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May 1962

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TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN

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Vol. 15 - No. 5 Issue 144

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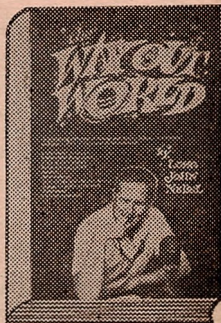
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MAY
1962

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I See by the Papers...

QUOTE OF THE MONTH

I must suggest to you that you should think more kindly of the objective possibility of thought transference and therefore also of telepathy.

— Sigmund Freud

"New Introductory Lectures on Psychoanalysis" N.Y. 1933 P. 78

NATURE'S PLAN

CHEN NING YANG, a member of the Institute for Advanced Study at Princeton and a Nobel Prize Winner for his work in helping to pull down one pillar of modern physics, the conservation of parity, recently discussed an equally abstruse concept with a visitor at the Institute—the idea that there is an underlying *Plan* for the Universe.

Theoretical Physicist Yang was quoted by *Time Magazine* as follows:

"As for the assumption that there is an underlying plan, well, you see so many evidences of it, in the periodic table of the elements, for example. The fundamental difference between the physicists and the metaphysicians is that we arrive at this conclusion not through any intrinsic desire that it should be



so, but only because there is so much evidence that it is so. We are forced to believe it."

Why hasn't the grand and simple answer been found?

"It is my feeling," replied Dr. Yang, "that this goal, this final formulation is still a little too far from us. It is not likely in my lifetime that such a grand thing would come. And this is so for the following reason: The more we study nature and the atom's nucleus, the more complex the picture gets. If we could penetrate nature, we would see something very simple. But I'm sure we can. Perhaps more sensitive instruments are needed, per-

FIRST SCIENTIFIC STUDY OF TELEPORTATION

By Nandor Fodor

ELECTRONIC DEVICES can send handwriting and photographs through space in seconds of time. Electronic scanning, however, does not move the *original*, it only copies it for a distant receiving station.

To send an *original* object instantaneously through space is beyond the capabilities of science.

However, if human records, tradition and beliefs can be believed at all, a non-mechanical method of space travel may already exist: *teleportation*.

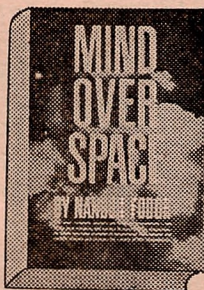
Teleportation is a fascinating word, a fit companion to telepathy and telekinesis. Teleportation is a form of transportation: a sudden disappearance from a point in space and re-emergence elsewhere in a dazed condition, perhaps hundreds of miles away, as if waking from a state of trance.

It has been reported from the beginning of human history. In the Bible it is accomplished by the Spirit of the

Lord. In mythology, magic, witchcraft, and spiritualism the *spiritus rector* appears in a variety of guises, and in the present day our speculative approach is bolstered by a possible interaction with the fourth dimension.

In my new book, *MIND OVER SPACE*, I present data gathered from ancient and modern records by patient research. *MIND OVER SPACE* asks the reader to determine for himself whether unknown electro-magnetic powers may exist at the heart of all living things, and whether in exceptional conditions and in exceptional organisms such powers may manifest themselves in our own days.

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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haps some bright young men who know what the right questions are, or the right experiments."



BALL LIGHTNING

SINCE FATE ran a brief note on ball lightning a few months ago we have received a great many letters asking for more information about this unusual prank of nature.

David Dietz, in the *Cleveland Press*, recently commented that meteorologists would be more inclined to believe the stories of the amazing behavior of ball lightning if they saw it once themselves. Only three of 100 letters that Dietz received describing ball lightning fitted the "classical" description.

In one incident, while pupils were singing in school during a thunderstorm, a ball of lightning the size of a dinner plate came into the room through a window directly behind the platform on which the assistant principal was conducting and hovered over her head. In a moment it was gone — just seemed to fade out.

Another letter to Mr. Dietz described a ball of fire that entered a Long Island living room where a husband and wife were sitting. The ball came in through an open window, rolled along the floor, crossed the room and went out through a door.

A third incident occurred in a summer camp where a ball the size of a full moon floated gently down from the sky to the top of the camp's flagpole. There it exploded on contact.

General Electric observers, filming lightning strikes of the tower of the Empire State Building, once saw a bluish ball of fire slowly descend the tower.



EXPLANATIONS, PLEASE

IT IS ONE of man's grand triumphs that he dares even to speculate about the stars. The danger is that some persons come to regard speculation as fact. Fortunately, new information is flowing in so fast new theories are being upset almost as soon as they are made.

It is hard to fit into any rigid framework the odd facts about a star called 3 Centauri A, on which a spectroscopic analysis was recently completed by three California Institute of Technology scientists.

3 Centauri A is in a cluster of 100 to 200 normal stars about 3,500 trillion miles from earth and is about 20 million years old.

It does not rotate although hot stars usually rotate rapidly and its 27,000° atmosphere is three times hotter than the sun.

It is the first star on which helium 3 has been found, or on which kryp-

ton, a product of atomic fission, has been detected.

It has 10,000 times more rare gallium, 100 times more phosphorus, five times more nitrogen, four times more iron than normal but is short on oxygen and helium.

Perhaps strangest of all, it has no magnetic field, although it is the same age and luminosity of the so-called magnetic stars. This may be due to the fact it does not rotate.



LICHENS ON MARS?

WHEN SCIENTISTS get together to consider the kind of life that can live on Mars they usually mention lichens because on Earth lichens seem to survive the most difficult environments.

Two Chicago biologists at Armour Research Foundation have created an artificial environment similar to that it is supposed Mars has, and they found that lichens can live under such conditions.

So responsive are lichens to changes in environment that although brown, dry and crusty, they can turn green within 15 minutes of the introduction of a small amount of water. Moss is similarly responsive.

The Mars-type environment included having the plants spend 16 hours a day at 77° F. and eight hours at night at -76° F in an atmosphere of 95.7 per cent nitrogen, 4 per cent argon and three-

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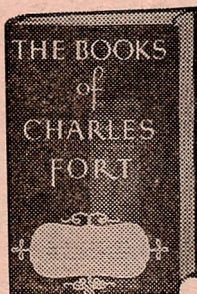
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tenths of a per cent of carbon dioxide.

It seems to us, however, that far from being simple forms of life, lichens may be rather complicated arrangements and there is no special reason for assuming that they would develop on Mars. Lichens represent the symbiotic union of two quite dissimilar types of plants — fungi and algae. The two must live together in order to survive and though lichens may be simple in one sense, in the sense that they are really two plant forms that need each other to survive they are not so simple.



AGE OF LIFE

DURING MOST of the estimated 4.5 billion years that the earth has existed, the continents have stood as barren and lifeless wastes between the fertile seas.

At least that is the view of scientists who spoke at a symposium on geochemical evolution as part of the 128th annual meeting of the American Association for the Advancement of Science.

During these ages, life appears to have existed on Earth for approximately three billion years — roughly three times as long as formerly believed. The only forms of life for which evidence exists of that age are species of algae.

The great evolutionary explosion

of oceanic plants and animals seems to have begun 600 million years ago and the first land plants came into being 400 million years ago.



POSTSCRIPTS

TO THOSE WHO have been following the flying saucer configuration of the experimental aircraft being built by Avro Canada for the United States Army, it will come as a disappointment to learn that the project is dead—or at least indefinitely dormant.

It was the purpose of this vehicle to fly close to the surface on a cushion of air generated by a ducted fan arrangement. Army officials had visualized a whole cavalry of such transport craft, skimming over mud, ice and water. About \$4 million was invested in the project and U.S. officials decided that too much additional work was needed, so they killed it.



DEATH DANCE ENDED

THE STRANGE DRIVE that sent millions of fish swimming ashore to their suicidal deaths in New South Wales last winter (see FATE) has ended but scientists haven't solved the mystery surrounding the episode.

The affected area covered 180 miles of Australian coastline and one reporter said, "I saw the amaz-

Search

MAGAZINE

In this great free America we have an advantage over half the world, in that we can do our own thinking and our own talking. We can exchange ideas, we can challenge old ones, we can devise new ones without fear of being clapped in a dungeon or ostracized as a heretic. Here knowledge and research is the recognized realm of activity of every person. That is why we have published the magazine called SEARCH, which we first introduced in November, 1953. The articles in SEARCH are thought-provoking, challenging, typified by an upward-looking spirit of inquiry, ranging from the lowliest investigator, the child who asks "Mommy, where did I come from?", to Dr. Rhine of Duke University, who is engaged in a scientific search for the soul! SEARCH asks many such questions, and as the answers are forthcoming, brings them to its readers honestly, competently and accurately.

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ing sight of fish swimming in an upright position, gasping for breath — then dying. They swam crazily on their tails and round and round in small circles — an inexplicable, spiraling death dance.”

Suggestions as to the cause including a bomb blast offshore, chemical contamination, an outbreak of disease peculiar to fish, and poisoning due to “red tide” — a floating mass of organisms that consume oxygen in the water and force fish to the surface.

But no one really knew, though fortunately the fish in the area are again swimming horizontally and no longer committing suicide on the beaches.



RETURN OF THE SALMON

DURING RECENT years, with the low point reached in 1957, the Alaskan salmon industry — and the salmon run — has been declining. Everyone was blamed, from the greed of the canners to the five-mile-long nets of the Japanese fishermen.

The 1961 salmon run was back to normal, however, and the pack of 3,500,000 cases was 2,000,000 cases higher than the average for the past six years.

Now that the salmon seem to have returned, the salmon experts aren't so sure why they disappeared in the first place. Only the salmon know.

ALASKA MONSTER

ANOTHER ALASKAN story recently reached us from the *Daily Colonist* where T. W. Paterson reported a strange thing in connection with a ship salvage.

On August 15, 1901, the steamer *Islander*, flagship of the CPR fleet, sank in less than 15 minutes after she struck an iceberg in Lynn Canal, near Juneau. The *Islander* carried 42 passengers to their deaths, along with a supposed cargo of \$3,000,000 in gold.

The *Islander's* purser, Harry F. Bishop, denied this treasure story and insisted that there was only \$1,000 in the safe of the ship when she went down. “I would have known if there had been more because I would have had to sign for it,” Bishop said. Nonetheless, passengers were known to have been carrying large amounts home from the gold fields.

Over the years many attempts were made to salvage the vessel and recover the gold. None was successful until a diving bell was used in 1931. Even then, divers had to wait until 1934 before the broken hull was finally beached. One poke of gold was found and \$8,500 in Canadian currency — plus 25 intact bottles of expensive champagne.

However, we're getting away from the main point of this story which is that observers working inside the diving bell in 1931 reported “huge

foot tracks on the bottom about two feet apart and the mark where a great tail had been dragging along . . . Something was lurking in the gloom but suddenly vanished in a flash of phosphorescence . . ."

Mr. Paterson quotes an official of the salvage firm that "We found afterwards the brute was living inside the wreck but we never got a good look at it. It's something like a sea crocodile."



INFRA-RED EXPLOSION

AN AMERICAN explorer named George Michanowsky is pioneering a new archeological tool in Bolivia. With infra-red aerial photographs taken from a Bolivian air force plane, Michanowsky has been able to trace segments of a prehistoric road unknown in modern times.

The road links sites of pre-Inca civilization with what Michanowsky believes to have been a shrine area in the dense jungle below.

It had been impossible to photograph the road before because of the nearly perpetual cloud cover.



A SIN?

SINCERE BELIEVERS in astrology—and those astrologers who take their work seriously—are guilty of "grave sin" in Roman Catholic eyes.

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Fr. Reginald Frascisco, writing in the Vatican weekly *Osservatore Della Domenica*, stated.

"If one really believes the future of man can be known by way of the stars and that a horoscope has infallible and deciding value, one is committing (at least materially) a grave sin."

UPI quotes the article further:

"If one compiles horoscopes as something of a conjecture according to what is possible to predict of human consciousness, without the idea of having it accepted as the truth and as infallible, even though others might interpret it thus there will be no fault.

"If one does not believe in the infallibility of the horoscope, but consults it as conjecture, or even for amusing curiosity or to find surprising coincidences, one exposes oneself to a remote but always near guilt.

"If, in the end, the horoscope is interested in and accepted as a manifestation of occult force spiritually or demonically, obviously it would be a form of impiety."



AT THE GRAVE OF ST. JOHN

IN THE 6th Century, Emperor Justinian erected at the tomb of St. John the Evangelist at Ephesus, Turkey, a 400-foot-long cross-shaped church whose ruins are now being restored largely through the

efforts of George B. Quatman, president of the Telephone Service Company of Ohio.

During the excavation of the ruins recently, an ancient baptistery was found adjoining the basilica Justinian built. It was of marble and mosaic construction with a sunken basin into which the early Christian converts descended and were baptized.

Ephesus is 700 miles northwest of Palestine on the Eastern shore of the Aegean Sea, and today consists of three square miles of ruins.



WHO DISCOVERED AMERICA?

IT WAS THE Chinese, according to the Communist Chinese and especially to the *China Youth Daily* of Peiping.

"There is increasing evidence to show that our ancestors reached America fully 1,000 years earlier than Columbus," said the paper.

They particularly cited Columbus' belief that the natives looked like East Asians as evidence that there must have been Chinese among them.

It is doubtful that Columbus ever saw an East Asian, although it is true that the Carib Indians — even to the remnant still living today — look more "Chinese" than most American Indians.

As for the Chinese claims, however, it is a fact that Chinese junks

have been blown ashore on the American West Coast within historical times. They were not explorers however, but refugees.



CONVENTION

LAST JANUARY hordes of robins were congregating in a selected part of the San Francisco Bay area to get swacked on pyracantha berries. These berries, when overripe, apparently make robins drunk.

On January 8, for example, Earl Lopez looked out the window of his Oakland home early in the morning and shuddered to find an estimated 3,000 birds snowing the place. The day before, an estimated 12,000 had invaded a pyracantha berry neighborhood in Los Altos.

The birds wandered happily down the streets, refusing even to flap their wings to get out of the way of cars. They covered rooftops so you couldn't see the shingles.

Later they must have had the mightiest collective hangover in California history.



WAYWARD RAMBLER

MRS. WANDA STANLEY of Dearborn Township, Michigan, parked her 1959 Rambler alongside her house one day last January. She placed the car in first gear, turned the ignition off,

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pulled out the key and locked the car doors. The engine quit and the windshield wipers stopped.

About 20 minutes later something happened to Mrs. Stanley's Rambler. Mrs. Jean Niemi, a neighbor, saw it all. The car suddenly lurched forward, turned left over the curb into Dartmouth, crossed the street, sideswiped a speed sign, traveled about 50 feet along the north curb of Dartmouth, then veered 90° into the driveway of Jeanette Payne, 3902 Ziegler, to crash head-on into her 1960 Plymouth.

When Mrs. Stanley came racing over to the scene the rear wheels of her Rambler were still spinning. She had to run home, get her keys, unlock the car and shut off the motor all over again. Fortunately, damage to the two cars was slight.



"GREATEST EXAGGERATION"

THE DEAD SEA Scrolls are the "greatest exaggeration" in the history of biblical scholarship a noted scholar recently complained. He is Samuel Sandmel, president of the Society of Biblical Literature and Exegetists.

The scrolls contain absolutely no evidence linking the religious community of the Essenes with early Christianity, Dr. Sandmel insists.

The distinctively Christian is not found in the scrolls, he says. The

scrolls contain no reference to Jesus or Paul or events of the early Christian era.

"Jesus might have had contact with the Essenes, but there is no direct evidence that he did . . .

"The stuff that could have made the scrolls as exciting as alleged just wasn't and isn't there."



WITCH

IN PORAC, Pampanga, Philippine Islands, one day last October, some neighbors believed that Mrs. Escolastica Pingul Baltazar was a witch and that residents of the barrio had been killed by her sorcery.

Escolastica, meanwhile, brought a complaint before the local justice of the peace against some barrio residents on a charge that they slandered her by calling her a witch.

The woman's suit never came to trial. On the night of October 21, three armed men broke into the Baltazar house, shot her husband, and bludgeoned both Escolastica and her two-year-old son to death.

Preliminary investigation suggested the murderers were civil guards.



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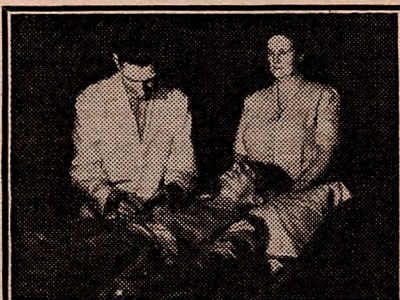
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Hollywood Writer Harold Heffernan believes he did.

When Kovacs bought the station wagon in which he was killed he told Salesman Ben Phillips, "If a fellow stays on the freeways here long enough he'll be a dead duck."

**MIRACLES**

MRS. ALICE Blackwell of Linden, N.J., is blind. One day last January her husband suddenly needed emergency medical help. In desperation, Mrs. Blackwell dialed a number at random — she cannot see the telephone dial to properly place an emergency call.

Somehow her fingers dialed WY 8-0129. It was the home of Philip Reed, a policeman of Kearney, N.J., 20 miles distant. Reed dispatched emergency help within minutes.

* * *

DRIVING NORTH on South Oyster Bay Road in Syosset, L.I., were two nuns. A car swerved in front of them, sending their car off the highway and into a light pole. High tension wires trapped the sisters within a sparking, sizzling electrical trap. The nuns stayed inside the car until the linemen came. With their thick gloves they lifted the wires.

The wires were dead.

A lineman climbed the pole. "The fuse blew," he said. "But it's impossible. It couldn't happen."

Meanwhile the sisters were quietly saying the Rosary.



COINCIDENCE

IN 1924, WRITES Joe Aaron of the Evansville *Courier*, Thomas Day gave to his son Samuel Waller Day, a half dollar minted in 1858 that his own father had given him as a keepsake when he was 10 years old, to mark the year of his birth.

Thomas Day had carved "W" and a smaller "G" on the coin, and it still bore these markings when Sam came into possession of it.

Then on a bad day in 1949, Sam Day, an Evansville, Ind., grocer for a third of a century, spent the coin by mistake at an outing at Lincoln State Park.

Sam felt sick, all right. His grandfather, father and he had had the coin for 91 years all told. Ever after he tried to examine every half dollar that came across his grocery counter to see if it might be that one.

Then last December, he dipped into the till for change to pay the bread delivery man, Ace Weber.

"Hey, look at this old coin. Made in 1858. Pretty old, eh, Sam?" Weber said.

And there on its face was a large "W" and a small "G". After 12 years, the coin had come home again.

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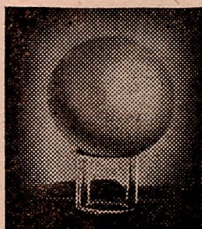
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PLASTIC FROM UP THERE
BEFORE SOME CHEMISTS invented polyethylene, the omnipresent plastic that is finding more uses than money, you can be sure that none of it was falling from the skies. To be just, of course, we ought to admit that even if it had, it couldn't have been recognized.

It's falling, now, though, and the big question is "where from?"

What manner of cosmic joke is responsible for the fall of "a ton" of polyethylene plastic film from the sky near Elizabethton, Tenn., last November 25?

R. A. Finney was hunting his cattle on a mountain at White Oak Flats when the stuff came cart-wheeling out of the blue. There was no plane in sight anywhere, Mr. Finney swears.

He called the sheriff's office and Deputy Sheriff Paul Nidiffer hurried out to take a look. He found thousands of feet festooning the countryside—transparent with a few pieces colored.

"There isn't any form to it," Nidiffer said, "or any certain starting or stopping piece that I can find. I climbed up on top of it and three men held up a side while a boy went underneath, but we didn't find any instruments or anything. It's just transparent plastic—thousands of feet of it."

The Federal Aviation Agency in Knoxville said they didn't know

anything about it but every farmer in the area was cutting off big pieces to cover his haystacks or tobacco seed beds.

Could be, of course, that it was the last of a Skyhook balloon.



FLOATING ISLANDS

ARTIC EXPLORERS, including Robert E. Peary and Frederick Cook, have often reported sighting land, or big islands in the Arctic, which later disappear.

The explanation for these false sightings—and for the disappearance of other islands or lands in the sea—may arise from the fact that they are not islands at all but gigantic ancient rafts of ice covered with rocks and earth.

Since last May, American scientists have occupied such a platter of ice in the Arctic Ocean. Between May and November, the huge piece of ice drifted about 250 miles through the ice clogged waters.

But this is not an ordinary ice-berg or ice pan. It has icy hills covered with rock a few feet deep. There are silt-floored lakes, and 11 species of plants. There is also evidence that musk oxen, lemmings and other continental animals have roamed over its surface.

This strange island is about two miles in diameter and 70 thick. Its existence, or that of similar islands, may explain such oddities as Peary's

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report of Crocker Land in 1906, or Dr. Cook's report of 1908. In 1931 Eskimos found and photographed Takpuk Island in the Beaufort Sea. It was never seen again.



FIVE-DAY ORDEAL

IN SHREWSBURY, MASS., one day last September, 90-year-old Mrs. Alice Dorton disappeared from the home of her son-in-law, Warren P. Tyler.

A 25-man search party set out to find Mrs. Dorton without any luck—until they came upon her five days later lying in a drainage ditch, attracted by the sound of her praying. There are many unanswered mysteries about this strange case.

- When found, Mrs. Dorton was not only alive but apparently well.
- She was not trapped where she was found, except by her age.
- Searchers had been within five feet of the place previously and had not seen nor heard her. Physicians found it difficult to believe she could have lain in the ditch for five days.

- If she wasn't there, where could she have been? She mumbled of being taken for a ride. She was wearing a blue sweater, though everyone had reported that she disappeared wearing a white sweater.
- She herself was not in condition to say where she had been.



MAN'S HISTORY

A NEW CALENDAR for the development of man has been pieced together from the latest paleontological information presented late last summer at the 123rd Annual Meeting of the British Association for the Advancement of Science. The time scale runs something like this, according to Dr. Kenneth P. Oakley of the British Natural History Museum:

The earliest primates, *prosimii*, lived about 70 million years ago.

The earliest anthropoids appeared about 40 million years ago.

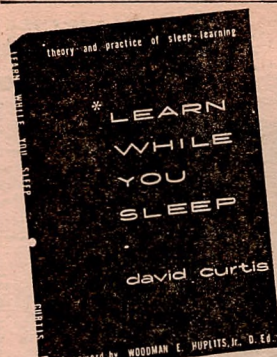
These divided into pongids, apes and hominids or man-like animals about 12 million years ago.

Creatures like the newly discovered *zinzanthropus* and the race that became the *australopithecines* and made tools lived between 1 million and 2 million years ago.

Then came the *Pithecanthropines*, which lived in Southeast Asia about 400,000 B.C.

In this middle area, from 40,000 years ago to one million years ago, there is great difficulty in radioactive dating. Over a million years, argon-potassium dating works pretty well; under 40,000 years carbon 14 dating works well.

But in the middle reaches, there is confusion. Swanscombe man lived perhaps 200,000 years ago. But in this range dating methods are uncertain. — *Curtis Fuller*



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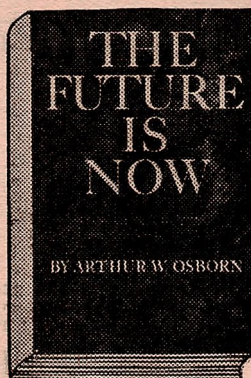
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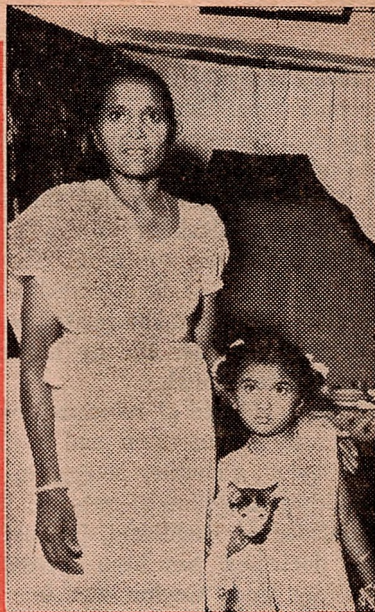
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FATE

Six-year-old Gnanatilleka stands beside her present mother, who believes her child lived on earth before as a young boy named Turin Tillekeratne.

DEEP IN THE heart of Ceylon's tea planting country two unrelated families have agreed that the existence of *their* child establishes the ultimate reality of Lord Buddha's doctrine of reincarnation.

Their child is now a six-year-old girl, Gnanatilleka, presently the daughter of D. B. D. Appuhamy, a farmer from the village of Kotmale.



The

REINCARNATION

of Gnanatilleka Appuhamy

Gnanatilleka was born in March, 1956. The child and her families agree that in her previous birth she was a boy, Turin Tillekeratne, son of G. Podiappuhamy, an officer in the Ceylonese Post Office living in the village of Talawakelle. Turin was born January 1, 1941, and died November 9, 1954.

Saucer-eyed and solemn-faced, little Gnanatilleka is an appealing and attractive little girl. She has

By Joe Segera

United Press International

Is this tiny child of the East the ultimate, living proof that reincarnation is reality? Experts think so!

been attracting intense attention since the age of two-and-a-half. No sooner was Gnanatilleka able to speak a few words than she began to talk about her past life as a boy.

The little girl recalled the visit of Queen Elizabeth to Ceylon in 1954 before she was born. She recalled the school she attended in her previous life, and she related many stories about her life as Turin in the previous birth.

Any evidence of reincarnation is instantly seized upon and studied in Ceylon, a country steeped in the Buddhist tradition of re-birth. The influence of Buddhism, interest in its doctrines, has been increasing rapidly since Ceylon was granted political independence by the Brit-

ish government in 1948. As a result, this little peasant girl's story has been investigated by responsible authorities almost since she dropped the first word about her previous life.

One investigator who has studied the girl is a Buddhist monk, Bhiku Piyadassi, an officer of the Buddhist Student Federation in Colombo, capital of Ceylon. Reverend Piyadassi gave your FATE reporter this account of the girl's case:

"Gnanatilleka started relating stories of her previous birth at the age of two years, six months. Her case has astounded me. I have checked on details furnished by her about her previous life in regard to such matters as the location of her

STORY OF A STORY

Brief facts about the foregoing article were first brought to our attention on April 27, 1961, by a FATE reader, Mr. Herman C. Schepler of Los Angeles. Mr. Schepler sent us a copy of *The Asian Student*, published in San Francisco, containing a brief news story from Ceylon, relating the story of Gnanatilleka.

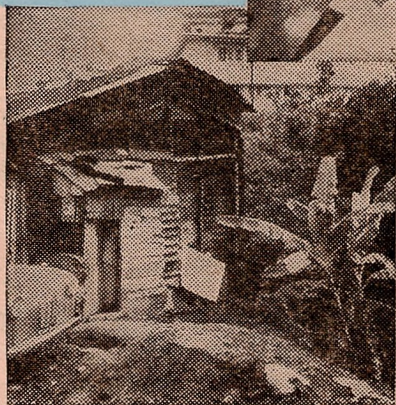
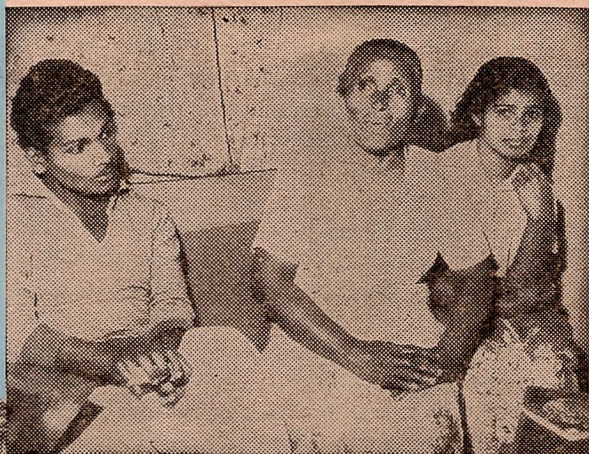
FATE's editors conferred with Henry Scheafer, representative of United Press International in Chicago, about coverage of the story. Scheafer cabled UPI in Ceylon, and Reporter Joe Segera, who speaks Sinhalese, was dispatched to the isolated hill region where the young girl lives.

The first draft of Mr. Segera's manuscript came through in the fall, but even then the editors felt that more confirmation was necessary. A long memorandum was written, outlining an approach and asking detailed information on 21 specific points. This memorandum was actually longer than the final article published herewith.

Mr. Segera did more detailed research for verification. His final draft was dispatched on New Years Day. It was then prepared for publication in this May issue of FATE—another typical example of FATE's careful research work on its unusual stories.

Gnanatilleka identified Turin's brothers and sisters from among a crowd of people in a test conducted by investigators.

Child also accurately described Turin's home as having been hers in former life.



house in Talawakelle. Also about the Post Office where her father of previous birth worked, and about her visit to Adam's Peak (a mountain in central Ceylon hallowed by Buddhists as the place where Lord Buddha left the imprint of one of his feet) with her parents and how she climbed it.

"I also have checked on her de-

scription of the visit of Her Majesty Queen Elizabeth to Ceylon in April, 1954, and I have found that, although I cannot vouch for 100 per cent accuracy, most of the facts mentioned by the girl are correct.

"Her accounts tally with incidents in the life of a boy named Turin Tillekeratne who lived in Talawakelle and died on November 9, 1954, at the age of 13. This is another case which proves that there is a thing called re-birth."

The two villages in which Gnanatilleka apparently led her two lives are just 20 miles apart. Both lie along a tortuous rural road, dusty with its traffic of buses, bull carts, trucks from the tea plantations, and autos carrying Ceylonese and English planters. Although the vil-

lages are close, and although each family has visited in the other's community, the families never had met until investigators planned a major test of Gnanatilleka's claims.

For the test, investigators under the direction of H. S. S. Nissanka brought the mother of the deceased Turin to a street in Kandy, principal town in the tea planting region, and asked her to stand near a store.

Gnanatilleka's father carried her in his arms down the same crowded street in the shopping district. Suddenly the girl cried, "Stop, stop! There stands my Talawakelle mother!"

For a later test, the girl was taken to Talawakelle where she identified Turin's brothers and sisters from among a crowd of people. She also called them by their pet names and identified the room in which she slept with her mother.

On the way to visit Turin's house, the girl described its location and appearance to investigators. She was correct in all details.

During these tests conducted by an investigator, H. S. S. Nissanka, the girl also revealed knowledge of personal incidents connected with members of her "previous family." This included such information as details on how one of the family members was bitten by a dog.

She described her life as a school-boy at Sri Pada College in Hatton. The headmaster of that school con-

firmed to me that a boy named Turin Tillekeratne was once a student in his school and that certain descriptive details given by Gnanatilleka about the dead boy's school life were correct.

These tests were enough to convince the Podiappuhamy family that the girl was once their son and brother Turin. They have no doubts. "There is no use going into details," they say, "we have studied Gnanatilleka closely and we know that she is our son Turin."

These tests also convinced the principal investigator, H. S. S. Nissanka, a young school teacher in Kandy. Mr. Nissanka began investigating the girl soon after his arrival from India where he had studied similar cases. He says that he has no doubt that Gnanatilleka's is another genuine case of re-birth, of reincarnation.

As a result of these tests, all of Ceylon heard the story of the little peasant girl. The present government of Ceylon is deeply involved in the revival of Buddhism as a central force in Ceylonese life. In fact, the government grants financial assistance to Buddhist institutions and monks. Therefore, the government took great interest in the case of Gnanatilleka as possible proof of the Buddhist doctrine of Karma, or re-birth.

The result was nationwide publicity through Radio Ceylon and

through serial articles in the Sinhalese-language newspapers.

Another result was my assignment by the editors of *FATE* Magazine to conduct an objective interview with the phenomenal child.

A meeting with this little girl whose name means "The wise one" is quite an experience. I met Gnanatilleka at her humble home in Kotmale. At first she displayed signs of fear at meeting a stranger, and started crying, but when her father held her in his arms she began to respond.

I spoke to her in Sinhalese, an Aryan language spoken by the majority race that inhabits Ceylon, the Sinhalese. This language now has replaced English as Ceylon's official language.

Gnanatilleka first asked me if I was from Talawakelle. I answered in the negative and she asked why I was interested in her. When I told her I wanted to write a story about her, she readily consented and began to relate incidents from her previous life, playing with some glass marbles as she spoke.

"Those were the days in Talawakelle," she said. "When I was a schoolboy I was very fond of art. I had two boxes of crayons. I used to spend my leisure hours at home drawing pictures of animals."

When I asked her for details of the location of her house in her previous birth she said, "My house

at Talawakelle was on top of a hill-lock. It was sandwiched between a rail track and another road for automobiles and carts drawn by bulls."

"I was very fond of saving money and using the money during festival time to buy toys. So I had a till (bank), you know. My two sisters also had tills."

Pointing to a picture of Queen Elizabeth which hangs in her home she said, "I have seen this lady. Yes, I remember I walked up to the railway line to see her with my sisters. She passed through Talawakelle by train. My mother did not come. She stayed back at home and looked at the Queen from her window."

As I sat talking to her and watching her demeanor and her mannerisms, her relatives told me that when Gnanatilleka was not three years old she began to tell her mother about her previous birth. Then one day when her mother was coming out of the jungle with a bundle of sticks for the fire at home, she ran out to her and asked her whether she got the sticks free. When the mother replied that wood was available free of charge in the forest, Gnanatilleka said, "In Talawakelle my mother used to buy the sticks for our kitchen fire."

I turned to Gnanatilleka and asked her whether this was correct. She replied, "Quite true. When I was a boy at Talawakelle my

mother used to buy sticks for our fire."

Then she began to talk to me about coconuts. "You know here in Kotmale we have plenty of young coconuts (In Ceylon the water of young coconuts is a very popular drink and is used to prepare curry.) My brother used to climb that tree and pick young coconuts for me. But when I was a boy in Talawakelle coconuts were not so plentiful. We had to buy coconuts."

My general observation of this peasant girl made during our conversation is that she is a very intelligent girl for her age. For a child who was not yet six when I interviewed her, it was remarkable to hear her speak the Sinhalese language so fluently and unfalteringly.

From my interview plus the interviews of other investigators, five evidential statements can be enumerated. However, before listing these I want to reiterate the following facts: (1) All investigators have verified the fact that the girl had not visited the village of Talawakelle before she started to recount incidents of her life in that community; (2) All investigators have verified the fact that, although the girl's family had visited in the village of Talawakelle, they did not know Turin's family; (3) My inquiries reveal that the girl could not have obtained any information

on the life of Turin Tillekeratne's family.

Here are the five evidential statements:

The girl's mother bought wood for the fire.

This would be typical in Talawakelle, but absolutely atypical of Kotmale. In most Ceylonese homes meals are cooked on a wood fire. The wood is normally bought from stores and vendors who sell wood in bundles. However, Gnanatilleka's present family are farmers who always have had access to a free source of wood in the forest. Gnanatilleka would not have seen wood bought and sold.

The girl's family bought coconuts because they were scarce.

Again, the abundance of coconuts is typical of the farming district around Kotmale, while a shortage of coconuts is typical of Talawakelle where every bit of ground is given up to tea growing. Gnanatilleka should have grown up with implicit faith in the abundance of coconuts.

The girl described Turin's house.

Turin's house has a rather distinct appearance. No other building would resemble it in every detail, and we have already assured ourselves that the girl could not have seen this house before she

described it to official investigators.

The girl saw Queen Elizabeth.

The Queen's visit was one of the most exciting events in recent Ceylonese history and any child could have heard adults talking about it. However, Turin's family lived near the railroad, and their participation in the celebration consisted of going down to the tracks to watch the Queen pass. Turin's mother declined to go down to the tracks. Both the girl and Turin's family recited these details during the investigation conducted by Reverend Piyadissi.

The girl climbed Adam's Peak.

To climb Adam's Peak is a tra-

ditional undertaking for Ceylonese Buddhists and any child might have heard it talked about, especially a child from a deeply religious family such as Gnanatilleka's. However, Reverend Piyadassi conducted an extensive research into this event and found that the girl's memories correspond to the memories of Turin's family.

This evidence of reincarnation already has been accepted by thousands of Ceylonese who have made pilgrimages to see and come away believing. The West may find that it has questions yet unanswered. But in Ceylon the village of Kotmale is fast becoming a busy hive of religious activity with little Gnanatilleka serving as queen.



A WISH GRANTED

WHILE WAITING for an ambulance to take her ill and unconscious husband, Benny, 75, to a Detroit, Mich., hospital, Mrs. Edna Harrison told police, "If my husband dies, I want to die too." Then Mrs. Harrison, 74, suffered a heart attack. She and her husband were dead on arrival at the hospital.



DOUBLES EVEN IN DEATH

ON APRIL 18, 1961, Jonothan Meeras, 58, a London cab driver, died of a sudden heart attack, although he had not been ill. A few days later a letter addressed to him arrived, containing the news that his identical twin, Arthur, from whom he had been separated for 34 years, had died on April 18 in Freetown, Sierra Leone, Africa.



The Priest's Call

The hand of Death entered an address in the Abbe's diary—
an address where confession was needed before Death came.

Fred Archer

FRANCE, IN 1943, had fallen to the invader and was occupied by German troops. The Free French and their American and British allies were still conducting bombing raids to soften Nazi resistance to the counter invasion that finally restored freedom to the country.

Meanwhile the people suffered dangers and privations.

Such were the times and the state of the nation when M. L'Abbe Paul Labutte, received the call for aid that he will always remember.

Abbe Labutte, like thousands of other hard-working priests, did what he could to minister to the needs of his flock, but he had 35,000 souls

in his parish, assistance from his colleagues was limited, and it was impossible for him to know and to visit every one in his charge.

This day had been particularly exhausting. Starting his work as usual with mass at 6:00 A.M. his labors had not ended until nearly midnight. He had finished his breviary and was preparing for bed when he heard the presbytery bell.

It rang with a startling and urgent violence. A moment later the priest heard his servant opening an upstairs window but the urgency of the ringing had so impressed him that, despite his exhaustion, he decided to open the door himself, feel-

ing that it must be someone who was ill or in great need of help.

On the doorstep stood a woman. She appeared to be about 40 years of age. She held her hands joined together as if in prayer. The instant he opened the door she addressed the priest urgently.

"Monsieur l'Abbe, come quickly. A young man is dying!"

Abbe Labutte was very tired. "I will come in a few hours," he assured her. "Before 6:00 A.M. mass."

"No, that will be too late," pleaded the woman. "Do not delay another moment, I beg of you."

The priest, impressed by her tone, shook off his weariness. "Very well, then, write his address in my diary," he said. "I will be along within 20 minutes."

He produced the diary and invited the woman to step inside the hall in order to write down the address. By the light in the hallway he was able to see her face clearly as she wrote: "Flat Two, 37 Rue Descartes."

He recalls that her face was very sad. Then, before disappearing into the night, in a low voice she murmured, "May God remember this, your charity, for you are very weary. And may He protect you in your hour of danger."

The priest waited only to put on his cloak before setting out on his errand of compassion. As he hurried through the dark streets,

blackened-out and long-deserted owing to the curfew, he was halted several times by patrols who demanded to see his permit. At last, with some difficulty, he found the house in the Rue Descartes to which he had so urgently been summoned.

The place was unfamiliar and the family, he concluded with some regret, must be unknown to him. Yet he had the feeling that he had seen the woman's face a few times in the past at his church.

In answer to Abbe Labutte's knock there was a fumbling withdrawal of the blackout curtain before the door could be opened. The priest stepped quickly inside before an escaping ray of light could attract attention.

A young man of about 20 now regarded the priest with an air of polite surprise.

"I have come to see the young man who is in danger of dying," said Abbe Labutte. "Is he here?"

"But, no," the young man said, looking surprised. "There must be some mistake."

"This is surely the address I was given." The priest took out his diary in which the woman had written. He showed it to the young man. They confirmed that the street and number were of the house in which they stood. The young man obviously thought there had been some misunderstanding,

and suggested that Abbe Labutte's visitor might have written Rue Descartes in mistake for Rue Despartes.

"Although that handwriting somewhat resembles . . ." he began, then, looking puzzled, broke off to affirm that he was the only young man living in the house. "And, as you see for yourself," he continued with a smile, "I am not by any means dying!"

Then, perhaps seeing the weariness of the priest and remembering to be hospitable, he added, "But please come in for a moment and rest."

Father Labutte was ushered into an elegant little library. Switching off a radio that was playing the young man began to talk about himself, explaining that he and his father shared the home, but on this particular night his father was fire-watching at a nearby factory.

Then, evidently reaching a decision, he sat down on a divan in front of the priest and looked at him very seriously.

"I think this chance meeting may be providential," he said. "I have been wanting to talk to you for the past two years."

He proceeded to tell Abbe Labutte of his wasted life, of his longing to open his heart. The seal of the confession naturally prevents the priest from disclosing what transpired during their talk, but be-

fore they parted he felt that he had reconciled the young man with God.

It was in the early hours of the morning that he left the house and, adopting the young man's suggestion, hurried towards the Rue Despartes. Before he reached it air-raid warnings had begun to rend the night. He found that there was no house numbered 37 in the Rue Despartes. The houses ended at number 16. Greatly bewildered, Abbe Labutte made his way between falling bombs to one of the casualty clearing centers.

There he performed his priestly duty of administering the last rites to the dying.

And there, before dawn, he stumbled across the body of a victim he instantly recognized—the young man who had sought absolution from him only a short while before.

There was a pocketbook on the young man's body, and the priest found in it a number of photographs and a faded letter. He recognized one of the photographs. It was of the woman who had come to him at midnight, begging him to hurry to the address of a young man who was on the point of death. On the back of her picture was written the one word, "*Maman.*"

A second photograph of the same woman showed her lying in death with a crucifix between her hands.

On the back of this photograph were written two dates: 7th. May 1898 — 8th. April 1939.

She had been dead for four years. She had died when she was 40 — the age Father Labutte estimated his visitor to be.

No wonder the young man had appeared puzzled by the address in Abbe Labutte's diary, thinking that the writing resembled a hand he knew.

When the priest compared the words in his diary with the faded letter in the young man's pocket-

book he found that the handwriting was identical.

* * *

WHEN HE first placed this experience on record in *La Croix de l'Orne*, (*The Cross of Orne*) a journal of which he was the editor, M. l'Abbe Paul Labutte gave his "sacred word of honor" it was absolutely true.

Recent letters to the French Embassy have ascertained that this journal is not on their current lists and they think it is no longer being published.



THE BOY WHO "WEPT" BLOOD

DOCTORS at the Mayo Clinic in Rochester, Minn., recently were baffled by the strange case of a two-year-old boy who "cried tears of blood." Each day, his worried mother reported, he rubbed his eyes and shed tears that left pink streaks on his face and red spots on his pillow.

At the clinic the boy was examined by Dr. Paul G. Belau and Dr. C. Wilbur Rucker, eye specialists. They said they found him to be alert and healthy, with no abnormality to account for his bloody tears.

Chemical tests made of the boy's tears revealed that they

really did contain blood. The doctors, after a search of medical records, stated that similar cases have been reported, but that the cause was unknown.

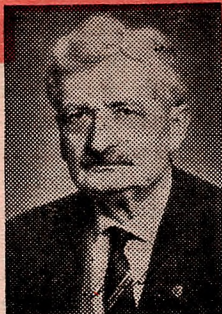
Upon further examination of the boy, however, the doctors found that his eyelids were infested with blood-feeding lice, a phenomenon previously unheard of. How the parasites got there the doctors were unable to explain. No trace of the lice was found in the boy's neighborhood.

After two weeks of treatment with a special ointment, the boy's amazing bloody weeping spell was permanently ended.



Dr. Hermann Oberth

discusses



ABOUT THE AUTHOR

Dr. Hermann Oberth has been called The "Father of Astronautics" — new science of space vehicles. All space probes are based on mathematical formulae developed by him since 1923. From Germany's V-2, Dr. Oberth moved to the U.S. rocket arsenal at Huntsville, Ala. He has now retired to the study of theory and philosophy.

EVER SINCE MAN has had a written history he has recorded the occasional appearances of luminous discs in the sky.

The Egyptians called them "luminous circles"; the Romans called them "luminous shields." The historian for Philipp the Good of Burgundy reported that on All Saint's Day in 1461 a disc appeared over Arras, in France. It was half as large as the moon and flew exciting maneuvers. History probably could show hundreds of similar cases.

Even today we do not know what we should call these flying objects. I do not like the expression "flying saucers" because it reminds me too much of kitchen tragedies and broken crockery. The expression "ray ships" does not quite please me either, because they do not radiate

all the time and their emission of rays is perhaps only a relatively unimportant side phenomenon.

Of the nomenclatures used so far the word "UFO" actually still fits best, as it merely abbreviates the term "Unidentified Flying Object."

According to the information available to me there exist more than 70,000 eye-witness reports of UFOs. British Air Marshall Lord Dowding says there are more than 100,000 eye-witness reports.

Wherever such reports are recorded and investigated, about half can be traced to known causes — balloons bearing instruments, airplane lights, low flying airplanes against a low sun, meteors, ball lightning, mirages, secret weapons like ram jet helicopters (V-7), ducted fan aircraft, all-wing jets,

UFO's

Rocket pioneer advises UFO fans to continue observations until "official science" can no longer deny their data.

etc. Once a report of UFOs turned out to be nothing more than the shining bellies of wild geese. And, of course, sometimes the reports are hoaxes or the inventions of disturbed minds.

Another 39 per cent of the reports are not identified, but the descriptions are so similar to the 50 per cent of identified objects that they probably are the same things.

Nevertheless, 11 per cent or around 8,000 of these reports cannot be so easily explained. They cannot be hoaxes or lies because they involve responsible men such as senior Air Force officers, or radar readings, or photographs from responsible sources. Many such persons are neither braggarts nor jokers and the truth of their statements often has been substantiated by lie detector tests.

Furthermore, the reports check out against each other so well that a common origin is to be concluded from them. These UFOs are mostly described as discs, though some-

times as spheres or ellipsoids. Sometimes it happens that the discs pile up one atop the other with the largest ones in the center and the smallest ones at the two ends so that a cigar-shaped body emerges which then flies away with high acceleration. On a few occasions such a cigar has come to a halt and dissolved into single discs.

The discs always fly in an attitude as if the driving power were effective vertically with the plane of the disc; when they hover steadily over a certain area they are in a horizontal position; if they want to fly fast they tilt and fly with the broad side facing forward.

In sunlight, which is stronger than the luminosity of the discs, they appear to have a metallic sheen. At night they appear dark orange or cherry red if their maneuvers are such that little driving power is required — such as hovering. Under such conditions they emit very little light. If more driving power is required the lumin-

osity increases and they appear yellow, then yellowish green, then green like a copper flame, and at the highest speeds or accelerations glaringly white. They also may suddenly light up brightly or darken, even disappear.

Their speed can be enormous. Radar measurements have shown up to 11.8 miles per second (more than 42,000 m.p.h.). Their accelerations are so great that no human passenger could withstand them in any vehicle that would be accelerated by itself—he would be crushed flat against the wall. It is true that the dependability of such radar equipment has been questioned and if only three or four measurements were available I would not draw conclusions from them. But the fact is that more than 1,000 measurements are available and if the radar equipment of the U.S. Naval Air Force were so undependable that such readings could not be taken seriously I would not understand why the Navy has furnished its planes with such equipment.

In 1952 an American Marine Major (ret.), Donald E. Keyhoe, published a book, *Flying Saucers from Outer Space*. The book was published in German in 1954. Meanwhile, I have had the opportunity to convince myself that the reports on which the book is based actually exist and are kept secret only not to disturb the public.

IN MY OPINION science should regard anything as possible so long as it cannot be proven impossible by facts based on observations. Each explanation should be considered valid as a working hypothesis until observations are presented to contradict it.

As for UFOs, of the many attempts to explain them only two by this time seem not to have been disproved:

1. In dealing with UFOs we are dealing with half-materialized parapsychological phenomena—in short, with a kind of ghost apparition. Several universities now have institutes doing research on ESP and parapsychology. But, as far as UFOs are concerned, this explanation does not satisfy me because it has not been proven that there is such a thing as a ghost or, if there were, that it could appear by daylight. We would have to know, first of all, what a ghost actually is, for an explanation that gets lost in the Unknown is no explanation. This does not mean that one should not establish such a hypothesis and pursue it, but I would like to say that as a physicist I am more satisfied by the assumption

2. That we are dealing with flying machines.

So far, other plausible explanations have not been found. This does not mean, of course, that one of these two suggested explanations

is true. After all, UFOs may be something altogether different, something no one has thought of heretofore.

But if we establish the working hypothesis that the UFOs are machines, we also have to assume the following:

(a) They are not built by human beings, because in the Middle Ages or in the times of the ancient Romans nobody could build airplanes and even we today cannot produce machines that fly as UFOs do.

(b) They are flying by means of artificial fields of gravity.

This would explain the sudden changes of directions. If an apparatus built by humans were capable of changing its direction and speed as suddenly as do UFOs, the passengers would be pressed against the wall so violently they would be crushed to death. Artificial fields of gravity, however, would mean that the occupant would be rushing forward along with the vehicle and that between him and the vehicle no tractive or crushing force would even come into being.

The hypothesis also would explain the piling up of the discs into a cylindrical or cigar-shaped mother ship upon leaving the Earth because in this fashion only one field of gravity would be required for all discs.

(c) They produce high-tension

electric charges in order to push the air out of their paths, so it does not start glowing, and strong magnetic fields to influence the ionized air at higher altitudes.

First, this would explain their luminosity. Even the poles of our electric influence or induction machines glow in the dark.

Secondly, it would explain the noiselessness of UFO flight. Our jet aircraft have a high noise level because they move through the calm air and create violent turbulences. The UFO, however, does not create turbulences near it because the air has the same speed it has, and the speed of the air decreases gradually with distance from the UFO. The difference is about the same as between a torrential brook and a wide, deep river: both may flow equally fast in the middle, but in the river the speed decreases gradually towards the bottom and the banks so that the water does not form turbulences and the river flows noiselessly, whereas the torrential brook roars.

Finally, this assumption also explains the strong electrical and magnetic effects sometimes, though not always, observed in the vicinity of UFOs.

(d) These assumptions do not explain the sudden appearances or the transitions from the half-transparent to the invisible state of UFOs. But since the creation of

artificial fields of gravity is possible most likely only by influencing the "world ether" or the "curvature of four-dimensional space", it is not too difficult to assume that uninfluenced "space" or "ether" could act differently in relation to light from influenced "space" or "ether".

Whether artificial fields of gravity can be created we do not know for sure, as I write, but the research being done by the cyro-physicist, Professor Mendelsohn, at Oxford University, shows that gravity probably can be influenced. He found that objects become lighter in the vicinity of the absolute zero point (that is, at the temperature of -273.16° Centigrade, where molecules rest stiffly side by side and do not move about or against each other).

IF THE FOREGOING be valid, why it not UFO research being left to the universities and their scientific institutes? It seems to me the answer is much as follows:

Because of a fundamental error in the organization of present day universities, the scholars are too overburdened to concern themselves with anything that does not pertain to their special field in the narrowest sense. I have lectured and talked about this many times.

I feel that the flood of present-day literature which the scholar must read if he is to keep up with

the times should be decreased. What is presently known should be summarized in brief, clear, easily intelligible and distinct guide books. These should be divided into books, chapters and verses — like the Bible.

Scholars should be urged to write something only when they have something to say that is not yet contained in the guide books, and then only to list those references to the guide books which one has to know in order to understand their report. Furthermore, the different activities of a university instructor, such as reasearch, compiling, teaching, writing, and managing, should be separated from each other as far as possible.

But as things are at present the average scholar simply can't have too many irons in the fire. For this reason he usually adopts an attitude of rejection towards new ideas, discoveries and inventions — if only so he need not concern himself with them. And if the subject matter is not exactly approved by his superiors, then the scholar views it with even more hostility.

All kinds of new inventions and discoveries have had to contend with this hostile attitude. The list is almost endless but I might mention the railway, the steamship, bacteriology, local anaesthesia, the thesis of the conservation of energy, the excavation of Troy by Schlie-

mann, the automobile, Diesel engine, electric light, airplanes, rocket techniques and space travel, and more recently parapsychology or Spanuth's research on Atlantis.

If the universities already had institutes for Ufology, then I would say: "Leave the research to them!" But there are no such institutes today. Furthermore, this is an area which (a) embraces several special fields of knowledge; (b) and can be handled at the moment quite well by intelligent laymen because all there is to do at present is to collect and screen observations, and often a layman is better at this than a specialist in another field because he has a more general education and a better knowledge of people.

So it looks as if UFO research will go through the same stages as the automobile, aviation, space travel, bacteriology Schliemann's excavations and many another thing where intelligent outsiders first carried the cause forward and official science became involved only when the results could not longer be denied, and knowledge of the subject had developed far enough so that it could be exactly specified which specialist's business it was to carry on with the development.

NOW, I WOULD like to explain why I concern myself with UFO research and why I too, for

instance, participated in the 1960 UFO Congress in Wiesbaden, what impressions I got there, and why I even translated the statement of the electrician Carl Anderson, a so-called "contact" person, from the English into the German language. (For the edification of some purists, I would like to point out, by the way, that an interpreter does not necessarily have to agree with what he is translating.)

I was there to take a look at the UFO faithfuls and, if possible, to find out by way of conversations what they had to say.

My impression was as follows: the most varied views and opinions were represented there; the people who attended really had nothing in common other than to hear what was said there. However, certain types still prevailed.

I found most numerous those persons who despair of man's ability to overcome the present-day crisis by his own strength. They are persons who think seriously about the meaning of life and who recognize that, for more than a century, world events have been in direct contrast with any probability, logic, humanity or reason. They believe that State and Church have failed irrevocably and now they are placing their last hopes in a better extra-terrestrial mankind. Since persons of this kind often have deep religious inclinations there were a large

percentage of theosophists, anthroposophists, occultists, spiritualists, sectists, etc., among them.

They wished the Congress to be conducted in a peaceful and harmonious fashion, and I would like to credit this circumstance for the fact that, in spite of all differences of opinion, the Congress went off quite peacefully and harmoniously. It felt like a big family reunion.

None of the speakers showed any trace of stage fright and whatever was said was listened to attentively and with good nature. I have seen other assemblies where much lesser differences of opinion led to flinging ink wells, chairs and beer steins.

During my own lecture, to be sure, I left no doubt that I could not agree with all that was said, but in the mood I was in I could not bring myself to do this in a manner to offend those present. At the end, the mood of the entire conference was similar to that of, let us say, pilgrims at Lourdes. In fact, some women lost their headaches and one girl had a typical religious experience.

As far as the so-called "contact" persons are concerned (these persons who allege they have been passengers in UFOs or have spoken to space people) I had expected to encounter swindlers, hysterics or schizophrenes. But I must say that among these contact persons Carl Anderson, particularly, made quite a con-

genial, reasonable and clean-cut impression.

Skeptics should understand that I studied medicine and began my professional career as a doctor in a military hospital for three years, where I also had the care of mentally ill persons. I know, therefore, that appearances can be deceptive, but in this case I would bet 100 to one that some of the contact persons are normal and have seen and experienced *something*. Of course, what that was in reality I would not dare to decide.

They describe the "Uranides" (Professor Oberth's name for the theoretical occupants of UFOs) as beautiful beings similar to man, but it would have to be a tremendous coincidence if the inhabitants of other worlds should look like us externally. Natural history, on the other hand, knows of several hundreds of cases where creatures created for a similar purpose come to resemble one another externally. But in the case of such creatures the external resemblance has something to do with their way of life: for instance, a ravenous fish could not chase his prey as well if he were not built like a pike or a shark.

It would not be necessary for the development of a civilized culture that its members look like human beings. I could, for instance, imagine creatures with four feet, three

hands and with the thinking organ in a trunk to be intelligent, energetic and peaceable — sufficiently so to build a culture.

Therefore, I am rather skeptical of any claim that the "Uranides" look like us though I would still consider it possible that they hypnotized the contact persons and suggested a human-like appearance to them, or that the contact persons encountered something like man-shaped robots. After all, there are Africans who camouflage themselves to look like ostriches in order to sneak up close to a flock of ostriches because if they showed themselves in their real shape the ostriches would flee.

Finally, it has been implied in German publications that I profess a belief in space ships from other worlds in order to publicize space travel. This is silly. It is like a manufacturer saying: "But my competitor can do it even better!"

I wish to correct another misunderstanding. I have never said "I believe in" What I did say is: "It is a possibility which cannot be refuted *a priori* and which should be explored further."

I regard it as my obligation to inform the public and then to say what I think is most reasonable as far as I know. Should it turn out that my opinion is not right, this would be just one more error in my life! Man errs as long as he lives, and I believe that the only man who doesn't make a mistake is one who doesn't have a thought in his whole life.

I do concern myself with UFO research because it is along the line of space travel and because I believe that objective persons should screen the material which is gathered in commendable fervor even by persons who are not always objective. I believe myself capable of the necessary objectivity.



THE DOG'S WINNING TICKET

ZERO, an Irish retriever dog belonging to Mr. and Mrs. Dan Rice of Wheaton, Ill., has proved that as a retriever he is worth his weight in gold. In February, 1954, the Rices, owners of a stable of race horses, were at Hialeah Park in Florida. During an early morning workout of their horses, Zero, who had been snooping around the track, turned up with a \$100 mutuel ticket in his mouth. A quick check revealed that the ticket was a winner and it was redeemed for \$600. Zero got a big steak for dinner that day.—*Raymond C. Otto.*

Gnome-like Aba warned his executioners
he would seek vengeance — and a series of strange attacks
seemed to herald the . . .

Return of the MONSTER

By N. Mamontoff

“YOU WILL DIE — all of you! Your city will be destroyed when the Red Army returns!”

This evil threat was hurled by a gnome called Aba. Aba was a Bolshevik “liquidator” during the 1919 Russian revolution and as he screamed his threat at the Ukrainian citizens of Kaments-Podol’skiy he was being made to die a death the Ukrainians hoped equal to the 1000 deaths he had ordered in their city.

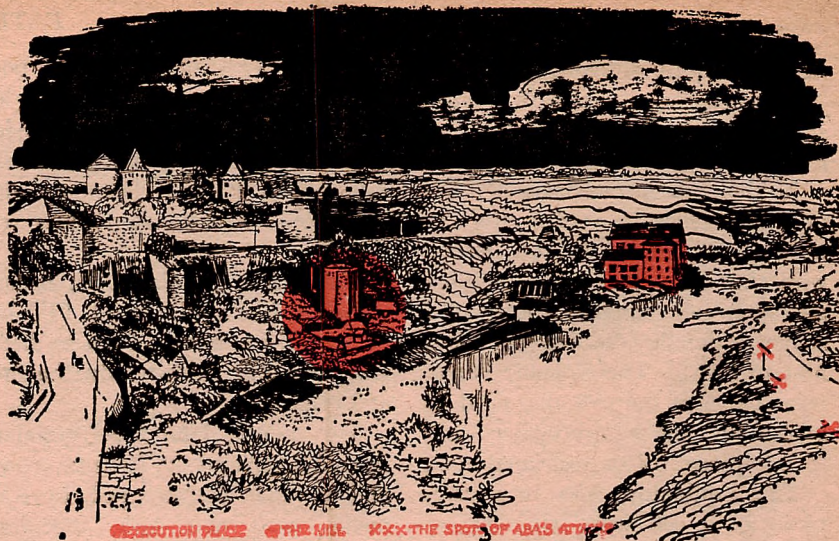
Kaments-Podol’skiy* has been a fortress-city since its founding in the 14th Century and its war-wise citizens reckon that actions speak louder than words. For this reason, perhaps, Aba did not expend all his evil energies during his lifetime, but saved some of his venom for those who put him to death.

* Formerly spelled Kamenz-Podolsk. This city was founded by a Lithuanian prince, Kariat, in the 14th Century; was ceded to Poland in the 16th Century; was later occupied by the Turks; and in the 20th Century has belonged to both the Ukrainian People’s Republic and the Ukrainian Soviet Socialist Republic. This may help explain spelling variations.

In 1919 the Russian civil war was reaching its climax in the Ukraine. The Bolsheviks had broken the back of the White Army and had rushed their entire force into the Ukraine to put down the Ukrainian people’s Republic.

By July, 1919, the Ukrainian army was in retreat and the Red Army had occupied Kaments. A few days behind the army came the commissars of the infamous *Che-Ka*. *Che-Ka* was a special commission established by Lenin in 1918 for the physical destruction of counter-revolutionary elements. The *Che-Ka* was authorized to arrest, investigate and execute without affording its victims any formal trial. To be questioned by the *Che-Ka* meant certain torture and almost certain death.

The chief *Che-Ka* commissar for Kaments-Podol’skiy was one Mikhailapov, and his deputy was a woman, Fania Vorobieva. The third ranking member of the local commissariat was its “liquidator.” His



Drawing of Ukrainian city of Kaments-Podol'skiy and suburbs, combining and clarifying views in two old photographs, shows sites of happenings described in story.

job was simply to kill. The liquidator for Kaments was a 50-inch tall, one-eyed hunchback named Aba.

No one knew his real name or nationality, but everybody knew that he had been a hangman and that his nickname was Aba.

The fate of thousands of peaceful citizens rested in the hands of these three. I was a boy of nine at the time, but I remember still the devil's trinity: Mikholapov, Fania and Aba.

My family lived near the former governor's palace which was taken over by the *Che-Ka* for its headquarters. The huge old building was encircled by rows of barbed

wire and the doors were guarded by machine guns. We were forbidden to walk near the palace, but in the night we could hear salvos and single shots fired in the garden that surrounded it. We knew what those shots meant.

For six weeks Kaments lived in terror. But one summer night we were awakened by disorderly shooting and shouting and by the thunder of thousands of hooves. The cavalry of the Ukrainian National Army, the *haidamaks*, had surprised the Bolsheviks in Kaments.

Only a few of the Reds escaped and almost all the military personnel were captured. Soldiers and of-

ficials got quite different treatment.

Atrocity always provokes the desire for revenge and *Che-Ka* was made to pay for its crimes.

Mikholapov leaped from his second floor office in a vain effort to escape. He landed in the barbed wire that surrounded the building and was left hanging there until someone finally decided to shoot him to death. The woman, Fania, tried to leave the city disguised as a peasant. She was recognized and torn to pieces by an infuriated mob.

The liquidator, Aba, was captured in a cell with two Chinese hangmen. The Chinese died in a gun fight with the Ukrainian soldiers, but Aba was captured.

He showed no sign of fear, and bragged to his captors, "This one who killed thousands should not fear his own death."

The Ukrainian officer who captured him replied grimly, "Among the many ways to die, are some which are equal to a thousand deaths." The Ukrainians made every effort to provide an execution well-fitted to Aba's many crimes.

Along the River Smotrich, near the wall of the old Turkish fort grew a huge oak. From one of its mighty branches Aba was hung, but the rope was not around his neck but under his arms.

Beneath him a fire was kept burning, just high enough to lick at his heels. He hung this way for hours.

I was never at the scene but other children told me that Aba, in spite of pain and agony, still had strength to menace and curse: "You will die, all of you! Kaments will be leveled when the Red Army returns!"

Just before he died, Aba began to bellow like a wild beast, "I'll be back! I'll be back!" Then he died. His body was thrown into the fire and consumed.

Two months later the Ukrainian Army had chased the Reds far away and normal life returned to Kaments until one dark, moonless night. That night in the neighborhood near the fort where Aba was killed, a young woman was attacked by some unknown creature. Her right side was torn as though by a bear or lion. She died in a few minutes without being able to say anything about her assailant.

Less than two weeks later a girl passing through the neighborhood after dark with a friend saw a dark shadow coming out of the River Smotrich, a stream that encircles the city of Kaments.

She could not see the shadowy figure clearly, but described it as something like a wolf although the head was round like a human skull. The creature ran after the girl but she screamed and neighbors came to her aid. The neighbors reported that they saw a dark shadow which disappeared into the river.

The Smotrich is not a large stream. In 1919 it was 150 feet wide and about four to five feet deep. When I last saw it in 1941 it was largely silted up.

Such a shallow stream offers little refuge to any large amphibious animal. And there was no zoo in Kaments whose animals might have been loosed during the fighting, nor had the woods of the region been host to large wild animals such as bears or wolves for generations.

Because of the wars there was little manpower to spare in a hunt for the nighttime marauder. However, a skilled hunter with a huge Russian wolfkiller dog did attempt to ambush the creature. He tried several times without success. Finally he saw the thing. Here is the report he gave my father:

"The night was cold and bright. I and my dog sat down behind a big rock on the riverside. We took such a position that I could see the river from the mill all the way to the bridge" (about two miles). "It was about 11:00 P.M. when I noticed the strange behavior of the dog. I never saw him so scared and nervous before. His hair stood on end and he was growling.

"Suddenly I saw on the moonlit surface of the river a big round object like a walrus' head. It was moving toward the shore. When I could see its shoulders clearly I fired both barrels of my shotgun.

The head disappeared and I thought it had been killed or at least wounded.

"When I shot, more people came. We immediately searched the entire area of shore and river but found nothing."

Two weeks passed without any further events, but in early October the most mysterious event of all took place. About 10:00 o'clock at night the people in the neighborhood near the river and the fort heard a blood-freezing shriek, "Aba! . . . Aba!"

The neighbors ran from their homes to see a dark figure running toward the river. It was said to be running like an ape, on two legs but bent forward so much that it almost seemed to run on all fours.

In the road lay a man, a worker from the mill. His throat had been almost snatched out. He could hardly moan.

The victim was rushed to the hospital where the doctor on duty was our family friend, Dr. Klot. The doctor later related this story of the wounded man's death: "Before he died, the ill-fated man grasped me by my arm and murmured with terror in his dying eyes, 'I recognized him . . . it was . . . it was Aba,' and then he died."

This attack, like all the others, took place immediately across the river from the old fort where Aba had been executed.

It shall for all time remain a mystery whether Aba came back in some form, whether vampire or haunt, to wreak his revenge.

But this we do know, the Red

Army came back, as Aba had said it would. And after early 1920, when Kaments was suppressed and reoccupied, the strange attacks stopped and never have resumed.



AMAZING DENIZENS OF THE SEA

CONTINUING REPORTS of sea serpents and other mysterious marine creatures strongly suggest that the waters of the sea harbor a variety of unknown forms of life.

From the Isle of Man, an island off England's west coast, come reports of mermaids. The mayor of the town of Peel, a woman, says she once saw a red-headed mermaid basking on the rocks off Peel Castle. Another inhabitant of the island, Roy MacDonald, claims he once saw not one, but two, red-headed mermaids swimming about five miles off shore.

He was out fishing, he said, when he saw the two figures moving through the water at a speed of about 12 knots. He asserted that no human being could swim at such speed. The figures vanished before he could haul up his anchor and follow them.

Helen Cowell, 23, a secretary, reported sighting a mermaid—a brunette, this time—three miles south of Peel. She stated that the mermaid, sitting on a rock in true mermaid fashion, was about three and a half feet long. Miss Cowell was unable to see the mermaid's tail, but did observe that she "had a lovely figure."

Harry and Warren Heath, brothers, reported seeing a strange marine animal "about 14 to 16 feet long, with a black and white head" off Manchester, Mass. The Heaths, who are fishermen, said the creature surfaced about 30 feet away from their boat as they hauled in lobster traps.

Harry Heath described the mystery animal as having two proturbant eyes and a ~~ridge~~^{ridge} black back. After a few minutes, he said, the creature submerged.



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.

CALL OF THE HEART

By Ada Carmichael

MY HUSBAND AND I had been at the Hunkedory Farm, about 12 miles from Amery, Wis., four days when I was taken violently ill with abdominal pains. We had come on a two-weeks vacation. Now, on this beautiful day in June, 1912, I lay doubled up on my cot. Through the open, screened door and windows I could hear the splashing of the other vacationers in the lake water. My husband, Dan, was among them.

The pain which had started soon after the noon meal was unaccountable, for I was a healthy girl and never had such trouble. The food served in the community dining room had been eaten by everyone, yet, I was the only one sick.

That evening I sipped hot tea in the cottage while Dan ate his dinner in the dining hall.

Our two young sons, a short distance away in the city, were well taken care of by a trusted relative. I did not worry about them. True,

my father had angina pectoris but we had been assured by Dr. Jeff, our family doctor, there was nothing to worry about.

Later as Dan stood by my cot watching me suffer he finally said in a resigned voice that we would return to the city in the morning.



ADA CARMICHAEL

Neither of us slept much that night. I felt sure Dan thought I had appendicitis.

The air was light and clear when we left the camp early the next morning. My pain had not lessened and I knew the ride would be difficult. However, as the distance between us and our destination decreased my pain seemed to subside to some extent. When we reached Minneapolis Dan drove directly to Dr. Jeff's office.

In the doctor's private office I bewailed the fact that Dan's vacation was spoiled and I demanded to know what was wrong with me. I asked about food poisoning, appendicitis, and liver trouble as I prepared myself for an examination. With a curious expression on his face the doctor poked about my abdominal region, took a blood test, a brief cardiac test, and looked at my tongue; then he told me to get dressed.

"When do I have X-rays?" I asked.

"We will see later," he answered.

The moment we returned to the reception room my husband sprang to his feet asking, "What is the matter with her?"

Dr. Jeff answered, "Not a d— thing."

Then he told us Father's condition had worsened, and if we wanted to see him alive to hurry. He asked why we had not answered

the telegram he had sent us in the morning saying we should come at once. We had not received it.

When Mother opened the door of their apartment and saw us standing there, she exclaimed, "Thank God, you are here!"

We waited quietly at Father's bedside until his familiar blue eyes opened. "Ada," he whispered. As he talked his voice grew stronger, he told me he knew I would come and he joked about always getting his own way. He told me he knew the Lord sets the time of our going but he thought it would not be wrong to ask Him to hold off a little because he wanted to see his daughter before he "crossed the bar."

Very soon Father died. Only days later, after the burial, we talked about the pain which had brought us home. I still could not account for it.

Mother's answer was something like this: "I think sometimes a strong desire can delay even death. Ways and means are mysteriously put into action by will power and a deep and abiding faith. The call of the heart is a very strong force and you and your father were very close." — *Owatonna, Minn.*

THE WALKING TABLE

By K. H. Isselstein

IT WAS BACK in the middle '90s when my parents went to

visit the folks my eldest brother had boarded with. Right after lunch my father and Mr. Shenk went for a stroll about the little Perry County, Ohio, farm. Mother was chatting with the lady of the house while she washed the dishes.

In the dining room four-year-old Cal Shenk was playing with a little square table which kept pounding and dancing about while he asked it questions. Suddenly the little square table came dancing into the kitchen and in order to quiet the noise Mrs. Shenk sat down upon it. Both she and my mother gasped in astonishment as the table kept on dancing. With the lady sitting on it the little table danced toward the kitchen door and out onto the big back porch. It made a sharp left turn and danced to the end of the porch. After a seven or eight inch drop off the porch the table kept dancing a right turn about the backyard and down grade for about 20 yards. Then it turned around and came back, dancing up the hill with the lady, shaken, but still sitting on it.

My father and Mr. Shenk came up and gazed in astonishment as they saw the table walking up the hill followed by the little boy whose hands still were on one end of it. Cal was grinning like a cow in a pumpkin patch.

The table came to the top of the little hill, made a turn, climbed back

onto the porch and, through the kitchen, returned to the dining room, back to its starting point in front of the window. There it stopped in the bright sunshine.

My parents were so interested Mr. Shenk promised to bring a boy, George, about 10 years old, for a demonstration at our house the following Saturday night.

We had at least a dozen visitors there that evening and a little after 7:00 o'clock the table began answering questions. Then a little after 9:00 P.M. George fell asleep and Mother placed a feather pillow under his head on the back of the chair. However, the table continued to answer questions until way past midnight as George's hands still lay on it.

Some of the visitors asked about the coins in their pockets and for the dates on the coins. The table's answers were always correct. With the little boy asleep there could be no trickery of any kind. So, if it was not done by spirits, then who or what gave the correct answers?
— *Spokane Wash.*

NUMBER FROM NOWHERE

By Jean O'Neill

I AWOKED IN THE middle of the night with a telephone number persistently repeating itself in my consciousness. Finally I roused myself enough to scrawl it on the paper pad on my bedside table.

It was a number out of nowhere, for I never had seen it nor heard it anywhere before in my life. In the fall of 1955 I was in New York City. I was a stranger there, nearly out of funds, and quite ill. My trouble seemed to be digestive because of old, worn out dentures that had not functioned properly for quite some time.

The next morning I nearly tossed the telephone number into the waste basket but something stayed my hand and I dialed the number.

"Dr. Brown's office," said a female voice in my ear.

I didn't need another doctor so I thanked her and hung up.

Then something prompted me to dial the number again and when the same voice said the same name all over again I asked, "What kind of doctor is he?"

"A dentist," answered the voice patiently.

"Does he make dentures?" I asked timidly.

"He specializes in dentures," the voice replied.

I was in orbit by then but I explained my situation and was given an appointment for the following week.

When this kind dentist examined my mouth he realized my urgent need and provided me with a new set of dentures for half price. I even was permitted to pay for them in installments.

I shall ever be grateful for that telephone number that fate whispered to me from out of nowhere in the middle of the night. — *Surfside, Calif.*

2,000 MILE CALL

By Agnes W. Lovelace

I WAS ASLEEP in my apartment in Kansas City, Mo., one morning early in April, 1942, when my father's voice, calling my name from just outside my apartment door, awakened me.

"Agnes . . . Agnes . . . come to breakfast!" were the words I heard.

Joyfully I jumped out of bed and flung open the door. Alas, the hall was empty.

Fearing some calamity had befallen Father I placed a telephone call immediately to his home on a small chicken ranch near Stockton, Calif. When I reached him Father was puzzled that I had called him at such an early hour. He chided me, then told me to go back to bed.

"Besides, you waked me from a very pleasant dream," he said. "I was standing in the kitchen door of our old Oklahoma farmhouse, near Wetumka, yelling at the top of my lungs — 'Agnes . . . Agnes . . . come to breakfast!' . . . trying to round you in, just like I use to do every morning."

It was 5:00 o'clock in the morning — just the time he use to call us all, from the oldest to the least,

to get ready for breakfast. But I would not have expected to hear his dream from 2,000 miles away.
— *Lindsay, Okla.*

WHO TOLD JIM'S MOTHER?

By Ralph D. Ackley

JOURNEYING HOME to Boise, Idaho, in July 1944, I was looking forward to a visit with Mrs. Earl Akard, the mother of my friend who had been killed by a truck in December, 1943.

Jim and I had been intimate pals for 10 years. After high school I was drafted but Jim was rejected due to a heart murmur. We corresponded until the day he was killed.

Shortly after his death I ceased corresponding with his family and, unknown to me, the bereaved parents closed their house in town and moved to a small farm 30 miles from Boise.

The day I arrived home on furlough I went to visit Mrs. Akard and arrived at their old house in town at approximately 8:00 P.M. All the lights were burning and Jim's mother met me at the door.

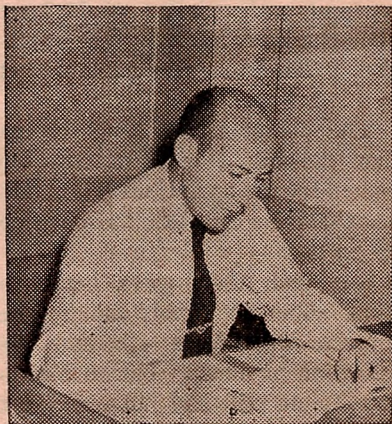
She said she had left the lights on purposely so that I wouldn't leave after the first ring.

Her statement startled me as I hadn't told a soul I was coming home. I asked her how she knew I was going to visit that night.

She replied, "I was washing dishes one evening a week ago and sud-

denly I could see you walking up to the door. The house was dark and you turned away.

"I was puzzled by this flash of insight until this morning. Shortly after I got up I had a great compulsion to come to town. This feel-



RALPH D. ACKLEY

ing persisted until I realized tonight was the time I had seen a week ago. So I came to town to see you."

Later I learned this was the first time she had been in Boise since closing the house. — *Albany, Ga.*

TWO LEGS OF A GHOST

By Emma Rushton

As told to Velma Dorrity Cloward

COUSIN EMMA was not a superstitious person and she does not and did not believe in ghosts. What happened to her she just says she can't explain.

Her husband, Merritt Rushton, received a bad head injury in 1954. He lay in a coma for over three months. Doctors said that without a certain operation he might linger on for years—in a living death. There was an operation they could try and, although he would have little chance of surviving the operation, if he did survive he could get well.

The doctor told Cousin Emma that she would have to sign the papers for the operation. They told her the facts and left the decision up to her!

She took the papers home to think about the whole thing. The surgeon wanted to schedule the operation for Friday, but on Thursday Emma still had not reached a decision.

Thursday night she laid the papers on the table and sat alone trying to think what was best. The house was still and the old-fashioned clock ticked away the minutes.

"If only someone would help me decide," she sat thinking.

Then in the stillness a voice said, "Sign them."

Emma thought a neighbor had come in unheard. She said she felt someone was standing right behind her, but when she turned she could see only two legs. The legs were encased in tight black alpaca trousers, the shoes were ankle high and buttoned up the side. Only in por-

traits of her ancestors had Emma ever seen anything like them.

She put out her hand to feel for the rest of the body but felt nothing. She does not know why she was not afraid. Then the voice repeated, "Sign the papers."

She dropped her eyes to the legs again but they were gone.

Emma picked up the pen and signed the papers giving her consent for the operation. A great peace came over her.

However, on the way to the hospital next morning all her old fears came back. She stopped and took the papers out of her bag. She almost had decided to tear them up and forget the whole thing, just to pray Merritt would get better, when she looked down and there were the legs again.

She looked around to see if anyone else saw them but no one was paying any attention. She walked as fast as she could to get away from them but they continued beside her, step for step, right up the hospital steps and into the door. Then she stood in the office and the doctor was taking the papers from her hand.

The operation was a success, even though the injury turned out to be even worse than the doctors had expected.

Cousin Emma's husband is home in North Las Vegas, Nev., now, and getting well. — *Modesto, Calif.*

INDIAN MAGIC of the SHAKING TENT

The tent was too strong for a man to budge — yet it rocked wildly when the medicine man called spirits to enter it.

By Andrew Ballantine

FROM THE VERY EARLIEST years of the 17th century until the days of our own generation many accounts have been written and many tales told of Canadian Indian magic; particularly of the phenomenon known as the Shaking Tent.

Judging by all a deal in com-
typical seance might develop by
the following stages.

A tepee is erected especially for the ritual. The tepee can be of various dimensions, from four or five feet in diameter to as much as 100 feet. It is open at the top and

sometimes a smaller structure is erected inside it.

The medicine man either crawls into or, bound hand and foot, is placed in the tent by attendants. Sometimes he may be even more securely pinioned — swathed from head to foot "like an Egyptian mummy", one account says. According to some testimonies the thaumaturge first swallows a potion believed to be made from a root.

Alone in the tepee he immediately begins to sing a weird chant, to the accompaniment of drumming. Meanwhile his audience squats on the ground outside.

After the medicine man has

chanted his incantation for a short time the tepee is seen to vibrate, tremble, bend over — often so far that its apex appears almost to touch the ground. The violence of its movement grows with the rising frenzy of the incantation and the beating of the drum.

Suddenly the chanting comes to an abrupt end and, in the silence which follows, the *jossakid* (medicine man) is heard to announce that the spirits are beginning to arrive.

Now the audience hears two voices or more — the *jossakid's* normal voice at ground level, and another or others from above.

At the same time sparks, supposed to be the arriving spirits, are seen above the open top of the tepee. This is taken by the audience as an indication that the time for divination or answering questions has come.

* * *

THE FIRST European to have witnessed this psychic phenomenon was Samuel de Champlain, founder and first governor of Canada.

Champlain watched the tent and its uncanny behavior, not as a willing guest but as an incredulous and probably a protesting onlooker. This seance occurred in 1609 while Champlain was accompanying the Huron, Algonquin and Montagnais Indians on an expedition against

their traditional enemies, the Iroquois. Noticing that the allied tribesmen pitched camp for the night without posting sentries, Champlain, hard-headed soldier that he was, pointed out the perils of such negligence. In reply the Indians explained that they relied on their medicine man to warn them of danger.

Champlain described the medicine man of the allied tribes as performing a ritual very similar to that which later travellers saw. Here is his report:

The wigwam having been erected, the naked medicine man crawled into it, threw himself to the ground and began to mumble an incantation to summon the spirits. Then the wigwam began to move, gently at first but gathering momentum until the rocking and swaying became really furious. The sorcerer himself who, in the meantime, had worked himself into a frenzy, was shouting and screaming diabolically.

Whatever profane spirits Champlain did not record, for he was an out-and-out unbeliever and ascribed the whole business of the shaking tent to fraud.

* * *

SOMEWHAT LESS incredulous, to the extent that he attributed the phenomenon to the devil, was Father Paul LeJeune some 25 years

later. This head of the Jesuit mission to the Huron Indians may be credited with being the Canadian pioneer in psychical research; for in spite of his sturdy disapproval of the goings-on, he appears to have had a wholesome curiosity about the *causes* of the things he saw and heard.

Whatever he learned of the medicine man's magical techniques he learned in the hope of being able to devise counter-techniques, since he perceived that the native sorcerers were using their occult skills to thwart the Christians' efforts at conversion. To this study he applied himself with little delay upon his arrival in Quebec in 1632.

Father LeJeune's observations are recorded in his *Relations*, a journal in which in 1634, he entered his first eye-witness account of a seance to which he had been invited by a young Indian, *Manitou-Chat-Ché*. This Indian had recently been converted to Christianity but nevertheless, wished to convince the priest that the Indians possessed magic by letting him see a seance with his own eyes.

"While I was taking my evening rest," Father LeJeune wrote, "some young men put a tent in our cabin by planting six poles deeply into the ground. To the top of these they fastened a large ring and covered the framework with blankets, thus bringing the structure to a

point but leaving the top open.

"The tent completed, all fires in the cabin were put out in order that the flames should not frighten away the *khichi-gouai* (spirits.) A young *jongleur* crawled in under the blanket covering and closed the opening after him, for there must be no means of entrance or exit save the opening at the top.

"Once inside, the *jongleur* began to moan plaintively and the tent began to quiver, at first gently but with growing vehemence until I feared everything would be smashed to bits.

"Next he began a soft, low whistle as a prelude to talking as though it were into a bottle and finally he commenced to howl."

Manitou-Chat-Ché now urged the missionary to be quiet as the medicine man's soul had quitted his body and was now hovering at the top of the tepee, waiting to receive the spirits.

Suddenly the assembled Indians called out with a loud cry, at the same time pointing to the top of the tent where sparks could be seen playing about the opening. *Manitou-Chat-Ché* explained that the spirits had arrived, and the Indians shouted to the sorcerer in the tent, "*Tepouchail!*" (Call more.)

"Now," the priest's narrative continues, "a drum began beating outside the tepee, whereupon some of the younger Indians leaped to their

feet and commenced a wild, frenzied sort of dance."

Later, Father LeJeune had an opportunity to talk over what he had witnessed with the medicine man himself.

"The sparks," argued the priest, "could have come from a pipe of tobacco. I saw you light your pipe with a hot coal before you went in."

"But," the medicine man countered, "I took no fire in with me. How could I? I went in naked, did I not?"

"But it was you who shook the tent."

"How could I?" the Indian answered again. "You yourself tested the poles. You were not able to move them, were you?"

"But I have not an Indian's strength."

"True, Blackrobe. But you found them solid as rocks. Later you saw how the tent swayed—even bent over at the top where neither I nor anyone else could reach it."

"Then what does cause it to move?"

"The breath of the approaching spirits," the Indian assured him.

* * *

IN *Travels and Adventures In the Years 1760-1766*, by Alexander Henry, the Elder, there is another account of the same phenomenon, this time at Sault Sainte Marie, Ontario, in 1764.

Canada only recently had passed from French hands into British, and the Indians under Pontiac were in rebellion against the English. It was under these circumstances that the trader, Henry, became virtually a prisoner of the Ojibways.

One day a canoe bearing English messengers touched shore at the Sault. They brought with them an invitation from Sir William Johnson, the British government's chief Indian agent in North America, for the Chief of the Ojibways and his counselors to feast with him at Fort Niagara and discuss a peace treaty. Quite understandably Henry urged the Chief to accept this invitation, but the latter seemed suspicious of a trap.

"We shall let the Great Turtle decide," he told Henry.

The Great Turtle, the Chief explained, was the Ojibway's master spirit. Henry sought, and was cheerfully accorded, permission to be present at the rite.

The following day an immense wigwam was set up. Henry describes each of the five poles as about 10 feet in length, eight inches in diameter and planted two feet into the ground. These were tied together at the top with a hoop and this framework was covered with moose hide fastened by hide thongs.

Hardly was the medicine man's head inside the wigwam, Henry's narrative continues, than the trem-

bling of the tent began, accompanied by a blood curdling uproar of dogs barking, wolves howling, piercing screams, anguished sobs and voices which, though articulate, no one appeared to understand. These were supposed to be the voices of evil spirits.

Suddenly this pandemonium ceased, to be followed by a dead silence broken only by what seemed like a puppy's feeble whimpering.

The Indians outside the tent applauded, for they recognized the presence of *Mikinak*, the Great Turtle, and the medicine man inside called out an invitation to the chief to come forward and ask his question.

Were the English, the chief asked, preparing to make war on the Ojibways? Were there many Redcoats at Fort Niagara?

After these questions had been spoken the onlookers, Indians no less than whites, were startled by a piercing cry from within the tent and at the same time the trembling wigwam began to rock tempestuously. Then silence. *Mikinak* was thought to have crossed Lake Huron to Fort Niagara and gone on to Montreal, a crowflight round trip distance of some 1,500 miles.

Fifteen minutes later the medicine man was able to report that although the St. Lawrence at Montreal was alive with boatloads of Redcoats, *Mikinak* had not seen

many at Fort Niagara.

He added that the Ojibways might be sure of a friendly reception at Sir William Johnson's hands — a prediction which turned out to be true.

* * *

SIX DECADES later, in the 1820's, the Anglican Bishop of Montreal, the Right Reverend C. J. Mountain, witnessed the tent miracle a number of times while on pastoral visits to missionary outposts.

In all cases, he recorded, the medicine man's hands and feet were tightly bound with knotted cords before he was lifted into the tepee. His narrative states:

"While he is lying in the tent it becomes violently agitated, the top swinging rapidly backward and forward, in the view of the spectators on the outside who also hear a variety of strange sounds and voices unlike the voice of man . . . During the process going on in the conjuring lodge . . . he catches glimpses, in the same plane with the topmost hoop, of a number of objects like little stars."

* * *

INSPECTOR C. E. DENNY of the Northwest Mounted Police is the only white man ever reported to have been inside the Shaking Tent. The Inspector accepted this unique honor at a Blackfoot encampment on the Red Deer River

in 1879 in what is now the province of Alberta.

Accompanied by his interpreter, Billy Gladstone, Inspector Denny was invited into the wigwam where the Blackfoot medicine man sat wrapped in his buffalo robe, smoking a long native pipe.

"He paid no attention to us whatever," Denny wrote. "I therefore sat down near him, lighting my own pipe and, placing a present of two plugs of tobacco near him, proceeded to smoke quietly without a sign of recognition by the Indian."

After "quite a time" Denny was startled by the sound of a bell ringing over the tepee and the tepee itself began to sway. When the motion ceased, Denny says, he went out to see if anyone had been playing tricks, "but not a human being was in sight near us, the moon was clear and you could see a long distance . . . My interpreter was thoroughly frightened by this time, but the Indian never stirred."

* * *

THE MOST RECENT detailed account of a Shaking Tent séance is contained in an article in *The Beaver*, house organ of the Hudson's Bay Company, in which one A. K. Black, an employee of the company, describes the strange happenings he witnessed in 1929 at White Sands on the Mackenzie River. In this case the séance was

conducted by an old Indian known as August.

The framework of stout willow poles having been erected, tested and found to be quite immovable, the tepee was completed by the addition of an outer covering of birch bark.

"A small opening was made for the Indian to crawl in and immediately closed. The wigwam began to shake as soon as the Indian disappeared and the can of shot which was tied to the top of the poles began to rattle. The man commenced an eerie type of song which lasted for nearly half an hour, and he then commenced to talk, saying that he had got in touch with the spirits . . . All the time the wigwam continued to shake.

"After a time a strange voice was heard at the top of the tent conversing with the medicine man's voice at ground level. After a lengthy conversation August told the assembled Indians that the spirit was ready to answer questions, but the questioner must first pass a plug of chewing tobacco into the tepee.

"Daylight was breaking," Black goes on, "when August emerged from the wigwam with beads of perspiration covering his face. The bark was immediately removed from the wigwam, we examined the poles and were surprised to find they were as solid as they had been at first."

The amazing thing about these written records of the Shaking Tent is that they are so nearly identical in spite of the phenomena themselves being separated in time by centuries and in space by thousands of miles.

These records have all been set down by honest travellers, traders of integrity and holy men of God.

How shall we explain the Indians' sorcery? Scientists and psychological researchers have tried for nearly four centuries to discover this secret of the Indian's magic. At present we still must perhaps be content with the hypothesis that primitive races "have something" which members of materialist civilizations have lost.



NEW DATE FOR MAN'S EVOLUTION

A TOOL-MAKING proto-human named *Zinjanthropus Boisei* inhabited Africa some 1,750,000 years ago—1,000,000 years earlier than previously estimated, according to recently announced radio-active dating measurements.

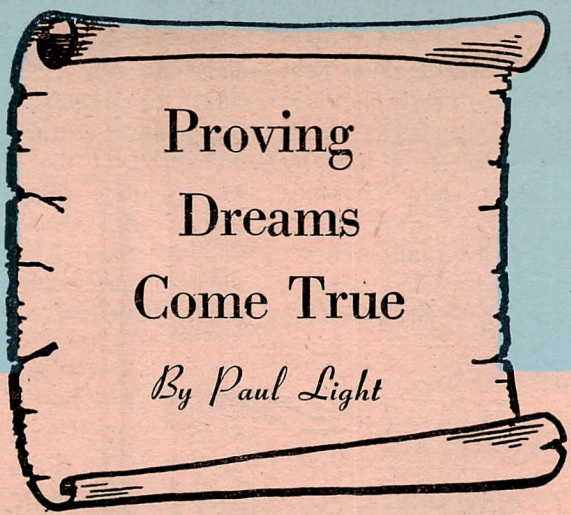
The measurements were performed by Drs. J. F. Evernden and Garniss H. Curtis, geologist at the University of California at Berkeley. Rock samples taken from Olduvai Gorge in East Africa, where remains of *Zinjanthropus* were found, were tested by the potassium-argon dating process.

Evidence for the existence of *Zinjanthropus* was discovered two years ago by Dr. Louis S. B. Leakey of Coryndon Memorial Museum, Nairobi, Kenya, who at the time estimated the age of his find as "more than 600,000 years." Even at that age *Zinjanthropus* was

considered to be the oldest tool-making proto-human.

Believed to be close to the line of human evolution, *Zinjanthropus* was capable of walking erect. His hands thus were free for such tasks as making extremely crude tools from pieces of quartz rock. However, *Zinjanthropus*, had a small brain compared to modern man. A drawing of *Zinjanthropus*, made under the supervision of Dr. Leakey, shows the ancient proto-human with a forehead which slopes sharply back from bulging eyebrow ridges.

Anthropologists theorize that the larger brain and higher intelligence of modern man evolved as he learned to speak and to use tools. They feel that such a course of evolution seems more reasonable starting a million years earlier than previous estimates.



Proving Dreams Come True

By Paul Light

For this man dreams come true so often that they are a source of deep and constant worry!

MOST OF US fondly hope our dreams come true . . .

But Arthur R. Strand of Stillwater, Minn., worries because his do.

"It's getting so I hate to go to sleep," says Arthur. "I'm afraid I'll dream of tragedy, of trouble, of death."

This has happened in Arthur's dreams, the vivid scene of an accident, a hit-run case, involving a relative. And a month later it happened just as Arthur dreamed it would.

Coincidence?

Listen to the other dreams Ar-

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thur has jotted down in a notebook only to have them come true weeks, months and even years later. Then judge for yourself whether it's just coincidence, as Arthur hopes, or some peculiar degree of extra sensory perception, as he fears . . .

Arthur is a mild-mannered man in his early 50s, head stock clerk in a large Minneapolis office equipment company . . .

He's as baffled by his dreams as are those in whom he confides what he has dreamed . . . and they all wait for it invariably to happen.

It all began a long time ago, Ar-

thur relates, when he was just a boy living in a small home in Minneapolis.

"I used to dream of automobiles passing over our house in a great stream, seemingly never ending," he says. "I'd tell my parents about it, but they put it all down to boyish imagination."

Five or six years ago Arthur chanced to cross the new Lowry bridge only to discover the abutment was exactly where the Strand home used to be.

Coincidence? Arthur agrees this repetitive dream of childhood undoubtedly is, but what about his dream during World War II when he was a merchant mariner aboard the Liberty ship *Benjamin R. Milan*?

"We were a day out of New York," Arthur says. "I had a vivid dream of an explosion in the engine room . . . several persons were killed . . . I still can see the medics carrying bodies out on a stretcher."

The more vivid Arthur's dreams, the sooner they seem to happen.

So Arthur asked for a transfer the moment the ship docked.

"But why?" asked the captain. "You've done a good job on this ship. We'd like to keep you."

Reluctantly Arthur revealed his dream. He winced under the resultant laughter but received his transfer anyway.

In Boston two days later he

picked up the morning newspaper to read that the *Benjamin R. Milan* had blown up in drydock, killing several aboard. It was an explosion in the engine room.

Coincidence?

* * *

UNTIL 1955 Arthur never had seen a horse race . . . In January of that year, according to his bedside notes, he dreamed a "Mr. Black" had won a horse race. He didn't know where.

Arthur was married in March of '55 and went to Florida with his bride for their honeymoon. They decided to take in a horse race "just for the fun of it." Arthur spotted a Mr. Black among the horses, remembered his dream of three months previous and put down \$2 on the nose to win.

Mr. Black, if you'll note the *Miami Herald* of March 20, 1955, "came from behind to win the Everglades in what experts concede to be the underdog, long-shot race of the year."

Dazed Arthur pocketed his winnings and walked away, shaking his head.

Since then he's dreamt the winner of at least seven more races, some in Florida, some in Chicago.

"What gets me is that I don't know the horses' names beforehand. They just pop into my head."

In each case newspapers confirm the facts of his dreams. The horses

featured in them do win . . .

* * *

ONE TIME Arthur dreamed vividly he saw a childhood friend on a train . . . He was walking through the parlor car as clear as life.

A short time later Arthur was on a train, in the parlor car. "I wasn't at all surprised to see my friend walking toward me with a startled look on his face."

Before Arthur was married he used to puzzle over another of his repetitive dreams, that of driving a car to and from Stillwater.

"First of all, I didn't own a car then and I'd never driven but a few times in my life."

One evening he went to a dance. He met a young lady there. She lived in Stillwater.

Yup, you guessed it.

Today Arthur and his wife live in Stillwater and he drives his dream highway to and from work every day.

* * *

GILBERT NASKE is one of Arthur's early-morning dream confidants . . . The two drive to work together.

Arthur keeps a notebook on his dreams, the names which pop into his head, the scenes which "parade across my mind like a motion picture scene." Then he and Gilbert wait to see whether the dreams come true.

That's when it's a bit frightening.

Arthur dreamed that his brother-in-law was killed crossing a busy highway, the victim of a hit-run driver. Arthur kept his dream pretty close to his chest, revealing it only to one friend.

A month or so later it all happened, again just as Arthur had dreamed it.

Coincidence?

He did tell his wife, Clara, that a cousin of hers whom he'd never met would die soon.

She did.

He dreamed the best man at his wedding would die within the month. A month later Arthur was pallbearer at the funeral.

This is the part of Arthur's dream patterns that worries him the most.

"I'm terrified I'll dream of someone close to me, a friend, a relative."

His co-workers share his abhorrence of this type of dream.

"If you ever do dream of me," said one friend, "do me a favor, willya?"

"What's that?"

"Just don't tell me, eh?"

* * *

ARTHUR DREAMED of the Korean war before it happened; of General Eisenhower's election as president before it happened . . .

Still unrealized is the hazy dream of a revolution in France, "bloody

fighting in the streets of Paris.”*

Lately he's also dreamed of Nikita Khrushchev “crying like a baby, sobbing over what I don't know.”

He dreamed just a few months ago of a space ship, its nose pointed skyward, programmed for the moon. “But it blows up moments after launching.”

*It was about two weeks after he'd dreamed of fighting in the streets of Paris that fighting did, indeed, break out both there and in Algeria.

Another repetitive dream is bothering Arthur at the moment. A small, clear voice whispers in his ear while he sleeps, “Hitler is alive in Uruguay.” It gives no further details.

* * *

MR. STRAND has been continuing with his dreams and sending me the latest to check in confidence his “batting average”.

So far he's hit more than 80%.



HISTORY REPORTS: OLD SOLDIERS NEVER DIE

AMERICAN and Filipino soldiers who fought to the death on the island of Corregidor reportedly are still seen and heard marching about the once-great island fortress. FATE reported on the haunts of Corregidor in the September, 1961, issue, but very similar reports were published as early as 90 B.C.

On the plains of Marathon, 400 years after the Athenians defeated the Persians, the shouts of the victors, the cries of the vanquished, and all the sounds of battle were said to be

heard on numerous occasions.

Two months after the Battle of Edge Hill, fought in England in 1624, shepherds and villagers saw an aerial re-enactment of the battle complete with the sound of guns and the screams of the wounded. The experience was corroborated by a Royal Commission sent to investigate by Charles I.

These historical experiences are among the few clues to the little-known auditory element in psychometric or astral visions.



THE GOOD, CRACKED EARTH

THE EARTH is cracked—a single fracture, 45,000 miles long encircles the globe. Scientists have discovered that the giant valley measures up to 20 miles wide and a mile deep. The significance of the crack remains a mystery, but it follows a world-wide earthquake zone.

STONEHENGE of the ANDES--



Carved likeness of Cro-Magnon head is Marcahuasi feature.

MARCAHUASI

By Marcel F. Homet

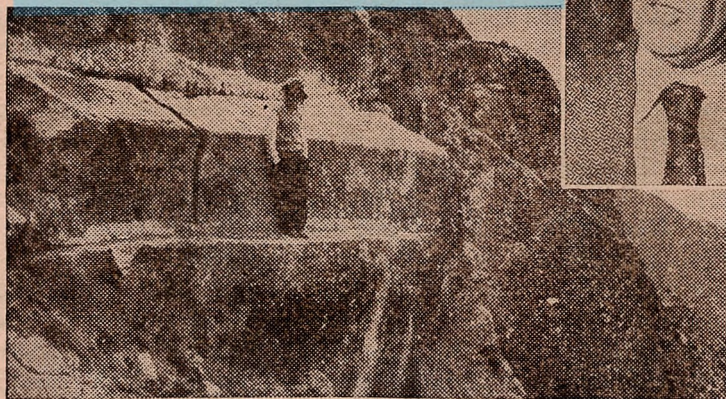
THIRTEEN-THOUSAND feet up in the Andes mountains a day's travel east of Lima, Peru, is a plateau covered with the monuments of a civilized race whose priests sacrificed human hearts to the Sun God at least 12,000 years ago. This date, based on the archeological evidence I have uncovered,

is at least 7000 years earlier than any presently accepted date for the origin of American Man.

The plateau is Marcahuasi, site of a collection of rough stone monuments that is literally a Stonehenge in the sky.

I was the first trained scientist to penetrate the bastions of this

Prof. Homet, right, risked his life to photograph man-made sacrificial table. Note blood channels.



First scientific report of sun-worship center in Peru states human lives were sacrificed here 12,000 years ago.

former sun god cult center to make archeological observations and to take photographs — published in FATE for the first time in any popular journal.

Peru is rich in lore and relics of early American civilization. In fact, the celebrations for the 50th Anniversary of the discovery of Machu Picchu, the "lost citadel city of the Incas," have just been completed. The ruins of Machu Picchu, a spectacular city of well-built stone terraces, plazas, walls and buildings,

were a completely unexpected find — no reference to the city has ever been found in either Inca or Spanish chronicles. It is now thought to have been a refuge for women sun-worshippers.

The dramatic and unexpected discovery of Machu Picchu in this century still spurs enthusiastic amateur archeologists who prowl the vastness of the Andes. Daniel Ru-zo is one of the most successful of these explorers, for Daniel is the discoverer of the monuments of

Marcahuasi. It was he who guided me into his find.

Daniel was first drawn to the area by what the local Indians call "The Head of the Inca."

Although I have studied the most ancient civilization on the spot in Egypt's Valley of the Kings, I have rarely seen anything quite so impressive. What enhances the impression is the fact that the head is an absolute likeness of a Cro-Magnon man.

When the "Head of the Inca" is viewed from a point 60 feet to the right, a second head is suddenly perceived. But this time it is purely Semitic in feature.

Farther around the great monu-

ment is seen the profile of a head, again nearly 80 feet high, just like those of the giant statues on Easter Island. All these three effigies are carved in a single rock.

I am not saying that the artists of antiquity *raised* this statue. No! But their artistic eye was always on the lookout for natural forms which came close to those they had in mind. In this way they succeeded in modifying some rocks so that they achieved the desired shape and did this with unimaginable precision of execution.

What peoples, what civilizations were able not only to execute these prodigious sculptures but also to conceive of the morals for them?

ABOUT THE AUTHOR

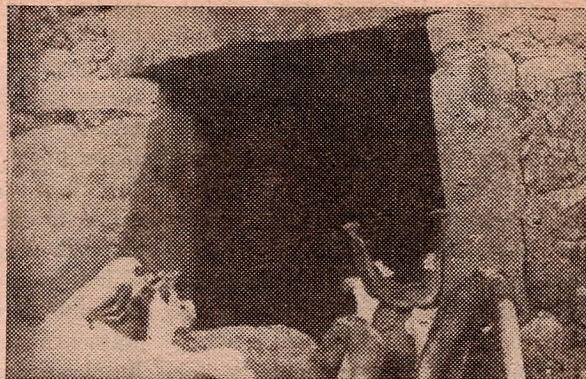
Professor Marcel F. Homet is perhaps the most active member of a group of South American scholars who believe that they have evidence that establishes a much earlier date for an American civilization than has ever been accepted by authorities in Europe and North America.

Archeologists and anthropologists outside South America have questioned the evidence offered by the Latin scholars, but Professor Homet has answered that his colleagues, "... have been on the spot and have studied the available literature and the practical material for generation after generation. This has made it possible for them to build up a body of observations of which Europe is scarcely aware."

Professor Homet himself is a French field archeologist and explorer who has been based in Brazil for more than a decade. His activities have been sponsored by various organizations including the *Ecole d'Anthropologie*, the *Societe Ethnographique*, the *Ligue Maritime Francaise*, the *Societe de Geographie Commerciale de Paris*, and the *Institute of Coimbra*, of which he is a member.

This article was translated for FATE by Elizabeth Reynolds Hapgood of New York and Petersham, Mass., Professor Homet's English-language translator.

Burial caves of solar cult held hoard of bones. Pillars at entry are man-made ornament. Construction is similar to caves in Europe.



No sculptor can conceive the shape of a human skull, a chin, or a nose belonging to a race which he does not know. Therefore to execute these sculptures it would seem to be necessary that *the models were known*.

I am well aware, once more, my colleagues are going to cry loudly: "But this is a work of nature!"

That is all right as far as it goes. Although it is difficult to believe that *one* of the three portraits could have been shaped so perfectly by nature, it is even more difficult to think that Nature could have conceived and executed all three and *on the same rock* and with equal precision of detail.

One more point that is truly upsetting is the fact that the Polynesian profile faces towards Easter Island and that in *back* of it I dis-

covered a zodiacal sun, with 12 rays, turned toward the east. This too, of course, is all on the same rock.

Of course, there are other sculptures at Marcahuasi. Daniel Ruza states that he has found hundreds of them during his frequent visits to study the place. Personally I am limiting myself to the description of a few which are really striking in appearance. There is, for example, a magnificent lion, lying on a pedestal. His mouth, eyes, mane are remarkably carved. One curious thing is that there is a place from which to get the best view of this lion. Some 150 feet away there is a tall, pyramidal monolith on one side of which a seat obviously has been carved. Sitting there one has the best view of the lion's head in all its details.

Without question, these monuments are all of natural origin and have been merely modified by prehistoric man. But as we studied these primitive statues high in the Andes, we were moving closer to an undeniably made-made monument of the greatest antiquity.

With Daniel I entered a vast cave he had previously discovered. The cave is open to the west and is situated above a precipice which drops almost perpendicularly for nearly 1500 feet. At the rear of the cave there is a small stone block clearly marking the center. When a theodolite was placed on this block and set exactly at the azimuth of the west, we became aware of a rather curious fact: in measuring the angles to the right and to the left of the azimuth set, in relation to the two walls of the rock forming the opening of the grotto, one finds the angles absolutely equal: both measuring $23\frac{1}{2}^{\circ}$, or a total of 47° which is the total angle of the annual variation of the sun.

The cave proved to be a necropolis: a burial cave. There were quantities of bones strewn about in the disorder created when Daniel Ruzo undertook to be sure what was in this burying ground.

It is too bad that this excavating was not done by a specialist, but in any case it is easy to imagine what this monument once was because when I arrived at Marcahuasi I es-

pied a cavern about 150 feet above the trail and it aroused my interest. Of course I made up my mind to go there, but this proved easier in intention than execution because the place hung over a precipice 1000 feet deep and to reach the opening I had to crawl on all fours along a slope so steep in seemed impossible.

However, I did reach the cave and found a beautifully cut doorway surmounted by a well set stone lintel. Inside I found just what I expected to see: false pillars made of piled stones and cemented together, apparently to hold up the roof of the cave hollowed out of the rock of the mountain and not really in need of any support. No doubt Ruzo's burial place was set up in the same way.

In a sense it is only proper that the bones in Marcahuasi's cavern of the dead should lie in chaos and disorder—for they came to this end in a brutal and untimely way as the victims of ritual murders. The proof of this was supplied by my Indian guide.

"Come over here," said my guide.

The "over here" he indicated filled me with terror for it meant looking straight down for at least 1500 feet.

"Nothing doing," I replied. "I'm dizzy."

But when an Indian gets an idea in his head it is difficult to get it out. So with my eyes carefully

turned toward the side of the mountain so that I would not see the void I moved slowly along. We passed first through the center of the burial place and then, after climbing down a terribly steep path along which Miguel had improvised some steps made of loose rock, we found ourselves standing in front of the last thing I would have expected to see 13,000 feet up in the Andes.

What I saw was actually the place used for human sacrifices, including an upper platform probably for the high priest during the bloody ceremony. Here was something about which there could be absolutely no question: a stone table 21 feet long and three feet high.

Both the table and its substructure are of exactly the same width throughout, and both slope at exactly the same angle. Cut at right angles on the side of the table is a triangular opening which served as a trough for the blood. A smaller run-off is cut into the substructure.

Above the table and its substructure is a regular platform in an exact demi-hexagonal form, which is curiously reminiscent of the 3000 or so dolmens near Constantine in North Africa.

Mother Nature had nothing to do with this sacrificial table. It is entirely a product of precise measurements and highly developed manual skills. This implies a relatively high order of cultural development

for these are the bases of science.

To discover exactly how this lofty blood-altar was used, let us refer to Cieza de Leon, one of the chroniclers of the 16th Century Spanish conquest of the Americas. He wrote:

"In the prehistoric temples they made sacrifices of animals, usually sheep, or 'llamas,' but occasionally also they sacrificed human beings. They laid them alive on sacrificial tables and tore out their still beating hearts in order to read the omens."

Does this not remind us of the Etruscans who did much the same sort of thing, except that they tore out the liver rather than the heart of a victim? And both the Celts and the Ibero-Celts of Brittany and Ireland did the same as the Peruvian ancestors. This was the same ritual which was carried out on the tepee-pyramids of ancient Mexico, on Easter Island, on the Rair-etá Islands. Indeed, as far as I can judge it was a common practice all along the chain of the ancient solar civilizations.

And that is what the evidence of Marcahuasi and the other ancient relics of Peru suggest to me — that American Man shares his origin with all the other peoples of a sun-worshipping civilization that stretched from the Americas to Europe to Asia Minor and out among the scattered islands of the Pacific.

MY FIVE YEARS with a GHOST

There were five of us and
we tolerated our uninvited guest
until, Mom saw the Devil in her mirror.

By Ernest Shroeter



THIRTY YEARS ago a lost soul from another world found its way into our house and there followed a cold war between the living and the dead. After five long years my family admitted defeat and we surrendered to our uninvited guest.

It all began in 1931 in a haunted house in Chicago. My family had just moved into the four-room, frame house on the rear of a lot on Kedzie Ave. Two stories tall but no more than 20 feet square, the house still looks more like a doll house than a home for a mother and four children. I saw it again a few days ago and it appears to be in better condition now than it was 30 years ago.

I was 12 years old and the man

of the house at the time for Mom and Dad were separated. I had two sisters, Helen, age nine, and Hazel, 14. Then there was the baby of the family, my younger brother, Walter, age seven.

My brother and I slept in the downstairs bedroom while Mom and my sisters occupied the upstairs one. There were 14 steps leading to the upper floor. At the top of the stairs was a cute little window; many a time I sat there watching the setting sun go down.

When I had homework to do I always sat in the upstairs front room. For some unknown reason this room seemed to have an unusual atmosphere from the very first. But it was not until October, some seven months after we moved

into the house, that I began to feel frightened of this room. I had the feeling that I was being drawn into this room by some unknown force. One evening as I sat doing my homework there I had the feeling that someone was standing behind me. Suddenly I felt a light tap on my shoulder. I froze. As soon as I thawed out I grabbed my books and dashed downstairs.

There were other times when I thought I heard footsteps walking across the floor but I never said anything for fear of being teased. From time to time an object would fall to the floor and, unless it had developed legs, we could not figure out how it got off the table.

The week before Christmas we were all seated at the dinner table enjoying home-made soup when we heard someone walk across the floor upstairs. No one said a word. We just sat there looking at one another.

Finally Mom went up the 14 stairs and we thought her a very brave woman. When she came back she said to us, "Well, there is no one up there but I could have sworn someone was walking around."

The following night we heard the footsteps again. This time no one went up to see.

Mom assured us kids that whoever it was meant us no harm. She thought it might be our grandmother, who had passed away a

few years before, paying us a visit.

Several months went by and there were no more disturbances in the upstairs room until one Saturday afternoon. I had just returned from playing baseball to find no one was at home. Mom had left a note on the table saying they had gone to a movie and would be back around 6:30. I was hungry so I fixed myself a sandwich and a cup of coffee. As I sat at the kitchen table eating suddenly I heard a thump, thump, thumping across the floor upstairs. I fled into the alley.

I would tell my friends about the ghost in our house but, of course, no one believed me. Mom even told the landlord of the strange goings on in the upstairs room but he just laughed at her.

The landlord did tell Mom that the house was pretty old and was sinking a little to one side. He suggested that perhaps this was responsible for making the sounds. He assured Mom that none of his other tenants ever had complained of hearing strange noises in the house. It was plain to see our landlord thought us nuts.

For almost five years our uninvited guest came and went as it pleased. Sometimes it would be gone for as long as six months. Then, just when we thought it had gone for good, thump, thump, thump, it was back again.

We were pretty sure that our

strange guest meant us no harm but, nevertheless, it was doing a very good job of scaring us half to death. Here I was, going on 17 years old and still afraid of the room upstairs.

Near the end of our stay in the house our guest really got out of hand. It was knocking pictures off the walls and playing around with the window shades. We put new rollers on the shades but they continued to roll themselves up with a loud bang. Chairs were moved out of position. And the ghost loved to play with the front door. If it was open, it would slam shut. If we kept it closed, our friend opened it. We had quite a few kewpie dolls that we had won at Riverview Park and most of them were broken by our unseen tenant.

Mom was the only one who was not afraid to go upstairs and give our friend a good tongue lashing. Often we would hear her saying, "Whoever you are, you had better behave yourself and stop breaking my kewpie dolls. Why don't you go away and bother someone else for a change? Why do you keep hanging around here?" But poor Mom

might just as well have talked to a brick wall.

We often had talked about moving but hated to give our friend the satisfaction of knowing it had driven us out of our home. But finally came an unforgettable day!

It was cold, in February, 1936. My sister Helen and I were having a cup of coffee when we heard Mom scream. Her scream was followed by the sound of breaking glass. We ran upstairs to Mom's bedroom and found her standing before a broken dresser mirror.

She just stood there with a frightened look on her face. Then she began to cry as she told us that the Devil had appeared before her in the mirror as she was brushing her hair and that she had thrown her hair brush at him.

"I will not live in this house another day," she said. "There is evil in this house."

Three weeks later we moved. Our uninvited guest had won!

Whenever someone asks me, do you believe in ghosts, I just smile at them and say, "I lived with one for almost five years; how could I not believe in them?"



Research on

TELEPATHY in SOVIET RUSSIA



By Milan Ryzl

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JOURNAL OF PARAPSYCHOLOGY

In Russia ESP is probed by a different branch of science than in the West, with a different approach — and surprisingly different results.

RESEARCH ON parapsychical phenomena in the U.S.S.R. has taken another direction than we have been accustomed to see in English-speaking countries. With regard to the Western world we are not far from the mark when we say that in Western countries it is primarily the psychologists who have concerned themselves with research on these phenomena, and that therefore the methods used have mainly been psychological in character. In the U.S.S.R. parapsychological phenomena have chiefly aroused the interest of physiologists, and this interest has consequently been reflected in the approach to these problems. In fact, physiological

methods have been used predominantly.

There are, however, factors other than the difference in methods used that are worth mentioning. In the U.S.S.R. the development of science is regarded as a matter of nationwide interest, and considerable financial means are being made available for the benefit of science and research work. Parapsychology, however, does not yet belong among acknowledged branches of science supported in this way, and the research on psi phenomena has been considered, at most, a private hobby of some individuals. Even though the interest in the research on psi phenomena in the U.S.S.R. still

exists, the research has for long decades not been organized properly. Only a few individual followers of Academician Bekhterev have contributed to the increase of experimental knowledge. Soon after World War I, Bekhterev published the results of his interesting telepathy experiments with dogs,* and we shall have the opportunity of dealing with them later on.

The hostile attitude of the scientific public who saw in parapsychology only a variety of occultism has prevented, in the long run, the developing of the research to its full extent. The attention of the Soviet scientists was confined to the research in telepathy, which seemed to be the simplest of all psi phenomena, and also seemed to be the easiest to accept (the more so since the hypothesis of signals on the basis of electromagnetic waves was available as an explanation). The research in telepathy could thus become a basis on which the edifice of research on all psi phenomena could be erected.

Nevertheless it happens that the results of experiments carried on, say, as far back as in the '30s of this century are only now being published.

But let us cast a longer look back

into history. We find that as early as the second half of the 19th Century, the well-known Russian physiologist V. Ya. Danilevskiy showed an interest in the research in telepathy. In the beginning of the '20s of this century the Academicians V. M. Bekhterev, P. P. Lazarev, and A. V. Leontovitch carried on experiments in Moscow with the transfer of thoughts from man to dog.

A large number of experiments of this kind have been carried out. Let us consider experiments in which an excellent subject was found in the dog Mars, presented by the animal-tamer V. L. Durov. These experiments were carried out to investigate whether or not the dog would receive and carry out an order given him by Durov only in thoughts. In a particularly successful experiment, Durov was to give the dog an order to bark several times in succession. The number was to be selected by the experimenters, but Durov told them that the chosen number should not surpass seven, since otherwise there would be the danger of the dog's getting accustomed to barking and of his continuing to bark automatically regardless of the number.

The experiment took the following course: Durov and the other experimenters remained in one room, and one of the observers, Academician Leontovitch, took the dog to another, distant room. This

*Bekhterev, V. M. Concerning the experiments on "thought" influence on the behavior of animals. *Questions of Personality Study and Education*, No. 2 (1920)

ABOUT THE AUTHOR

Dr. Milan Ryzl is a member of the research staff of the Institute of Biology in Prague. He has been active in ESP research for several years and through his knowledge of languages is in relatively close touch with other workers in this field in Eastern Europe. He is a contributor of articles on parapsychology to periodicals in the U.S.A. and other countries, including his own. His accompanying review of the telepathy research work in Soviet Russia is based on his translations of Russian titles and sources.

was to ensure that Durov would be unable to give the dog either a visual or an auditory signal. Then Bekhterev handed Durov a slip of paper with the required number of barks, a number which was not known to any of the participants (it was 14). Durov looked at the slip, was surprised at the unexpected number, wrote something on the slip, and proceeded to carry out the experiment.

Academician Leontovitch gave on his return this report of the happenings in the other room: On arriving in the room, the dog lay down on the floor. Soon afterwards he drew himself up on his forelegs, cocked his ears as in attention, gave seven barks, and lay down again. Leontovitch was thinking that the experiment was over and wanted to take the dog back, when the dog again sat up, cocked his ears, again barked seven times, and again lay down. The explanation was that Durov, in order not to exceed the upper

limit of seven barks, decided to solve the task by dividing the 14 barks required into two independent tasks of seven barks each; and put it down on Bekhterev's slip as 7 + 7.

Another, more complicated, experiment was carried out: The dog was to be given a telepathic order to find an object unknown to him and placed in a different room where no experiments had been carried out with him before, and where he would be left alone while choosing the object. To render the experiment more difficult, an object was chosen which was not within the range of vision of the animal when in its normal position. The task was set in the following way: In a small room outside the laboratory there were three tables, one higher than the others, with a telephone and several books on it. The dog was to approach that table, to select the telephone directory from among the books lying on it, to take the

directory and carry it to the laboratory.

Durov's procedure was this: He took the dog's head in his palms and stared motionlessly into his eyes. The dog being unable to carry out the command given in thought, the concentration was repeated a second time, and finally a third time. Only after the third repetition did the dog run through the open door into the small room, stand up on his hind legs at one of the tables, but finding nothing there, let himself down to the floor again. Then he went over to the second table and rose again; but in spite of the fact that there were several objects lying about, he did not take anything and again he let himself down to the floor. Only on arriving at the table with the telephone and raising himself up the third time did he take the telephone directory between his teeth and bring it into the laboratory. The correct fulfillment of the task led to the conclusion that an idea of the telephone directory must have arisen in the dog's mind as it was emitted by the human being. The experiment testifies to the conclusion that under certain conditions the direct transmission of thoughts from man to animal is possible.

There is no denying the fact that the results of these experiments are surprising in the exact fulfillment of the telepathic order. Neverthe-

less, they suffer from the same shortcomings of all qualitative experiments. There is no exact statistical evaluation; and, therefore, the greatest exactness in the fulfillment carries no sufficient conviction in the light of the methods of evaluation introduced today in parapsychology. This is why the experiments fall short of any exact scientific requirements; and this is certainly the reason why they failed to meet even in the U.S.S.R. with a greater response, despite Bekhterev's great scientific authority.

The Academicians Bekhterev and Lazarev then concluded that the most acceptable explanation of these observations was the assumption that electromagnetic waves were traveling between the agent and the percipient. In 1922, Lazarev, in his book *Physico-Chemical Principles of Higher Nervous Activity* (p. 46), expressed the opinion that electrical action currents accompanying physical-chemical reactions in the neurons of the cortex must generate electromagnetic waves which radiate from the head of the human being and can serve as an explanation of telepathy. Lazarev concluded that this role can be played particularly by waves of great length (about 30,000 km).

Bekhterev's experiments with Durov and Mars were later continued by B. B. Kazhinskiy, who, in his book *Thought Transference* (Mos-

cow, 1923), supplied further arguments in favor of the electromagnetic theory of the explanation of telepathy. Kazhinskyi, for example, carried out an experiment in which Durov was shut up in a Faraday cage which isolated him against electromagnetic waves. In these conditions it was quite impossible to enforce any order upon Mars. When the door was opened, however, Mars began precisely to fulfill the orders given him mentally.

A similar conclusion was possible also from experiments carried out by L. Vodolazskiy and T. Gursteyn. They used a subject in the hypnotic state who was in an electromagnetically isolated chamber together with the observers who were registering the subject's behavior. The hypnotist, with another observer, were in another room nearby. At an agreed moment the experiment began: The hypnotist "sent" to the subject impulses inducing him to execute various movements (e.g., to raise the right hand, both hands, etc.). The impulses were recorded, and so were the movements of the subject. Both records were then checked.

In the course of the experiment it was possible to interrupt or restore the screening capacity of the chamber by opening or shutting its door. These changes were made without the hypnotist or his companion having any knowledge of them. The comparisons of the re-

cords revealed that with the door open the subject complied with the orders relatively easily, but with the door shut the telepathic orders were not filled even once correctly.

In 1942, the Soviet biologist, Prof. S. Ya. Turlygin published a work in which he described his telepathic experiments carried out with the assistance of the then famous hypnotist Orinaldo.

The hypnotist was put into a chamber with lead screening. In front of his face there was a hole in the wall which could be covered with dark paper so as to prevent the hypnotist from seeing through it. The hole could also be covered with a lead partition which could be moved noiselessly according to the experimenter's choice. The subject was placed in a second room. Neither subject nor hypnotist could see whether the hole was open or screened off by lead.

The subject had been conditioned to fall backward on receiving a telepathic impulse. (This reaction was chosen because it is often used also in other experiments with hypnosis.) In the experiment proper the hypnotist tried to transmit this impulse telepathically to the subject. When the subject received it, he felt inclined to fall backward, lost his balance, and was caught by the assistants standing by. The result of this series showed that the lapse of time between the emission

of the light signal to the hypnotist asking him to start to "transmit" the telepathic impulse "to fall back" and the fall of the subject was always substantially longer when the hole was closed than when it was open. If, under the same conditions, a metal mirror was placed in front of the hole, the effect occurred when the subject was in a position to which the assumed waves would be deflected by the mirror.

All these experiments really seemed to be a very strong argument for the electromagnetic nature of telepathy, but yet they were not final proof because it was not out of the question that the failure of the telepathic transfer was caused by another unknown factor acting concomitantly with the screening-off of the chamber.

The explanation of telepathy by electromagnetic undulation has always entailed some considerable difficulty. It is true that the electromagnetic undulation spreads through space quite imperceptibly to our senses, and if picked up by an appropriate receiver it may serve as a means to transfer intelligent news. Of course, so far, it has been only a model of a telepathic process. In order that this model may become an explanation, it must first be proved that the agent's brain is really able to transmit electromagnetic waves into the surrounding space and that the waves thus emit-

ted can really be caught by the perceptive.

In this phase of explanation we meet already with complications. It is true that all processes in the brain are accompanied by electric action currents. When these currents are adequately amplified, we can register them by the electroencephalograph. The electroencephalographic record is then able to give us many items of information on processes occurring in the brain. It could then be assumed that these cerebral currents were the generator of the expanding electromagnetic waves able to stimulate the respective receptors. As a matter of fact, no reception organ which could be made responsible for the catching of such signals has been found in the brain by anatomical study. This, however, as was correctly pointed out by the Soviet physiologist Saradzhev, need not be a principal obstacle, for the organ of reception specializing in catching telepathic signals may well be imagined to be placed in the skin, for example, where various microscopic formations have been ascertained whose functions in the organism are still unknown. The trouble is, however, that the cerebral currents just spoken of are infinitely weak. It can hardly be imagined that they could produce a perceptible effect at a distance greater than a few centimeters. A telepathic transfer, how-

ever, has been observed even at a distance of thousands of kilometers. (A kilometer is 3,280.8 feet.)

But the main difficulty of an electromagnetic explanation of telepathy is still elsewhere. The electroencephalographic record registers the total of electric activity of millions of nerve cells whose electric effects are summed up. The electric activity which we are able to catch outside the brain cannot give us an account of the activity of every individual neuron. For this reason the electroencephalogram can inform us only of actions in which vast groups of neurons participate. It can distinguish whether the subject is sleeping or awake; it spots disorders in the brain tissue; but it cannot help us recognize what the subject is thinking about at a given moment. The contents of thoughts are not recognizable in this way — but this is the chief supposition for a successful transfer of thoughts.

The proper experimental test of the electromagnetic hypothesis was carried on along two principal lines:

First was the investigation of whether the human brain emits electromagnetic waves. Here the Soviet physiologists used as the basis of their work the observations of the Italian neurophysiologist F. Cazzamalli who in the '20s of this century carried on experiments in which he tried to catch the supposed cerebral radiations by means of an

aerial. Cazzamalli took it for granted that he was really successful in catching such waves, and concluded that the basis of telepathy could be electromagnetic waves of a relatively short wave length (about one meter — 39.37 inches).

Cazzamalli's experiments, however, have been criticized several times. One of the chief objections was that there was no adequate screening-off of disturbing radiations coming from the surroundings. There was no guarantee that the waves caught by Cazzamalli really came from the subject's brain. In the Leningrad Institute of Brain Physiology, Cazzamalli's experiments were repeated without achieving positive results.

The first question was, therefore, not definitely answered. There is, however, still another side to the problem. Even if the transmitter's brain were capable of transmitting electromagnetic waves, there remains the question of catching them by the recipient's organism. In studying this problem, the various authors endeavored to examine the effect of electromagnetic fields on the nervous system. As far back as 1900 the works of the well-known Russian physiologist V. Ya. Danilevskiy showed that it was possible to stimulate isolated nerves as well as muscular fibers by electromagnetic fields of low frequencies (50-100 cps), as well as to increase the

irritability of the central nervous system of animals and human beings. Similar results have also been attained in studying the effect of electromagnetic fields of high frequencies, even though the mechanism of their influence on living tissue is different from that of fields of low frequencies. Thus, for instance, P. P. Lazarev's successor, S. Ya. Turlygin, found that the influence of about one-inch electromagnetic waves increases the sensitivity of the nervous system.

Very remarkable also was the result of the experiment made at I. P. Pavlov's Institute of Physiology, in which a conditioned reflex could be attained in subjects on the otherwise not perceivable low frequency (50 cps) electromagnetic field.

We may then take it for granted that the electromagnetic waves are able to influence the brain cortex. The mechanism of the effect is not quite clear. With fields of low frequencies we can imagine that it is the question of electro-induction. We must, of course, realize that the electromagnetic waves can act upon the brain only if their intensity attains a certain minimum level value. This question has been analyzed by the Soviet physicist V. Arkadev. He has come to the conclusion that the intensity of electromagnetic fields which can be created by electric currents in the living brain is too small, and cannot attain the neces-

sary minimum level quantities. As a matter of fact, it is much smaller than the intensities of electromagnetic fields created by conductors of electricity in the vicinity of which man constantly lives. On the basis of these two considerations Arkadev considers the electromagnetic hypothesis incorrect.

The definite answer seems to follow from experiments carried on by the Soviet physiologist, Bekhterev's pupil, Prof. L. L. Vasiliev. In 1932 he found three very susceptible persons with whom he carried on experiments in which the subject was hypnotized at a distance by a mere telepathic impulse.

In these experiments, the subject was placed in a particular room; in the adjoining room was the controller watching the recording instruments. In a distant room (separated by two intervening walls) was the hypnotist. The observer at the registering instruments did not know the program of the experiments (this was known only to the hypnotist).

The experiment proper had the following course: On the basis of a random process (by means of a roulette), the moment was chosen when the hypnotist sent the hypnotizing impulse to the subject. The latter was brought into a hypnotic state. The process of falling asleep was automatically registered by the recording instruments: on the one

hand by measuring the electric potentials on the skin, and on the other by a mechanical pencil which was put into action by the subject as he regularly pressed a rubber bulb (every pressure being recorded as a tooth-like notch on the graph). As soon as the subject was hypnotized he stopped pressing the bulb, and the recording showed a straight line. (Sometimes the subject resisted hypnosis, and this struggle against sleep also showed itself in the character of the recording.)

The hypnotized subject was awakened after a certain time. Often the corresponding telepathic impulse was sufficient to wake up the subject. Remarkable, however, were the instances when the emitted telepathic impulse was not sufficient for a complete awakening. In this case the recording machine recorded at least "the endeavor of the subject to awake." The subject pressed the bulb several times, which resulted in several notches in the line; but later on the impulse died away, and the subject went on to sleep.

In this telepathic hypnosis, the most conspicuous results were obtained in the first experiments. Later on, autohypnosis began to assert itself in a disturbing manner. After several series of experiments, the subject developed a conditioned sleep reflex and went to sleep even without a telepathic impulse as soon as he was brought into the usual

conditions. But even in this complicated situation telepathy manifested itself clearly. When the telepathic impulse was transmitted, hypnosis was attained two to three times faster than in cases where the impulse was not transmitted.

These experiments were developed further. Thus, for example, the selectivity of the telepathic factor became apparent. If all the three subjects were placed together, the hypnotist always succeeded in hypnotizing the one he had selected beforehand. Besides, the hypnotized subject was always aware of who it was who hypnotized him and was able, when asked to do so, to name correctly which one of three hypnotists had given the telepathic hypnotizing impulse.

When the manifestation of telepathy was mastered, new experiments could be conducted to examine the correctness of the telepathic explanation. The hypnotist was shut up in a cabin of thick lead slabs. The roof of this cabin was made in such a manner that its walls, when the cabin was closed, could be put into grooves filled with mercury. Every precaution was taken that no electromagnetic waves of any length could penetrate from the inner cabin to the outside. And yet, all results of experiments with the telepathic hypnosis were, even under these conditions, *absolutely the same as before*. The subject

went to sleep again in accordance with the telepathic impulses, the auto-hypnosis could be equally hastened, and experiments with selective hypnotizing succeeded as before.

These experiments of Vasiliev's, as well as the present organizing activity of Professor Vasiliev, offer significant promise of further development of the research in parapsychology in the U.S.S.R.

At the present time, the interest in parapsychological problems in the U.S.S.R. (as well as in other East European countries, of which

Czechoslovakia, Poland, East Germany, and Yugoslavia deserve to be mentioned) is rapidly increasing. Some research work is going on in Moscow, but the chief work is being conducted now by Professor Vasiliev in the Physiological Institute of the Leningrad University. Especially concerned with this research is the Laboratory of Physiological Cybernetics of this institute headed by Vasiliev's pupil, Dr. P. I. Gulyaev.

Additional material on the Russian parapsychology scene will follow in the June FATE.



A FAMILY AFFAIR

AS SHE left a rest room in a Walsenberg, Colo., filling station, Mrs. Ernest Gomez of Pueblo, Colo., forgot her wallet containing \$55. Fifteen minutes later the wallet was found by her sister-in-law, Mrs. Alfred Virgil of Denver, who also had stopped at the station. The two women and their families happened to make holiday trips on the same day in the same place.



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THE AGE-OLD mystery of the size of the ancient Sicilian port of Syracuse has been solved by underwater explorers. Historic records said the port's piers were capable of holding 300 vessels indicating a port far larger than the modern one. Underwater excavations have revealed a great area of breakwaters, piers, anchors and chains beyond the modern harbor.

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MAMMA CAME BACK

By Nan B. Smith

THE SMITH HOUSEHOLD was ill prepared to meet the shock of Mother's death in the spring of 1918. Three of the boys had been lost on the battle fields of Belgium and northern France during World War I and Father recently had suffered a stroke. Our once big, happy family, including nine children, was already in mourning like all the other Scotch families around us.

I suppose it all was more than Mother could bear.

I was a Red Cross worker in Glasgow but was at home bathing my tired feet when one of my sisters called to me that something was wrong with Mother. I rushed out to the taxi which had brought her home. She was unconscious and two of my sisters and I carried Mother into the house. I could not get her pulse. When the doctor arrived she was gone. It was an awful shock to us all.

With Mother gone running the house became my responsibility, as my eldest sister had gone to Boston the year the war began. There she had married an American commercial artist. With a sick father a large house can be a considerable task. There was little help and the two maids we usually employed

were gone, doing war work now.

A few nights after Mother died I was called from a deep sleep by her voice, "Nan, Nan," she called. It was plain and clear.

I answered, "Coming, Mamma," and was out of bed, fully awake, racing to her bedroom. Papa was asleep in his bed. Mother's bed was as neat as I had left it after making it for the last time. Then I remembered Mother was gone.

In the morning when I tried to tell my younger sisters how Mamma had called me during the night—I was 18 then—they insisted I had been dreaming. I didn't insist and did not speak of it again. There was plenty to occupy me which, perhaps, was fortunate.

I was on my way upstairs one afternoon shortly after Mamma's voice had waked me and as I reached the top stair I saw Mamma coming out, sort of gliding, from the bathroom. She was wearing the kimona she always wore when she brushed her hair. The vision was crystal clear. I noticed particularly her reddish gold hair hanging to the bottom of her kimona. This time I called, "Mamma, Mamma!" but there was no answer. I followed her into the bedroom but her kimona hung on the outside of the closet door, just where it had been.

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I knew I had seen her, but there was no proof.

Doctor MacDougal came weekly to see Papa and I told him I had heard Mamma call out in the night and that she had appeared to me in daytime. He did not comment, rather changed the subject and told me what a good job I was doing caring for Papa. He advised me to go out more, to see an occasional movie, to have some fun.

But the temptation to make others believe one's experiences is very great. My Aunt Annie, Mamma's sister, came to our house several times a week, wanting to lend a helping hand. I told her I had seen Mamma. Aunt Annie was enthusiastic about astrology so she said, "Nan, dear, you are a Libran and I am beginning to think you are a little psychic." I could not tell if she believed I had seen Mamma or was humoring me.

Papa wanted to get his personal affairs settled and he thought it would be wise to sell our big house. It meant too much work for me he said. Aunt Annie's husband, Uncle George, a lawyer, helped settle Papa's business affairs which was a great relief to Papa. He gradually improved in health and a year after Mamma's death he was able to walk with a cane, his speech was clear, and he could use his hands slowly.

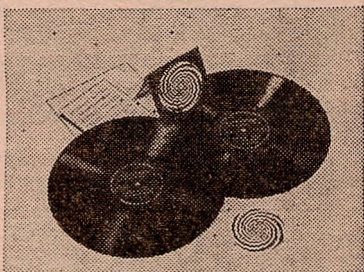
The house had been sold for a girl's school, though we had not as yet moved out. A stone had been put in the family plot bearing Mamma's name and the names of my three brothers, Duncan, Peter, and Malcolm. My fiance too had been killed late in 1918, close to the end of the war. He was a First Lieutenant in the Black Watch and his unit

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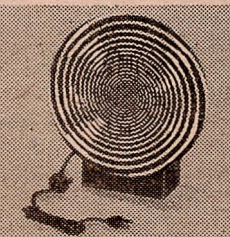
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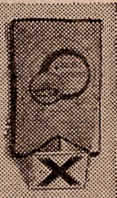
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was completely wiped out. But now the war was ended. My sister in Boston had her second child. My sister, Bess, became engaged to her first and only sweetheart. Our surviving brother, Robert, would soon be home from the hospital and he, too, would be getting married. This left Papa, Mary, Jean and I.

We four decided to go to Boston to see the American branch of the family. We might even stay there, we said.

Crossing the Atlantic in May Papa seemed less well. The confusion at the journey's end especially upset him and he did not recognize our sister, Kit. When we reached Kit's house we put Papa to bed. That night I slept in his room and next morning gave him breakfast in bed, just as I had done at home in Glasgow. He seemed to be all right. I helped him dress and took him out to the garden to meet Kit's children. But he thought his grandchildren were his children and wondered where Mamma was. We sent for Kit's doctor who cautioned us to keep Papa very quiet, in bed. The doctor said another stroke might easily come.

The next morning, after a comfortable night, Papa went back to sleep after breakfast and I left him to do a few chores. Perhaps I was away for an hour, although one of my sisters looked in on him. When I returned to the bedroom Papa was not in his bed. Neither was he to be found in the house. I noticed his hat and coat were gone and I remembered an absurd remark he had made earlier. "I must get to the office," he had said. He had not rambled like that previously.

Jean and I hurried forth, each

going separate ways. We could not help but find him for he had little strength to go far and no money for transportation. Only a few minutes later I saw him. He did not hear nor see my approach for he was engrossed in a conversation. Yet, he was alone.

I said, "Hello, Papa," and had to repeat it.

He turned and ever so naturally said, "Nan."

Then he explained, "I could not find the office but I met your mother. She says the office is closed Sundays so she is taking me home."

I had to stop and think what day it was. It was Sunday!

Papa turned as if to say something more to Mamma. Then he turned to me puzzled, "She is not here now. She must have gone home. Do you see her ahead?" he asked.

I humored him, "She must have gone on ahead. Let's get home Papa; you look tired."

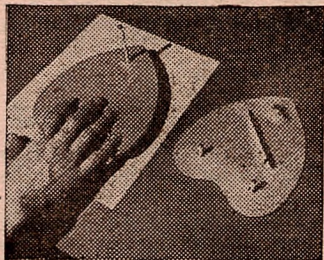
He answered, "I know. Mamma said the same thing. She said I looked ill."

We walked the short distance home. Papa was dragging and leaning heavily on my arm. My sisters and I put him to bed and I went to the kitchen to make him an eggnog. But Mary called me before I could finish this little task. Papa just slipped away in sleep. He must have been very happy as he died for on his face he had a most beatific expression.

Mamma had met him on his last time out. And she had brought him home. He was content.

Papa believed the living meet those who are gone on before. I do too.—*New York, N.Y.*

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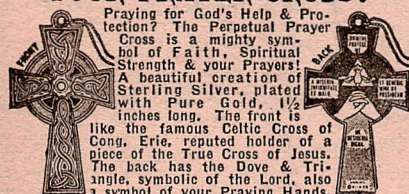
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ON A FINE DAY in mid-June of 1927, when I was still at St. Mary's Training College in Cheltenham, England, I had taken a trip to Gloucester, a distance of nine miles on the local railway. As often as I was free on a Saturday afternoon I went there to the Cathedral which I dearly loved. I knew the history of the massive old Norman building, with its huge pillars and rounded arches, its many tombs, and its age-old scars, so I frequently was recruited to assist the guides, especially when the summer tourist trade was at its height.

This particular afternoon I was called over by the Dean's Verger, Mr. Thomas, who was responsible for arranging all tours through the Cathedral, and asked if I would help them by taking parties through the Chapter House and Cloisters, and the Crypt, as the man generally in charge was ill. I was delighted. To me, the cloisters with their glorious fan tracery built up over Norman arch, extending up into the vaulted room like the tree-trunks in a primeval forest, was one of the finest sights in the world. And the great Chapter House, in which William the Norman ordered the gathering of the "Dooms Day Book", was perhaps the best preserved in that part of England. The ancient crypt, once the original church, with its heavy Saxon and Norman pillars half buried in the floor which had been raised to prevent flooding, its odd little chapels, and eerie shadows, held no fears for me, even when I entered alone.

So I waited patiently, sitting just

outside the North Door of the Cathedral in a window niche of the cloisters watching, through the ancient blues and reds of the fine glass, a bumblebee's antics in a lily patch in the cloister garden. On my lap lay the keys to the North Door, the Chapter House and the Crypt, on a ring at least five inches in diameter. Each old key measured over 10 inches in length. They were cold and heavy to my touch.

Suddenly I heard the sound of the North Door opening. I had not heard the key of the guide in the ancient lock and I wondered, as I stood up, what had happened to keep it from locking behind me when I had come out 15 minutes before. The warm air of the closed cloisters turned an icy cold. I shivered and pulled my sweater a little tighter around my neck. The door

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did not visibly open, but yet I knew that it had and I heard footsteps, many of them, coming down the steps into the cloisters. I even distinguished the slapping of sandals against the flagstoned floor.

I could not move. I stood tense and shivering and the rough edge of a woollen sleeve brushed my arm. I heard the rattle of rosary beads. Thirty or 40 persons went by me in pairs and my ears caught the soft sound of a Gregorian chant, sung in procession. The door to the Chapter House opened—I heard its heavy groan. They passed inside, and all was still.

I stood, cold and petrified, by the North Door until that bumblebee, making a false turn, buzzed above my head and bumped against the ancient glass. Then, clutching the keys in my hand, I ran around all four sides of the cloisters, seeing nobody and nothing. I tried the Chapter House door and the North Door—both were securely fastened. Then I sat down again in the window niche and tried to puzzle it all out.

When my party eventually joined me I had recovered my breath but apparently not my usual color, for the first member of the group to greet me was an American doctor, and I shall always remember his keen eyes and soft voice as he whispered, "Say, Miss, are you all right? You look pretty shaken; the heat got you down?" I smiled wanly and shook my head.

In telling of the glories of that part of the cathedral where holy men of yore had lived and worked for the greater glory of God, I forgot my scare.—*Brooktondale, N. Y.*

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MYSTICS OF OUR TIMES, by Hilda Graef.
Hanover House, Garden City, N. Y., 1962.
240 pages, \$4.50.

This collection of biographies of 10 modern mystics shows that mystics do not necessarily inhabit Buddhist monasteries or convent cells. They can combine religious contemplation with active lives in offices and factories, laboratories and universities.

What is a mystic—a true mystic? He is one who, as a result of intense religious feelings, is transported out of our material world and into a spiritual sphere where he experiences ecstasies and visions.

Experimenters who strive to attain the extraordinary state of the mystic by artificial means—through drugs such as LSD and “sacred mushrooms”—can only approximate it. The mystic attains something more than an out-of-this-world condition—he finds union with God. He experiences the Divine Presence within him, not through distortion of his bodily senses, but through a stimulation of higher faculties.

But even so just what a true mystic is does not become fully clear until one has read the biographies

in this book. Those considered by Author Graef to be the 10 great mystics of our times are Father Francis Liberman, a convert who founded the missionary order of the Society of the Holy Ghost, now one of the major orders serving Africa; Herman Cohen, a musical prodigy who, after a dissipated youth, became a Carmelite priest and had intense mystical experiences; Isaac Thomas Hecker, participant in the Transcendental movement and founder of the Paulist Fathers; Contardo Ferrini, professor of jurisprudence in the leading universities of Europe; Elisabeth Leseur, a beautiful society matron whose fashionable life in Paris concealed an austere religious life; Charles de Foucauld, a wealthy and cosmopolitan French officer who chose to live the lonely and ascetic life of a hermit in the deserts of the Sahara; Hieronymus Jaegen, a successful engineer and banker who fought the anti-Catholic movement in Bismarck's Germany; Maximilian Kolbe, a Polish priest who promoted the Catholic press as a means to combat Nazism and Communism; Edel Quinn, a gay and attractive Irish businesswoman who, during a life

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of great personal sacrifice, founded the Legion of Mary throughout Africa; and Pierre Teilhard de Chardin, a Jesuit whose brilliant work in the physical sciences won him the acclaim of the academic world.

The biographies of the foregoing not only are fascinatingly narrated, but are emotionally moving and even spiritually inspiring. They make clear in a profoundly impressive way just what sacrifices and devotion the life of a mystic involves.

—Regie Stecher.

LE MORTE D'ARTHUR, by Sir Thomas Malory. University Books, Inc., New Hyde Park, N. Y., 1961. 962 pages, \$15.00.

At first glance, what is generally considered a famed children's classic hardly seems suited to review in FATE. As will be shown however, the present book definitely falls within FATE's field of interest.

Here is an unexpurgated version of Malory, which hitherto has been difficult to obtain. The prettily packaged children's editions which alone have been generally available have been carefully pruned of the great tales of adultery—Lancelot and Guinevere, Tristan and Isolde. The original tales by Sir Thomas Malory, written in 1470, were intended for adults and concerned adult relations in a society in which loveless marriages, arranged by overlords or families and sanctioned by the Church, meant that love could be only extra-marital.

The expurgation of Malory's works, one of the great foundation stones in our heritage of English literature, includes other important elements—perhaps the most important elements for our purposes. The

Arthurian tales have been stripped not only of sex but of most of their pre-Christian magic and their Christian symbols. In the unexpurgated Malory it becomes evident that the armored sallies on horseback were not really light-hearted journeys for women and adventure but were profound journeys of the spirit.

Through the tales run strong currents of the mystical and the occult—important keys to understanding them. The quest for the Holy Grail, climaxed by the final ecstasy of Sir Galahad, may be seen as a mystical seeking. Galahad's ecstasy is that of the mystic—fundamentally a journey of the soul, a communion with God independent of the Church.

In the Arthurian romances the mysterious figure of Merlin, the magician, looms even larger than any of the armored heroes. Although many of the supernatural happenings in the tales take place within a Christian framework, those which involve Merlin occur within another sphere—one outside Christianity entirely and essentially antagonistic to it—the sphere of magic and witchcraft. Merlin is synonymous with the medicine man, the oracle and spiritual leader of primitive tribes. He personifies the druid priests and seers who overshadowed and ruled British kings in pre-Christian times.

This big, beautiful book, really two volumes bound as one, presents A. W. Pollard's magnificent rendering of Malory into modern spelling—one of only two so far attempted. Malory may be read most intelligibly if it is understood that what he wrote was a series of more or less individual tales and not a single, unified tale. The reader may

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REINCARNATION, An East West Anthology, compiled and edited by Joseph Head and S. L. Cranston, The Julian Press, Inc., New York, 1961. 341 pages, \$6.50.

Reincarnation generally is regarded as an oriental concept which conflicts with traditional Western beliefs. That this view is in error is amply demonstrated by the present new anthology.

The volume presents an encyclopedic collection of quotations from outstanding philosophers, theologians, poets, scientists and others of the West as well as of the East. Its excerpts are from the writings of more widely known authors and were selected to display various facets of the reincarnation concept. It contains the most extensive collection of quotations on reincarnation from ancient and modern literature published to date.

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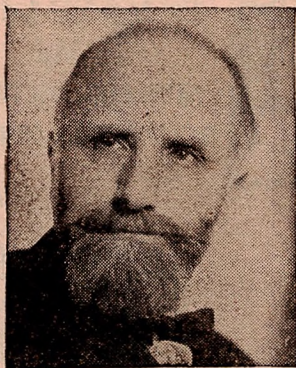
Those interested in reincarnation and particularly in what the great thinkers of the world have written on the subject will find this anthology a veritable mine of information.
—*Guy Archette.*

THE VITAL SENSE, by H. G. Heine, Cassell & Co., Ltd., London, 1960. 296 pages, \$6.00.

This book represents an attempt to explain clairvoyance, telepathy, and other psychical phenomena in terms of bodily mechanisms. The aim is admirable; but the result unfortunately is almost ludicrous. When a writer about anything as complex and little understood as supernatural manifestations states in her introduction that she has found *the* solution—that her theory solves the whole problem—one is inclined to look a trifle askance. Isn't it naive to believe that any *one* theory can explain everything in that weird phantasmagoria known as the occult?

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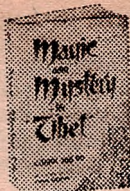
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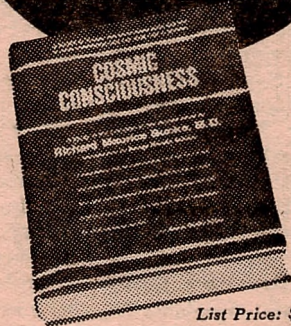
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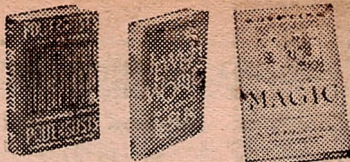
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cells which form a syncytium, or collection of cells in close relationship to one another. And the macrophage syncytium is responsible for *everything* . . . a little all-purpose schmoo which does all the work and answers all our questions.

There is considerable medical and physiological terminology in *The Vital Sense* designed to explain the reticulo-endothelial system (our author knows a great many big technical words). And there is a quantity of illustrative material from the famous case histories of psychical research (our author has read considerably in this area). But after each group of explanations and illustrations, there is the inevitable conclusion—the macrophages syncytium did it, not the butler.

We learn that both passive and active movement stimulate the macrophages and predispose a person to have clairvoyant experiences, that they are affected by the light of the moon, infra-red rays, electrical disturbances, the fragrance of a flower show, darkness, bright sunlight, physical radiation, etc.

We must also consider the effect on the macrophages of metals, poisons, ink, smoke, childhood experiences, loss of blood, novelty and boredom, drowning or dying of heart failure, emanations from animals, and chloroform. In other words, if the clairvoyance wasn't caused by macrophages excited by too much heat, then it was doubtless caused by macrophages depressed by the dark, too much humidity, chloroform, passive movement, or what have you handy?

Now as to ghosts—it is explained to us that "If a person's corneal

corpuscles were strongly stimulated, then they might . . . release gaseous substances; and if he stood quite still then these gaseous substances might take on a form that correspond to his unconscious thoughts. The ghost would then reinforce his unconscious impressions, since its emanations would impinge on his macrophages, but it would also influence his conscious thoughts, since it would have a visual form which could be seen by means of retinal vision. People who were present and in sympathy with him, such as close relations or young children, would then be likely to see the ghost which he had produced; and their corneal corpuscles would in their turn help to give substance to the ghost."

We learn from Dr. Heine that "a great deal of unconscious information is transmitted by emanations and radiations from the cornea of the agent . . . and absorbed by the cornea of the percipient." But not only the eyes, the nostrils also have it. We are given the example of a young man who was planning to go on an early morning fishing party but was deterred by a warning voice (seeming to speak audibly inside his chest) which said, "Don't go with these men." It was so insistent that he did not go and thus was saved from drowning.

Dr. Heine explains this case in this manner: "I should attribute the warning which the young man received to a highly developed meteorological flair which coordinated a sensitiveness to atmospheric pressure (which would probably have its origin in an active vestibular apparatus) with a sensitiveness to the presence of water vapor and

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marine conditions (which could perhaps be attributed in the absence of further information, to a strong and well-trained vomeronasal organ)."

With all this in mind we hardly can be surprised to learn that since a person's good health depends on the competence with which the macrophage syncytium carries out its functions, naturally *healing* can be accomplished by restoring the efficiency of the macrophages.

Now what of fire-walking, and that by-product of the materialization seance known as "ectoplasm?" Extrusion of the macrophage syncytium from the body takes care of them.

The ubiquitous poltergeist also rears his invisible head. In a house in which a great amount of bacon was hanging from the rafters, things were thrown about and wafted to and fro in the air whenever adolescent Eliza Rose was present. Unfortunately, because of neglect during all the excitement, the bacon had gone rancid. The phenomena are explained in *The Vital Sense* by "the emanations from the rancid bacon" which had a very stimulating effect on the chemical communication system of Eliza Rose. Obviously that is what caused all the trouble, because after she left there were no more phenomena.

And the soul itself—what is that? Dr. Heine says it is "the root of man's moral sense, the root of his social feeling and of his love for his environment, the root of his faith in patterns and ideals, and the source of his creative power." And it is, of course, the macrophage syncytium.—Susy Smith.

REPORT FROM THE READERS

MILK-GLASS UFO'S

Shortly after 5:00 P.M. on October 4, 1961, a neighbor and I were driving home to Prospect, Ore., from Medford, Ore., where we had been shopping. We were about six miles from home, driving rather slowly, talking, when we saw simultaneously two objects floating from the southeast to the northwest, barely clearing the tree tops. They were moving side by side and were identical in size and color.

The objects appeared to be 50 feet in length, were cigar-shaped and appeared to be made of a material resembling milk-glass. No wings, propellers or openings were in evidence. It was a clear day, except for spotty clouds.

We stopped the car, turned off the motor and got out. No sound of any kind came from the objects as they crossed the span of sky that must have been of two or three miles wide, taking three or four minutes. They were traveling about 50 feet apart, in a straight line.

When the two objects reached and went behind a cloud bank they were lost to our view for a short time. Then one came out on the other side and went out of view over the mountain. We waited for some 15 minutes, but the other object did not come out! It was beginning to grow dark, and since the stares of passing mo-

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torists made us feel foolish, we continued on home.

I have nothing to add, except that the objects we saw bore no resemblance to any man-made objects either of us ever had seen.—Mrs. S. Poole, Prospect, Ore.

A RED SPRAYING OBJECT?

In his article "A Camera's Eye Analysis of 411 Flying Saucers" (FATE, February 1962), in which he described the various classifications saucers fall into, George D. Fawcett mentioned "Red Spraying Objects." On November 23, 1961, my wife and I were aroused from a sound sleep by a strange, glowing light. Was the light a "Red Spraying Object"?

At 3:30 on the morning of the 23rd I was suddenly awakened by the glow of a brilliant light pouring in through the bedroom window. I am sure of the time because I looked at the alarm clock, which was bathed in light.

Since I was not fully awake, my first thought was that my car was on fire. I scrambled across the bed to the window. Instead of finding



The late Dr. Reginald Mills

my car in flames. I saw my driveway and the surrounding area bathed in a brilliant rose-colored glow. I tried to find the source of the light but could not.

By this time my wife was up. She, too, saw the bright glow that enveloped the car—a Volkswagen—and the surrounding area.

Calm, but somewhat apprehensive, we went to the kitchen, where a door leading to the driveway would permit a better look. By now, however, the light was fading. Whatever or whoever was responsible had begun to move away. I wanted to go outside, but at the urging of my wife decided against it.

The following day, I phoned the U. S. Weather Station for further information, but they could not help me. Apparently no one else had seen

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the glow and no information on it was available. I could not have seen a meteorite, for there was a heavy overcast at 1,500 feet; no meteorological objects had been reported.—
R. D. Osborn, Toledo, Ohio.

CRISIS VS. CHAOS

According to letters we have received Mr. George Cardinal Le Gros stated on page 50 of the January 1962 issue of FATE Magazine that "Manly P. Hall believes that the effects of the planetary conjunction will produce economic chaos . . ." It is obvious from the paragraphs quoted above that this is not what Mr. Hall said, and I believe it would be only fair to your readers to correct Mr. Le Gros' statement in your magazine as soon as possible.—*Hedda G. Clark, Secretary to Mr. Hall, Los Angeles, Calif.*

This summary of Mr. Hall's conclusions was added in the FATE of offices, during editing of Mr. Le Gros' manuscript. Mr. Hall stated: "The relationship of this combination of

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planets to the chart of the United States seems to indicate that we are going to move into a crisis of finance." He also stated: "So it would seem very distinctly and definitely probable that in 1962, we are going to be confronted with a need for a very broad change in our economic setup." Of course, he also stated, "I believe that we are going to have leadership in general more concerned with not permitting these economic pressures to escape into chaos and to produce perhaps the one thing we cannot afford, and that is a collapse in the free-enterprise system."

It all sounds pretty chaotic to us. And at best, or maybe worst, it's a quibble!—The Editors.

TALKING DOG

I have read your wonderful magazine for a number of years now and have enjoyed it more than any other reading matter that has come my way.

After reading Leslie Quall's wonderful article, "You Can Learn To Talk With Animals," in the February issue, I wish to confirm what the author had to say.

I have had many startling experiences of my own with animals. For instance, some years ago I proved to myself, without a doubt, that animals possess ESP.

I have had three talking dogs in past years, and I have one now. He says 'ello every morning (he does not pronounce the h.). His saying 'ello can be confirmed by many persons, for he does on occasion walk up to a person and greet them. This has startled many, to say the least. —Robert W. Murphy, Santa Cruz, Calif.

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I have been a reader of FATE ever since the second issue. I buy my copies at a newsstand.

You may be interested to know that I became acquainted with FATE through a dream two or three months before it was published. So one day I went to town from miles away to look for the magazine of my dream, and sure enough, there it was on the window of a book store. The little shrunken head on the cover and the name FATE were just as in my dream. I haven't missed an issue since.

I am 53 years old and have been a student of the occult ever since I was a boy.—Juan A. Chacon, Grand Junction, Colo.

SUPPORT FOR A THEORY

In the November, 1961, issue I have a letter outlining a theory concerning the movements of the earth's continents. I stated that I never had seen anything to back it up, but that it seemed logical anyway.

Recently, a friend gave me the March, 1961, issue of *Reader's Digest*, and what I should find therein but an article titled, "Are The Earth's Continents Adrift?" Naturally, this article is far more complete than the vague ideas I had on the subject.

One of the interesting facts that this article seems to bring out is that there could not have been a continent such as Atlantis in the Atlantic Ocean (Lemuria in the Pacific still is open to question), unless one of the North American continents was Atlantis and the "sinking" actually was the breaking up of the land masses.—Jeanette M. Thomas, Philadelphia, Pa.

ANOTHER DOG STORY

Your story (March issue) about the dog who thought her six-week-old puppy was too young to be adopted reminded me of an experience I had back in 1935.

One of my neighbors had a small black and white female dog who visited me nearly every day. One day in October she and I were sitting together on the porch when I noticed that her breasts were full of milk.

"Why, Spotty," I said to her, "do you have puppies?" She grinned and wagged her tail.

"Let's go and see them," I said, and the two of us walked up to the end of the block where she lived. The neighbor who owned

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W. F. Liehr

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Spotty took me to the basement, where Spotty jumped into a round washtub with four squirming puppies in it.

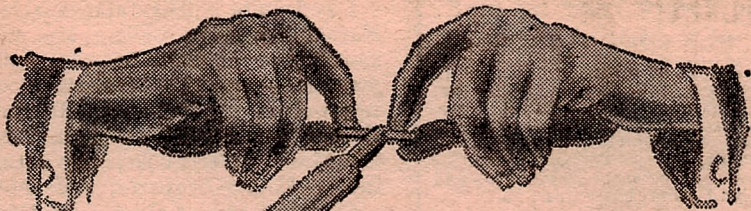
I chose one of the puppies for a pet and when it was six weeks old I went and got it. Spotty did not object at all, but she came to my house several times a day and nursed that pup. So evidently she, too, thought it too young to be weaned. It must be that eight weeks is the right time, instead of six. But Spotty was so delighted to have one of her babies living with me that instead of taking it back she let me keep it and came down herself to feed it.

One day when Spotty was at my house some groceries were delivered. As our former dog had liked raw carrots, I put a young tender one down in front of the puppy, who was then a little over two months old. Spotty looked at me reprovingly, as if to say, "Don't you know he can't eat with his milk teeth?" And she chewed it up into tiny bits and put them down for him. He ate every bit, and to his final end he just loved raw carrots.—*Laura T. McAllister, New Castle, Pa.*

CORRECT MEANING

I suppose you have received numerous letters about IC XC NIKA on page 53 of the February issue. But NIKA is not "Himself" but "conqueror"—in full, NIKATOR. The root *nik*— is the same as Nike missiles, or in the Wingless Victory statue, Nike Apteros. "Himself" in Greek is *Heautos* as in the Greek drama *Heautotimoroumenos*, the Self-Avenger.—*John L. Astley-Cock, Coventry, Conn.*

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A DIFFERENT STORY

I had quite a long talk with Mr. Harold Young in Chieng Mai last month and he said he was quite disgusted with McGill's story on werewolves in Thailand. He said the story as McGill told it in **FATE** is entirely different from the actual facts.—F. T., Djakarta, Indonesia.

Since we cannot check everything in person, we must accept somewhat the veracity of our authors. However, we are more than glad to set the record straight when we have made a mistake.—The Editors.

DREAM WINNER

The article "Dream Winners At the Track" in the December issue reminds me of an experience several years ago. Driving into Louisville late one night, my wife and I had a difficult time finding a place to sleep. We were informed this was because the Derby races were on, but finally we did find a room.

That night I clearly dreamed of the numbers seven and three. The next morning we decided to go to the races, and at the track we were approached by several touts offering "sure winners." I laughingly told Mrs. Stoll in the hearing of many around us that I had a better hunch—that I'd bet on the numbers of my dream!

The third horse in the seventh race was named "Night Crawler," and the odds were 32 to one.

Soon after I placed my bet his odds rapidly dropped to four to one! And he did win! Had I kept my big mouth closed, we would have had a nice winning. Evidently the touts believe in dreams!—J. B. Stoll, M.D., West Plains, Mo.

VANISHED LAKE

I enjoyed the February issue very much, as I do all of them. I never miss an issue.

The president of my study club asked me to read my article, "Idaho Sea Serpent" at the club recently, which I did.

May I add a small correction to the article? The lake I mentioned was drained years ago, so it no longer exists. The lake bed was filled in and now is part of the park.

—Bess Bomar Wagner, Pocatello, Idaho.

STARS OR UFO'S

On January 16 I saw something I never have seen before, and I do not know what it was. I had left a bus at South 43rd Street and West Oklahoma Avenue in Milwaukee, and was waiting for another. I saw in the twilight what appeared to be two stars in the southwestern sky. At first they appeared to be just stars, but they were different from the first stars of an evening because they were on the same level and there were no others anywhere. The time was almost 5:30.

I had been wanting to see a UFO for such a long time that I refused to admit this could be anything but two stars on a line, although I never had seen anything like them. Then I thought that perhaps it was a plane, but I dismissed that possibility because the lights stayed in the same position for an incredible amount of time. Our home is on the southwestern edge of Milwaukee, and I have seen many planes coming in. But they are easy to recognize because they move. Also, the lights were not colored but were clear like stars.

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My bus finally came, and I watched the lights from the bus window as we rode west on West Oklahoma Avenue. I left the bus at 56th Street, where my husband was waiting for me with the car. I told him what I had seen, and he looked as soon as we turned the corner and had an obstructed view of the sky. By then the two lights had moved closer to the horizon, and instead of being in the southwest, they were more westerly, but still not due west.

Since it was so cold outside at the time, we went into the house and watched them from our living room windows. The lights maintained the same distance from each other. Then gradually they appeared to move away, to get closer together and to the horizon, and disappeared. The light on our left flickered more than the other before they disappeared. Sometimes it was red, at other times greenish or bluish, then clear like the other which seldom flickered. It was almost 6:00 o'clock when they left.—Mrs. Norbert J. Schoeneman, Milwaukee, Wis.

SHATTERED WINDOWS — CONTINUED

On page 20 of the January, 1962, issue of FATE is an item headed "Those Shattered Windows." Well, two of the three cars parked in my yard had rear windows crystallized that way on October 31, 1961.

The cars were parked facing east and the windows on the north side of all the cars were broken as described, but only the rear windows were crystallized. At first I was inclined to blame the crystallized windows on a jet which had broken the sound barrier over the spot the afternoon before, but a spotlight

also was smashed and showed a dent on the rim, evidently made by some such object as a wrench.

I doubt that the weather had anything to do with it. I don't know what the barometer reading was, but I don't think the humidity was high. It was a calm and pleasant night.

The crystallized rear windows had no holes, but at a touch they fell into tiny pieces. All the pieces of glass fell inside the cars, so the force was applied from the outside. It is my theory that this crystallization of car windows is due to sabotage and vandalism.—*Lyla Martin, Woodworth, N. Dak.*

ANACHRONISTIC AIRCRAFT

You should be more careful about what you print in True Mystic Experiences. I wish to call your attention to the story by Louise MacDougall in the February issue.

While I do not dispute the facts in the remarkable premonition related by her which saved the lives of her husband and herself in 1930, surely you should have been more astute than to accept her statement that the airplane in question was a "Piper Cub." Even you should know that the "Cub" and the Piper Aircraft Company were not even in existence in 1930.

Mrs. McDougall also should have been more careful of her facts. Another statement of hers has me puzzled. I am a private pilot and I wonder how a 1930 airplane could get high enough in two minutes to apparently spin in, which is what I deduce from her description.

She also mentions that they walked up to a "two-seater," yet the other couple and the pilot were

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killed. Piper did not build a three-place airplane until 1940, in their J-5 Cruiser model. Please, let's get our facts straight.—*Russ Stewart, Springfield, Ore.*

THE THIRD EYE

In the four years I have been reading in FATE of the strange experiences of others, I have discovered that my own experiences were not as strange as they once seemed.

I had read of the third eye, and one night I had a dream that I possessed the third eye. I ran to a mirror—and there it was, right in the center of my forehead. I tried to rub it off but was unable to.

I had been troubled by a problem before falling asleep, and upon waking I found I had the solution. Since then other matters have become solved for me—little things like seeing a dress in a magazine, hoping to have one some day and two weeks later receiving one; or finding that someone had taken out a subscription to a certain magazine for me after I had hoped to subscribe to it.—*Mrs. H. Stockford, Windsor, Ont., Can.*

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Recently I have been lifting heavy weights while hypnotized by my trainer, a remarkable man from the Far East. I am now ready to challenge the world at all levels of physical strength and endurance.

Zen, Yoga and karate have given me the power of mind over matter. For days I sit in a cold mountain stream or stand for hours naked in the snow.

Many have tried without success to keep up my training schedule with me. Only one man ever succeed-

ed—the late Dr. MacFadden, a wonderful and great man who encouraged me to go on.

I am 70 years old but look to be 25. I am an avid reader of your magazine. In fact, it is one of the few for which I walk 20 miles every month just to keep in shape—*Eugin-Jones, Eatontown, N. J.*

SELF-TEST FOR ESP

A magazine such as yours makes a genuine contribution to psychical research. I have been particularly interested in your articles concerning the experiments by Dr. J. B. Rhine at Duke University.

The reading prompted me to attempt a few experiments with dice, cards and pennies in order to test my own ESP. The results, while not spectacular, convinced me that matter can be influenced by mind.

For instance, with ordinary dice I once threw seven sevens in a row. I do not know what the odds are against this, but they must be astronomically high. With ordinary playing cards I was able to identify suit much oftener than the once in four, or 13 in 52, that would be normal. My score seldom dropped below 13, or even that low. Once I got 25 out of 52 right, several times 23 right. This would seem to show a fair amount of ESP.

Several times I was able to identify both suit and number. I found that holding the card against the forehead (with eyes closed) helped the fingertips to identify cards.—*Bob Welcott, Sherman, Tex.*

S.O.S.

Do you know of anyone who can help me?

(continued on page 128)

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The worst happened to me in February, 1954, as I lay in a hospital bed. About 2:00 A.M. my astral body went on a journey. I was aware of being over the ocean, only about 50 feet above the wa-

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ter, and then all of a sudden I was in Egypt on a beautiful bright day. I could see a pyramid, and about a half-mile away there were three camels carrying packs. Four people were arguing. Not far away I could see an oasis.

On my way back I journeyed up above our own milky way. I think you would call the people I passed spirits. They seemed to be gathered (there must have been 100 of them) around one spirit. This spirit was asking them not to harm him. He said he would not harm us.

I felt there was something guarding me from harm—I could sense it. But the horrible part started when I was about to enter my physical body again. I felt impelled to look back. Right at the foot of the bed was a black menacing cloud or ball. I fought desperately to reenter my body and I did. But this cloud pulled me right back out. Again I fought for my life. This black thing was only about a foot away from my feet and seemed to grow more menacing and larger. It now had a red glow behind it and looked like hell broken open—if there is a hell. I believe if the man in the bed next to mine had not tried to wake me I would have lost the battle.

After waking I put on my robe and went down the hall for a drink of water. On my way I passed a room where a man had just died. I believe that at the same moment that my astral body tried to enter my physical body this man died and his spirit tried to take over my physical body.

What do you think?—*Nicholas J. Laub, Tonawanda, N. Y.*

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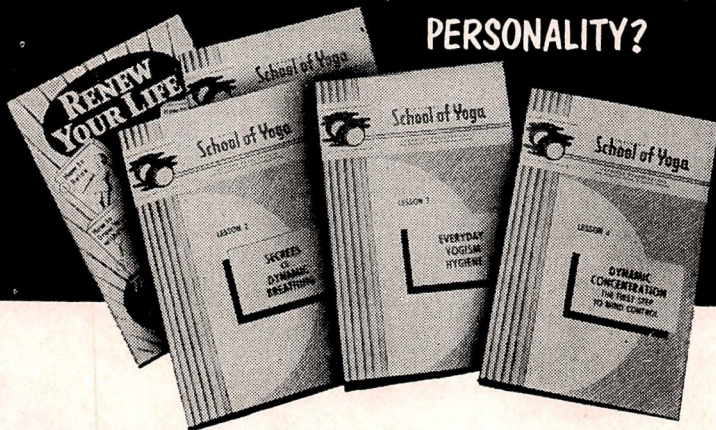
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WHAT DO YOU SEEK FROM LIFE?

PSYCHIC POWERS? SELF CONFIDENCE?

PERSONALITY?



TEST YOURSELF

Yes No

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- ☐ ☐ Do you feel rested when you get up in the morning?
- ☐ ☐ Do you finish every job you tackle?
- ☐ ☐ Are you in tip-top shape physically?
- ☐ ☐ Do you control tension, fear, worry, "nerves"?
- ☐ ☐ Do people like you?
- ☐ ☐ Are you "getting ahead" in your work?
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- ☐ ☐ Is your life full, successful, happy?

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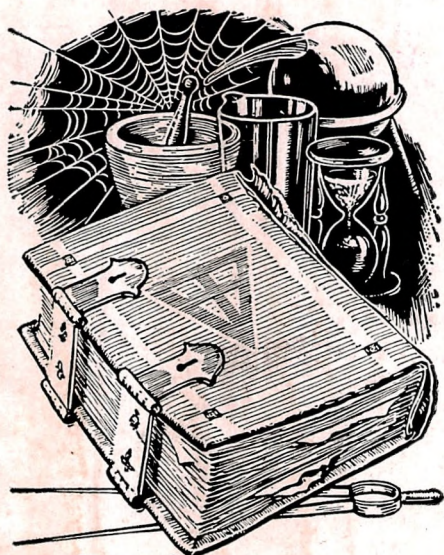
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