose is large; the mouth wide and full, and the naked face is shown to be black but very shiny. Most important of all, the artist went to great pains to draw no less than seven hands and two feet of these creatures in great clarity. These feet, like the hands, are *completely hominid* with a fully *opposed* great toe. In other words, despite the very animalistic features of their overall morphology, these wodehouses are depicted as decidedly human on two counts — the use of offensive and defensive weapons; and the form of their feet. The importance of the latter fact cannot be too greatly stressed.

The last point of real significance in this depiction is the contempor-

ary written mention of "wode-houses." This name has an increasingly precise meaning as one goes backward through Wodehouse to Woodwose, Wodwose, Wodewose, Wodewese, and Wodwos to the late Anglo-Saxon Wudewasa (which remained current till at least the 15th Century) and thence to *Wudu Wasa*. The first of this combined term is the Late Old English for a "wood"; the word *wasa* is discreetly described as obscure, but is frankly unknown. However, in combination *Wudu Wasa* means "Wild Man of the Woods." Later, it also was applied to a person dressed to represent such a being in a pageant. One suggestion has been made as to the origin of *wasa*; namely, that it originally derived from *vu'asear*, from *assir*, *aesir*, Asia-Man, or Asiatics. The implication then would be that the mediaeval artists knew of "Wild Men of the Woods" armed only with primitive wooden weapons that lived in Asia and attempted to defend it from knights in armor coming to the mouths of rivers from the sea—a allegorically depicted at the bottom of the *Dyson Perrins Folio*.

* * *

MONKEYS AND the orang-utan, as the only ape known to mediaeval artists, are a fairly common item in depictions from the earliest phases of illumination in

Europe. They seldom are confused with Wudewasa by these early artists.

Critical analysis, consistent with a prior knowledge of the literature on ABSMs, shows most of these creatures to be careful, detailed depictions. One example, in Janson's *Apes And Ape Lore*, displays two anthropomorphic figures apparently dancing and holding hands but naked and shown to be fully haired all over by formalized lines of tashes. The faces are humanic but low-browed and almost chinless; the head is very short. The hands are completely human but very long-fingered; the feet, however, are completely humanoid with fully *apposed* big toes, and shown in four different positions and from four different angles. There can be no doubt at all that these are meant to be hominids as opposed to pongids for the very simple reason that all pongids are shown with widely *opposed* big toes.

The most enlightening illustration is captioned "Fortitude Transfixing Ape" from *Fons memorabilium*, Oxford, Balliol College. In this we see "Fortitude" in the guise of an entirely human, though naked and furred figure with curl-peaked helmet and a thin lance, standing over a prone "ape" through the head of which he has driven the lance. The former's feet

are completely humanoid and have *apposed* great toes; the latter has hand-like feet with a fully *opposed* great toe.

* * *

BY THE 16th CENTURY memory of the original Wudewasa seems to have become dimmed. Considerable confusion has arisen in the minds of naturalists and artists alike due to the importation of many more kinds of primates from Africa and the Orient, (and even from the Neotropical region), and to an ever increasing infusion of legend, mythology, and hearsay from the past, combined with a growing scepticism fostered by strict adherence to the Biblical version of creation. However, hairy hominids were considered, up till the 15th Century, to be perfectly valid former inhabitants of Europe. Evidence of this is to be found in a delightful little depiction in the British Museum, appropriately called "a drollery" in Queen Mary's Psalter, of the 14th Century. This shows a very hairy wild man with perfectly human hands and feet pursued by one dog and confronted by two more.

From these and other examples it is plain that while monkeys and apes were not initially very well known or at all times realistically depicted they were from the earliest times recognized as such while an entirely different class of be-

ings — namely wild fully-haired humanoids or hominids — were also generally accepted as either still existing (at least in central Eurasia) or presumably, to have previously existed in the western part of that continent — i.e. Europe.

The belief in trolls, satyrs, fawns, and their small counterparts the pixies, elves, and gnomes, has persisted until today in various forms and by various names in all the mountainous countries of Europe. In Scandinavia country folk in the far north adjacent to the montane forests assert that some of these Wudewasas still exist; while the Academy of Sciences of the U.S.S.R. treats similar reports from the Caucasus with the utmost consideration and now has sent several expeditions to that area to search for evidence of them, called there *Kaptar* or *Kheeter*.

* * *

FURTHER CONFUSION in depictions of hairy men in mediæval art arises because of the frequent occurrence of persons dressed in fur costumes in imitation of Wudewasa for pageants, plays and other performances. Such figures form the basis of Bernheimer's studies. And it is interesting to note that Author Janson adopts the thesis that most, if not all, such depictions are of what he calls apes, and implies that all those which are manifestly *not* of

apes or monkeys are of men in costumes.

The third alternative, namely that some of them are of a specific creature, the Wudewasa, or even that the costumes are imitative of such a creature does not appear to have occurred to either of these scholars.

* * *

LET US REPEAT: the single most distinguishing feature of the true wild man or Wudewasa is the form of the foot, with particular regard to the size, form and disposition of the great toe. It is rapidly becoming recognized that the only constant and valid feature for differentiating hominids from pongids is the first toe; being in hominids apposed and in pongids opposed.

All other characteristics put forward to distinguish between the two groups have in time broken down. This includes both anatomical characteristics like the simian shelf, brain size, tooth size and structure; and cultural characteristics like the use of implements, interpretable vocalization, and so on. Hairiness is really no criterion though we do not know of any race of fully haired hominids living today. This, however, makes the early depictions of the Wudewasa, bestial as they may be in other features, the more convincing, for the human type foot and first toe

pronounce them to be hominids (*not* pongids) and proclaim also the artists' great care in so depicting them.

* * *

FROM DETAILED studies of these Mediaeval depictions combined with those of some earlier depictions on pottery, and later illustrations in early natural histories, we are forced to the conclusion that a type or types of primitive, fully-furred or haired human beings with long arms, beetling brows, dark skins, and possessed only of wooden implements, were known to these early artists. Further, this knowledge was very widespread throughout central and northern Europe until the 14th Century, though it seems to have died out in the Mediterranean area during middle Roman times.

It has long been taught that the Neanderthalers disappeared from Europe at the end of the last ice advance and, it is implied, at the hand of Cro-Magnon man. However, Cro-Magnon man appeared rather abruptly on the extreme western fringe of the continent, and it would seem that the other peoples in the late Palaeolithic and Mesolithic stages of advance also spread into the Mediterranean from the west, ending with the appearance of the Iberians.

Even today there remain considerable areas in northern Sweden

and the Caucasus that have not been explored. Settlement followed by civilization spread northwards into Europe from the Mediterranean basin but took several thousand years to reach the ultimate peripheries of the continent. During this period post-glacial conditions continued undisturbed in many places until the 14th Century.

The Aurochs lingered on till that century in the Black Forest; the Wisent still clings precariously to survival in western Russia.

Neanderthalers and other primitive humanoids or submen were not exterminated overnight by Cro-Magnon nor any other race of modern men. In some areas they appear to have been absorbed rather than exterminated. In other areas they just removed themselves, probably back into the forests. Not being tribalized, the Neanderthalers undoubtedly did not fight unless attacked and cornered individually or in family groups.

For these reasons it may be inferred that the Neanderthalers disappeared from Europe very gradually and over a very long period; and that some of them remained in central Europe till Mediaeval times, and some may still survive in the two extreme limits of that continent — in northern Sweden and the Caucasus.

There is no valid or conclusive argument against Neanderthalers

being fully furred or clothed in hair. There is some concrete evidence that they were so clothed, and it would seem logical that they should have been for they dwelt in cold climates, even right up to the ice front.

And they only "disappeared" when modern men appeared in each locality, in turn. So there is nothing extraordinary about modern man at the dawn of civilization first in the Mediterranean (see Etruscan depictions), then in central Europe, and finally around its fringes, and right up to Mediaeval times knowing these creatures — knowing what they looked like, what weapons they used, how they deported themselves, and that their feet were just like ours. The difficulty in grasping this concept is due entirely to the gap between the end of the Dark Ages and current anthropological thinking: a gap that was filled with scepticism combined with outright lack of knowledge and progressive suspicion of ancient traditions and accounts.

It is our contention, therefore, that the Wudewasa are detailed and accurate descriptions of Neanderthaloids — maybe of more than one type — that lingered on in Europe north and east of a line drawn through central Ireland, Britain, Germany, Austria and the Balkans to the Dardanelles, un-

til comparatively late dates and progressively later as you travel from the extreme southwest to the north and east.

There is today growing evidence of such Wudewasa in the Caucasus and the mountains of northern Iran, and thence via the Pamirs to the whole of the great Mongolian upland massif of eastern Eurasia. Reports even more recently have been received (Porshnev, B.F.; private communication) that they are also spread over the forested areas of easternmost Siberia.

The most pertinent argument against the notion that the Wudewasa and other wild men were Neanderthalers is that this group of primitives or submen were creators of very fine stone implements and therefore, had graduated from the dendritic phase long ago, while these latter day creatures seem never to possess anything but wooden implements. However, there is evidence that primitives dispossessed of their territory and forced to retreat into forests

where stones may be rare or entirely unknown over great areas between watercourses, give up the use of all instruments of any complexity except for wooden ones.

Finally as to the disappearance of the Neanderthalers or other primitives which gave rise to the Wudewasa tradition, it should be pointed out that small relic groups of low culture, especially if untribalized, once split up and confined to limited and shrinking territories invariably appear to dwindle in numbers due to a progressive deterioration of their fertility. Thus, it was first the dissection and then the clearing of the forests that brought about the dissolution and extinction of the Wudewasa rather than any deliberate massacre by more advanced races.

But the forests on the fringes of Europe even now have not been finally cleared, especially in mountainous districts. The Wudewasa could well have still existed in many large areas up till Mediaeval times.



CHICKEN'S CHOICE

A LITTLE BLACK hen in Atlanta, Ga., recently built a nest of old paper napkins outside the door of a restaurant under an awning and laid three eggs. The name of the restaurant was Chick-en Haven.

Beatrice Lillie, who in private life is Lady Peel of London, is a stage star internationally celebrated for her talents as a comedian. UPI photo.

Beatrice Lillie's Poltergeist

By Danton Walker

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



The prankster entered locked rooms and operated invisibly even when it was impossible not to be seen!

I RECENTLY INTERVIEWED Beatrice Lillie, backstage in her dressing room. Miss Lillie, as you know, is the internationally celebrated comedienne who in private life is Lady Peel.

"Well, I have an assortment of psychic experiences," Miss Lillie said. "For one thing, I have what you might call a personal poltergeist. It isn't destructive or unpleasant, but it *is* mischievous and has caused me quite a bit of embarrassment on several occasions.

"My poltergeist has been following me around for years," she went on, "but only started to get really annoying this winter, when I was appearing at the Palm Beach Playhouse in *An Evening with Beatrice Lillie*. As you may remember, there were several other people in my troupe, among them Constance Carpenter.

"Because I had more space in my dressing room, Connie preferred keeping one of her costumes there. No one had keys to the dressing

room but myself and the maid, a young woman the theater had provided as a dresser, the daughter of some local Florida farm family.

"Well, at one performance, at the very last minute, Connie discovered that she couldn't get into her costume! The skirt had been stitched all the way across the hem, so that she couldn't step into it. She hastily ripped out the stitches and ran to the stage, and after that she kept the costume in her own dressing room.

"Of course we tried to find out who had done it, but we got nowhere. An odd thing: the stitches were very large ones, really basting stitches, in a coarse, yellowish cotton thread that no one around the theater had seen anywhere.

"In one of my numbers, in the second part of the show, I carry a small black fan. One evening, when I left my dressing-room for the number just before the one where I use the fan, it was lying on my dressing-room table. My dresser locked the dressing-room door, as usual, and accompanied me to the stage. When we returned, the fan was nowhere to be seen! We searched *everywhere*, but couldn't find it, and I finally had to go on with another fan that I located in my wardrobe trunk.

"Two days later, the fan was back on my dressing-room table, in exactly the same place we had

last seen it. There was no possible way for it, at the time, to have been put back without someone seeing the person doing it!

"And in one of my numbers I wear a Japanese headdress, an elaborate black wig ornamented with tiny decorative sticks securely fastened into the wig. One time I found the sticks had been removed and were lying in orderly fashion on my dressing-room table. Now, none of my friends would have thought it amusing to play such a disorganizing prank, even if they could have had access to my dressing-room; and certainly no one around the theater, including my maid, would have dreamed of playing such an unprofessional practical joke.

"But the time I *really* became annoyed was when one of my rings disappeared—again from my dressing table. I looked everywhere for it—everywhere that I could think of—then, almost as if it were a compulsion from some unknown source, finally stood on a chair and looked to see what might be on a high shelf in my dressing room. And there on the shelf it was!

"There have been a number of other manifestations, if that's the word for it, in my New York apartment, so I can't just blame the Palm Beach theater for housing such a mischievous spirit.

* * *

“**M**Y SISTER MURIEL, who lives in London, had several psychic experiences which might interest you. Muriel is the widow of the famous explorer, Arthur Weigall. Arthur was also a noted Egyptologist and visited Lord Carnarvon when the tomb of Tutankhamen was explored. As you know, there was supposed to be a curse that went with the tomb, or, rather, a curse on anyone who tampered with it. So, naturally, when Arthur Weigall died, the story was revived.

“I think it was with some idea of trying to contact her husband in the spirit world that my sister started going to seances and spiritualistic meetings, such as those sponsored by Hannen Swaffer, the British drama critic.

“But she wasn't really a gullible woman, as a couple of her experiences indicate. For instance, she

was on the stage during one demonstration at Albert Hall, during which the medium was supposed to emit ectoplasm. Muriel broke all the rules by seizing the 'ectoplasm,' which turned out to be regurgitated cheesecloth!

“On another occasion, my sister invited a medium to her home. The woman worked with a trumpet—in the dark of course—and at one point Muriel, who sat facing her, their knees almost touching, began to suspect that the woman was manipulating the trumpet. Muriel suddenly leaned forward and seized both of the woman's hands, whereupon the trumpet, which had been standing on the floor, leaped about four feet into the air, and fell with a clatter at their feet.

“The medium must have been just as surprised as my sister, for both women fainted dead away!”



PROPHECY FOR EICHMANN

WHEN THE DEATH sentence carried out against Adolph Eichmann was first pronounced, it reportedly did not surprise him. Months before, his lawyer, Dr. Robert Servatius, had said, “Eichmann is convinced he will be sentenced to death. He is sure of this, because he believes the prophecy that was made to him by a gypsy fortune-teller a long time ago: that he will not live to celebrate his 57th birthday.” Eichmann was 56 when executed in March, 1962.

DOOMS

DAYs that never

Though expected cataclysms have failed to strike, expectation itself has had cataclysmic effects!

CRACKED

By Alson J. Smith

THE HUMAN RACE apparently has always been preoccupied with its own end, which is invariably conceived of as an awesome cataclysm. Man apparently wishes to end his existence with a bang!

In 2000 B.C. the Egyptian *Book Of The Dead* quotes the god Atun as threatening: "I shall destroy what I have created, I shall sink the earth and the earth shall once more be water!"

In ancient Rome the Sybilline oracle predicted the imminent end of the world but wisely set no date.

Hinduism teaches that at the end of each Kali, or age of 4,320,000 years, the world is destroyed by fire and flood and is recreated.

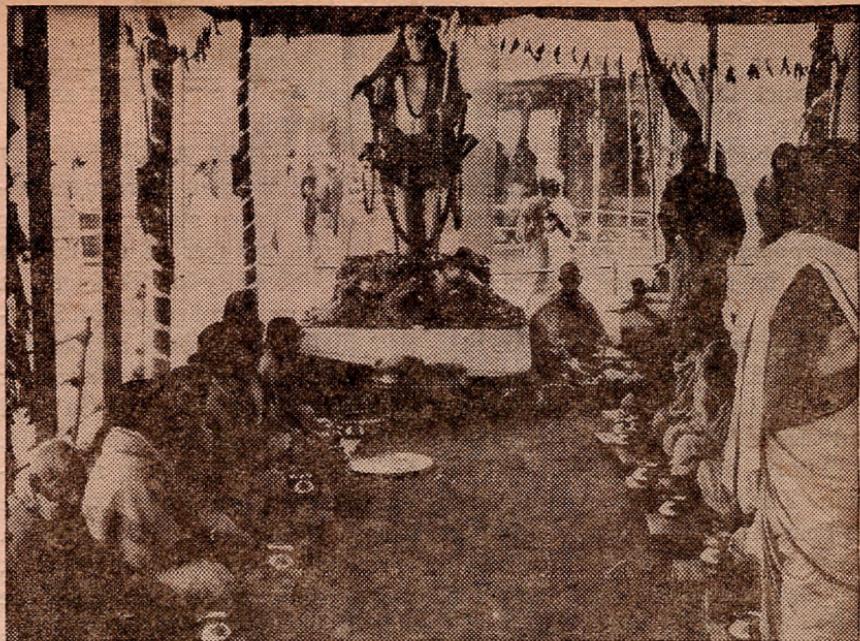
In the old Teutonic religion the sacred saga of the *Volospa* is replete with dire warnings of a "final battle".

The *Old Testament* has its terrible "Day of Jahweh". The *New*

Testament announces a *Second Coming* and *Last Judgement*.

For some reason apocalypticism produces two opposite reactions in human beings. There is an atavistic fear and desire to evade which manifests itself in prayer, fasting, and panic; but there is also a strange receptivity, a kind of fierce joy displayed in drinking bouts and sexual orgies.

In the past men have sought to halt impending doom by making human sacrifices. In Britain the Druids sacrificed criminals in a giant "sun-wheel"; the Incas sacrificed young virgins. This grisly custom is not as far removed from us in time as we like to think: In 1926 a family in Santander, Spain, sacrificed a baby girl to prevent the end of the world, and in 1948 a refugee family from the Baltic states, living near Oldenburg, Germany, was stopped by the police



To avert the disaster they expected early in February, 1962, due to a conjunction of planets, holy men in New Delhi, India, gathered to pray before statue of goddess.

from similarly sacrificing two children.

It is difficult to select a few representative doomsdays from among the hundreds that have been predicted but here are a few that deserve consideration.

999 A.D.

THE EARLY Christians devoutly believed in the *Second Coming of Christ* and a *Last Judgement*. For the first two centuries they expected these events almost daily, and lived by what scholars have called an "interim ethic". They did

not accumulative possessions; husbands and wives ceased living together; many men castrated themselves so that they would not be tempted to sin in the brief time remaining to them.

Gradually their tense expectancy relaxed but as the end of the first 1000 years of the Christian era drew nigh, the old apocalyptic fervor was revived. All over Europe priests and people alike became confident that the Savior would preside over the *Last Judgement* before the year 1000 arrived. Midnight of

December 31, 999, was chosen as the exact time of Christ's *Second Coming*.

Everybody believed it. Letters were signed and conversations concluded with a casual but sincere "*appropinquante mundi termino*" — "with the approaching end of the world".

Thousands of pilgrims began the long walk to Jerusalem, believing that the *Last Judgement* would occur there. All possessions were sold; buildings, even churches, fell into ruin. The pilgrims' eyes were raised to heaven; even those who did not go to Jerusalem sold or gave away all their possessions and lived for weeks on hillsides where they could be more easily "snatched up".

When the year 1000 dawned and nothing happened the date was moved ahead 1000 years. Sheepish pilgrims resumed life without houses, jobs, or goods.

1186 A.D.

A PERSIAN poet and astrologer named Anwari selected September 16, 1186, as the exact date for the world to end, because five major planets were due to conjoin in the sign of Libra. Other astrologers agreed and letters were sent to kings, knights, bishops and other important people. Again thousands of persons sold everything and headed for the hillsides or for Jerusalem. Again the date passed and nothing happened — except that

Genghiz Khan was born that night, and perhaps he was almost as bad as a doomsday.

1524 A.D.

IN A DAY when astrologers enjoyed great status, Johannes Stoeffler, a member of the faculty at the University of Tübingen in Germany, was most respected. Stoeffler, in his long, black astrologer's robe with the signs of the zodiac embroidered on the hem in gold thread, was an awesome figure. Official advisor to princes and bishops, he was a man who should have known what he was talking about.

In 1499 Stoeffler published a book called *Ephemerides* in which he stated that on February 20, 1524, there would be a great conjunction of 20 planets in the watery sign of Pisces, and this could only mean the end of the world by flood.

At first this news was received calmly, as doomsday was still 25 years away. However, as 1524 drew closer, nervousness increased all over Europe. Almanacs poured from the presses, embellishing Stoeffler's old prediction. Other astrologers and clergymen reiterated the dire expectation, and as the year 1524 dawned Europe seemed on the verge of collective hysteria. Up and down the rivers, particularly the Rhine, thousands of men built arks in which they hoped to survive the deluge as Noah had done. Among theologians, the shotgun-in-the-

bomb-shelter controversy raged in a slightly different form: did the Christian have the right to limit his ark to his own family? Was he justified in using force to keep improvident neighbors from boarding his craft? Some noted divines said one thing, some another — just as now.

On February 20 the question became more than academic. Thousands who had not built vessels and had spent their last hours in "chambering and wantonness" rushed to the river-fronts to board the arks of those provident ones who had heeded Stoeffler's warning.

The Count von Iggleheim had constructed a magnificent three-story ark on the Rhine for his family; now a sudden rain with accompanying thunder and lightning precipitated panic among the throngs on the docks and a crowd surged toward the Count's ark. He drew his sword and ran through one ruffian, but the mob knocked him down, stomped him to death, and almost capsized his ark.

For several days it continued to rain hard and the hysteria mounted. Hailstones as large as grapes fell, the rivers rose, arks and rafts left their moorings to escape the panic of the ark-less on shore. A monk, observing the scene along the banks of the Rhine, wrote: "The people were distracted by fear, knowing not which way to turn, and in the

uncertainty of their brute minds they fell into all forms of carnal beastliness and sin."

Eventually, however, the rains ended, the rivers fell, and an astrologer named George Tannenstetter "proved" that Stoeffler had been way off in his calculations. Gradually people came back to shore, proclaiming they had merely been fishing. Scores, however, had been killed or murdered.

1665 A.D.

THIS WAS THE YEAR of the plague in London, and with friends and neighbors dropping like flies it apparently was not difficult to believe that the decimating pestilence heralded the end of the world. A quaker ranter named Solomon Eccles gave voice to this fear.

Eccles was over six feet tall, broad-shouldered, with black hair and beard. He looked every inch the Biblical prophet as, naked except for a goatskin loin-cloth and carrying on his head an iron chafing-dish containing live coals and brimstone, he burst into St. Mary's Church in Aldermanbury during a Sunday morning service. Proceeding down the center aisle he cried: "Down on your knees, repent, for the end of the world is at hand and the fire of the Lord shall smite you in your wickedness!

"Follow me," roared the prophet. "I will show you what awaits!"

He led the hysterical worshippers

out of the church, through Moor Gate, and into the fields, finally halting before an enormous pit into which the bodies of plague victims had been flung. In this macabre setting, Eccles shouted his message: "Awake, sinners, awake! The grave yawns before you. Awake and repent!"

Hundreds, sobbing, fell to their knees.

In the ensuing weeks the naked Eccles roamed the stricken city preaching the world's end by fire. In the mounting hysteria signs of the approaching doom were "seen" by many — coffins flying through the air, hearses leaving funeral processions to skim the rooftops, Satan's hoof-prints plainly visible in the soft earth around the Church of All Hallows.

Finally the harrassed authorities threw Eccles into jail, and the hysteria gradually died down. Eccles calmed down, too, and later accompanied the founder of Quakerism, George Fox, to Barbados, where he apparently did some work in a world that continued "without end".

1736 A.D.

WILLIAM WHISTON was Sir Isaac Newton's friend and successor as Lucasian Professor of Astronomical Geography at Cambridge University. He was considered one of England's most distinguished scientists until October

13, 1736. On that evening, before a group of scholars in London, he produced scale models of the Temple and the Tabernacle in Jerusalem and stated: "So friends, we may forget, now, the speculations of science. The period of all things is at hand. Within three days this world shall be no more. On Thursday morning at approximately five of the clock, the comet I have warned you about will appear. The Messiah will be restored to earth to go up to Jerusalem and on Friday the world will end in fire, earthquake and slaughter."

Professor Whiston's reputation gave weight to his prediction, based on Temple and Tabernacle measurements, so did the appearance in the heavens, at 5:05 the following morning, of Halley's comet with its curving, fiery tail. The bottom fell out of the stock market. Banks and businesses remained closed because nobody came to work. Tower Hill was crowded with praying sobbing people. The taverns and brothels were jammed. Vicarages were besieged by couples wishing to be married before the end and by persons imploring baptism.

The Archbishop of Canterbury was urged to open Westminster Abbey for a great, final prayer meeting. He sternly refused.

Even the Bank of England was caught up in the hysteria, insisting that a company of firemen com-

plete with engines be stationed on the premises, although it is difficult to see what good that would have done in the face of divine wrath.

When the "last" day had come and gone a relieved people, feeling slightly foolish, went back to their homes and jobs.

Professor Whiston announced certain miscalculations and set another tentative date. He was fired from his professorship at Cambridge but managed to make a living by writing and lecturing. He died at the age of 85 in Rutlandshire, secure in the knowledge that he had set off one of the better doomsday scares.

1761

ON A LATE winter day the city of London experienced its first earthquake in history. Chimneys tumbled, houses swayed, fish leapt from the water, dogs howled. Exactly four weeks later came a second and stronger quake and several buildings crumbled.

In a seedy London tavern a group of soldiers of the King's Lifeguards were drinking. Talk turned to the recent earthquakes and the odd fact that they had come just one lunar month apart. Somebody wondered, half-jokingly, if there would be another earthquake at the end of the present four-week period.

The brutish William Bell began

figuring out loud: "Twenty-eight days — that makes it the fifth of April." His voice rose with excitement. "April 5th! On April 5th we'll all be undone. It will be the end of the world! The Third earthquake will be the end of the world!"

Before anyone could stop him the inebriated soldier lurched into the street, bawling that the world would come to an end on April 5th with a third earthquake.

The two unprecedented earthquakes already had made London very nervous. Bell drew a crowd and soon the "news" that the world would end on April 5th had spread to every part of the city. Bell, exalted by his new-found importance as a prophet, preached to throngs all over London. Like a snowball the terror grew. By April 1st London was virtually at a standstill. Banks and stores closed, panicky crowds left the city for the open fields. The rich bought space on ships, crowding every vessel in the Thames apparently thinking there might be safety from a final earthquake on water.

There were the usual suicides, sales of homes and possessions, runs on banks, crowds awaiting marriage or baptism, and drunken carousing.

But April 5th passed and nothing happened. Bell set another date for the end of the world. The au-

thorities also set a date — for Bell to be confined to Bedlam, the London mad-house.

1806

ONE OF THE few people besides tavern-keepers to make any money out of the end-of-the-world scares was a demure, attractive little English con-woman named Mary Bateman. She made doomsday a business.

During the autumn of 1806 a rumor spread through the Bank, a slum section of the city of Leeds, that some divinely-inspired chickens were laying eggs, predicting the *Second Coming*, in the yard of a shabby public house called the Black Dog. Crowds of the curious converged on the tavern, which was surrounded by shacks. When the yard was full of people, Mary Bateman, dressed primly in black Quaker garb, stepped from one of the shacks. She was followed by a big, rough-looking man carrying a small coop which held an angrily-clucking brown hen. The coop was painted red and gold with a white cross on the top. It was lifted onto a cart so that all could see, and Mary began to speak. She had dreamed of the end of the world, she said. In this dream God had appointed her His prophet, to save as many as possible from the wrath to come. This was to be effected through her hen, who would lay 14 eggs bearing the miraculous inscription "Christ is

coming". Four had already been laid. When the 14th had been laid, the world would end in a fiery convulsion.

At this point the hen squawked and laid an egg. Tenderly Mary held it up. Sure enough, there was the clear inscription "Christ is coming."

Pandemonium broke loose. People tried to kiss the blessed egg, or the hem of Mary's dress. Wait, she commanded, there was hope for some, but before they could hear it each must pay a penny to help defray expenses. Everybody paid. The woman then explained that in her dream God had revealed to her that as many as could afford a shilling or more for a piece of paper bearing their name and sealed with the inscription "J.C." would be taken into the Kingdom of God immediately after the last egg was laid.

Almost everyone paid and Mary announced another egg-laying and sealing for the next day.

As each new egg was laid the hysteria spread from Leeds to other communities. Thousands thronged the area around the Black Dog to get "sealed" before it was too late.

Just before the last egg was due two Leeds aldermen, with the wonderful names of Pickles and Wharf-dale, remembered that 20 years before, in nearby Topcliffe, there had been a hen who laid eggs with for-

tunes neatly inscribed on them. They investigated. Then with several constables they hurried to the yard of the Black Dog where a vast throng awaited the final egg. Bursting into a shack they caught Mary in the act of inserting an egg inscribed "Christ is coming" into the hen's egg-duct.

Mary Bateman went to prison. When she was released she continued her career as a prophetess and had a large following. Finally she was convicted as an abortionist and sentenced to hang. At the hanging 20,000 of her followers watched the heavens for signs of divine intervention. But there were none!

1814

JOANNA SOUTHCOTT, born in Devon in 1750, apparently possessed some genuine psychic ability. For years she was a simple prophetess and acquired a large following. However, in middle life she began to identify herself with the Bride of the Lamb in the *Book of Revelation*. She associated with a fiery believer in an imminent *Second Coming* named Richard Brothers. Brothers, whose religion was a weird mixture of Catholicism and Swedenborgianism, had a considerable following which was merged with Joanna's. When Brothers was finally penned up in Bedlam Joanna became the sole leader of the combined groups. She set up head-

quarters in London and in 18 months her following mushroomed to 8,000. When she instituted a campaign "to seek Satan's destruction", 14,000 ("The Sealed in the Lord") signed to follow her.

In her *Third Book of Wonders* Joanna informed the world that "Shiloh" (Christ) was on His way, that she had been chosen to be the instrument of His *Second Coming*. She was even then pregnant, she said, although she was 64 years old. After the Shiloh had been born the present world would come to an end. That would be early in 1814.

Twenty-one doctors examined Joanna and 17 of them found her pregnant. The medical profession as well as her followers avidly followed the course of her pregnancy. An ornate cradle costing 200 pounds (about \$1000) was constructed to receive the Shiloh.

As the time for her delivery approached thousands of her disciples filled the space in front of her house on Manchester Street, singing: "Rule, King Shiloh! King Shiloh rules alone, with glory crowned on David's throne!"

The crowds maintained their vigil day after day and night after night. Three people died of a combination of starvation and excitement.

Alas — nothing happened. King Shiloh was not born. Joanna was

not pregnant with anything but hope. When the doctors told her it was a false pregnancy she turned her face to the wall and died. Her hysterical supporters forced the doctors to perform a Caesarian operation on her still-warm body to release the Shiloh, but there was no Shiloh to release.

The Southcott legend persisted for a long time. Joanna had predicted that seven "Angelic Messengers" would carry on her work. The seventh and last of these "Messengers" and self-proclaimed Shiloh was the notorious "King Ben" Pur nell of the House of David at Benton Harbor, Mich., who died in 1926 while awaiting trial on 22 charges of sexual assault on girl members of the colony and several counts charging fraud.

1843

WILLIAM MILLER was a farmer who lived near Low Hampton, N.Y. He had been something of a hero in the War of 1812, being mustered out a captain in 1815. A devout man, he often preached in a small Baptist chapel near his farm.

Miller, interested in Bible study, jotted down dates, figures, measurements. He made elaborate charts. One Sunday morning in 1832 he announced that his calculations were complete and that the world would end in the year 1843.

Miller acquired a large following.

A Boston Baptist minister, the Rev. Josua V. Himes, became interested in Miller's theories and appointed himself Miller's manager. Under the able guidance of the Rev. Mr. Himes the Millerite gospel spread rapidly through New England and over into New York and Pennsylvania. Between 1834 and 1839 Miller gave no less than 800 lectures and sermons, all on the theme that Christ would return and the world would end in 1843.

Mesmerized by Miller's oratory and convinced by his charts, several hundred thousand Americans became "Millerites". With Himes handling the business details Miller's sermons, lectures and charts were published and widely disseminated. A huge auditorium was built on Howard Street in Boston where the faithful could sing and pray while they saw the old world out.

At first Miller had no exact date for the final cataclysm, but as 1843 approached he came up with March 20 as the most likely day of doom.

As 1843 dawned throngs of Millerites left their homes and jobs, donned white shrouds, and prepared to devote their last days to prayer and singing. Cattle were slaughtered for "love-feasts" and people began greeting one another with the Biblical kiss. In New York State four children starved to death, deserted by their Millerite

parents. Suicide rates rose. The lunacy rate in New England and New York trebled. So did the birth-rate; one Episcopal minister studied the birth records in his parish and announced that more conceptions had taken place in the week before March 20th than in any week in the church's history.

On March 19th hysteria reached its height. In Boston hundreds in their shrouds prayed in the auditorium, while outside in the streets and fields, people tore off their clothes, rolled in fits, drank themselves into a stupor, and made love. In Westford, Mass., a crowd of 500, gathered in a hall to await the sound of the last trumpet, suddenly heard it loud and clear. Sobbing and shouting people ran out into the street, only to learn that the millenial blast had been authored by the town drunk, Crazy Amos, on an old post horn.

The thousands in their shrouds waited all day on March 20th to be "snatched up". Nothing happened and Miller announced a slight miscalculation, but refused to set another date.

The hysteria reached another climax on December 31. When New Year's Day, 1884, dawned clear and bright Miller had an explanation. He had been mistaken in following the Christian calendar; he should have used the Jewish. According to that, 1843 still had three

months to go. However, his following melted rapidly away and he died shortly thereafter.

1847

A CONVERTED JEW in Palestine named Joseph Wolff predicted the Second Coming for the year 1847, with Christ to appear on the Mount of Olives preparatory to riding into Jerusalem for the Last Judgement. This prophecy was taken seriously by a number of people who should have known better. In England Lady Hester Stanhope, niece of William Pitt, moved to the Holy Land and rented two splendid white horses — intending to accompany Christ on the triumphal ride into Jerusalem. In the United States a feminist by the name of Harriet Livermore preached the *Second Coming* at a special session of the House of Representatives in Washington.

But when 1847 passed without incident Wolff went out of the *Second Coming* business, Lady Hester Stanhope returned quietly to England, and Miss Livermore switched her attention to woman's suffrage.

1881

THIS WAS A minor doomsday year, representing a bad guess by the English seeress, Mother Shipton, 400 years previously. At that time she had written:

"Fire and water shall wonders do,
England shall at last admit a foe.
The world to an end shall come

In eighteen-hundred-and-eighty-one."

Right about many other things, Mother slipped badly here!

1919

PROFESSOR ALBERT PORTA came to the United States from Italy in 1875. The title was self-bestowed but he was an expert seismographer and a student of meteorology and world weather. He lived in San Francisco where he predicted the weather for a small Italian-language newspaper. He had gained world-wide notoriety in 1917 by accurately predicting the Guatemalan earthquake that December so, when he announced that the world would end on December 17, 1919, because of a conjunction of six planets opposite Uranus which would set up a magnetic current that would "pierce the sun like a mighty spear", many paid attention.

The prediction went around the world and alarm was widespread. Thousands called the United States Weather Bureau and the Naval Observatory to verify the awful news. Finally the Nautical Almanac office issued a statement admitting the planetary conjunction but denying that there was cause for concern.

On the 16th thousands of Negroes in South Carolina left work and began 24-hour prayer vigils. Many whites joined them. In Oklahoma miners refused to go underground. There were suicides and

minor panics all over the world.

When December 17th passed without incident "Professor" Porta shrugged and went back to writing weather reports.

1925

MARGARET ROWAN, a young California girl, was converted at a Seventh Day Adventist revival and became, at 17, a "prophet" of that faith. Late in 1924 she announced that the Archangel Gabriel had come to her in a dream and told her that the world would end on Friday, February 13, 1925. The Messiah would appear as a cloud in the east "no bigger than a man's hand" and would approach the earth for seven days in order to give sinners a chance to repent. The Chosen of the Lord (limited to 144,000) would ride the clouds to California for a rendezvous with the Redeemer and then would be wafted to heaven while the rest of the world was incinerated.

"Seven Days to Doom" signs appeared all over the country. In Oakland a Mr. and Mrs. Martin sold their home and spent every penny having "Seven Days to Doom" tracts printed. In San Diego 30 disciples disposed of all their possessions, put on white gowns, and went to a hill-top. In Shickshinny, Pa., a woman raved at her terror-stricken family about the coming cataclysm, then rushed out to the woodshed and hanged

herself. In Cleveland six respectable girls took part in an orgy with six boys after a "Seven Days to Doom" meeting. The next day all six committed suicide by drowning. In Patchogue, N. Y., a housepainter named Robert Reidt inserted ads in local and New York City newspapers announcing the approaching doom and inviting all to join him in Patchogue for the event. Hundreds did, including a swarm of reporters.

When nothing happened at midnight on February 13, Reidt decided that doom was due on Pacific time, not Eastern Standard, and that there was still three hours to go. As 3:00 A.M. approached he and his followers rushed into the street shouting "Gabriel, Gabriel, here we are!"

But Gabriel failed to show and Reidt then blamed this on the photographers' flash bulbs!

1944

PROFESSOR MUÑOZ Ferradas, a Chilean astronomer, predicted that a comet would collide with the earth in August, 1944, bringing all life to an end. The simple peons of South America, especially of Bolivia, were terror-stricken. There were many suicides, several murders, drinking bouts and sexual orgies. Thousands took to the mountains and hid in caves. Bolivian life did not return to normal for over a month.

1945

THE REV. CHARLES G. LONG, pastor of a California sect called the Remnant Church of God, had a strange dream one night in 1938. In it a blackboard materialized at the foot of his bed and a glowing hand traced out a message: "Daniel 12, 1945."

Diligent study of the 12th chapter of Daniel revealed to the Rev. Mr. Long that the *Second Coming* and *Last Judgement* were due at 5:33 P.M. on September 21, 1945. On that date the world would be vaporized and all human beings except the *saving remnant* (his own followers), would be turned to ectoplasm. He wrote a 70,000-word tract, had it printed, and mailed it to world leaders.

None replied but he went ahead and hired the Pasadena Civic Auditorium and the Odd Fellows Hall in which to hold meetings. Crowds filled both to hear the Rev. Mr. Long and his son Richard preach the *Second Coming*. Hundreds repented and were baptized.

Seven days before September 21 the *remnant* started around-the-clock fasting and prayer. A few thousand Californians cast anxious eyes at the heavens.

At 5:33 P.M. on September 21, the *remnant* shivered in anticipation. But nothing happened and the *remnant* eventually dispersed as the Rev. Mr. Long mumbled

something about a miscalculation.

1954

IN THIS YEAR doomsday was a double-header.

In May, 1954, large cracks developed in the 1800-year-old Colosseum in Rome. All Romans know the Sybilline oracle prediction that Rome will be safe as long as the Colosseum stands, but when that falls not only Rome but the world will come to an end. Soon this prediction was the talk of the city, and somehow May 24 was set as the day on which the Colosseum would crumble and Rome and the world would disappear.

Terror gripped the ignorant. Again the churches were jammed with those seeking marriage, baptism or absolution. Kissing in public, banned by an old statute, became widespread. The police were kept busy breaking up couples bent on a final round of carnal pleasure. Drunks seemed to be everywhere.

A crowd, mostly women, stormed the Vatican, demanding an audience with the Pope. They were sternly rebuked by a Vatican spokesman who told them: "The greater part of humanity would certainly merit the world's end, but the world will see next Tuesday and many Tuesdays to come."

Nothing happened on May 24 except the derailment of the Milan-Rome express. Repairs were hastily begun on the Colosseum.

The second half of the double-header took place in Lansing, Mich. Dr. Charles A. Laughead, a former medical missionary and then on the staff of Michigan State University, was a member of an informal discussion group which met in various faculty homes. On one occasion this group entertained a medium who claimed to be in communication with "entities from outer space."

Dr. Laughead became very intrigued with these "entities from outer space". He began attending seances, taking curious groups of college students with him. Finally one of these "entities" had a message for him: "The cast of the country of the U.S.A. is to break in twain. America's Atlantic seaboard will be submerged. France, England and Russia will become one big sea".

The messages from outer space continued and Dr. Laughead worked out the exact date for the cataclysm: December 21, 1954. Not all would perish; some would be rescued by space craft, "cleansed", and then returned to what was left of the earth to repopulate it.

By this time Dr. Laughead's connection with Michigan State had been terminated.

As the final days approached Dr. Laughead and his group spent all night with the medium waiting fur-

ther instructions from outer space. They came. Space ships would pick up the party in the garden in back of the house at the last moment. Nobody wearing metal could enter a space ship, however.

Frantically, they tore off buttons, shoe heels, buckles, and even zippers. They threw away cigarette lighters and cases.

The space ships, however, didn't show up. In fact, nothing happened.

"God changed His mind", Dr. Laughead told the press lamely.

1960

IN BENSON, ARIZ., a group of southern California doomsday buffs dug a shelter, stocked it with \$35,000 worth of groceries and waited for the big bang. It never came.

At about the same time one Dr. Elia Bianca predicted the destruction of the world by flood and, with a large group of followers, went half way up Mt. Blanc to avoid it, carrying 10 rowboats. The rain stopped, the sun came out, and everybody came down off the mountain.

1962

ON FEBRUARY 3 the planets were in a terrible position — worst in 5000 years. Eight planets conjoined and there was an eclipse of the sun.

In India, astrologers agreed that something awful was going to happen, probably the end of the world.

Millions of Hindus refused to work and took to the fields to escape the expected earthquake. Seven hundred Hindu wise men put on a *yagna*, or huge religious service on the banks of the Jumna River, and recited 10 million verses from the *Upanishads*.

In the United States 100 southern Californians went into the desert to await the end. In England 1000 members of the Aetherius Society climbed to their previously prepared "spiritual center" atop the 2633-foot Old Man Mountain in Lancashire to await the expected cataclysm.

The prayers of the Hindu holy men were apparently efficacious, because nothing whatsoever happened on February 3.

* * *

THE NEAREST thing to a *real* end of the world got no publicity at all. That was on October 30, 1937, when the asteroid Hermes missed crashing into the earth by a mere half-million miles, or three seconds.

* * *

WHY DO THEY do it? Why is man so preoccupied with the end of the world and his own destruction?

As long as we have religious cranks to misread the Bible and astrological cranks to misread the stars, apparently we'll have the doomsday scares.



I TRAVELED IN DREAMS

By M. Phyllis Bond

I visited my Marine son on that distant Pacific island and—watched him fight with a long weapon that suddenly exploded.

THOSE WHO BELIEVE will say the hand of God was responsible for my experiences: the doubters will say it was coincidence. I shall write it exactly as it happened. I will leave any explanation, both of the episode of the dream and the chain of events which followed it, to some one wiser than I.

I had this dream on the nights of July 3rd, 4th, and 5th, 1944.

I never knew how the dream started. I do not know now. Sud-

denly I was on the outside of a Pacific island; it was as if I were suspended in space watching an inevitable tragedy being played out. The shore was in front of me; to my right were some scrubby trees and some clumps of shrubs. My son, who was a Marine, was under the scrubby trees, shooting up a hill with a thing that looked to me like a long pipe with a can on the firing end. A Marine sergeant was lying on the ground, face down be-

side him. There were two other Marines with them.

A path came down the near center of the hill. Enemy guns were firing down the hill and over it from a position behind, which seemed like a valley. To my left as I looked on was a field of what seemed to me to be very high, coarse grass with sticks protruding above the leaves. Other Marines were in this grass, crawling and firing as they worked their way up the hill.

Suddenly, as I watched, two Marines came over the top of the hill carrying an improvised litter. They did not run or hurry. They were being shot at by the enemy but for some reason nothing seemed able to harm them. They were very careful of the person on the stretcher who, though covered up, kept moving and talking to the bearers. I could not see the face of this person being carried down the hill.

The two Marines carried their burden down the path to the beach and put him down. They and the person who was on the litter spoke to my son. I could not hear what they said, I could only see them talking. Then they turned and ran to the field of grass, and began going back up the hill.

My son kept firing the thing with the can on top and talking to the Marine sergeant lying on the ground. I was trying to see the person who

was on the stretcher but I never was able to look at that person's face.

As I watched a great blast of fire, smoke and something that looked like pieces of metal came rolling down the hill from the Japanese guns. Everything was enveloped in flames.

The weapon my son had been shooting was torn to bits, and he now lay on the ground holding on to himself. I kept looking at my son. There was something terribly wrong with his arms and legs. His eyes were closed and his face was all black; but his heart kept beating and he was breathing. I was screaming and trying to do something for him. The person on the litter was still now. The sergeant who had been lying on the ground got up, and began walking up the hill. It was not given to me to see what else happened. The stretcher with its burden was left lying on the beach.

The dream always ended like this as I woke up.

* * *

IHAD GONE to bed on the evening of the 3rd of July with no sense of foreboding or impending disaster. It had been a routine war day. I had received reassuring letters from all my men folk. We all had begun to feel the end of the war was in sight. I presume I dreamed the dream sometime after

midnight as I have always had the habit of going to bed late. Regardless of time, I dreamed the awful thing for the first time that night. When I arose the morning of the 4th I was as exhausted as if I had been running all night. I kept going over the dream happenings of the night before.

I was sure that, from my bed thousands of miles away, I had witnessed the injury of my son and the death of the man left on the beach.

My nervousness and apprehension increased as the day wore on. I found myself listening for the door bell expecting the telegram.

I was alone in the house for my men folks were all in the service and my daughter-in-law had gone to Vallejo to visit her mother. July 4th was a fearful day for me.

As evening approached my agitation and reluctance to go to bed became very real. Finally I went in and lay in the dark, trying to compose myself. The last time I looked at the clock it was near 3:00 in the morning. Between 3:00 and 5:00 A.M., when I awakened in a cold sweat, crying, I dreamed the dream again. It was now more than a dream. It had the appearance of an apparition. The whole horrible thing was so etched on my mind that I went to the library and made a sketch of what I had seen.

All day of July 5th I kept telling myself I was just making a moun-

tain out of a mole hill, that I was having a case of jitters. Deep in my subconscious I knew better. I was convinced these things I had seen were happening, had happened, or were about to happen in the near future.

As evening came I dawdled over every conceivable chore. I remember I painted my finger nails and brushed the cat until he was nearly furless. Sometime after midnight I again went to bed. I do not know when I went to sleep. *Again I dreamed the whole sequence in every detail.*

When I awoke I lay there thinking, trying to arrive at a rational explanation of the affair. I decided to write to my daughter-in-law at once. I told her that R. M. had been injured but was alive and I thought he would get well; also, that she would get a notice from the Navy before she heard from him again.

My daughter-in-law called me on the 'phone after she received my letter and we discussed my dream. I still do not understand why we accepted the message as such. Neither of us was hysterical or particularly emotional. We were inured to war. Every male in our family was of that unique age group that was serving somewhere in the Armed Forces. Her husband and my son had been in the Pacific area from Pearl Harbor on.

We now know the Navy began the operation to take back Guam in July, 1944. They announced the invasion of the island, July 20, 1944. My son was in the Marine division making the initial landings. They fought for and held every bloody, flesh-torn, sweat-drenched inch they were assigned. We know what an awful price they paid!

* * *

TWO OR THREE YEARS after R. M. came home I showed him the sketch I had made. He looked at the sketch and then at me and said in a tight voice, "Mom, it looks like you were there."

I said, "R. M., I've got to know about the stretcher, even if you hate to talk about it, because I could never see the person's face."

He replied, "O.K. you asked for it. I'll even tell you who is under the trees with me. That is Sergeant Lassister and two PFC's. It isn't grass in the field, it is sugar cane. The Navy really tore it up. Yes, the Jap guns were up behind that ridge. That thing you have on the side of the hill was a concrete bunker full of Japs."

He talked all around the path, the stretcher and its burden; so I waited.

"Mom," he went on, "the path and the litter you want to know about — two of the boys picked PFC Thompson up and carried him back down on the beach so he could

be transferred to a hospital ship."

"Where were your corpsmen?" I asked.

"Gone," he answered, "it was a real rugged action."

"Go on," I said, "I'll never ask you about it again. What happened to Sergeant Lassiter?"

"Oh, he got his guts back and went on."

R. M. hesitated a moment. "About PFC Thompson, Mom, that is one of the strangest things in that crazy damn war. The Old Man had found out Thompson wasn't 17. The kid had lied about his age. He was being shipped State side when our orders came for Guam. I kept talking to him until I got mine when the flame thrower blew up. He died there on the beach. He never had a chance to live any life at all. It's all written before you are ever born. His time was up, mine wasn't."

"There is something very wrong with the world when a nice kid like Thompson goes out to be killed on an island 6000 miles from home. We all tried to take care of him to the very last. He had no chance at life at all."

We never talked about the episode again until I asked permission to write this account of my dream.

My daughter-in-law still has the letter I wrote her, the Navy card from the hospital ship *Comfort* and the V-mail letter from R. M. which

said, "Got hurt but not good enough to come home."

The official Marine picture of Sergeant R. M. C. receiving the Purple Heart for valor beyond and above the call of duty shows his poor hands and arms still in bandages.

After 18 years the Purple Heart lying in its velvet case is a perpetual reminder to all of us of the events which took place in July, 1944. Two of us, my son and I, perhaps remember the events more vividly than do the others — for we *both* were there.



DIVINE VENGEANCE AT BABI-YAR?

THE STORY OF A strange explosion bearing all the earmarks of a miraculous vengeance, recently was related in a letter to the *Philadelphia Jewish Exponent*. The letter, signed by Leon Rettig, stated that the facts came from an article published in a Yiddish newspaper by a prominent American rabbi.

The explosion occurred in the spring of 1961 in the town of Babi-Yar, a suburb of Kiev, Russia. In Babi-Yar 130,000 men, women and children had been slain by the Nazis with

the help of willing Ukrainians and buried in an unmarked mass grave. In 1959 Soviet government ordered the building of an amusement park on the site.

As the project neared completion, the earth of Babi-Yar suddenly and without warning exploded like an erupting volcano. The force of the unexplained blast was so great that it demolished many homes and factories and killed more than 200 people, according to the American embassy and eyewitnesses. Was it, as some suggested, the wrath of God?



DEATH ON SCHEDULE

IN DAVAO, Philippines, Felisimo Servantes, 71, had a reputation as a man who never changed his mind once he made it up. Recently he asked Maryknoll Father Justin B. Kennedy to perform the last rites of the church for him, explaining that he was going to die the next day. During Mass the following morning Father Kennedy reportedly received news of Servantes' death.

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.

"SOMETHING DREADFUL"

By Julia Bristol Bischoff

LONG BEFORE scientists began to prove there is such a thing as mental telepathy I was brought up to take it for granted. "Being psychic runs in our family," my parents declared.

There were eight children in our family and we lived on a farm one mile south of Almont, Mich. Frequently telepathy was a factor in the games we played.

For example, we played a game called "hiding eggs" during the week before Easter. In the spring our hens often hid their nests and one might find their eggs almost anywhere on the farm. Beginning eight days before Easter we would see who could find the most eggs before Easter morning. If we found where our brothers or sisters had hidden their eggs we could take their eggs, too.

We always had great difficulty in keeping our eggs hidden, because of telepathic interception of each other's thoughts. If, for in-

stance, one of my brothers who was particularly psychic came near me and I happened to think of where I had hidden my eggs he would immediately say, "Oh, I know where you have your eggs hidden," and he'd run directly to the spot and claim them — whether they were in a trunk in the attic, in the hollow of a tree in the orchard, or buried under the oats in a granary bin.



JULIA BRISTOL BISCHOFF

In fact, we all soon discovered that we could find where the others had hidden their eggs more quickly by striving to pick up their thoughts, than we could by hours of hunting. Eventually, the only way I could keep my eggs was to hold a mental picture of them in some place where they were not.

Occasionally we ran into other mental phenomena, such as premonitions. Once, on January 5, 1921, when I was in my teens, the thermometer had dropped to five below zero and the ground was covered with a foot of snow. But it was warm and cozy in our living room and I sat down at a big old-fashioned desk which we called a secretary to write a letter to a friend who was away at college.

When I reached the bottom of my first page, however, I suddenly realized that I had written, "I have a feeling that something dreadful is going to happen."

I had not intended to write that. It seemed a stupid thing to say in a letter and I couldn't understand why I had written it. So I threw away the sheet of paper and began again. A few minutes later I stopped to read over my second beginning and discovered I had written the same thing again.

Once more I threw the sheet in the wastebasket. This time I made an outline of the things I wanted to say — that our skating had been

ruined by snow, but that the sledding was wonderful, etc. Yet, despite my most earnest endeavor to stick to my outline I discovered that for the third time I had written, "I have a feeling that something dreadful is going to happen."

In disgust I started again. This time I related my odd experience and said, "Now that I have this out of the way, since it seems I must write it, I can go on to tell you what we've been doing lately . . ." I then proceeded to follow my outline.

Before I finished my letter my parents went to bed. I learned later that Mother, too, had a strange, uneasy feeling that night. After she got in bed the feeling was so intense that she could not sleep. She kept thinking, "Suppose this old frame farmhouse of ours caught fire. We're miles from the nearest fire engine. We always ought to know where there is a ladder in case of emergency."

Despite the deep snow and extreme cold Mother finally slipped out of bed, drew on some boots and with a heavy shawl over her nightdress went prowling around our several barns in search of a ladder. She finally found one standing against the north side of the cow barn.

Around 5:00 o'clock the next morning, while we all were sleeping, a passer-by on the road noticed

flames coming out of our roof. Before he could wake us the entire top of the house was in flames. We had time just to get out in our night clothes. Only a few pieces of furniture from the living room were saved. One of these was the secretary — with my prophetic letter still in it.

Suddenly, Mother missed my oldest brother, Bill. Suspecting that he had gone back to his upstairs room to save some things, she said to a neighbor who had arrived, "Hurry to the north side of the cow barn. Get the ladder there and put it up to Bill's window. He may be inside."

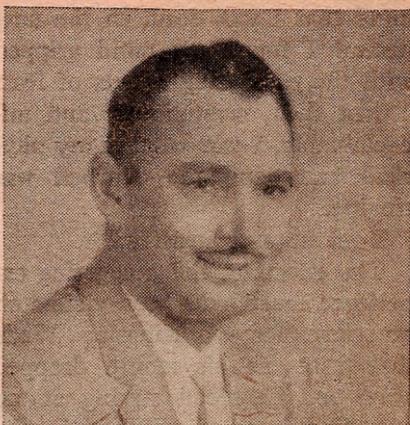
The neighbor lost no time. He found Bill lying on the floor of his room, overcome with smoke. We learned that Bill, realizing he was trapped since the flames already were devouring the stairways, had started toward the window intending to jump out but had collapsed before reaching it.

Mother's premonition saved his life. — *Fort Lauderdale, Fla.*

OUT OF MY BODY

By Allen R. Biles

MARCH 22, 1960, was a very pleasant and beautiful day in Pontiac, Mich. I felt in an exceptionally peaceful frame of mind as I sat down that afternoon to meditate on the nature of things. I do not know how long I sat in



ALLEN R. BILES

deep meditation, but suddenly I felt as though my entire body had become weightless. I was overwhelmed with ecstasy. I never had felt so utterly exuberant in my life. It was as though the whole universe were in love with me and I with it.

Abruptly the silence was shattered by the ringing of the doorbell and I stood up to answer it. I had walked some 18 feet toward the door when, for some unexplained reason, I looked back at the chair in which I had been sitting.

There, to my utter amazement, still sitting in the chair, was my physical body. To say that I was disturbed, shaken and distressed at the astonishing realization that I was operating freely and independently of my physical body would be the grossest understatement of the year. I was astounded, even electrified. The thought raced through my

mind that I was dead. In the next instant I found my mind gripped with the paralyzing effects of fear.

Just then, mysteriously and unexplainably, I was back in my physical body and the doorbell was ringing.

I got up and answered it.

The effects of this staggering experience must have been visible on my face for as Kingsley Wade looked at me his mouth dropped open and he stood staring at me and finally asked, "What in the world happened to you?" — *Pontiac, Mich.*

HEALING SCREW WORMS

By Molly Anstiss

THAT COW is sure going to die.

She's got screw worms so close to her eye you'll never be able to doctor her," the new farm hand told his boss.

"No, she won't die and I won't have to doctor her at all. I'll get Louie to heal her with absent treatment," the farmer retorted.

"And who is Louis and what is absent treatment?" the hand inquired.

Many cattlemen are finding out who Louis Bourgeois is. This 75-year-old farmer of Boerne, Tex., has been healing wild deer, cows, goats, pigs, hogs and all types of wild and farm animals, by prayer for 47 years.

I visited Mr. and Mrs. Bour-

geois on their modest farm near Boerne and he taught me the "art" of healing with prayer. He says anyone with faith can heal, although he limits his own powers to animals with screw worms. Occasionally he takes warts from the hands of friends. The owner of the animal, or the wart, does not have to believe that he can do it.

Mr. Bourgeois takes no pay, but each Christmas grateful farmers acknowledge his efforts during the year with gifts of meat for his table.

Seated at the modest table in their kitchen after supper, his pet dog in his lap, Louis told me how he had started healing.

"I learned from a friend, Mrs. Clara Reinhard Schwarz," he said.

"I was getting ready to leave after a visit at her home. I told her I had to get home early to treat a turkey hen with worms. She offered to treat it. But when I got home the hen was dead.

"However, the first time I tried the prayer formula, it worked. I never follow up my cases, though."

In fact, Mr. Bourgeois asks his ranchers to "forget it" once they have described the color of the animal and told him the exact spot of the infestation.

He says goats and sheep are harder to heal because they are so much alike it is difficult for the rancher to describe them, and thus hard for him to get a mental picture of the

individual animal needing treatment.

He uses this mental picture as he says his prayer. The prayer is repeated three times each day for three days.

Summer time finds Bourgeois much in demand, since this is the time of infestation for cattle. He has had as many as seven calls a day for healing.

Ranchman Walter Esser, of Kendall County, says Bourgeois has treated his cattle for two years without a failure.

"I estimate he has cured 40 cattle of worms," Esser says. "Of course, I don't just sit back and let him cure all my cattle this way. I give him only the cases I can't cure for some reason or another — where the wound is inaccessible or dangerous to treat — or where the cattle are wild and I can't catch them to treat them.

"After Louis has taken the 'case', I forget about it, but, of course, I check my cattle regularly, so I can see that the animal is healed during these check-ups. I used to think this faith healing method was for weak-minded folks, but I am a firm believer now."

Mina Adams, realtor and rancher of Boerne, Tex., says:

"About 20 years ago I had a yearling colt that ran into the barbed wire and got out, and then got worms in the cut. I went to Louie for help because I had heard

about him, but told him I didn't have any faith in his method. But he cured the animal."

Kendall County Commissioner Ed Whitworth also has seen faith in action.

He had a three-year-old horse that ran into a fence and cut his brisket. "He got so bad I used Louie as a last resort.

"Several days later I went out to feed the horse and noticed he still had the cut and the worms. But when I looked closer I saw the worms dropping out of the cut. And he was healed."

Louie's talents come in particularly handy when the animal is wild, such as steers or deer. Many farmers in Kendall County feed deer and shelter them behind deer-proof fences, but cannot doctor them.

Alex Bremer, Boerne realtor, tells of seeing the effects of Mr. Bourgeois' treatment on such a deer. He says "the worms dropped off as though they were running away from something." He also vows that "Louie's absent treatment of prayer is very effective. I have known many such cases that he has healed. The ranchers just give Louie a description of what the animal looks like and where the infection is."

Bourgeois himself does not think he is doing anything unusual. He says, "Healing is not a lost art. It

is available to anyone with faith."
—Boerne, Tex.

A NIGHTMARE SAVED US

By Viola Pedersen

I WAS SCREAMING. The boxcar, hurtling out of nowhere struck the car, demolishing it! But it was only a dream. Boxcars don't come flying at you. Besides we were 100 miles from the scene of the dream. Yet the vivid image haunted me. I told myself that dreams are nothing, that I had heard a noise and reconstructed it into a crash.

Later that day, December 15, 1958, I was struck by a recurring illness. I carelessly had neglected to have my prescription refilled, and this meant motoring back to our home town, Cherokee, Iowa, the very scene of my dream!

We were unable to start before evening. This meant driving after dark — another factor in my dream! The night was cold. Frost formed on the windshield. Visibility was practically zero. As we en-

tered town, my daughter Janis expressed a wish to see our former home although we already had passed Fifth St. where the house stood.

My husband turned sharply into a narrow, unlighted side street. It cut through the switch yards and angled to Fifth. We approached a "blind crossing," no lights, no bells. Low buildings blocked the view of the tracks. It was a death trap.

Suddenly the scene took on sickening familiarity. "Stop! Stop!" I screamed, clawing at my husband's arm.

Although he could see no obstacle, my husband heeded the urgency in my voice. The tires squealed. The car skidded to a stop. Immediately there was a terrifying crash as a switch engine rammed a string of boxcars — from out of nowhere they came careening in front of us, inches from the car!

We sat pale and shaken. I know now I could not have seen the danger. That nightmare saved our lives! — Venice, Calif.

CANNY CANINE

SPEAKERS addressing the Federal Council of the Australian Postal Workers Union on the growing number of attacks—more than 2,000 yearly—on postmen by dogs warned that some dogs are highly intelligent. One case cited concerned a dog that regularly bites local postmen and then runs across the road to stand in front of a plate glass window to avoid having stones thrown at it.

A vision of a dead neighbor marked the appearance of his psychic gifts, which today hold audiences spellbound.



“MOTHER, COME QUICK, Mrs. Gordon is in my room on the mantelpiece . . . in color!"

Nine-year-old Ronald Edwin Cockersell was alarmed and also

Although his strange talent has led him to be known as Mr. E.S.P., he still cannot explain what extrasensory perception is. One thing he says he is certain of — it was *not* Mrs. Gordon's ghost which ap-



the amazing
MR. E.S.P.

By Susy Smith

surprised by his first psychic vision. It was even more surprising to his mother when she learned the next day that their neighbor, Mrs. Gordon, had died the evening before.

After this momentous start Ronald Edwin, as he is known now, has gone on in his psychic development to the point where he can hold an audience spellbound by his extrasensory knowledge and his predictions, which often come true.

peared to him in his first psychic experience. "It may have been a crisis apparition," he says. But, then, he doesn't believe that term explains anything either.

"I get it," he says, "but from where? I don't know."

He insists, however, that it is not the spirits of the dead who give him his information. "There's no evidence of any kind that my ESP information comes from outside my

own consciousness, or subconsciousness, or superconsciousness," he says. "And when I get anything wrong I'm not blaming the dead for it."

Is ESP a gift from the "spirits" or is it one of man's natural senses which is vestigial and which in most people has now nearly atrophied from disuse? This is a controversial point among psychical researchers. There is a current tendency among the psychics themselves to go along with the latter view. Peter Hurkos, a well-known modern sensitive, never has claimed that his psychic inspiration is spiritual; and Ronald Edwin strongly defends the position that his is not.

Edwin is an emphatic man. And, it would seem, a frank one. Those who have read his book, *Clock Without Hands*, know that he confesses in it to once having been a fraudulent medium. He since has put all false mediumship aside and has made efforts to improve his character and his personality as well.

In *Clock Without Hands* he appeared almost to brag that he had antagonized the panel of the *What's My Line* television show and its viewers by his conceited manner and his cocksure answers. One, meeting him now, doubts that he would do this again. The former egotistical manner has softened to an entertaining pertness.

Everything Ronald Edwin has, except his ESP, has been won by his own efforts. When it was remarked that his English is better than one might expect from a self-educated person, he replied, "I was born in England, so I thought I would learn the language." But he had no schooling after he was 14. He was one of three brothers in a very poor family. "My mother was a religious bigot and my father was a drunk. They never should have married because that is why my father took to drink," he says frankly.

During a very unhappy childhood he had a bad fall shortly before his ninth birthday and it was soon after this that he saw Mrs. Gordon on his mantlepiece, in color. He began to know the teacher's next question before she asked it and in other ways to distinguish himself among his schoolmates with his super-normal knowledge. His new-found talent was cherished because it gave him one thing in all the world which set him apart and made others look up to him.

After his mother's death when he was 14 Ronald was more or less on his own. He worked as a porter, a lift attendant (elevator operator) and at one time was in the Merchant Navy.

When he was in his late teens he began to attend Spiritualist meetings but soon discovered that he

could do as well as the mediums he watched. And he could do it without the aid of their "spirits." When he began to speak out at meetings, however, his flippancy antagonized the religious people present. He soon decided to start his own society, on his own terms; and he prospered with it. He believed in lively meetings. His slogan was, "No hymns, no hard seats, and no hypocrisy." He gave private sittings as well and his motto there was, "If I am not satisfied with the material I receive for you, you don't pay." Even then he was beginning to set high goals for himself. But it was to be a long hard road before he achieved them. He never seemed to get much precognitive ESP for himself.

Due to the antagonism of mediums who, he says, he was "putting in the shade," he decided to put on the same acts they did. So he resorted to the type subterfuge he insists was practiced by many of the professional mediums he knew. He produced materializations made from gauze; he even faked spirit photography. With these phenomena he became very popular in England and, later, in South Africa. However, it was not too long before he decided he did not wish to make his living by false pretenses, especially since he was confident his own real talent would sustain him if he let it.

About this time he was asked to write a book on his experiences and he took this opportunity to make a clean breast of it. He wrote: "I have been a fraudulent medium and have grossly misused the gift of ESP." He said he was ashamed of the fact.

Clock Without Hands was well-received in England, has been reprinted in America and translated into German in Switzerland.

Edwin has been in Trinidad recently, where he had his own radio program and was written up frequently in the newspapers as "Mr. E.S.P." He has spent some time in the United States during the past year lecturing and promoting the sale of a record *Top Secrets of Tomorrow* which gives a number of his predictions for the future. He also has been to Duke University where some tests were given him at the Parapsychology Laboratory by Doctors J. B. Rhine and J. Gai-ther Pratt.

On the stage, when he gives demonstrations of his ESP powers, Ronald Edwin makes every effort to keep his audiences from giving him clues. When he gives individual psychic readings he does the same. He doesn't want help, and asks his subjects to answer "Yes" or "No" and not to elaborate.

At a lecture at the Ethical and Cultural Society in New York City last February, where he was so

well-liked he was asked to return within the month, Edwin seemed to have many authentic psychic impressions for members of the audience. He suggested to one woman that she had trained to be a nurse. She said she had and he added, "But you are not now following it, are you?" She said she was not.

A Negro woman in the audience was asked about the names Judy or Julie . . . "Ah," he said, "they are nicknames for Juliana." The woman told him that her name was Juliana and that she was called both Judy and Julie. He described to her a little old church which she admitted she had attended years before. Then he gave her the name "Marsh Road." She denied any knowledge of it. "Perhaps you mean Manassas," she said; but Edwin appeared indignant. "No, Marsh Road is what I said, and that is what I meant. Think about it and you will recall the name." She then remembered that the little old church had stood on Marsh Road.

Several of the predictions made by Mr. E.S.P. on his record *Top Secrets of Tomorrow* have already come true (though perhaps it is not quite possible to determine whether or not the trends were recognizable at the time the prognostications were made). He said, for instance, "Mr. Castro is going to find himself in a very rickety position" for the

attitude of the United States will be to cold shoulder Cuba in the matter of trading in 1962." This cold-shouldering occurred soon after the first of the year. He stated that women this year would be wearing fluorescent makeup reminiscent of ancient Egypt and Queen Nefertiti, on the upper part of their faces. The "Cleopatra trend could, perhaps, have been predicted because of the film of that name being made with Elizabeth Taylor as the star.

But then there were the unusually high tides which he predicted would affect England and the low lying areas of the continent. In February the greatest storm in years caused devastation.

Edwin predicted, on the record, that general telegraph and electricity stocks would be good in 1962 because of an expansion of a government project that "has something to do with an orbital space station that has to do with communication and world wide contact." This will be announced, he said.

On February 7th the headlines read *JFK Urges Big Private Net of Satellites for Radio-TV*, as the President urged Congress for relay stations in space.

Some predictions which had not yet come true at the time of this writing were that a new television company would enter the market in

the month of March, April or May with a new and cheaper way of manufacturing color TV; that an important personality will appear in Russia, a scientist who will be on the presidium, or grand council. This man will have ideas equal to our own Professor Einstein's, only "his ideas will have to do with the telescoping of time and space in regard to outer space concepts."

Edwin says no one will get to the moon in 1962 or 1963. He thinks, however, that the United States will raise Old Glory on some ridge on the moon before very long, possibly in 1964 if the crash program which he says the United States Government now has to beat

Russia to the moon is effective. As for Khruschev, his health will be in question in 1962. He will have something wrong either with his circulatory system or something relating to his circulatory system which will require surgery. He will not be active in politics very much longer. By the end of 1963 he will have retired.

In a private reading Ronald Edwin told the author of this article that she will be married within two years to a distinguished-looking, grey-templed, middle-aged man from Norfolk, Va., or thereabouts. No gentleman from Norfolk answering that description would wish to make a liar out of Mr. E.S.P., would he?



LOUIS C. VACCA, AURA RESEARCHER, DIES

Louis C. Vacca passed away unexpectedly of a heart attack on June 23, according to a letter from his wife, Martha. In her letter she stated, "I should like to express my thanks to the many FATE readers who participated in my husband's research on the human aura. After the appearance of his article, *Research on the Human Aura* (FATE, September, 1960), he received many letters which I regret must remain unanswered, since I have no talent to see the aura and am unable to answer the questions which have been asked."

In his last moments, Martha Vacca also tells us, Louis was aware that he must leave this world, and his final words to her were, "I'll be back, I promise."



VISIT WITH THE DEAD

Kalima was dead and about to be buried—then she returned to life to tell this remarkable story.

By Leona Elliott

EARLY IN 1892 Kalima, who lived in Kona, Hawaii, was sick for many weeks and at last died. Her friends gathered around her and, with loud cries of grief and many expressions of affection and sorrow at their loss, they prepared her body for the grave.

Her grave was dug and when everything was ready for the last sad act her husband and friends came to take a final look at the rigid form and ashen face before it was laid away forever in the

ground. Kalima's old mother sat on the mat-covered ground beside her child, brushing away the intrusive flies with a piece of coconut leaf, and wiping away the tears that slowly rolled down her cheeks.

"She was such a good girl," her mother said in a sob-choked voice. Now and then she would break into a low, heartrending wail and tell how good her daughter always had been to her, how her husband had loved her, and how her children would find no one to take her place.

"Oh, why," she wept, "did the gods leave me? I am old. I am heavy with years. My back is bent and my eyes are getting dark. I cannot work and I am too old and weak to enjoy fishing in the sea, or dancing and feasting under the trees. But this, my child, loved all these things and was so happy. Why is she taken and I, so useless, left?"

Again and again that mournful, sob-choked wail broke on the still air, was borne out to the friends gathered under the trees before the door, and was taken up and repeated till the hardest heart would have softened and melted at the sound.

As they sat around on the mats looking at their dead and listening to the old mother, suddenly Kalima moved, took a long breath and opened her eyes. They were frightened at the miracle, but so happy to have her back again among them.

The old mother raised her hands and eyes to heaven and, with a rapt look of faith on her brown withered face, exclaimed: "The gods have let her come back! How they must love her!" Mother, husband and friends gathered around, rubbed Kalima's hands and feet and did what they could for her comfort. In a few minutes she revived enough to say, "I have something very strange to tell you."

Several days passed before she was strong enough to say more; then calling her relatives and friends about her, she told them the following weird and strange story:

"I died, as you know. I seemed to leave my body and stand beside it, looking down on what *was* me. The me that was standing there looked like the form I was looking at, only, I was alive and the other was dead. I gazed at my body for a few minutes, then turned and walked away. I left the house and village, and walked on and on to the next village, and there I found crowds of people, oh, so many people! The place which I knew was a small village of a few houses was a very large place, with hundreds of houses, and thousands of men, women and children. Some of them I knew and they spoke to me — although that seemed strange, for I knew they were dead — but nearly all were strangers. They were all so happy! They seemed to have not a care; nothing to trouble them. Joy was in every face, and happy laughter, and bright, loving words on every tongue.

"I left that village and walked on to the next. I was not tired, for it seemed no trouble to walk. It was the same there; thousands of people, and every one so joyous and happy. Some of these I knew. I spoke to a few people, then went

on again. I seemed to be on my way to the volcano—to Pele's Pit—and could not stop, much as I wanted to do so.

"All along the road were houses and people, where I had never known any one to live. Every bit of good ground had many houses, and many, many happy people on it. I felt so full of joy, too, that my heart sang within me, and I was glad to be dead.

"In time I came to South Point and there, too, was a great crowd of people. The barren point was a great village. I was greeted with happy alohas, then passed on. All through Kau it was the same, and I felt happier every minute. At last I reached the volcano. There were some people there, but not so many as at other places. They, too, were happy like the others, but they said, 'You must go back to your body. You are not to die yet.'

"I did not want to go back. I begged and prayed to be allowed to stay with them, but they said, 'No, you must go back; and if you do not go willingly, we will make you go.'

"I cried and tried to stay, but they drove me back, even beating me when I stopped and would not go.

"So I was driven over the road I had come, back through all those happy people. They were still joyous and happy, but when they saw

that I was not allowed to stay, they turned on me and helped drive me, too.

"Over the 60 miles I went, weeping, followed by those cruel people, till I reached my home, and stood by my body again.

"I looked at it and hated it. Was that my body? What a horrid, loathsome thing it was to me now, since I had seen so many beautiful, happy creatures! Must I go into and live in that thing again? No, I would not go into it; I rebelled and cried for mercy.

"'You must go into it, we will make you!' said my tormentors. They took me and pushed me head foremost into the big toe.

"I struggled and fought, but could not help myself. They pushed and beat me again when I tried for the last time to escape. When I passed the waist, I seemed to know it was of no use to struggle any more; so went in the rest of the way myself. Then my body came to life again, and I opened my eyes.

"But I wish I had stayed with those happy people. It was cruel to make me come back. My other body was so beautiful, and I was so happy, so happy."

* * *

This story was first written by C. E. Haley, who added this footnote: "The woman Kalima was alive when this was told me, and the one who told it had heard the

story from her own lips many times. She always told the same story, and never ceased to regret coming back to her body."

It is from the Hawaiian Almanac

and Annual for 1892, a handbook of information on matters relating to the Hawaiian Islands, published in Honolulu by Press Publishing Company Steam Print.



BIG BOOST FOR THE "BIG BANG" THEORY

NEW EVIDENCE to support the "big bang" theory of how the universe originated was presented recently by Dr. Halton C. Arp of Mount Wilson and Mount Palomar Observatories. Dr. Arp is a proponent of the view that all the matter forming the universe once was concentrated at a point in space. This incredibly dense ball of stuff exploded into an expanding cloud of hydrogen gas. As the cloud cooled, it formed spinning clusters from which the galaxies evolved.

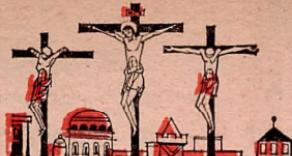
Opposed to this theory is the "steady state" view, which holds that the universe always existed and that the birth and death of matter and energy continuously take place.

The "big bang" is thought to have occurred eight billion to 10 billion years ago. Dr.

Arp's new theory attempts to explain why some galaxies, such as our own Milky Way, are just now contracting and giving birth to new stars. He suggests that some of the primordial clusters spun rapidly and some spun slowly, or hardly at all. Slow-spinning clusters contracted rapidly into dense galaxies in which stars formed quickly. Fast-spinning clusters, however, contracted slowly into less dense galaxies, like the Milky Way, in which stars formed slowly and still are forming.

As evidence for this theory Dr. Arp reported that observations of dense galactic clusters have shown that they contain mostly old red stars. The least dense clusters have been found to contain bright blue stars still in the process of formation.





Bringing THE BIBLE

Healing of the Nobleman's Son

— From John 4 —

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honor in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee where he made the water wine. And there was a certain nobleman, whose son was sick at Caper-naum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Ex-

cept ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him; and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to a mend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

Many incidents of a paranormal nature are recorded in the Bible—a fact which many persons may have forgotten, or of which they may not have been aware. We, therefore, have asked Alson J. Smith, retired Methodist Minister and well-known author (his book, *A View of the Spree*, currently is a best-seller) to give us a series of such Bible stories together with a retelling in modern parapsychological and psychological terms. This is the first of our series. Both FATE Magazine and Mr. Smith will welcome your comments.

UP TO DATE



In the Light of Parapsychology and Modern Knowledge

THE MOST interesting thing about Jesus' healing of the nobleman's son, as described in John 4, is that it took place from a considerable distance. Jesus was at Cana. The sick boy was at Capernaum. However, the modern parapsychologist is not surprised at this, for card-calling, picture identification, and other experiments across the ocean have clearly demonstrated the fact that the psi effect is not diminished by space.

Today many psychic or faith healers can effect healings at a distance through prayer, as do Christian Science practitioners and various church prayer groups.

These healings, like Jesus' healing of the nobleman's son, are prayer-healings and constitute a striking demonstration of psychokinesis—the transmuting of spiritual energy into physical energy which then can be applied to the physical part of the body afflicted with disease.

Although the short account in the Gospel does not mention Jesus prayed, we know that prayer was the method He usually employed. Also, He always attributed His "signs" (miracles) to God, who could be reached only by prayer.

This healing was instantaneous, as the nobleman ascertained (vs. 53) when he got home. Nor does this surprise the modern parapsycholo-

gist, for he is aware that modern prayer healers also effect instantaneous cures.

Please note that this was in no sense a faith-healing. The nobleman's son presumably did not know his father had asked Jesus to heal him and, in any case, did not have faith, since the Gospel tells us (vs. 53) that the nobleman's family did not believe until *after* the healing.

We see Jesus here as clairvoyant ("Go thy way; thy son liveth"—vs. 50) and once again we are reminded that he possessed more charismatic power than anyone else whose history we know.

We can make an explanation of such healings as this one in terms of modern parapsychology. Still, they are "miraculous" since they are effected outside of any natural law *now known*. When the higher law under which they are possible becomes known, they will cease to be miracles.

The airplane, although defying the law of gravity, did not abolish it but merely affirmed the existence of the higher principle—of aerodynamics.

That modern healers also can heal instantaneously and at a distance does not detract from what Jesus did, but justifies Jesus' own words to his disciples: "Greater things than these shall *ye* do."

The Phenomenal PSIONIC MACHINE

By David M. Dressler

This device is an ink drawing on paper—yet test subjects say it produces sensations in their hands.

AMONG THE weirdest machines possible to devise is one that outdoes any gadget ever dreamed up by cartoonist Rube Goldberg. It is a machine that consists entirely of ink-on-paper schematic diagrams—yet it works. This is equivalent to obtaining broadcast music from an ink-drawn schematic diagram of a radio receiver.

Several years ago I discovered such a machine. It produces tactile sensations (such as tingling or heat) in the hands of human test subjects when its prism-dial is adjusted to certain settings. I emphasize the fact that people report detecting these sensations *only* at certain dial settings.

I call this device the Hieronymus Machine, Symbolic Type III. Originally it was constructed for the purpose of detecting and analyzing

elements in ore samples. Through experimentation and happenstance, however, the archetype was modified and applied in a variety of ways, so that today the Hieronymus Machine numbers among its possible functions the prediction of future events.

In a 1949 patent granted him by the United States Patent Office Thomas G. Hieronymus stated:

“The primary aim of this invention is the provision of a method and apparatus for detecting the presence of any element or combination of elements that may be in the substance under observation and to determine the intensity or quantity thereof.

“This invention has for a still further object to provide a method and means for detecting the presence of and analyzing and measur-

ing the quantity or intensity of elements or combinations of elements in the substance under observation through the capture and analysis of radiations emanating from the said elements, whether the said radiations be of electrical or optical characteristics, or both."

According to Hieronymus' theory, then, each element (such as silver or gold, carbon or chlorine) emits its own unique radiation which, he maintained, could be detected and amplified by the circuitry of his machine. Briefly, the

circuitry consisted of a detecting section involving a movable prism or lens which refracted the theoretical radiations emanating from the elements and passed these radiations into the amplifying sections of the machine. In these sections electrical transformers increased the intensity of the emanations, in much the same manner as the transformers and tubes in a radio receiver amplify incoming radio signals. The amplified emanations then were passed through an electrically-conductive plate at the output

Psionic machine consists of a schematic drawing (1) connected at points A and B by wires or strings to sensor coil (2). Operator turns prism-dial (4) while test subject's hand rests on sensor plate (3). Electronic components on schematic are capacitor (5), tube (6), output coil (7), battery (8), resistor (9) and input channel (10).

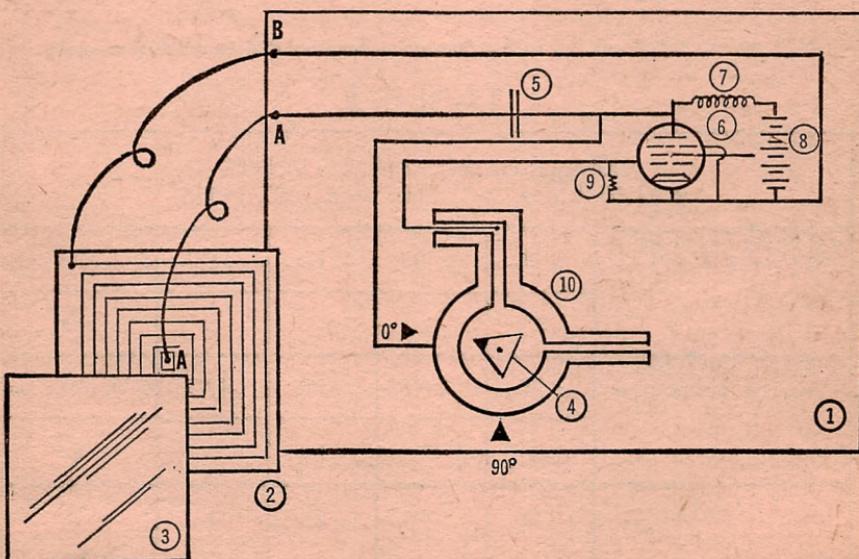


TABLE I

TOTAL PERCENTAGE POSITIVE, NEGATIVE					
PER CENT OF BOTH SEXES P. N.	PER CENT OF MALES	P. N.	PER CENT OF FEMALES P. N.		
25 75		8 44		17 31	

Test of 100 subjects gave above data on positive and negative reactions to machine.

end of the machine. When the operator of the machine placed his hand on this plate and stroked it, he reportedly experienced *tactile sensations* in his palm or fingertips. In other words, the postulated emanations from ore samples were transformed into palpable sensations experienced in the hand of

the person operating the machine. The position of the prism-or-lens-adjusting dial when these tactile sensations occurred determined the "presence of and . . . the quantity or intensity of elements or combinations of elements in the substance under observation . . ."

In the June, 1956, issue of

Most subjects tested positive only at one point on prism-dial—most at same point.

TABLE II

NUMBER OF RESONANCE POINTS AT WHICH REACTIONS WERE REPORTED					
MALES: NO. WHO REPORTED RESPONSES AT	1 PT.	2 PTS.	3 PTS.	4 PTS.	5 OR MORE PTS.
	5	2	1	0	0
FEMALES: NO. WHO REPORTED RESPONSES AT	1 PT.	2 PTS.	3 PTS.	4 PTS.	5 OR MORE PTS.
	4	5	6	2	0
TOTALS :	9	7	7	2	0

TABLE III

REACTION-TYPE COUNT			
REACTION-TYPE	NO.OF REPORTS FROM:	MALES	FEMALES
TINGLING		6	10
PULSING, VIBRATION		2	6
HEAT		2	5
COLD		0	4
TOTALS:		10	25

Of various sensations reported by subjects predominant one was of tingling in hand.

Astounding Science Fiction (currently renamed *Analog Science Fact and Fiction*), Editor John W. Campbell, Jr. published an article, "Psionic Machine—Type One", describing his own work with the Hieronymus Machine. Campbell reported having found that he could substitute radio tubes for the transformers which Hieronymus had used for amplifiers in his circuit. This discovery was perhaps not so remarkable in itself, but some other claims Campbell made certainly were more than startling. He asserted he had discovered that the machine functioned properly when its source of electrical power (the A.C. house line) was removed from the circuit by unplugging it from the wall socket.

Moreover, Campbell maintained,

if one of the tubes was removed from its socket, or if a burned-out tube was substituted for one that worked, the machine would not operate.

I must explain that the original Hieronymus Machine, as described in the 1949 patent, used transformers rather than radio tubes. Therefore, in terms of standard radio theory, no outside source of electrical power (such as A.C. house lines) was, or should have been, required for proper operation of the machine. Campbell's modification of the original circuit, however, substituted tubes for transformers. Therefore, according to conventional radio theory, some supply of electricity should have been required to operate the tubes and make the machine function. Appar-

ently, however, the Hieronymus Machine could operate independently of electrical power, but would not function at all if its principal components (in this case, the electron tubes) were in any way disturbed.

THE DISCOVERIES continued to come. One year later, in an article titled "Unprovable Speculation," in the February, 1957, issue of *Astounding*, Campbell introduced his readers to Hieronymus Machine, Type II. This version of the machine departed radically from its electronic predecessors. It contained no electrical components, but consisted almost exclusively of ink-lines drawn on ordinary paper! Through experimentation, Campbell had determined that a purely *symbolic* representation of the electronic circuitry would serve the purpose of actual tubes and wires.

Campbell printed detailed instructions for the construction and operation of the new machine, Symbolic Type II. As I painstakingly attempted to follow his directions, I unwittingly stumbled onto a discovery of my own—the discovery which happily produced Hieronymus Machine, Symbolic Type III.

My own version of the machine differs from previous models in that it utilizes no ore samples—in fact, uses no known input of any kind whatever. In other words, Hierony-

mus Machine, Symbolic Type III, is not an element-analyzer. The machine operator or test subject merely places his hand on the sensor coil or sensor plate (a metal sheet laid over the sensor coil) and tunes the prism-dial. At certain definite positions of the dial—and at no other points—the subject will, if he is sensitive to the machine, experience subtle sensations which he may describe as heat, tingling, vibrations, or the like. The most remarkable early discovery—indeed, the only single finding which could have roused me out of my initial lethargy—was that the people I tested, although few in number, seemed to respond *very consistently* only at certain dial settings, and that these settings quite often were the same for different persons. In other words, the fact that several persons (none of whom could observe the prism-dial) responded at the 90 degree reading of the dial, and never at any other point, suggested to me that the reports of "tingling in the fingers" and "heat in the palm of the hand" *might* be caused by something other than auto-suggestion, random guessing, or just plain sleepy fingertips.

Possessing healthy scientific scepticism, I determined to perform a systematic experiment to see if the test subjects were, in fact, responding to some kind of non-random phenomenon. As I set out on

my investigation in 1958 I felt as though I were stepping out into a kind of twilight corridor; the eerie feeling pervading my early days of experimentation cannot readily be described. The data which emerged originally were reported in 1959*, and are reproduced now in the pages of *FATE*.

In my experiment I selected, at random, 100 persons (52 males, 48 females**) as test subjects for the machine. No information was given them about the nature or purpose of the investigation. During the experiment, no subject was permitted to see the machine's circuitry or to observe the position of the tuning dial. No subject was informed beforehand as to what sensations he might experience; but it was considered advantageous to request each person to report anything he might experience in his hand or fingers, no matter how slight the sensation.

Admittedly, this technique of requesting each subject to report any *sensation* he might feel probably predisposed some subjects to look

for, or even to imagine, the presence of some kind of stimulation in their hands. But earlier work has indicated that often, when no one had alerted the subjects to the *possibility* of feeling something, they would ignore the subtle sensations and later, after the test was completed, would exclaim that they had felt something but had thought it only imaginary. And since there were a number of ways to discriminate between subjects who were, presumably, imagining the presence of stimulation, and those who were, presumably, responding in a non-random way to the machine, it was decided that there was a little danger and much advantage in informing the subjects beforehand to be alert for any sensation.

Each test consisted of six revolutions of the prism-dial, three times for each of the subjects' hands which were placed one at a time, palm down, on the sensor plate. The immediate testing environment was not especially conducive to concentration, unfortunately, and later it was supposed that the results of the experiment might have been even more positive than they were, had the surroundings been more nearly ideal. This was not wishful thinking; subsequent rechecking of several previously negative subjects indicated that they were, apparently, positive.

* See "Brass Tacks," *Astounding*, February, 1959 or "Progress Report — The Hieronymus Machine, Symbolic Type III," *Western Radio Amateur*, February 29, 1960. (The latter article is mainly a reprint of the former.)

** These figures were quoted as 50 males, 50 females, through my own error, in the February, 1959, *Astounding*, and subsequently revised to the correct figures, 52 males, 48 females in the February 29, 1960 edition of *Western Radio Amateur*.

(These rechecked subjects' reports were not, of course, compounded with the data from the experiment itself.) The attached tables show the results. All data are based on 100 persons, 52 males and 48 females.

FROM THE DATA obtained in this limited experiment, it is evident that 25 per cent of the 100 persons tested were positive. (This is a conservative figure.) Of them, eight per cent were male, 17 per cent female. The remaining 75 per cent were negative or doubtful.

This seems a significant number of positive results. There appears to be little probability that they were produced by chance or by auto-suggestion.

The majority of persons who tested positive responded at only one point on the prism-dial. Most of these subjects reported sensations *at the same dial-point*, the 90-degree position of the prism-dial.

The predominant report was of a kind of electrical tingling in the palm of the hand or in the fingers. Some subjects reported sensations in only one hand.

As to how the machine may operate, I offer the following discoveries—not as facts but rather as the barest clues. These discoveries were, in general, made during experiments prior to the 1958 in-

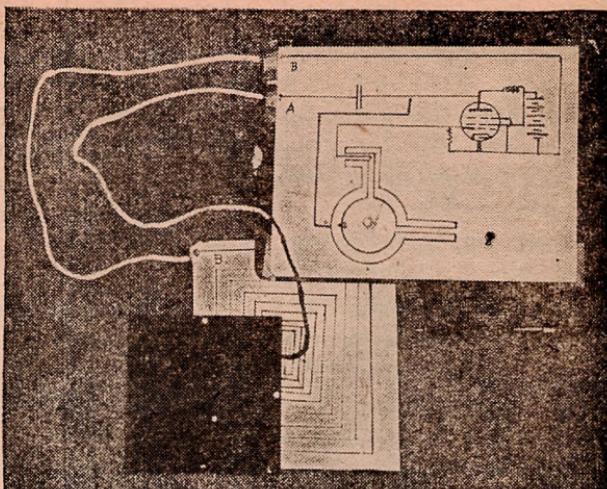
vestigation. I list them in descending order of likelihood. That is, the discoveries I discuss first seem, in the light of supporting evidence, to be the most probable, the most nearly accurate descriptions of the way in which the Hieronymus Machine operates.

Evidence indicates that, when the symbolic capacitor in the "output" circuit of the machine is "short-circuited" with a metallic object such as a screwdriver, the subject immediately reports cessation of sensation in the hand being stimulated on the sensor plate. This is precisely the way one would expect the machine to behave if it were electronic in nature.

Likewise, when the output leads (the strings or threads connecting the machine to the sensor coil) are twisted together, the output appears to stop abruptly, just as though there were a short-circuit in the system. But if the bare output leads are replaced with insulated wires, and if they are twisted together over their protected portions, the subject continues to report sensations, just as though the output had not been interrupted—which is exactly what one would expect if the machine were electrical in nature.

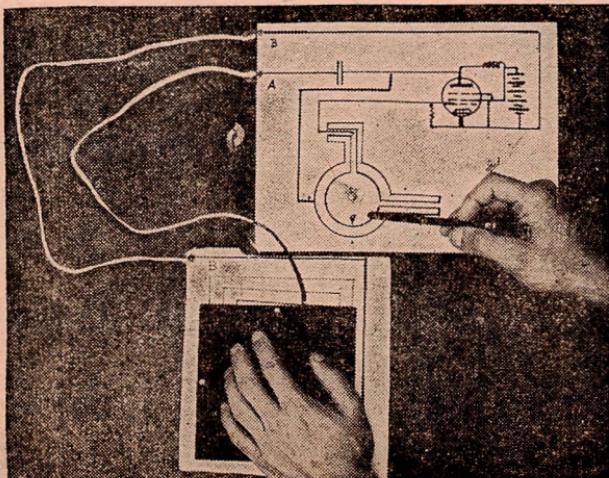
The sensor plate, which is placed on top of the sensor coil, seems to represent an important variable. I have discovered that subjects usu-

Photo shows actual working model of Hieronymus Machine, Symbolic Type III, drawn on typewriter-size paper. Prism-dial is set at "0" position.



ally respond better using a metallic plate (preferably steel) rather than one of plastic, wood, masonite, etc. Also it is desirable to use a metal plate instead of no plate at all on top of the sensor coil.

In general, varying the overall dimensions of the circuit does not seem to affect the output in any way. A machine no larger than a playing card will perform as well as one drawn to the dimensions of



When machine is in operation, hands are positioned as shown. Using a pen, the operator has turned the prism-dial to the 90-degree setting.

typewriter paper. The only critical component seems to be the printed capacitor: if its size is increased out of proportion to the rest of the circuit, the level of output seems to rise, that is, sensations seem to become stronger.

There also seems reason to believe that the length of the leads connecting the machine to the coil has a direct effect upon how long it will take for a subject to perceive a sensation. For example, when strings of more than 10 feet in length are attached to the output, there seems to be a delay of less than a second between the time when the dial is set at a predetermined resonance point and the moment when the subject responds. And, if thousands of feet of interconnecting wire are attached between the output and the coil (as was actually done by hooking the machine into the telephone lines and "transmitting" the output several miles away to the sensor coil), the time lag will be as long as 10 seconds! This disconcerting discovery tends to suggest that the machine is *not* electrical in nature, or at least not electrical in any obvious sense.

There is some suggestion, too, that if the components of the circuit are left connected in the proper way, *but if they are physically rearranged in their relative position to one another*, that the cir-

cuit as a whole ceases to function. There seems to be no patent explanation for this phenomenon!

It is possible that telepathy exerts some effect upon the operation of the machine. On one or two occasions, supposedly unknown to the subject, I mentally envisioned the prism reset at the zero mark (it was actually pointing to the 90 degree resonance spot), and instantly the subject replied that the sensation he had been experiencing *had vanished!* Conversely, on several occasions, when the prism was actually set at 0 degree, I mentally pictured it pointing at 90 degrees, and the subject promptly responded that now he was feeling a sensation in his hand.

As I have suggested, then, these preliminary discoveries rank under the category of evidence only; much more research must be carried out before it can be ascertained whether or not this body of evidence constitutes a factual description of the way in which the Hieronymus Machine operates. It is, therefore, my hope that these discoveries—together with the still more remarkable one which I will mention later—will whet the appetites of FATE readers and will move them to build their own machines, perform their own investigations, and perhaps provide the solutions to the mystery which currently surrounds the Hieronymus

phenomenon. Why does it work?

NOTE: This is the first installment of a two-part article. The concluding installment will describe the author's discovery that the

Hieronymus Machine may be used to foretell the future; and will give research-minded readers full instructions for building their own Type III Model, along with suggestions for new experiments.



THE CAPTAIN'S "INNER VOICE"

By Edward Konstant

A STRANGE and dramatic sea rescue, inspired by a premonition, led to a New Jersey town being given the unique name of Ship Bottom.

During a storm one night in the late spring of 1817, Captain Stephen Willets, owner of a sloop used for salvage and rescue operations along the southern New Jersey coast, felt compelled to go to sea. A believer in spiritual guidance, he explained later that an inner voice told him his services were needed along the coast.

He set sail over the objections of his crew and, when opposite the present site of Ship Bottom, told his men someone needed help near shore. The reluctant sailors took the sloop in as far as they dared but saw nothing. Insisting that they go farther, the captain ordered the

lowering of a small boat and with half a dozen sailors rowed toward shore.

They had gone a short distance when they discovered a ship's hull, bottom up, in the pounding waves. Hearing a tapping from within the overturned vessel, they rowed back to the sloop for axes. They returned and chopped through the planking, rescuing a Spanish-speaking woman who was the sole survivor of the wreck.

Captain Willets landed her on the beach where she kneeled and drew the sign of the cross in the sand with her finger. Ship Bottom was settled there the same year.

The woman eventually went to New York and dropped out of sight, leaving no record of her name or that of the wrecked ship.





The WHEEL of FORTUNE

By Paul Steiner

An Atlanta, Ga., man is ahead \$7.00 because of a burglary at his house. A thief stole \$3.00 but dropped a \$10 bill of his own while getting away.

As a result of publicity following her selection as "ugliest woman in town" a Scherbenhardt, Germany, woman received a movie contract worth \$30,000.

"Kill your white donkey and bury him at the foot of an oak tree," a seer named Yakoub advised a Lebanese mother whose daughter suffered from migraine headaches. The donkey is dead and buried, but the headaches continue. Yakoub was ordered to return his fee to the mother, and the daughter now must do the donkey's work.

Edward Collins is a house-to-house salesman for a baking company. His route begins at Edwardsville and ends at Collinsville, Ill.

While Raymond Chewning of Fredericksburg, Va., was on his way home from work by bus, he noticed an ambulance stuck in the snow and got out to help push it. Later, he learned that the ambulance had contained his wife, an expectant mother. Thanks to Mr. Chewning's help, the ambulance managed to get to the hospital in time for Mrs. Chewning to give birth there to a bouncing baby boy.

Three-and-a-half years ago William Francis Cusic, Sr., sat on a Leonardtown, Md., jury that exonerated a man charged with critically wounding James Ritchie Downs. The other day Downs was shot down again. This time he died . . . and William Francis Cusic, Sr., was arrested as the slayer.

Leroy Rutkowsky of Chicago was explaining the danger of firearms to his young son when the revolver he was holding discharged and killed him.

Spontaneous Regression or Miraculous Healing?

When a malignancy is cured, medical science calls it a "spontaneous regression." Others call it a miracle. But what is the difference except in words?

*By Evelyn De Fresco
As told to Rudolph Boris*

I WAS ONCE under the impression that people who believed in miracles and claimed that they do happen—in this enlightened day and age—were either the victims of religious hysteria or were far, far out.

I always maintained that these so-called miracles were merely natural phenomena not yet understood by Science. I also maintained that Medicine and Science someday would be able to explain every recorded spontaneous cure and inexplicable phenomenon.

But now I know miracles do happen—because one happened to me!

Early in August, 1961, I discovered a small, hard growth at

the base of my right lower jawbone. It was about the size and shape of a large almond, but painless. The lump puzzled me, but I ignored it, thinking perhaps it was a swollen gland or some minor inflammation that would disappear by itself. Perhaps I ignored it because I was afraid.

Members of my family and those of my friends who knew of the growth urged me repeatedly to see a doctor. I recall how some of them reacted when I permitted them to feel the growth. They would touch it gingerly and then withdraw their hands quickly, and shudder. However, most were more sympathetic. Everyone, though, insisted that every lump or foreign growth should

be viewed with suspicion and should receive immediate medical attention.

This went on for six worried months, during which my torment and terror grew. I became convinced I had cancer. I fought with despair until, finally, I decided I had to be sure.

I went to see Dr. Joseph T., who had been our family physician for many years. By that time the lump had grown in size, and, though still painless, was as hard as ever. After examining me, Dr. T. suggested the lesion was a bone tumor.

I trust Dr. T.'s ability and judgment implicitly. Therefore, his diagnosis merely added weight to the oppressive burden I had been carrying for months, and my haunting suspicion of cancer was reinforced.

When Dr. T. noted my dismay he tried to pacify my fears. "Of course, it could be only a hard cyst or perhaps a swollen gland," he said reassuringly. "But the only way to be certain is for a specialist to examine you." He suggested I see Dr. M., an eminent physician and bone surgeon.

Subsequent inquiry of three other doctors convinced me of Dr. M.'s eminence, for each, in turn, after examining me, also recommended Dr. M.

Dr. M. made various tests and took X-rays. After careful evaluation of the results it definitely was established that the lesion was in-

deed a bone tumor and that surgery was indicated. Now, four doctors had stated that surgery was the only way the growth could be removed.

However, Dr. M. ruled out immediate surgery because it would be rather complicated and possibly would involve the removal of part of the jawbone. When I asked him the reason for the delay, he replied that it was rather difficult to predict the course of tumors of this type. He further explained that sometimes these tumors suddenly reverse and begin to grow inwardly. He decided to adopt a policy of watchful waiting for two months. If by that time the growth had become larger or had changed in any way, he would operate without further delay.

His words did very little to elevate my spirits. Dr. M. did not say outright that the growth was cancerous, but I felt the implication was there. I was nearly frantic with fear and worry.

But there was nothing I could do except wait. And while I waited, my anxiety mounted each day, until my panic became so acute I thought I would go mad. My husband vainly tried to reassure me. His words of comfort and encouragement failed to convince me I wasn't seriously ill.

I was despondent for fear a dreadful disease ultimately would

terminate my life or, even worse, leave me with a hideous, jawless face. I found myself praying for the miracle I didn't believe in, hoping against hope for some marvel to spare me the slow and agonizing death of that consuming merciless killer — cancer.

* * *

THEN ONE NIGHT, just before Easter, 1962, I had a singularly clear and vivid dream. All the incidents of this dream remain etched on my memory. My mother, who has been dead for more than seven years, appeared to me.

Now, I had dreamed of my mother before — many, many times — but in those dreams she always appeared to me as I knew her in life. In other words, the scenes I saw in my previous dreams were more or less recollections of the past. They were familiar scenes, such as walking with Mother in the garden, sitting at the table, etc.

In this extraordinarily vivid dream, however, my mother appeared entirely different, as I never had seen her in real life. I found myself in a place I never had dreamed of before nor ever imagined to exist. We seemed to be suspended in a nebulous strata, drifting serenely through endless space. I experienced a sense of reality, but throughout it all I had a feeling of complete detachment, as though from without myself. Yet

everything was so real that afterwards I scarcely could believe it was a dream.

In my dream Mother wore a long, flowing white gown with large billowing sleeves, a type of garment unfamiliar to me. She was accompanied by a strange man who seemed to be enveloped in a dazzlingly brilliant aura which hardly can be described. I could not see the man's face because he stood with his back partially towards me. Then Mother beckoned to me and we seemed to float toward each other.

She was smiling, happy; yet she was firm in her manner and speech. The man with her remained silent while she spoke. She said, "Evelyn, you must be happy. Above all, I want you to be happy." As she spoke she looked at my chin rather than directly at me. Then she said, "I hear you have been having trouble." (I was particularly struck, as I later recalled the dream, by her words "I hear" rather than the words "I know.")

"But don't worry," she continued. "Everything will be fine now." She continued to stare at my chin. Then she said, "Evelyn, come closer."

When I approached she put her hand on my chin. She turned to the man at her side and took his hand. She appeared to squeeze his hand gently and, at the very same

instant, with her other hand pressed down hard on my chin. My face seemed electrified, as if by a shock from a battery. It was not painful, but spread pleasantly downward over my entire body.

At that precise moment the face belonging to the man with my mother came into focus. Then I saw — or, rather felt — He was Jesus.

Mother removed her hand from my chin and smiled. "Everything will be fine now, Evelyn," she said.

Then she and the man with her seemed to float away and soon vanished. I tried to follow, but I couldn't. I began to cry.

The next thing I knew my husband was shaking me gently. "Evelyn," he was saying, "wake up, wake up! You're crying in your sleep." I sat up in bed, dazedly trying to get my bearings. When I realized I had been asleep I told my husband of my dream. He sat there in the semi-darkness, listening silently, and tenderly wiping the tears from my face.

Suddenly I felt terribly thirsty and went into the kitchen for a glass of water. I flicked the wall switch and as the room flooded with light I noted that the clock read 3:00 A.M. I had been asleep two hours. I walked sleepily towards the sink thinking of my extraordinary dream. I still could hear my mother's soft, reassuring words, and still could feel her firm but

gentle touch upon my chin. Unthinkingly I put my own hand to my jaw and pressed.

There was no lump there!

At first, in my sleepy state, I thought I was touching the wrong side. I touched the other side and found that it, too, was free of any lump or growth.

I was completely bewildered. I kept pressing my jawbone, first with my fingers and then with the heel of my palm. The lump that had been there for nearly eight months (and which my husband and I had felt only two hours before) had vanished completely.

My head began to swim. The kitchen walls pulsated in large, billowing waves; the yellow fleurs-di-lis on them melted and flowed slowly downward like golden streams of honey.

I steadied myself against the moving wall with outstretched arms. "Albert! Albert!" I shrieked. "Come here, quick!"

My husband came dashing into the kitchen. "What is it, Evelyn?" he cried. "What happened?"

"The lump!" I answered. "It's gone!"

"What?" he asked incredulously.

"Here. See your yourself," I said. I placed his hand on my chin and waited breathlessly while he probed. I thought perhaps, after all, I had imagined it, and the lump was still there.

He withdrew his hand slowly and stared at my chin. "It's gone, Evelyn," he said. "It's really gone." He continued to stare in disbelief. "But it can't be," he muttered. "I felt it with my own hands only two hours ago."

I reminded him of the dream I'd had only a short while before; I spoke again of the brilliant aura surrounding the person I felt was Jesus.

And, at this precise moment, I realized a miracle had occurred! I began to sob uncontrollably. My husband touched my chin once more and as he, too, recognized the miracle, he, too, began to cry.

After a while we became calmer. I experienced a sense of well-being and indescribable exhilaration, as though I had been set free of a terrible burden.

"It's truly a miracle," my husband kept repeating. Then he paused, and added, "I'll call Dr. M. in the morning and tell him about it."

* * *

MY HUSBAND made his telephone call later that same morning, and the first words the doctor spoke on hearing that the lump suddenly had disappeared were: "Fantastic! Impossible!"

I could hear his unbelieving voice coming through the receiver loud and clear.

"You mean to tell me," he was

saying, "that the tumor has disappeared without medication or treatment of any kind? That's impossible! Not that type of tumor! I've seen and operated on hundreds — and the only way they disappear is through surgery."

I sensed a tone of finality in his voice, as though he contemptuously dismissed my husband's assertions.

"Doctor," my husband kept saying, "it's not there any more . . . I felt for myself . . ."

"Look here," the doctor cut in impatiently, "bone tumors simply do not dissolve or disappear overnight — and especially in two hours. If anything, the tumor has probably reversed its path and is now growing inwardly. If this has happened your wife will soon experience a great deal of pain and I will have to operate immediately. Take her to my office next week and I'll examine her." So saying, he terminated the telephone conversation with my husband.

The next few days seemed endless. Again I was gripped with fear and anxiety. Was the doctor right? Was the tumor still there? What if a miracle hadn't occurred after all? But, somehow, beneath these conscious fears I felt an underlying, exalted assurance that everything was fine.

The words my mother spoke in my dream kept coming back to me. "Everything will be fine now,

Evelyn." They returned to me with more and more frequency, until they were embedded so firmly within my being that when the time arrived I went to see Dr. M. without fear, without the least doubt that a miracle had happened to me.

Before he began his examination I told the doctor my dream and how on awakening I had discovered the lump on my jawbone was gone. He seemed skeptical. He ran his fingers over the spot where the lump had been, at first very lightly then, apparently feeling nothing, pressed harder. He probed further and

more thoroughly. Dr. M. gave me exactly the same examination he had given me previously. Then he evaluated all the data, exactly as he had done before, and his skepticism dissolved into a rather mystified and somber manner. He shook his head very slowly and seemed to be in deep thought.

"Yes," he said finally, "the tumor has disappeared, all right, but I can't explain it." He paused a moment, as though in profound reflection. "A dream, eh?" he said. "Well, I guess miracles do happen, after all."



KILLED BY 650-MILLION-YEAR-OLD GERMS

BACTERIA have been brought back to life after 650-million years in a Precambrian salt deposit in Siberia, Dr. Heinz Dombrowski reported recently at an Academy of Sciences conference in New York City. The bacteria, which appear to represent the oldest germs known to man, were said to be unlike any present-day species.

Although other scientists at the conference urged caution in accepting the results before verification by other laboratories, they agreed that Dr. Dombrowski's techniques for preventing contamination probably were effective.

The bacteria, which had re-

mained dehydrated and denatured sealed inside rock salt 3,400 feet beneath the surface, were said to be proliferating rapidly on agar plates. However, Dr. Dombrowski reported, the organisms apparently do not feed upon the same carbohydrates as comparable bacteria today.

Dr. Dombrowski stated that he had injected the bacteria into mice and that the creatures died of a generalized infection within 12 hours. He has not yet tested the effectiveness of modern antibiotics against the bacteria, nor has he attempted to study them by contemporary immunological techniques.

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.

THE DEAD RETURN

By Louise Justice

TWICE I HAVE seen in broad daylight, the image of a loved one who has died.

My dearest friend in high school died rather suddenly in Grand Rapids, Mich., in 1937, and in my terrible grief all I could think of was that Marjory Miller had failed to say good-bye to me before she had taken her own life. When she could not get rid of her agonizing head pains and when she realized she was also losing her sight, she just turned on the gas.

Marjory had a white sweater which she loved so much that she had often laughingly remarked that she wanted to be buried in it. It was angora, brushed thick and long, with long, wide sleeves and a rolled, stand-up collar. Her aunt had knitted it, and I have never seen another like it. About two weeks after Marjory's funeral I was walking home from school on the street we had always walked down together to and from school. At a certain corner she would go one way and I another, and we always waved to each other until each ran inside her own house.

This particular day I was thinking of her, and my eyes were filling with tears, when suddenly I saw

her, walking down the sidewalk toward her home! I stared in dumbfounded amazement. She was wearing a familiar red plaid skirt and the white angora sweater. She tossed her head, throwing back her dark, wavy hair with a heartbreakingly familiar gesture, then turned and, walking backward as of old, waved to me. She waved twice more as I stood petrified on the sidewalk, then turned in to her own front sidewalk—and vanished!

Somehow I knew that she had wanted to say farewell in such a way that I would know she still lived, somewhere in the great beyond.

That evening her mother walked down to our house bringing me the white angora sweater and the red plaid skirt, because she said, she had had a feeling that afternoon that Marjory wanted me to have them.

In June, 1945, my 18-year-old favorite niece, Bobbie-Jeane Justice, was killed in Greeneville, Tenn., by a speeding car, just before her birthday which was the same as mine. I was with her and held her hand as she lay dying. Shortly after the funeral, as I walked past my bedroom door, I happened to look in. There, sitting on the edge of my bed, sadly gazing out of the win-



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dow toward her own home, which was a short distance away was Bobbie-Jeane. I stood as though frozen, then softly spoke her name. She reluctantly looked away from the window, smiled at me—and vanished. —*Loves Park, Ill.*

BELATED FAREWELL

By Vera M. Qualls

WHEN I WAS 13 years old we moved 12 miles out into the country where I attended a country school. We drove to our home town of Centralia, Wash., about twice a month to get books at the library.

One April evening in 1930, a year after our move to the farm I checked out my books and went outside into the library park to walk about and wait for my mother. While walking there I met a boy with whom I had gone to school two years before. He was a handsome boy and had been a favorite with all the girls in our room. After talking with him awhile I saw my mother come out of the library and so told him I would have to go.

Mama saw him with me.

He asked if he could kiss me goodbye as he said he was going away and I wouldn't be seeing him again. I agreed and was very thrilled by the whole episode. Mama was rather disapproving but sympathetic to a degree.

A month or so later I met a girl from my former school and told her about this. She told me I must be mistaken as Louis Matteson had been killed in an automobile accident shortly after I moved away.

I found upon checking that this was the truth.

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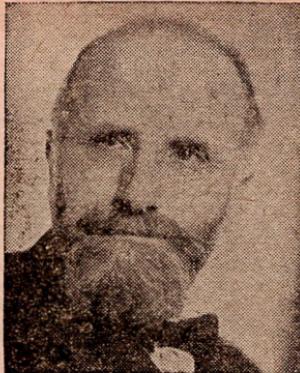
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episode but it was not my imagination! And my mother saw him too!

Several years later I married and when my first son was born I named him Louis, the first name of the boy who was killed, although the connection didn't occur to me at the time. Oddly enough my son greatly resembles Louis Matteson, both in appearance and disposition. This is no doubt coincidence, although I have not ruled out reincarnation.—*Sutherlin, Ore.*

MY FATHER'S GHOST

By Susy Smith

“How did my father get here?”

He thought Chester Hayworth. He knew his father had been in California the day before. Had he flown to Dallas to bring some bad news? Why did he suddenly appear in his son's bedroom in the middle of the night?

Chester Hayworth had taught a class in astronomy at a Y.M.C.A. in downtown Dallas, Tex., that night. His wife was asleep when he arrived home about midnight and he had climbed into bed quietly without disturbing her.

“I had been in bed about 15 minutes when suddenly I felt dizzy,” Hayworth reported later. “I was sure I hadn't even so much as dozed, yet I felt as if I suddenly had aroused from a deep sleep.”

He heard his doorknob rattle and sat up to see what was going on. His room was gently lighted by the street lamp on the corner which shone in his window. It provided just enough illumination to distinguish the various objects in the room.

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door," Hayworth says in his account to the American Society for Psychical Research, "when I saw my father walk in. I recognized him in a flash. I could see him as plainly and in as much detail as I am seeing the lines on this paper as I write."

Hayworth's father was a salesman of automobile accessories who lived in California. His son wondered if he had decided to play a prank on him, arriving in the middle of the night like this for a visit. But the elder Hayworth didn't look like a man playing a prank.

"I watched him as he walked across the room, around the foot of the bed, up to and opposite me," said Chester. "He stopped and stood two feet or less from where I was sitting. I was waiting for him to speak to me. By now I had a good look at his face, and I knew he was not here to carry out some joke on me. I had never seen my father looking so sad, downcast or forlorn. I knew at once that something was wrong. I thought perhaps some dreadful thing had happened to a member of the family, and he was here to prepare me for the worst... He stood there gazing into my eyes. Apparently from shock and surprise, I was speechless. Presently he extended his hand," his son wrote. "I took it in mine. He squeezed my hand and held it, much harder than his usual handshake."

Even though they didn't speak, the father seemed to read the son's thoughts as he wondered if something tragic had happened to his mother or brother. "Still holding my hand in his, he moved his head from side to side in a negative

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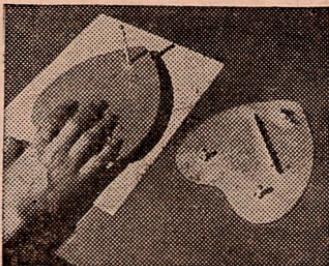
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way," said Hayworth, and then "he suddenly disappeared, leaving me with my outstretched hand in mid-air, gazing at nothing."

It seemed to Hayworth in retrospect that the event had lasted about half a minute. During this time it did not occur to him that he was seeing an apparition for his father seemed as real as flesh and blood to him—until he disappeared. He remembered what his father was wearing, thinking his costume was out of character. Normally his father would have worn business clothes, instead he was wearing tan work pants, a tan shirt and a cap—the kind of outfit he wore only rarely, when working on the car. He had on brown suspenders and in his shirt pocket his son noted three objects, a pencil, a fountain pen, and a caliper rule.

"As I sat there utterly bewildered," Hayworth wrote, "I heard the front doorbell ring. I jumped out of bed and ran hurriedly to answer. There stood a messenger boy who handed me a telegram from my brother. It said: 'Dad died at 8:30. Can you come?'"

When Hayworth's wife awoke and was told the sad news she began to cry, but her husband remained remarkably calm. "You'd better make plans to go," she told him. "Don't you realize your father is dead?"

"How can he be," Hayworth said, still bewildered. "He was standing right by that bed gripping my hand not five minutes ago?"

When he reached California, Hayworth immediately asked to see the clothes his father had worn when he died. Although he consid-

MY PROOF OF SURVIVAL

ered that his experience must have been a dream, he still sought verification of it. This he found.

His father had been working on his car on the day of his death and had been wearing tan trousers, a tan shirt, a cap, and brown suspenders. It was an outfit his son never had seen him in, but definitely was the same one he had seen him wear on his nocturnal visit. In the shirt pocket he found the pencil, the fountain pen, and the unusual and far less common caliper rule.—*New York, N. Y.*

DOGS ALSO SURVIVE

By Gladys M. Miller

MY HUSBAND and I were always partial to Dalmatians, but we only had one that we raised from a tiny pup. She developed into the most intelligent pet we ever owned, understanding ordinary conversation, and at times even appearing to read our thoughts. We called her Patches.

Patches went everywhere with us, even on our long holiday motor tours. Some years we went to the western prairies and other years to the Atlantic coast. Patches died quite suddenly in 1959 at the age of six from an unsuspected kidney ailment. As we are a childless couple, the passing of Patches was as severe a blow to us as the loss of a close relative.

Patches died in June. At the end of August, we began preparing for our usual long holiday motor trip. During our preparation we both kept thinking how different it would be this year without a dog with us.

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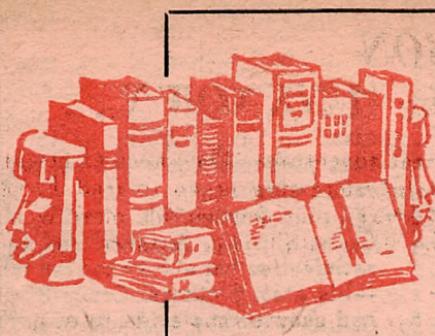
when I felt Patches standing beside me! The sensation was as real as if she actually were there. She had had a habit of standing with a front paw on each of the arches of my feet and I could actually feel her feet and weight. I told my husband, but he said I must have a great imagination.

As my husband never drives over three hours without stopping, after a while he pulled in to a roadside table on Route 104 near Rochester, N. Y., so we could enjoy a sandwich and a cup of coffee. As I was getting out of the car, I noticed my feet. There on each arch and on the toes of my shoes were muddy dog tracks! The weather had been very dry and we had not been near any mud. My hose and shoes had been spotless when I put them on that morning. I called my husband's attention to my feet.

He said, "I guess Patches is still going on holidays with us."

The paw prints were as clear and distinct as those I had wiped up many times from our kitchen floor when Patches was still alive. They remained on my feet all day and every time we stopped my husband and I would look at them.

When we pulled into a motel at Westport, N. Y., about 6:00 o'clock that night, the first thing I had in mind was to rinse out my hose and clean my shoes. When I took them off they were as clean and immaculate as when I had put them on that morning. There was no sign of the paw prints that had showed all day. We both now believe that dogs do survive after death.—*Burlington, Ont., Canada.*



NEW BOOKS

EXCURSIONS TO THE SPIRIT WORLD, by Frederick C. Sculthorp. (with an Appendix by Karl E. Muller). Almorris Press, Ltd., London, 1961. 158 pages, \$3.00

This short volume is an account of alleged projections into the spirit world over a period of several decades by an English spiritualist. Mr. Sculthorp became interested in spiritualistic phenomena through the writings of Sir Oliver Lodge.

After attending a number of development classes, he found himself leaving his body while in bed at night and entering the spirit world—an ability he later was able to practice sitting in a chair during the day, but which never came under his complete volition.

Since, unlike various other cases of astral projection, the author rarely projected himself on the physical plane, there is no objective way his accounts can be evaluated, a point he himself concedes. The only possible test of validity is their consistency with other alleged descriptions of the spirit world. It is therefore interesting to observe how similar in tone Sculthorp's account is to such other reports as Dexter Buell's *Life Beyond the Sunset*.

The most interesting section of the book to this reviewer, however, is Dr. Muller's highly interesting appendix, which sketches the history of investigation of astral projection. Included are highly intriguing accounts of several investigators whose work is almost unknown in this country, most especially Du Prel, Bozzano, de Rochas, and Durville. One can only wish that modern translations of their books were available for study. The subject is one deserving of far more study than it is receiving. Let us hope that such reports as the present volume will stimulate interest in the problem.—*David Techter*.

MENTAL RADIO, by Upton Sinclair. Charles C. Thomas, Publisher, Springfield, Illinois, 1962. Revised Second Printing, 237 pages, \$8.50.

I am glad that Upton Sinclair's *Mental Radio* has been reissued, making it more readily available to readers. I am glad because in it Sinclair, a Pulitzer Prize winning novelist and author of some 90 books of fictions, drama and history, comes right out and states firmly that he is convinced of the existence

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Over a period of three years, at one time or another, several persons made rough drawings of simple objects and then Mrs. Sinclair, in another room, or even in some cases as far as 25 miles away, concentrated on getting what she believed the objects to be, and very frequently her pictures were surprisingly like the originals. The book is profusely illustrated with these matched drawings. The preponderance of hits is far above chance expectancy.

Dr. William McDougall, the founder of the Parapsychology Laboratory at Duke University, who previously had been head of the Departments of Psychology at Oxford University and at Harvard, wrote in an Introduction to *Mental Radio*:

* Excerpts from this edition of *Mental Radio* appeared in the December, 1960, and January, 1961, issues of FATE.

FIRST SCIENTIFIC STUDY OF TELEPORTATION

By Nandor Fodor

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ABOUT THE AUTHOR. Dr. Nandor Fodor is a Certified Psychologist in the states of New York and California. He is a member of the New York Academy of Sciences and an Associate of the Association for the Advancement of Psychotherapy in the United States.



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Perhaps the best argument the book offers, however, is the Preface which was written on May 23, 1930, by Albert Einstein:

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SOME HUMAN ODDITIES, by Eric John Dingwall, M.A., D.Sc., Ph. D. University Books, New Hyde Park, N. Y., 1962. 198 pages, \$6.00.

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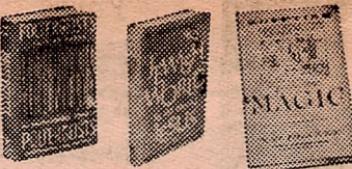
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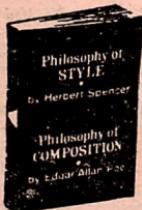
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(printed earlier in England) presents a "gallery of human oddities" to illustrate "some fascinating problems" which scientists either have neglected or do not fully understand. The author, "one of the world's greatest . . . psychical researchers," brings to bear his renowned analytical skill, providing erudite Appendices with extensive references to English, French, Italian, German, and Latin sources.

There are case-histories of St. Joseph of Copertino, "The Friar Who Flew," whose "levitations" and "miracles" invite "comparison between physical phenomena as reported among the saints" and among "spiritualistic mediums"; Alexis Berbiguier, "Bottler of Spirits," 15th-Century eccentric who spent a lifetime studying and fighting "demons, or *farfadets*, as he called them"; Angel Anna, "who claimed to have been educated among the Mahatmas" who, as Heirophant, officiated at unspeakable rites presided over by her fourth husband—until brought to justice, their trial containing "the largest number of puzzling features and curious problems" of any criminal trial "of recent times . . ."

Then there is a study of the *convulsionnaires* of 18th-Century France, whose "miraculous cures" and "divine" exhibitions, under self-inflicted torture, "frankly beggar description." And there is the story of James Allen, "The Man Who Was Not," and "his" successful hoax.

The chapter on D. D. Home, most famous of spirit mediums, is a first-rate study of lasting value, despite its limited scope. Though disclaiming intention to assess the possible authenticity of Home's famous phys-

ical phenomena, Dr. Dingwall refers to "three modern cases of great importance" (p. 127), in order to "perhaps, help some to make up their minds" on that question. However, none of his related English references convey anything like proof of fraud. Since the author believes "skepticism should not be reserved solely for favourable records," it is astonishing that here he would conjure up these three cases if only as a sop to readers skeptical of Home's mediumship!

The second book—equally documented and interesting—contains five "Portrait Studies". There is a critical analysis of the case of the great seer and scientist Swedenborg (a case which, from the standpoint of modern parapsychology, is surprisingly weak in support of ESP but "almost unique in the way in which he was able to develop his vast hallucinatory system into a fairly well co-ordinated whole").

Next, there is the history of a remarkable 16th-Century hoax in which, at the cost of four friars (roasted alive), a Dominican monastery became the stage on which an impersonation of the Holy Virgin, disclaiming her Immaculate Conception, was exhibited alongside fraudulent levitations, stigmata, etc. This introduces the strange case of the "very remarkable bleeding pictures" of the Abbe Vachere (1863-1921) at Poitiers, which, defying examination by an expert of the Society for Psychical Research, "remains a baffling riddle, eluding every attempt at reasonable explanation."

A chapter goes to Saint Mary Magdalene de Pazzi, "a classic example of the ascetic female flagellant and masochistic exhibitionist

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... Then follows an account of the "Lord of Zealand" ("one of the oddest classical scholars who ever lived") whose pornographic extravagances aroused such angry reaction as to drive the unlucky scholar into "persecution phantasies."

The concluding chapter is perhaps the finest available concise critique on the career of Eusapia Palladino, "Queen of the Cabinet." Top investigators from three continents studied her "physical phenomena" for more than 20 years. Considered "the world's greatest authority on physical mediumship," Dr. Dingwall does not hesitate to show how testimony supporting Palladino's phenomena was suppressed by leaders of the S.P.R. after the latter decided to "drop" her.

How often skepticism diverts our attention by evoking queer assumptions, as when we find the author in one book referring to "those notorious frauds the Davenport Brothers" (p. 179), and, in the other, concluding only that these mediums were "almost certainly fraudulent" (p. 112). Likewise, he refers to Apollonius of Tyana as "that early fraud" who "was puzzling people at the beginning of the Christian era"—but if Dr. Dingwall's colleagues of the S.P.R., with all their modern means, could not solve at firsthand the mystery of Palladino's wonders, it strains our credulity to think anyone can disprove the wonders of Apollonius—20 centuries later!

Aside from occasional obeisance to incredulity and a tenacious non-committal approach which the reader may or may not welcome, there is little to take exception to in these fine works.—Walter A. Carrithers, Jr.

REPORT FROM THE READERS

RUSSIANS WERE NOT FIRST

I want to comment briefly on the article *Russians Photograph Life—and Death* (FATE, September, 1962).

In his book *Physical and Supernormal Phenomena*, published by The Marlowe Press of Chicago, Dr. Paul Joire gives the history of work done by various investigators of biological emanations, such as effluvia from plant and animal organisms. Some of these antedate the work of the Kirlians of Russia by 75 years. Among them are:

The work of M. Albert Jounot on "Effluvia of the Gaze, Effluvia from the Hand Influenced By Thought, and Photographic Experiment on the Relation Between Human and Terrestrial Polarity."

The work of Commandant Darget of Tours (a photographer in the French army) on "The projection of the brain of a calf, in section appearance, which had been slaughtered, on a photographic plate which a butcher . . . had held on its head."

Also, the photography of the zones of contraction of the "perispirit" of a plant (fern) which had been cut a half hour previously. The phenomena shown were threefold: (1) exact portrait of the plant, (2) effluvia thrown off from each leaflet, (3) zones of contraction during the suffering. After it died Darget took the fern and placed it under a photographic plate, leaving it there

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two days as he had done when the plant was alive. "Nothing was obtained, not the slightest imprint."

I recommend Dr. Joire's book. It will open the eyes of readers who otherwise may think that the Kirlians have made a new discovery.—*Philip S. Haley, San Francisco, Calif.*

JIMMIE DEAN AND FRIEND

Early in 1962 my husband and I purchased an Ouija board, and our results were quite good. On March 29, we made contact—and have remained in communication—with the "late" James Dean.

Many things have happened since then. I have learned to make contact without outside help. Jimmie, as I call him, has told me he controls my body, feels what I feel, tastes what I taste. And the talents and knowledge he had are becoming mine.

At first I thought my unconscious mind was creating a fantasy, but when I am in contact with him, I have performed extraordinary feats, including precognition and mind-reading. I regret that no one believes me—even though they can see these feats themselves.

I would like to know if anyone else has made contact with Jimmie; I certainly would like to correspond with them.—*Catherine Ickes, Plattsburg, N.Y.*

MORE MISSING CHILDREN

I have some new information to add to the puzzling disappearances in the Los Angeles area as reported in *The Forest of Missing Children* by Stuart S. Allen (FATE, July, 1961). Since that time four more children have disappeared.

REPORT FROM THE READERS

However, three of these latest victims have been found—brutally molested and murdered. Dorothy Gale Brown, 11, was found floating in the sea. Donna Marie Frisbie, 14, was found when a passing motorist noticed her little feet protruding from a shallow grave. Larry Rice was found under the Santa Monica Pier. However, his murderer—also the murderer of at least 11 others—was captured—and executed in 1959.

The fourth of the new victims, Karen Tompkins, who disappeared less than 10 blocks from where Dorothy Brown disappeared, still has not been found. And the original four victims also remain undiscovered.

Why don't the authorities use the abilities of the Dutchman, Peter Hurkos, whose psychic powers have been proved. They would not lose face regardless of the results. They also could use the Hungarian who has solved many cases in Canada.

—Charles Nickum, Los Angeles, Calif.

JOURNEY TO WHERE

After reading "Astral Journey," page 105 of the July issue, I would like to say that quite possibly the factory building which was seen could have been that of *International Harvester* in Indianapolis, Ind. However, the sign which is large, with large letters, is green and white rather than blue and white. Perhaps someone else can fill in the journey from there.—Margaret Gonzales, Monroe, Mich.

SILENCE OVER NEVADA

I certainly was amazed and delighted to find the article *Mystery Blast Over Nevada* in the August

REV. BABBS, founder of the first Church of the Elder Brothers of Prophecy, offers his services again via the pages of FATE, as well as to those fortunate enough to avail themselves of his services while on tour.

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FATE. I have been a resident of Reno, Nev., for more than 15 years and let me tell you that the local papers don't print *anything* about mysterious objects or happenings. Maybe once a year (if we are lucky) the residents of this area are "treated" to a half-inch column on a UFO or similar subject.

Without FATE and Frank Edwards we wouldn't even know what's going on in our own state.—*Alyce Graham, Reno, Nev.*

CURSE OF KING TUT

Some time ago I noticed someone asked FATE for a complete copy of King Tut's curse, but you didn't have it. The other day I came across it, from the *San Francisco Examiner* (May 12, 1946), and here it is:

"O ye beings from above, O ye beings from below. Phantoms riding the breasts of men, ye of the crossroads and the great highways, wanderers beneath the shade of night.

"And ye from the abysses of the West, on the fringes of twilight, dwellers in the caverns of obscurity who arouse terrors



The late Dr. Reginald Mills

and shuddering, and ye walkers by night whom I will not name. Friends of the moon and all ye intangible inhabitants of the world of night.

"O people, denizens of the tomb, all of you approach and be my witnesses and my respondents.

"Let the hand raised against my form be withered. Let them be destroyed who attack my name, my foundation, my effigies, the images like unto me."

—Margaret L. Goodman, Santa Cruz, Calif.

MATERIALIZED MOTHER

I had an interesting experience at a materializing seance, which my daughter and I attended with 14 members of a parapsychology group, including the voice medium Mark Probert.

The seance started and the departed began to talk to relatives and friends. When it was my daughter's turn to come forward, she said she could not think of anyone to talk to. A voice then told her to have "the man who came with you" come forward. I am 84 and had not anticipated taking part.

When I arrived at my daughter's side I heard my mother's voice saying, "I told you I would be here." And as she spoke she began to materialize. She looked as she had when I was a boy. I cried, but like the frontier woman she was, she told me not to weep.

Then she asked me to give her my hand. I did. Her hand was quite firm as it grasped mine. After some talk about my boyhood days, she asked to kiss me. I leaned forward and she kissed me with lips that



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also were quite firm. Next, she said, "Your father is here and he wants to talk to you." But he did not materialize except for a hand which grasped mine.

When I relate this experience to people who do not believe in such foolish things, I ask them to explain it. Some say the medium is an expert in hocus-pocus; some say the audience was hypnotized. I say that anyone expert enough to create such phenomena would not need to do it for the small amount of cash we paid.

No one can convince me that it was not my mother's form and voice.—Ray Estey, Chula Vista, Calif.

STOPPED WATCH

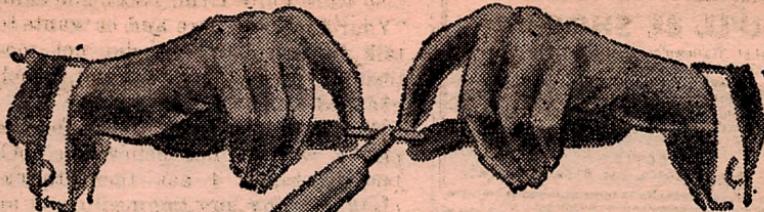
You may be interested to learn that since my story *The Psychic Warning That Stopped the Train* was published in FATE (July, 1962), two museums have been wanting to acquire the watch that stopped exactly at the time of Uncle Jack's death. As it is in the possession of my cousin, it is for him to say whether the Railway Museum shall have it or whether he wishes to keep it for the present.—Julie C. Crawford, Victoria, B.C., Canada.

HEALING FOR REINCARNATION

Healing, spiritual or otherwise (if there is any otherwise), is one of the phases of operation of evolution, which is the method of making changes in the structure of man's closest environment, his body, to meet changing conditions in order to stay alive and comfortable. What we call disease is the difference in potential (or strength) in the body before and after the change.

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what we are trying to do, there is no strain. If not, there is a strain; something gives, and we have "disease." The germs or viruses are there because of the condition. This is the environment they need to grow in. Change the condition or environment, and they disappear. Change our environment, and we disappear.

What is it that wants us to do something, the doing of which causes a strain? God—in the process of developing a body to manifest through! He is manifesting all through the body, making changes to meet various conditions outside the body.

What we call the subconscious mind is the sum total of all these changes, tied together with the Power that made the changes. When you, the objective, spiritual mind, make a change, it becomes part of the body, the subconscious mind. And the part of you that made the change is tied in with the rest of what you have done; otherwise there would be no memory.

Healing is the result of these changes, the building up of the strength to do. Disease is the result of lack of change.

The Bible says, "God made man out of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul." God primed man as one primes a pump. However, not knowing as yet what keeps him alive, man gradually slows down on his breathing and finally dies when the priming runs out. When in the course of evolution he comes back, God primes him again to teach him how to live, knowing that eventually man will get the idea and start breathing deliberately and learn how to keep primed.

REPORT FROM THE READERS

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The continual priming of man is reincarnation, the coming back into new bodies to learn more how to stay alive.

This priming energy is obtained through our breathing. The Rosicrucians call it Vital Life Force; the Hindus call it Prana; Mesmer called it Animal Magnetism; and Wilhelm Reich called it Orgone. The name makes no difference.

Healing is the channeling of this energy to the part of the body that is weak to give it the strength to do what we want it to do.—*Arthur Whitcomb, Portland, Ore.*

TIME-SPACE HYPOTHESIS

Jack Ashby's lead letter "Time Traveling UFO's?" in the August issue presented well a basic concept of "time travel" as related to the UFO mystery. Years ago Charles Fort remarked that the failure of what Ashby terms UFOns to contact terrestrials openly is "the greatest of all mysteries." It seems that physical and technical possibilities should be exhausted before the metaphysical approach is made toward this problem.

The last 100 years indeed have demonstrated that nothing is impossible. The difficulty about travel through time—from the future to the past—is that it cannot be thought of at all without encountering infinite paradox. The past might be observed by a reflection from the depths of space or in some micro-atomic recording, but not likely visited.

Travel from our past into the future is another matter. We are all doing it, and space voyagers may of necessity be moving far more leisurely through time than are planet dwellers. There is a great deal being

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said about the theory of time dilation, derived from the special theory of relativity. If there is a way nearly to equal the speed of light, then time virtually would be "frozen" at such a velocity in relation to the general universe. However, it is not necessary to invoke Einstein in order to cross the abyss of space and time. All that is needed is a technology sufficiently advanced to suspend all animation for an indefinite duration.

No matter what the UFOs may be or from where they originated, if they have gone far in space, then they must have come a long way in time. A planet dweller's lifetime might be but a fleeting moment for such space voyagers, except on rare occasions when they visited us in person. It is not likely that they would remain long. They would leave behind robot monitoring devices to look after their interests during their "long" periods of absence.

An ideal robot system would imitate the living cell and would be

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composed of billions of such units of a few basic types. Each unit cell would be capable of duplicating itself and uniting with other cells to form whatever temporary structure was needed for a given task. The data involved would then be transmitted or radiated to some storage bank and the structure dissolved or reformed.

It is submitted that this hypothesis, or a similar one, will cover both the UFO phenomena and the related mystery of non-open contact, as well as many occurrences of a Fortean nature. Investigations have shown that dreams occur about every 90 minutes. This is the length of time required for an object to orbit the earth and return overhead.—*Donald Farmer, Flushing, N. Y.*

SIXTH SENSE

I believe we must have a "sixth sense" that never has been developed but which under certain circumstances works for us.

In 1927 when I was 39, my 81-year-old uncle from Portland, Ore., decided to visit us in our Michigan home. He wrote the date of his departure but did not mention any stop-offs or tell when he expected to arrive. More than a week passed, but my Uncle did not arrive. We were quite worried.

Then on the ninth morning as I was washing the dishes, this message came to me: "Katydid (Uncle's pet name for me), I will be with you before noon."

I left the dishes and told my mother what had happened. She was provoked with me, but only a little because she knew I had had similar experiences. And sure enough, at

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11:00 o'clock there was Uncle standing on the doorway saying, "Well, Katydid, here I am."

Some will say that this was a coincidence, that if he hadn't come, we never would have given it another thought. I disagree for I never have received a message that did not materialize. — *Kate B. McNulty, Pasadena, Calif.*

DEBUNKER DEBUNKED

In Report From the Readers (August 1962) K. H. Isselstein attacks Dr. Richter, our foremost earthquake expert. Mr. Isselstein should see the movements of the earth in quake zones along the faults. The San Andreas fault has movements of over 30 miles, a distance which is hard to overlook. Or he should take a good look at the faults after a quake.

His theory about big balls of molten magma rolling around inside this globe is silly nonsense, even if many so-called authorities are of the same opinion. Primary water rises up from the mantle. This water which has been coming for millennia—often in great quantities—always has the same temperature, 78 degrees F. (25 degrees C.), all over the world, except, of course, in volcanic regions.

There is good proof that the inside of the globe has this comfortable temperature. It is now being recognized that the oceans were filled by water from *inside* the globe and that this same water is still replacing that lost out of the atmosphere and tied up in rocks and chemical reactions.

About 220,000 years ago a tremendous collision occurred between Earth and remnants of a lost planet.

It changed the tilt of the Earth's axis rather suddenly and much land slid around on the MOHO Discontinuity. Columbus had an old map showing the Atlantic before the Ice Ages. A similar map shows the Pacific and the Americas. On it, "California" was a large island which was pushed, in that catastrophe, against the continent and welded onto it. The hinge of Baja California was twisted quite a bit and the Sierra Nevada and other mountain ranges probably were pushed up in one shove and the land far inland was pushed together and corrugated.—*Frederick G. Hehr, Los Angeles, Calif.*

PROVING SURVIVAL

To establish once and for all the truth of survival, I suggest inducing astral projection in a person born blind! If he or she is able, later, to describe things seen while projected, this scientifically would prove the existence of another body independent of the physical body. No better demonstration of this could be given. The projection perhaps could be induced through hypnosis.—*Arthur Morris, Bronx, N. Y.*

FUN WITH FATE

FATE has given me a tremendous amount of fun. "Fun" is not all-inclusive, because there is much depth to it. On the other hand, among all the ghastly news in the world, to gain imaginative stimulation and often an uplifted feeling is the best form of "fun."

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(Continued on page 129)

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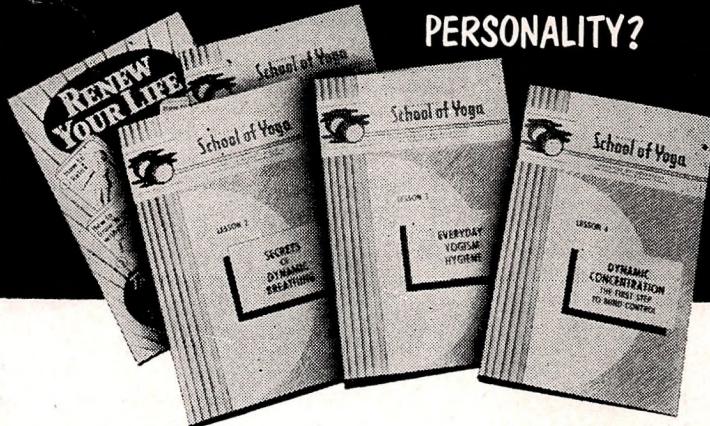
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