

March 1963

FATE

TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 16—No. 3 Issue

FATE

March 1963

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**TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN**

**WAS WORLD-FAMED SCIENTIST A FRAUD?
THE KATIE KING SCANDAL**

**DR. NANDOR FODOR DEFENDS SIR WM. CROOKES
THE COMING OF THE GHOULS**

**EARTHMAN, STAY HOME!
SPACE TRAVELERS COULD CONTAMINATE THE WORLD**

CHINESE PSYCHIC MURDER CASE

MAINE'S TELEPATHIC CAT

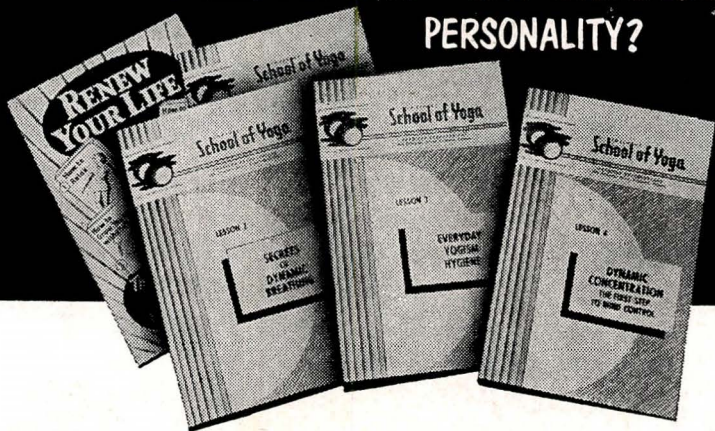
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- ☐ ☐ Do people like you?
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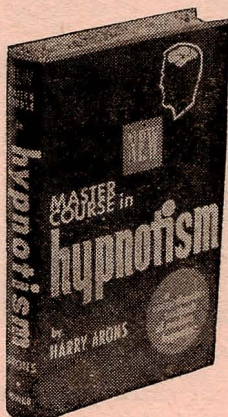
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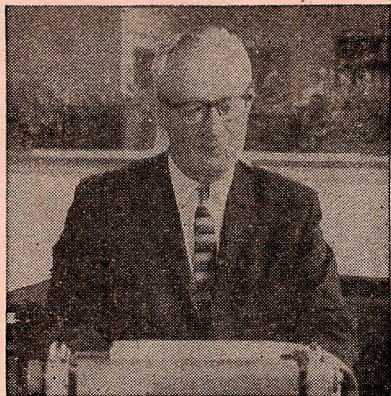
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I See by the Papers...

QUOTE OF THE MONTH

"If the study of (scientific) discovery has a surprise to offer, it is only that, despite immense energy and ingenuity expended upon it, neither -polemic -nor -painstaking scholarship has often succeeded in pin-pointing the time and place at which a given discovery could properly be said to have 'been made'."

—Thomas S. Kuhn,
science historian



PROFESSOR KUHN'S comment was made in an article on the "Historical Structure of Scientific Discovery" in *Science*.

Many scientific discoveries, Professor Kuhn points out, and particularly the most interesting and important, are "not the sort of event" that can be identified with either a geographical location or a point in time.

Even with all the data available, the questions of who, where and when cannot be answered and in fact it is inappropriate to ask, Dr. Kuhn, professor of the history of science at the University of California, Berkeley, assures us.

Discoveries seldom are made at one place by one man, but result from an accumulation of informa-

By Curtis Fuller

tion in different places by many men over a period of time. This is certainly true of the whole range of Psi phenomena and the struggling research that seeks to validate and explain it.



WHOA, THERE!

COMPUTERS CAN do some jobs well, but recently David L. Johnson and Arthur L. Kobler asked some pretty searching questions in *Science* and came up with some pretty sound warnings.

"Computers," warn Johnson and Kobler, are "being called on to act for man in areas where man cannot define his own ability to perform and where he feels uneasy

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about his own performance — where he would like a neat, well-structured solution and feels that in adopting the machine's partial solution he is closer to the 'right' than he is in using his own."

In short, computers are being given responsibilities with which they are less able to cope than are men. Caution is in order.



SLOW, THERE!

WE OFTEN discuss the paradoxes of how truth changes from day to day — and according to Heisenberg from instant to instant. Here as some recent and representative samples.

● One of the first things taught chemistry students is that the rare gases in the atmosphere are inert — in fact, that their very inertness is the most characteristic chemical property of neon, argon, krypton, xenon and radon. They have been regarded as inert since they were discovered and as a result scientists never have bothered to do any research work on them. Now a 30-year-old Canadian university chemist, Dr. Neil Bartlett of the University of British Columbia, has discovered that xenon, at least, can be combined with another gas to form a stable compound. Maybe the other rare gases aren't "inert" either.

● Two space scientists, Dr. Bruce

Murray and Dr. Robert Wildey of Caltech, using new sensitive equipment, have found four mysterious "hot spots" on the moon. This could mean anything from large areas of bare rock exposed to sunlight to volcanic action on the moon's crust. We'll have to go there to find out. But getting there looks tougher all the time. The same study that disclosed the hot spots revealed that the moon's surface gets colder at night than hitherto believed. The low previously measured was 243° below. The new low is 270° below (or colder, since -270° is the coldest the instruments can measure).

● While man hunts for hot spots on the moon's surface he has difficulty facing up to the fact that 70 per cent of the earth's surface really never has been seen. That is the ocean bottom, of course, of which only five per cent has been explored.



IRRESISTIBLE

HAVING MENTIONED the sea bottom in the paragraph above we have to report on a sea monster sighted from a Shell Oil Company oil drilling ship two miles off shore, north of Santa Barbara, Calif., in February, 1962. The incident was revealed nine months later.

It seems that Forrest Adrian, a photographer, was using a television

DOOMED BY YOUR MEMORY?

A NOTED publisher in Chicago reports there is a simple technique for acquiring a powerful memory which can pay you real dividends in both business and social advancement and works like magic to give you added poise, necessary self-confidence and greater popularity.

According to this publisher, many people do not realize how much they could influence others simply by remembering accurately everything they see, hear, or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each situation by your ability to remember.

To acquaint the readers of *FATE* Magazine with the easy-to-follow rules for developing skill in remembering names, places, figures, dates, business transactions, or even passages of literary content, the publishers have printed full details of their interesting self-training method in a new book, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your request to: Memory Studies, 835 Diversey Parkway, Dept. 3183, Chicago 14, Ill. A postcard will do.

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robot camera to inspect a wellhead — that part of an underwater oil well which extends above the floor.

A strange snake-like creature swam across his screen and Adrian let out a yell. The drilling foreman, deepsea divers and other crewmen came around the television screen.

What they saw was a creature eight to 10 feet long, with a bumpy ridge running in a spiral around its body. It swam with a corkscrew motion, weaving in and out of camera range for several hours. It seemed to change shape slightly from time to time, and the watchers on the boat thought that there might be several of the creatures. If so, never more than one was in sight at a time. The television camera was at a depth of 179 feet and the sea animal seemed to be attracted by its lights.

What was it?

Nobody knows. Experts who have watched the film don't agree.



WE TOLD YOU SO

DR. T. R. VAN DELLEN, the syndicated columnist, recently and solemnly informed his readers that dermatologists have discovered that they can cure warts by soaking them in hot water kept at a constant temperature between 113° and 118°

Strangely enough, the treatment doesn't always work — isn't that

peculiar? Two treatments per week are given and if no change takes place the method is considered a failure.

In that case, we suggest to all dermatologists: try tying knots in an old rag — one knot per wart — and bury the rag. When it has rotted away the warts also will be gone.

And if that fails, we suggest, well . . . you take it from there . . . After all, there seem to be many ways to cure warts and one way appears as magical as the next.



WE TOLD YOU SO (CONTINUED)

WE OFTEN have spoken of the sad endings of those excavators of ancient Egyptian tombs who fell victims to the alleged curses of the occupants. Most recently we described the unsolved murder of one of the men most responsible for the legend of the King Tut-ankh-amen curse — Dr. Carleton J. Hollenbeck.

Now, unexpectedly, two Egyptian medical professors report they have solved the mystery of a painful allergy afflicting archeologists working among ancient mummies in Cairo.

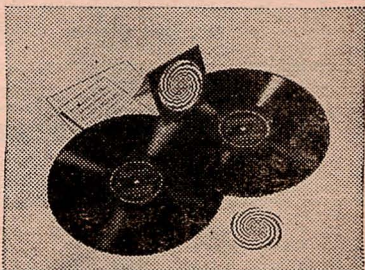
The disease has come to be known as the Coptic Disease, and has afflicted many persons working with other ancient tomb objects as well as with mummies. Symptoms in-

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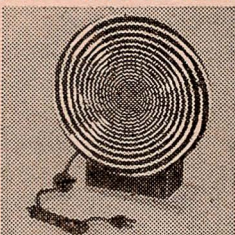
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**WE TOLD YOU SO (No. 3)**

FRANK EDWARDS' sensational article in July FATE about the lost Russian cosmonauts has received increasing confirmation in recent months. There was, last November 14, the off-hand Soviet announcement that Col. Pyotr I. Dolgov, whom Edwards reported actually had died after being placed in orbit on October 11, 1960 (at the time of Khrushchev's table-pounding exhibition at the UN) had died in a parachute accident November 1, 1962.

Then on December 5, North American Newspaper Alliance released a story by "Oton Ambroz" repeating the facts reported by Frank Edwards six months before. The "Oton Ambroz" story even repeats the quote we carried of the man and woman cosmonauts lost May 24 (after being launched seven days before) that . . . "If we do not get out, the world will never

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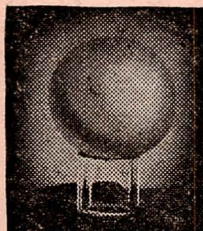
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Magazines so seldom scoop newspapers on news stories, we can surely be forgiven our feeling of pride.

**OLD WIVES' TALES**

MEDICAL MEN, psychologists and just plain statisticians assure us every week that there's nothing to this kind of story but nasty old coincidence. Maybe so. We are retelling the following two incidents because of the coincidence that both happened within 10 days of each other . . .

Earl C. Cox, 51, of 1306 North Sixth Pl., Port Hueneme, Calif., was driving his car about 55 m.p.h. across Sixth Ave., at Bluxeme St., in San Francisco on November 7. He lost control, swerved into a loaded van, and was killed. At that exact moment, his wife Mary, 49, awakened in severe pain back home in Port Hueneme. She was rushed to Bellinda Hospital where doctors believed she had had a heart attack. The following morning they concluded that she merely had suffered an unexplainable attack of nerves and panic. Unexplainable?

On October 29, Elberhard Albert W. Simon, 55, a mechanic and former aerialist, died at 1:30 P.M. in a

Sarasota hospital of heart disease. Joe McCray, his friend and supervisor, cabled Simon's wife, Erna, in West Germany, notifying her of her husband's death. A short time later a cable arrived for Simon notifying him that Erna had died at 7:30 P.M. the same day.

There is a six-hour time differential between the two cities. Husband and wife had died at the identical moment!



THE BOY WHO BARKED

A SAD LITTLE story came out of Washington, D.C., last fall. It's about a lonely 11-year-old boy who felt that human beings were his enemies but dogs were his friends.

At night on all fours he roamed the streets and alleys with packs of dogs who accepted him as their friend. He barked with them, too.

"I've got enough sense not to run around with dogs during the day where people will see me," the child said. "I only run with them in alleys at night."

Dr. Morton Cooper and Lawrence L. Frost, director of the Washington juvenile court's child guidance clinic, explained that the child feels alienated from people but feels dogs are loving and demand little from him. The lad has not lost touch with reality but is "emotionally damaged."

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MAGAZINE

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Hypnotized actress Francine York felt no pain when W. J. Bryan, M.D., plunged needle into her hand. Hypnosis was sole anesthetic in 30,000 operations last year, Dr. Bryan reported. (UPI Photo)

In the detention home the child demonstrated how he barked and ran on his hands and knees in playing with the dogs. Asked if he were a dog, the boy answered: "No, I'm not a dog but they're my friends."

Without probing the psychological aspects of this case one wonders if here is an example of how the "wolf children" of India may have started regressing into near animals. Certainly the ability of a child to run with a dog pack on all fours suggests that the physical adaptations may not be difficult.



OCCULTISM AND THE CHINESE

THE CHINESE always have had their wizards and geomancers, their poltergeists and ghosts, their mystics and occultists. Lately, of course, this sort of thing has been forbidden by the materialistic attitudes of the Communist regime.

Nevertheless there's been an increase in what the Communists call

"superstitious practices" and they are against it. A Peking newspaper recently carried an article designed to show that "the whole process was plain jugglery to swindle people" and cheat them of their money, according to a New York *Times* dispatch.

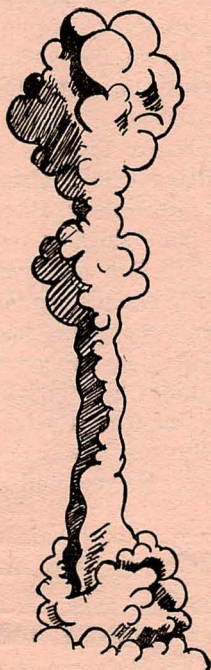
Apparently the campaign is having little effect, and observers say the Communists are afraid that the fortune-tellers will interpret a succession of poor harvests and industrial failures as a sign that heaven has withdrawn its mandate from the ruling dynasty. This has happened in the past.

Outside China, geomancy or "feng shui" and other Chinese occult beliefs and practices continue unabated. In Hong Kong, for instance, a building project of the powerful Hong Kong and Shanghai Banking Corporation has been held up because of a superstitious disagreement over the location.

From Formosa comes the story

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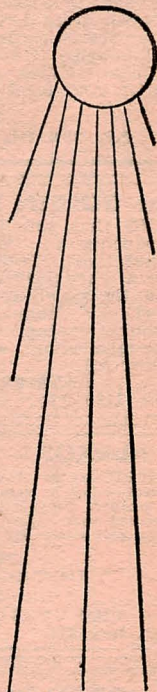


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of a Taichung resident who asked a court to avenge the death of his son on the grounds that the son appeared in his dream shortly after drowning and insisted that he was murdered. An autopsy report insists the boy did drown, but an inquiry was launched to determine whether he was pushed.

In Central Formosa there is a small fishing village called Hsin-kang where, the farmers say, there is a banana tree that "sings."

Farmer Lin Chih late one evening heard harp-like sounds coming from the garden where he had planted two bannana trees two years before. At first Lin Chih thought the music was coming from a neighbor's radio set. But no, it was one of the banana trees. No one understands why.



UNCANNY HUMANS

SOVIET NEWS AGENCY Tass reported in October there is a Russian girl whose fingers are so sensitive to light that she can tell colors and describe the outlines of drawings while blind-folded.

Such abilities have been claimed before, of course, and reported in this magazine, though it is a bit unusual to see such reports, usually reserved for bourgeoisie credulity, coming out of Russia.

On the other hand, Penny Eakin, a 16-year-old San Francisco girl,

apparently has equally amazing abilities. Penny was born blind but a series of nine operations now have given her partial sight.

On November 1, Penny was riding in a small school bus with four other youngsters — all totally blind — when the driver noticed he had a flat tire. He stopped on a steep hill to pick up a 15-year-old passenger and to call a garage to change the tire.

While he was away the bus started moving. The new passenger jumped out and yelled for the other children to jump out. But they were belted in their seats.

Somehow Penny freed herself. "I don't know what I did," she said later. "I was on the floor and I couldn't see where we were going. I remember saying 'Oh, God help us', and I remember grabbing the emergency brake. I just held on until it stopped."

The bus snapped off a utility pole as it hurtled down the hill but came to a stop with no injuries.



SPLIT MINDS

SCHIZOPHRENIA is one of the commonest mental illnesses, a disease in which afflicted person loses contact with reality.

Many medical doctors including some psychiatrists, have a persistent feeling that someday they will be able to isolate a physical cause for schizophrenia. Other psychi-

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atrists and virtually all psychoanalysts feel that schizophrenia is due to early events which damage the human psyche.

Possibly there are multiple causes for schizophrenia, but the disorder is so common that researchers continue their hunt for a single physical cause.

One researcher, Dr. George N. Thompson of the school of medicine of the University of Southern California at Los Angeles, feels that sociopathic personalities generally, including schizophrenics, may be the victims of physical brain damage. Such damage, Dr. Thompson believes, may be due to birth injuries, strokes, tumors, and infections. Drugs so far have not been of much help for such personalities.

Another research approach is being made in investigating the mysterious "serum factor." The "serum" is a protein factor found in the blood of schizophrenics. Injected in normal persons it produces the symptoms of schizophrenia. The substance seems to be a regulator for biochemical mechanisms involved with the release of energy. In schizophrenia, it is reasoned, there is too much of it; it is out of control and the victims of the disorder cannot adequately meet the stresses of life.

A completely different approach has been made in researches by Dr. Laurretta Bender, a child psychi-

atrist. She has used LSD, an hallucinogenic drug, to treat autistic children—those in whom schizophrenia is so severe they are virtually unmanageable.

LSD has had good effects on such children. They are more like human beings, although it is still difficult to communicate with them verbally. More important, LSD is the first drug that has succeeded in breaking through their shell.

Dr. Bender, too, believes that childhood autism is not due to an outgrowth of poor parent-child relationships but is caused by an inherited chemical defect. In some way, LSD alters the body chemistry, though apparently not sufficiently to make such children "normal."



THE LOST CITY OF SYBARIS

ONE OF THE MOST famous cities of ancient times was Sybaris, a Greek city in southern Italy, reputedly the wealthiest and most luxurious of its day. So famous was it that our word "sybarite", meaning a person devoted to luxury and pleasure, came from the name of the city.

Sybaris was conquered by Cretona in 510 B.C. It was destroyed and the Crati River was diverted over its ruins. Its exact location and size were lost.

Today the ruins of Sybaris have

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been discovered buried beneath 10 feet of river mud by a tiny instrument that measures infinitesimal differences in local magnetism.

Elsewhere, archeological discoveries also continue apace. Roman warships sunk in the harbor of Syracuse in 212 B.C. by ingenious war machines invented by Archimedes, have been located by a new type of sonar.

Construction work on Rome's new international airport at Fiumicino have disclosed nearly all of the port of ancient Rome, built by Emperor Claudius 20 centuries ago. Finds include the Roman cargo ship that carried from Egypt the obelisk now standing in St. Peter's Square. Other ships have been found, too, two of them 60 feet long.

Another recent find is the discovery of a pyramid in the wilderness of Jordan, about 21 miles south of Amman, which is the largest single structure ever unearthed in Trans-Jordan or Canaan.

This discovery is by a Venezuelan expedition led by Prof. Julio Ripamonti of the Venezuela Central University. Ripamonti told the Associated Press that the pyramid was about 140 feet high and 95 feet wide and dates to the late bronze age—around 1,250 B.C.

Inside six-foot walls is another small structure. Between the two are 12 small chambers which Rip-

amonti believes may represent the 12 tribes of Israel. He believes Moses' tomb may be found under the pyramid.



LAST OF THE URUS

IT SEEMS ODD to us to have a South American archeologist digging up the Near East when there is still so much work to be done in South America.

Anthropologists might investigate the Urus, for example. The Urus are a mysterious primitive and dying race scraping out a poor living among the reeds of Lake Titicaca, which spreads across the border of Peru and Bolivia.

The Urus are a long-headed people, quite different from the round-headed Andean Indians. Their traditions say they existed before any other race on the American continent. They are unwilling to be called "men" like other humans. They are simply "Urus", according to the London *Times*, "the race that came before man."

Their language is based on an imitation of such natural sounds as bird calls and running water, but it never was written down and seems mostly to have disappeared as the Urus have adopted the language of their neighbors.

The Urus are shy people, living in little reed houses on immense reed rafts which float like islands

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about Titicaca. They fish, and their diet consists of fish, potatoes, and young tender shoots. Some Urus are born and die on the rafts without ever setting foot ashore. The potatoes are grown by a branch of the tribe that lives ashore and never sets foot on a raft.

Proud, ragged, undernourished, ignorant, primitive, "the race that came before man" is surely as worthy of investigation as buried pyramids in Jordan.

**ETRUSCAN CITY**

COMPLETE descriptions of ancient civilizations take many years to put together. A score of archeologists over a hundred years gather the results from the painstaking work of a thousand laborers.

So it is with the excavation of an Etruscan city in the Po Valley on a site today called Marzabotto. Excavating has been underway for a century, though it has been speeded up in recent years.

Here, for the first time, we are gathering the picture of the town plan of an Etruscan City. Marzabotto shows a city about two and one-half miles in circumference, occupying a level terrace and with an acropolis. It was a commercial town and was not built as a fortress.

The city was laid out according

to a precise, geometrical plan with major streets 50 feet wide running north and south and east and west. The east-west major streets were crossed by secondary streets at right angles to them, and parallel to the main north-south streets. The secondary streets did not run east-west but only north-south. This arrangement resulted in long blocks of buildings running north-south.

The studies so far indicate that the town was planned as a unit, along with the temples and public buildings. There is a strong Greek influence throughout, but Prof. Guido A. Mansuelli, writing in the *Illustrated London News*, contrasts the Greek idea of planning with the Etruscan.

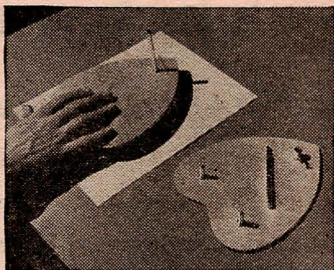
He says that the Greek city was a political concept while at Marzabotto the city plan was "dictated by the overriding influence of religion in everyday life. The town is thought of as an extension of the sacred citadel which dictates its design and imposes a ritual layout upon it."

The private buildings also were laid out in formal fashion. The houses were arranged around a large middle courtyard entered by a long corridor from the street.

And so, step by step, we learn a little more about a great people whose language we have not yet deciphered.

—Curtis Fuller

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GHOST or POLTERGEIST --- who throws the rocks in San Berdoo?

The law couldn't explain it or catch it—and parapsychologists can't define it—the unique and powerful rock-throwing haunt of San Bernardino's Big Bear Valley

By Paul Foght

14-year old Patricia Koehl is the adolescent who may have triggered phenomena. (Attila van Salay photo)



A ROCK CRASHED against the side of a small cabin and shattered the alpine stillness of California's San Bernardino Mountains. Because mountain silences are invisible, no one saw this one fall apart. Nor did anyone see who or what threw the rock, because ghosts, too, are usually invisible.

A second rock followed the first. And another and another. Finally

windows were shattered and so was the patience of the family who lived in the cabin. On July 19, 1962, Mrs. William M. Lowe made formal complaint to the Big Bear substation of the San Bernardino County Sheriff's Department. Mrs. Lowe reported that she thought her daughters, ages 14 and 12, were being annoyed by "some boys throwing rocks." The complaint was

logged as "disturbing the peace, rock throwing incident," and a patrol car was dispatched to locate the vandals.

A second patrol followed the first. And another and another—for three and a half months. Officers patrolled in marked cars and in unmarked cars. Air-borne officers kept watch from their reconnaissance plane.

But no one and nothing could be found launching the barrages of stones that continued to fall on the Lowe cabin, on the grounds for 100 yards on either side of the cabin, and even on officers and patrol cars searching near the cabin.

On October 31 the Lowe family moved from the cabin and three young men moved in as the new tenants. The rock falls continued. Two barrages were reported on November 14, and the San Ber-

nardino deputies recorded another fall on November 16.

The cabin was bombarded with stones about four times a week. They came at any hour. Sometimes they fell out of a bright, blue sky. Other times they fell at night. Deputy Sheriff Jerome C. Ringhofer reported that fallen rocks shown to deputies were fairly consistent in size. Most stones weighed from three to 10 ounces, measured one to four inches long and up to one-and-a-half inches in circumference. The rocks resembled a type common to the Bear Valley area and an aircraft company scientists was reported to have confirmed that they were of terrestrial origin.

A San Bernardino deputy reported to independent psychic researcher Raymond G. Bayless that as many as 20 rocks have fallen on or near the cabin in a single 30 minute period. Another witness told

NEW CLUE TO POLTERGEIST

Dr. Nandor Fodor, famed analyst and researcher, has just announced new observations that provide both a clue to the existence of poltergeist activity, and a cure that can halt such activity.

Dr. Fodor has discovered that creative frustration in an adolescent may be suspected of initiating poltergeist activity. Previously, researchers believed that the activity was triggered only by a form of psychic injury, generally a severe shock, or personal or family upheaval of considerable magnitude.

At least one poltergeist already has been laid to rest simply by providing the central figure—in this case a young boy who wanted to be a writer—with an outlet for his creative energies.

Bayless that he had seen eight rocks fall in less than 20 minutes.

Statements obtained for FATE by reporter James Crenshaw indicate that the rocks didn't really fall, they floated down. In fact, George La Rosa said that a falling stone struck him squarely on the arm without inflicting any injury.

Another witness reported catching a stone in the beam of his flashlight and watching it float slowly to the ground.

The low impact velocity of the falling stones is attested to by the lack of damage from the stones. Although the number of stones landing around the cabin was so great that the Lowe family had to rake them into piles after each bombardment, no serious damage was done. One of the Lowe children was reported to have been bruised, but other damage was apparently limited to two broken windows in the Lowe cabin and eight in an unoccupied neighboring house.

One patrol car was hit, but again the damage was remarkably light. Deputy Ringhofer said he believes the rock that struck the squad car must have been moving with abnormally low velocity because it caused only a slight dent in the car body. He also remarked that the sound of the impact was not normal.

Deputy Jack H. Cox commented in one of his reports on another

strange characteristic the falling stones occasionally exhibited — the apparent ability to "home in" on flashlight beams.

The search for a person or persons throwing the stones was thwarted from the outset by the fact that the stones did not come from any one direction, but rather from all points of the compass and from all angles — straight up to 30 degrees to the horizon.

Nor could authorities find any way for a stone-throwing assailant to hide himself. The little cabin is 400 feet off the highway on a comparatively flat site with excellent visibility in all directions. The nearest house is over 200 feet distant and there is no high brush or woods to cover the movement of an assailant. The principal landmark of the neighborhood is a rocky outcropping, Rebel Ridge, which is used as a ski slope, but this mild slope is over 200 yards from the cabin.

Before these strange events in the San Bernardino mountains had attracted the merciless attention of press and researchers, William Lowe had moved his family to a new home whose location he will not reveal to FATE's investigators. However, it is known that Lowe, 44, is a former real estate man and that there are five children in the family. At least two of these five are Lowe's step-children. Investigator Bayless was able to inter-

view the oldest child, Patricia Koehl, 14, and found her very intelligent and alert.

Lowe has told newspaper reporters that he moved the family because they need more space, and not because of the stone barrage. Lowe himself believes that there must be a "logical" explanation for the stones.

Another party hoping for a "logical" explanation is Deputy Ringhofer. The deputy is quoted as saying that, "None of our officers have ever seen the stones fall from the sky. Until we do we'll have to assume some human agency is involved.

"But it is strange. We've conducted intensive searches in the area after the house has been pelted with stones and we've never come up with anybody who could have thrown them."

Neither of the independent psychic researchers who have probed the phenomena have seen the stones either. But both have had unusual experiences.

Raymond G. Bayless investigated the area of the cabin on November 11 in the company of Attila von Salay. At 7:10 P.M. Mr. Bayless was standing about 10 feet from the rear wall of the house. A full moon afforded excellent illumination for spotting stone-throwing vandals. Suddenly something crashed into a dense group of low

weeds about 15 feet away from Mr. Bayless. He was not able to locate the object in the thick growth but stated that "an object very definitely struck there." He also stated that there was no one within sight who could have thrown anything into the weeds.

Associated Press reporter Garber Davidson admitted to James Crenshaw that he, too, had a similar experience on the grounds of the Lowe cabin. In Davidson's case rocks fell on a shed about 100 feet from the Lowe cabin. Davidson did not see the rocks fall, but he did hear them.

Both of these investigations were made after the Lowe family had moved out of the cabin. Although eight different law officers investigated the events at the Lowe's from July 19 to October 31, wide-spread publicity did not begin until new tenants moved into the former Lowe cabin.

The rock falls did not cease when the Lowes moved on and the three youths who moved into the mountain cabin soon made known to the world their amazement at the phenomenon. Don Beasley, 20, former Colorado University student, and John Holdorf, former University of Redlands student, said that they had dinner with the Lowes in the cabin before they moved and were told jokingly that the house was haunted.

"Then the stones started falling," Beasley told the *Los Angeles Times*, "and I couldn't believe it."

"I thought at first maybe kids were throwing the stones but then I saw that wasn't possible. The stones were coming straight down from the sky.

"The stones actually seemed to float down. One guy was standing outside and one of the stones hit him on the arm but it didn't hurt him. They didn't hit hard.

"One time my car was hit while I was standing right beside it. I had the sun roof open and I heard a plunk. I found the rock on the seat."

Raymond Bayless and other local psychic researchers are convinced that the phenomena of the Lowe cabin represent poltergeist activity. Admittedly most of the evidence fits a typical poltergeist case. Proponents of the psychological explanation for poltergeist phenomena believe that a child at or near the age of puberty must be present. In this case, Patricia Koehl, Lowe's stepdaughter is just 14.

The second piece of evidence cited by those who favor the poltergeist theory is the possible psychic injury or unhappiness of the child involved. Such injury has, until recently, been held essential to a psychological theory for poltergeist activity. This theory now has been refined.

There are other circumstances surrounding the Lowe family which might have resulted in psychic injury. The family's move to the cabin from a former home might have proved upsetting to Patricia or to other members of the family. And a family of five children living in a three-room cabin could easily produce conflicts that would also supply the necessary unhappiness.

However, if recent events at the cabin in the San Bernardino mountains are, in truth, the result of a poltergeist, then California is host to a ghost who is unique in the annals of psychic research—for there is much evidence that does not fit the normal pattern of poltergeist activity.

For an expert opinion of the evidence in this case, FATE called upon Dr. Nandor Fodor, a practicing psychoanalyst and a pioneer in developing psychological explanations for psychic phenomena. All available reports were supplied to Dr. Fodor who immediately isolated evidence contraindicative of a poltergeist.

First, Dr. Fodor noted that the phenomena did not follow the Lowes to their new home. This fact was revealed by Pat Koehl, the 14-year old who could be the "central figure" in the application of currently popular poltergeist theory.

Secondly, the phenomenon con-

tinued both day and night. Dr. Fodor states that it is his experience that poltergeist activity takes place only in the light. Phenomena are possible at night, but only in lighted areas. Conversely, the phenomenon of the haunted-house ghost is thought to occur only in the dark, never in the light.

Finally, there is evidence to suggest that the cabin occupied by the Lowes had a previous reputation as a haunted house. Raymond Bayless obtained an exclusive report that the Lowes themselves had heard strange noises in the cabin during the first few weeks of their residence there. They said that the noises sounded like footsteps on the roof, but they never were able to locate the source of the noise.

Patty, the 14-year old, told Bayless that the family found a large number of stones scattered about the yard when they moved in. They also found small piles of stones that looked as if they had been raked up from the yard. Later new piles were added as the Lowes tried to clean up the stones that fell on them. This indicates that there were stone falls at this cabin long before the Lowes moved into it.

Dr. Fodor's conclusion is that the mountain haunt is a curious mixture of poltergeist and haunted-house ghost. The case should be studied thoughtfully, the doctor states, because it establishes the fact

that psychic phenomena cannot be separated into rigid classifications, or a scheme of orthodoxy.

The foundation for the phenomena must lie in the house itself, Fodor believes. It is his view that the house is haunted, and that the entrance of the adolescent girl into this charged atmosphere precipitated the poltergeist-like phenomena. He further theorizes that the activity was so strong that a potential for further activity remained even after Patty and her family had gone. This residual potential then was vitalized by the new tenants, the young ex-college boys.

It is possible, Dr. Fodor told FATE, that this California haunt represented the world's first opportunity to communicate directly with a poltergeist. He believes that the many haunted-house ghost characteristics of the mountain visitor indicate that ordinary spiritualistic communication techniques might have produced results when the activity was at its peak.

Even though an opportunity to communicate with a poltergeist may have passed unheeded, supporters of psychic research have been handed a new and strong argument for the authenticity of poltergeist-like phenomena—an argument created by eight law officers who spent four months unsuccessfully seeking a "logical" explanation for a ghost.

Maine's TELEPATHIC CAT



Hoppy nurses litter of kittens orphaned when their mother was killed by a car.

How did Hoppy, with a litter of her own, know that newly orphaned kittens needed her attention several miles away?

By Barbara Landry

IT WAS NEARING midnight and bright moonlight on July 21, 1962, when William and Mina Miles returned to their home on North Elm St. at Yarmouth, Me., after an evening out. The couple were in especially good spirits for Bill Miles just had concluded a tour of sea duty aboard the U. S. Destroyer *Tills* with the U. S. Navy Reserve. They had, in fact, attended a party of the ship's company

in the nearby city of Portland.

Enroute to Yarmouth, they stopped to pick up their three-and-one-half-year-old daughter, Selina whom they had left at the home of a baby sitter. As the three approached their driveway, the headlights from the car picked up an inanimate object in the middle of the road. It was so small they almost ran over it. Mrs. Miles uttered a cry, for it was a light-colored animal closely

resembling the family cat, Streaky, who had given birth to four kittens only the week before.

Bill Miles stopped the car and got out. "Sure enough," he said, "it was Streaky." She apparently had been hit by a passing motorist some time during the evening. She was dead. The cat had wanted to go out when the couple left the house at 7:30 P.M. that same evening. Some time in the interim she had been killed.

Gently Bill lifted the body of the white feline onto the grass. After getting his wife and daughter settled, he took the mother of the newborn kittens out behind the house where he laid her under a bush. When daylight came he would bury her.

As he walked back to the house he wondered if the same fate had befallen their other cat, four-year-old Hoppy, the mother of Streaky. About the middle of May, two months ago while he was away on sea duty his wife had written that Hoppy had disappeared. No one in the neighborhood had seen her since. Bill wondered if she, too, had been a "hit and run" victim and had crawled into the nearby woods to die.

But Bill Miles had other problems—four in fact. What was he to do with the orphaned litter? Should he dispose of the four kittens? Or could he and his wife

possibly hand-feed them for the next few weeks? Caring for the litter seemed an unsurmountable task to the Navy reservist, and to his wife, who was expecting a second child shortly. With this thought in mind, both slept fitfully.

On the same Saturday night in another house, about a mile away, another cat nursed her brood of five kittens. According to the diary kept by Naida Nixon, wife of Milton A. Nixon of North Rd., the brown tabby had delivered her babies June 23. She had "just appeared" at their home around the middle of May.

"She just seemed to move in," said Mrs. Nixon, much to the delight of 10-year-old Kathy Nixon and her twin sisters, Kaye and Carol, who are teen-agers.

The cat almost never left her kittens, now four weeks old, the Nixon's reported. She had given birth in the closet in Kathy's room and only two or three days before, the whole feline family had been moved into an attached shed where the mother cat continued to be a most attentive and devoted mother.

However, on this particular night, July 21, she was restless and unhappy. About 9:00 P.M. she began to scratch and meow, as if to attract the attention of the Nixon family, ignoring the cries of her young. The family retired about

11:30 P.M. By early morning her caterwauls had increased and at 6:00 A.M., the Nixons finally let her out the back door. She disappeared behind the barn.

Bill Miles, on Sunday morning, awoke thinking of the fate of the week-old kittens in the basement of his house. He got up to check on them. When he reached the bottom of the cellar stairs he was startled to see the shadow of a cat through the cellar window! And then he shouted to his wife. "Hey, it's Hoppy!" For the cat on the windowsill was none other than their four-year-old Hoppy, mother of Streaky. She had been gone from the Miles house almost two months. Now, here she was, back.

Bill let Hoppy into the cellar. He also noticed happily that she recently had had kittens of her own and would have milk for the orphaned litter! It was too good to be true. By this time the week-old kittens were crying noisily. It had been more than 12 hours since Streaky had left her family, never to return.

Grandmother Hoppy, running in the direction of the noisy babies, sniffed briefly and climbed into the box with the four kittens.

Both Bill and Mina Miles stared in utter amazement.

Back at the Nixon home, 10-year-old Kathy was becoming more and more upset over the continued

absence of the mother cat from her own family. The Nixons banded together and combed the acreage around their Cape Cod farmhouse. They called and called but to no avail. They had practically given up when from behind the barn the cat appeared pursued by a strange man who was running and breathlessly shouting, "That's my cat, that's my cat!"

"Hoppy was well in the lead, and, she made a bee line for the shed and her kittens!

Bill Miles, with his urgent need to have Streaky's orphaned litter continue to be fed had felt he must follow the grandmother cat on her return to her own kittens. He figured they must be hidden somewhere in the woods. And into the woods Hoppy led her former master. He followed her through a maze of trees and brush, over fields and around thickets and scrub oak.

"I lost her a couple of times," Miles recalls.

He finally came into the clearing behind the Nixon's house still chasing the mother cat. And that is when Naida Nixon recorded in her diary, "Mr. Miles found the cat and the five kittens.

In order that all nine kittens should survive, Kathy and her family consented to move Hoppy's litter to the Miles' cellar. There was only one stipulation: one of Hoppy's kittens would one day return

to live with the Nixon family.

The Nixons and the Miles still shake their heads in puzzlement when relating this strange story. They can't help but wonder how Hoppy knew her daughter had died leaving an orphaned and hungry litter of kittens at her former home. It is possible to wonder, also, where Hoppy got her strong sense of responsibility. The daily newspapers are full of the sad stories of human babies less well cared for.

Hoppy had started acting strangely during the evening on which her daughter actually was killed; perhaps at the exact moment the other cat had lost her life!

But how could this cat, who had not been near her former home since the month of May possibly have known that her daughter had been killed and had left behind a litter of kittens that needed nursing?

Answer? Anyone?



FORMULA FROM THE SPIRIT WORLD

HENRY ALMEROTH, a London ophthalmic optician who specializes in prescribing and fitting contact lenses, believes that the formula for an improved eye lotion and contact lenses solution was given to him by a dead German eye specialist. According to a story in a recent issue of the British weekly, *Psychic News*, the formula was developed in the spirit world.

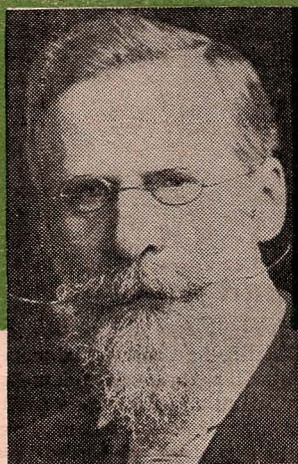
Most contact lenses require a fluid of some sort for lubrication as well as to act as a cushioning film between lens and eyeball. Almeroth said he began to search for an improved solution while still ignorant of Spiritualism. Then he attended a seance where he was told that his efforts were being aided by a spirit named Dr.

Friedrich. Hugo Hans Walche, who in life had been an ophthalmologist in Hanover, Germany. The formula for a new solution, now called K-Lens, was passed to him through Dr. Walche, Almeroth asserted.

K-Lens, now being prepared and distributed by a leading British pharmaceutical firm, may be purchased at drug stores, or "chemists," in all parts of England.

The solution reportedly is used and recommended by some of Britain's foremost optical practitioners. A research laboratory which conducts extensive work on contact lenses was said to have found K-Lens completely satisfactory, and at least one researcher expressed the opinion that it was a distinct improvement.

The KATIE KING SCANDAL



Sir William Crookes, celebrated scientist, investigated spirit "Katie King" (above).

By Chester S. Geier

Did this famous scientist carry on a secret love affair with a pretty teen-age medium—and did he brazenly aid her to produce fraudulent materializations of the spirit called "Katie King?"

A SPIRITED controversy has flared in British psychical research circles over the authenticity of a famous 19th Century spirit, "Katie King," as a result of a recently published book, *The Spiritualists* by Trevor H. Hall.* Author Hall, who is described as a former Perrett student in psychical research at Trinity College, Cambridge University, a member of
(Continued on page 38)

* THE SPIRITUALISTS, by Trevor H. Hall, Gerald Duckworth & Co., Ltd., London, 1962. 188 pages, 21s (about \$3.00).



The COMING of the GHOULS

By Nandor Fodor

A practicing psychiatrist, Nandor Fodor is a well-known investigator and author in the field of psychic research.

**The exhumed body of Sir William Crookes is placed on trial
—but the judge becomes the defendant instead!**

ONCE AGAIN, the body snatchers are at work. Six years ago the body of Harry Price was dug up from the grave and put into a kangaroo court by Dr. Eric Dingwall, Mrs. Mollie Goldney and Trevor Hall to answer charges of fraud: that it was Price, the investigator, and not the ghost that threw the stones at haunted Borley Rectory in England.

The ghoulish activity has not ceased. The kangaroo court again

is in session. This time Trevor Hall is the presiding judge and, supported by the same confederates, he puts into the dock the corpse of Sir William Crookes—the greatest physicist of the last century whose inventions initiated the electronic age—accusing him of having foisted on science the most brazen imposture in history; of having deliberately conspired with Florence Cook and falsely testified to her

(Continued on page 42)



Florence Cook was 16 at the time her mediumship was investigated by Crookes.

the Society for Psychic Research, and in private life a chartered surveyor and magistrate, has, in effect, dragged Katie into the harsh light of the 20th Century and revealed her ectoplasmic robes as nothing more than cheesecloth.

The foundations of psychic research rest on a number of classic cases in which the phenomena were judged to be genuine by investigators whose ability and integrity were considered beyond question. The "Katie King" materializations of medium Florence Cook, investigated by the renowned British physicist Sir William Crookes in 1874, constitute one such case.

Crookes — not a man whose opinions could be taken lightly — concluded his investigations with the opinion that the materializations were genuine. A scientific genius, he is famed for his discovery of the cathode tube and of the element thallium. Researches he carried out formed the basis for the X-ray tube and the electric light bulb. He became president of the Royal Society and was knighted.

Nevertheless, according to Hall, Crookes deliberately assisted Florence Cook in carrying out a fraud. At the time of Crookes' investigation of her mediumship she was an attractive and lively girl of 16. Hall contends that Crookes, having become infatuated with her, used the seances in his home as an excuse to conduct an affair with her, and that he aided Florrie, as she was called, in faking the celebrated "Katie King" materializations.

Hall bases his case for collusion between Crookes and Florrie on evidence which often is more speculation and which can be considered convincing only in the full context of his book. He claims that Florrie Cook, born into a poor family, was trained by her mother and a couple of fraudulent physical mediums named Herne and Williams to produce fake seance room phenomena. A younger sister of Florrie's, named Kate, later became a medium also and there

appears to be little question but that she was fraudulent.

Florrie's early seances took the form of spirit faces appearing at the top of a cabinet, inside which she had been bound hand and foot. A clergyman at one of these seances skeptically reported seeing "a face which looked utterly unspiritual and precisely like that of the medium. The aperture was just the height that would have allowed Miss Cook to stand on the chair and peep out . . ."

Later Florrie produced more amazing manifestations and her fame in spiritualist circles grew. Wearing an ordinary dark dress, she would go into her "cabinet" — usually a curtained-off part of the room. From this presently appeared a young woman, dressed in white and with bare arms and feet, who announced that she was Katie King, a sort of spirit-world stage name for Annie Owen de Morgan, daughter of the 17th Century pirate Henry Morgan.

Only enough light was allowed in the seance room to enable the sitters to follow Katie's white-robed figure as she moved among them, passing out flowers or making little speeches. On occasion, to amaze the sitters with the degree of substantiality with which she was materialized, she coyly allowed them to feel the firmly-rounded limbs beneath her ectoplasmic robes.

All this time, the sitters believed, the medium, Florrie Cook, lay entranced within the cabinet. Katie warned them against looking behind the curtains. The shock of a disturbance, she said, might harm the medium and even cause her death. But sometimes Katie allowed the sitters to peep within the cabinet, where they saw the motionless, sprawled form of the medium with a scarf wrapped around her face and head. The purpose of the scarf, Katie ex-

The materialized "Katie King" stands beside Dr. Gully, a noted researcher who attended seances in Crookes' home.



plained, was to protect the medium from harmful light.

During one dim-lit seance the appearance of the filmy-robed Katie, flitting graciously among the sitters, aroused the suspicions of a Spiritualist named Volckman. He suddenly threw his arms around Katie's waist and announced that he held no spirit at all but Florrie herself. Relatives and friends of Florrie—which included a Captain Corner who later married her—rushed to assist the struggling white-clad figure. After a wrestling match in the dark, conducted with so little sportsmanship that Volckman claimed part of his beard was torn out, his captive was freed.

Volckman's accusation of fraud caused a sensation in Spiritualist circles and threatened to ruin Florrie's career as a medium. But what particularly concerned Florrie, Hall contends, was that Volckman's accusation cost her the friendship of a wealthy widower and ardent Spiritualist named Charles Blackburn, who had been giving Florrie a generous allowance and taking her on trips abroad.

The lonely and susceptible Blackburn transferred his generosity to Florrie's mother and younger sister, Kate, who began producing a spirit named Lillie Gordon. Lillie informed Blackburn that his feeble-minded daughter, Eliza, whom he had placed in an asylum, was being

ill-treated. Advised by Lillie that Eliza would be better cared for by the kindly Cooks, Blackburn placed his daughter in their hands, along with a trust fund of some \$70,000. When Blackburn died not long afterward, the Cooks inherited his luxurious house as well as other property and a large sum of money in the form of investments.

Florrie had heard of William Crookes as a distinguished scientist who had reported favorably on mediumistic phenomena as a result of his investigations of Daniel Dunglas Home. Seeking a way out of her difficulties, she went to Crookes and begged him to help clear her name.

Hall considers it in support of his thesis that Crookes immediately threw the full weight of his imposing scientific reputation behind the young medium whose own reputation was tarnished. At the time Crookes was 42. He had nine children and his wife was due shortly to bear him still another child.

After several weeks of investigating Florrie's mediumship, Crookes reported that her manifestations were genuine. Hall points out that Crookes chose to publish his reports in a rather small Spiritualist journal rather than in a scientific or popular publication. His descriptions of the activities and appearance of the materialized Katie King were highly eloquent,

frequently lyrical and at least on one occasion soared to poetic heights.

Crookes took pains to emphasize that he had not been hoodwinked into believing that Katie and Florrie had separate existences. He insisted that he saw both in full light and had no doubt of their individual identities. Katie, he said, was dark whereas Florrie was fair.

He produced numerous photographs taken of Katie during the seances, which photographs he asserted bore no resemblance to Florrie. Hall, however, does see similarities between the spirit and the medium. He states that during the materialization of Katie King only Crookes was permitted to step into the cabinet where supposedly the entranced Florrie Cook lay. Thus the assertion that Katie and Florrie were separate personalities rests on Crookes' word alone.

This feature of the sittings is one of many which cause Hall and other psychical researchers to consider them unsatisfactory. Crookes was dealing not with a mere question of identities but with a phenomenon which, if genuine, turned religion and science upside down. Yet, although a scientific genius able to devise a process of extracting gold and silver from their ores, he apparently was unable to offer more than his own word to validate this all-important phenomenon.

That Florrie's mediumship was genuine Hall considers unlikely in view of the charges of fraud against her before and after her sittings with Crookes. Years after the Volckman incident and the Crookes investigations, Florrie gave a seance attended by Sir George Sitwell, the father of Osbert and Edith Sitwell. At this seance Sitwell helped to raid the cabinet where Florrie supposedly lay entranced. He reported finding only a chair on which lay discarded clothes.

Was it possible that like many other mediums Florrie's powers occasionally waned and that she then resorted to fraud so as not to disappoint her sitters? Did Crookes discover this and sympathetically assist her in fraud, having obtained evidence that her mediumship otherwise was genuine?

Or, as Hall believes, was Crookes aware that Florrie's performances were completely fraudulent and did he assist her because he was carrying on a secret affair with the pretty little medium?

As evidence for this view Hall details information concerning Florrie Cook given to the Society for Psychic Research by a former civil servant named Francis G. H. Anderson. Anderson first gave his testimony in 1922, requesting that it be kept confidential until he permitted its release. In 1949, when Anderson was 79, he repeated his

testimony in more detail.

He stated that as a young Oxford graduate of 23 he had had an affair with Florrie, then married to Captain Corner, who was absent from home for long periods. Florrie was in her late 30's, but according to Anderson, "the most beautiful little thing, with a lovely skin — quite exceptional."

During the time he was intimate with Florrie, Anderson said, she told him that Crookes also had been her lover. Crookes, she claimed, had aided her in faking the Katie King materializations to enable her to live in his home and to go with him on week-end trips to Paris without arousing the suspicions of his family.

In addition to Anderson's testimony Hall offers the statements of a French novelist and poet named Jules Bois. A few years before he died in 1943 at the age of 72, Bois stated privately that while living in England as a young man he had been sexually intimate with Florence Corner, who told him that her seances with Crookes had been faked to enable him to play the role of her lover.

Critics of these two separate yet

similar testimonies point out that Florrie, at the time of her relations with Anderson and Bois, was embittered against the Spiritualists for regarding her as a discredited medium. She conducted various spiteful activities in an effort to injure their cause.

The seances with Crookes had brought Florrie world-wide fame. But it had proved a will-o-the-wisp, for she died in comparative poverty at the age of 49. Crookes, however, had gone on to achieve greater scientific fame. Had Florrie, through her claims that Crookes was her partner in fraud, attempted to cut the great man down to her own size? Had she chosen to discredit Spiritualism by discrediting a man who was considered one of the stoutest champions of Spiritualism?

Not to be overlooked is the possibility that, in seeking to build a case on circumstantial evidence and the claims of a jealous and embittered woman, Hall has succeeded mainly in doing an injustice to the memory of an honored scientist. This possibility is fully explored in the article by Nandor Fodor which follows.

honesty and to the genuine nature of her materializations of Katie King, the fabulous spirit control of several last century mediums.*

One intent on destroying psy-

chical research could not have chosen a more vital front of attack.

*THE SPIRITUALISTS, by Trevor H. Hall. Gerald Duckworth & Co., Ltd., London, 1962.

The reports of Sir William Crookes on the phenomena of D. D. Home and Florence Cook in 1874 always have been considered classic and unassailable. For sheer effrontery, Trevor Hall's book is unique. As a ghoul he reduces Bela Lugosi and Boris Karloff to the level of Our Gang Kids—which would be all very well if he did not claim his fiction to be fact.

He pillories a man who was president of the Royal Society, who was the recipient of the greatest honors of the world of science and who also was president—and for many years vice-president—of the British Society for Psychical Research.

Nothing better reveals the audacity of the author than that his accusations are based on gossip, hearsay evidence and an incredible series of maybe's and might-have-been's—a type of evidence that would be ruled out in any court-of-law as immaterial, irrelevant and incompetent. Were a dead man's reputation protected by law, Trevor Hall and his collaborators would face suit for damages and libel.

As an antagonist of Spiritualism, Trevor Hall is just as fanatic and dangerous as any impassioned champion of it. The unsavory part of Florence Cook's life was not worth the tremendous effort Trevor Hall has devoted to it. Most of the exposures were well known before

Trevor Hall re-discovered and highlighted them. Sir William Crookes himself was aware of them and the specific reason for his investigation was to discover the truth or falsity of her materializations.

Trevor Hall appears to feel any psychic claim must be illusory or based on an intent to deceive. By the evidence of his book, he is not acquainted with the elementaries of the psychological background of psychic manifestations. He appears not to know, or deliberately to disregard the finding, that all mediums live in their unconscious—rather precariously, that the boundary line between psychism and pathology is very uncertain and that a medium who spends half of her life in trance loses the clarity of distinction between conscious and unconscious happenings, between what is fraud and what is genuine, between unforeseen and anticipated occurrences.

This is not an attempt to exonerate Florence Cook or to question the validity of recorded exposures of her. I claim that—psychologically speaking—Katie King always was part of Florence's psychic system, although throughout the years she may have attained autonomy of function (*Mind Over Space*, by Nandor Fodor, p.p. 201-203.) She cuts a poor figure as a spirit. It is my further claim that due to an infiltration from spirit-

control to medium, Florence Cook was likely to end up accepting the responsibility for Katie's appearances and, in retrospect, claim with some justification that she herself was the whole works; ergo she was an out-and-out fraud.

As to the sexual involvement with Sir William Crookes, for which not a shred of direct evidence exists—and this is admitted by Trevor Hall himself—Florence Cook, both at the time of the experiments and in her later states of degradation, may or may not have suffered from curious delusions.

That sexual factors are involved in materialization phenomena is well known to all serious students of psychic literature. Eric Dingwall himself, some years ago in his own home, showed me photographs of Margery (the medium) in the nude, with cords of ectoplasm emanating from her vagina and connecting with her navel. Interestingly, it was Dingwall who first mentioned a liaison between Florence Cook and Sir William Crookes, in a public lecture in which, having paid tribute to the charms of Florence Cook, he also mentioned Sir William saying: "It was a case of two hearts beating as one."

Inasmuch as Trevor Hall chooses to make a Chapman Report out of psychic investigations, I wish he had been consistent and equally claimed that researchers who ex-

posed mediums instead of supporting them did so because their sexual approaches were not required. Why should this viewpoint be more preposterous than the other?

Moreover, why did Trevor Hall fail to dwell on another fascinating surmise—he being the pastmaster of surmises—that William Volckman, in his celebrated exposure of Florence Cook on December 9, 1873—grabbed Katie King in order to rape her, and the resulting fracas was due to Katie's resistance to this amorous approach? It happened once to Yolande, Mme. d'Esperance's spirit control, in Helsingfors, in 1893 (after the stupendous report of Aksakof of a partial dematerialisation of her body waist downwards), it turned her hair white and grey and made her ill for two years. (*Encyclopedia of Psychic Science*, by Nandor Fodor, page 85.)

It also is well known that Eusapia Paladino exhibited every sign of an orgasm at the height of her physical phenomena, and clung passionately to the scientists who held her.

It equally is known that Rudi Schneider's "Olga" tried to make love to her male sitters. Was she a prostitute confederate or was she objectifying, through materialization, the homosexual component of Rudi's personality?

Why did Trevor Hall miss an-

other juicy surmise: that Crookes was in love, not with Florence, but with Katie King and that Katie really was a succubus; that it was a repercussion of Katie's passion on Florence that was responsible for her belief in sexual intimacy with Sir William?

I recommend this romantic construction for future Trevorian research. It strains credulity no more than the two testimonies about Florence Cook's confession on which Trevor Hall builds his fairy tale. For, to quote him, "*the disappearance of Crookes' correspondence with Florence removes any direct evidence which might have existed regarding a sexual liaison between the scientist and the medium.*" (Page 171.)

All he has is the two written statements of William Anderson (48 and 75 years after) and the reported statement of Jules de Bois, revealed 86 years later that both were lovers of Florence Cook and were told by her that she was an out-and-out fraud and that Sir William was her lover and partner in deception.

This is evidence straight from the gutter. The first is strongly argued for by Mrs. Goldney who knew Anderson personally and who, in 1949, had extracted from him a more specific second statement. The Jules de Bois testimony is second-hand and was communicated as a

reminiscence by Eileen Garrett, President of Parapsychology Foundation which instigated Trevor Hall's research and provided its financial backing.

As to the moral or immoral status of Florence Cook, it may be worth while to recall another finding: that physical mediums, in the course of years, find themselves so much drained of vital energies that almost invariably they become chronic alcoholics or dope addicts.

Not even Stainton Moses, whose honesty and probity never were questioned, escaped this fate. Margery drank herself to death. I attended many of her alcoholic seances with W. H. Button, President of the American Society for Psychical Research, and found them pitiful.

Of course, Trevor Hall would put the cart before the horse and claim that degeneration must have been in evidence at the very beginning of mediumistic practice. Dissociation no doubt is, to him, an unknown concept. Not even the words *psychology* or *pathology* appear in the Index of his book. Even the benefit of a Jekyll and Hyde personality is denied to medium or researcher—not that such a generosity would have decreased the infamy of his exposure of Sir William.

Let us be quite clear on one detail. Up to recent years, the medium

always was the subject of ever-present suspicion and persecution. Now it is the researcher. So the question necessarily looms large; who will be next?

Will Trevor Hall & Co. turn on Sir Oliver Lodge, Charles Richet, Gustave Geley, Eugen Osty, Camille Flammarion, Julien Ochorowitz, Mme. Bisson, Schrenck-Notzing, Lombroso or Morselli?

I sincerely hope that the Parapsychology Foundation, with so much wonderful activity to its credit, will not sponsor any future exposure of scientists who risked their life-work and reputation by their very entrance into the elusive field of psychic investigations. Otherwise no scientist will feel it is safe to delve into the mysteries of psychic phenomena.

Psychism is not dependent on the presence or absence of an actual relationship between medium and researcher. It is possible that Sir William humanly strayed from the path of virtue, but no one reading his reports can entertain the wild guesses Trevor Hall makes, that they were written to conceal a love affair and support a brazen fraud.

Considering all the possible sexual implications of the researcher-medium relationship, one might ask Mr. Hall: what about the re-

port on D. D. Home? It is possible that Sir William was bisexual and that the report was a blind for a homosexual affair with Home?

The pathology of those hostile to the supernormal is a fertile and largely unexplored field. I have, through the means of dream interpretation, looked into the mind of one such hostile person. I was startled to find that the total inability of the subject to believe in the supernormal was due to an intense hatred of a tyrannical father. I knew the father in question. He was indeed a tyrant. The son simply was sublimating his hatred when he turned against the supernormal and the spirits whose ranks his father had joined some 25 years before.

Pathology may be wasted on Trevor Hall & Co. It may be sufficient to note that while Crookes had no understanding of the psychological mechanism behind mediumistic phenomena, he never retracted his findings to his dying day. This alone, I feel, offers something more definite in defense of him than Trevor Hall offers in prosecution.

Although the exhumed cadaver of Sir William Crookes has been tried, it is the ghouls themselves who have been found wanting.



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.

THE VOICE

By Lucille Wright

THE FIRST time I saw something strange I was a very little girl. It was in the spring and I woke up one morning rather late. All my brothers and sisters were outside playing. I started to get up to go outside with them when a man walked into the room. He didn't speak to me; he just held his hand over my stomach and I couldn't move. I stayed on the bed, perhaps for five minutes, then he raised his hand, nodded his head, and I again could move. I don't recall whether he disappeared or was still standing there when I went outside. Why he kept me there I don't know. I often have thought since that maybe I would have been hurt had I gone out to play at that time.

I have not seen the man again. But I continue to have a visitor daily. Whenever I sit down, go to bed, or relax he or she comes to me. However, I only hear a voice.

The first time I heard the voice

I was 12 years old, not minding too well and using language I shouldn't. One night after I went to bed I started to have a numb feeling. Soon I couldn't move. I could feel a presence coming out of the dining room. Then I heard the voice. It was very deep and it repeated every profane word I had said.

"Oh my goodness, did I sound that bad?" I said.



LUCILLE WRIGHT

The voice replied, "Yes."

I promised never to use such language again and it left the room. A few weeks went by; I forgot about the incident and started to use bad language again. When the voice came back this time it told me to listen! I heard the most awful wailing and moaning, as though a thousand souls were in torment.

I said, "Oh, God, I don't want to hear that."

The voice told me to read and a book came up in front of me with one paragraph illuminated. I read the following words, "When God created this universe he made it large enough so we could all slip into it easily and live happily together without fighting one with another."

Since that time I have heard the voice daily. Seldom a night goes by without its coming. I can't control it but I keep a light burning in my bedroom all night. If I don't it stays beside my bed all night and just keeps talking. Even with a dim light sometimes I have to get up and turn a bright one on before I can get any rest. It actually does physical things, such as turning down the covers, and making loud raps on the head of my bed. In March, 1956, I was thrown out of bed with such force that I still don't know why I wasn't injured.

In March, 1953, my sister, Pauline Gould, and I were driving to

Arizona. We stopped at a motel for the night and I just had turned off the light when the voice spoke, saying, "Lucille, George fell today. He hurt himself."

My sister asked what I had said.

"Nothing," I replied, "but George is hurt. He fell today."

She became quite upset and told me my husband was not hurt and to forget my foolishness. We went on to Arizona but only stayed a few days and came back home. When my husband came to Pauline's house to pick me up he said, as I rushed to embrace him, "Please, be careful! I fell off a ladder while you were gone and broke three ribs and hurt my leg."

In September, 1961, we moved to a new home. I had an extra dinette set which I couldn't use so I placed an ad to sell it in our local paper. A day or two later, looking at the bare floors in the new dining room and living room in the new place I felt sick, knowing that I had no rugs to fit them and no extra money to buy rugs. Back home I sat down on the davenport and said out loud, "Well, you always have helped me before. Now I need rugs. So help me get some!"

Then I opened the paper to see if my ad was listed. There I saw another ad: CARPETS FOR SALE. I went over to look at them and they were the exact size and color I needed. The woman asked 100

dollars for them. I said I would take them and told her I would go home and get a deposit to hold them. But I did not have even five dollars at home. Again I sat down on the davenport and said, "Well, I found the rugs but how am I going to get the money?"

The voice said, "Go back to the house."

So I drove back and discussed my problem with my new landlady, Mrs. Freda Minnich, who I had met only the day before.

She said, "Let me give you 100 dollars, Lucille. Pay me back as you can."

She wrote me a check and I went over and picked up my rugs.

When I lived at 124 Fairlawn Ave., here in Elyria, early in the '50s one morning about 10:00 o'clock I was sitting at my kitchen table having coffee when the voice called my name three times. Then it said, "Go next door, tell Mrs. D. . . we are on our way to the hospital to help her husband."

I had not even known he was sick!

The voice continued, "Tell her he will be home this weekend."

I debated but finally went next door and gave Mrs. D. . . this message. She said, "Oh, no, Lucille, he has cancer of the bowels, is unconscious and can't live."

This happened on a Tuesday. On Thursday when I went out to empty

the garbage Mrs. D. . . came running across my lawn, crying, "Lucille, my husband is walking around."

Saturday I saw her husband get out of a cab and walk into their house.

Mrs. D. . . has come to me with questions many times since then but I never have been able to tell her one other thing.

If some of your other readers ever have had experiences like these I would be deeply grateful if they would write to me. — *Elyria, Ohio.*

PREMONITION OF DEATH

By Rosalind John

PERHAPS ONE of the strangest psychic cases in my own life was that of my grandmother, Nancy Jane Hill, my father's mother.

It happened in 1919 when I was only 10 years old. I remember Grandma as a little, round, gray-headed lady with a jolly laugh and she always set out the most delicious sandwiches for me when I visited her — luscious home-made bread and strawberry jam. She was getting well along in years, about 78 years old, but in her usual health the day she gathered all her children and close friends into her modest home on South Malcolm St., in the small town of Chanute, Kan.

Everyone wondered what was up, but this was no party though Grandma was as cheerful as ever.

Each person present was handed a slip of paper. On these slips were listed the articles of furniture and personal belongings Grandma wanted us all to have after she was "gone."

"I won't be around here much longer," she stated in a pleasant voice. "Two or three weeks from now and I'll be dead. Now, I don't want any quarreling or fighting over my belongings when I'm no longer here. So I've divided it all up and given everyone exactly what I want him to have. There are to be no family fights! Is that understood?" Of course, they all protested that she would be around for years and years, but she gave them to understand she wasn't fooling—that she had a "feeling" that she was going to die soon and, "you had better *all* hang onto those lists!"

Grandma had not forgotten her grandchildren. My seven-year-old brother and I were given our own small lists when Dad came home from that meeting. Among things on our lists were the cherished little oak washstands—just alike. They were lovely.

A week passed. Then another. We all smiled about Grandma's getting funny ideas and attributed it to her age. Then one day Grandma baked fragrant loaves of her best "lightbread," some berry pies and a cake. She cleaned the house and

scrubbed the wooden floor of the kitchen until it gleamed.

All finished, she called her closest friends and told them, "Now, everything is ready. I am going to die tonight! There will be plenty of fresh bread, cake and pies for the funeral. And I want you to eat it, too! No long, sad faces!" To humor her they agreed and one woman, a neighbor, promised to stay with Grandma that night as she did not want to be "all alone" when she passed on.

These arrangements made, Grandma went to bed in a cheerful frame of mind, and still apparently in the best of health. At about 11:00 she called the woman who was staying with her and told her, "My time has come."

Then Grandma had a heart attack and promptly died.

She had had these attacks before. How did she know that was to be the fatal one?

She also told the woman who was with her that night that she would give some "sign" after her passing, to prove she was "still there."

And she did! The clock stopped at the exact time of her death. No jeweler ever could find a thing wrong with it, yet, as far as I know, it never ran again. My father's brother, Frank Hill, had inherited this clock.—*Norco, Calif.*

DIAMOND DREAM

By Alice Williams

“**A**T LAST,” I sighed as I pulled an easy chair from the mass of furnishings and flung myself down. “I hope we won’t have to move again for years. We’ll relax a few minutes and then go to Mother’s for supper.”

After a brief respite we locked our unpacking troubles into the stuffy room and went to eat the hearty, country-style meal set before us by my mother, Mary Sievert. After supper Herman sat on the porch, enjoying the last vestiges of 1930’s autumn sunshine while I helped Mother with the dishes.

A next-door neighbor dropped in for a chat. She greeted Herman and then came on into the house where she rambled on and on. She kept on talking until she spied her boyfriend coming up the road.

In the lull which followed her departure Mother, who now was quietly rocking on the porch, asked, “What did you do with your ring, Alice?”

“Oh, my diamond’s gone!” I gasped, looking down at my ringless finger. “Probably its in the house,” I added and went inside to look. Herman and Mother followed.

We searched and researched but could not locate the missing ring. I finally voiced my growing suspicion that our young neighbor had picked it up. But Mother said,

“You can’t very well accuse her just because she was here, especially until you know for sure it is lost.”

Herman and I returned to our jumbled mess immediately. All I could think of was the ring. Where was it now? When did I last have it? I wracked my brain but could not remember. Herman patiently assured me that we would find it somewhere.

Together we searched all the boxes and bundles. We continued through the various pieces of furniture and, as a last resort, even went through all our clothing, piece by piece.

Somewhere in the desolate room a clock struck midnight. Herman put his arm about me and said, “Let’s forget the whole thing now. After a good night’s rest we can think clearer and start over. It certainly is somewhere around.”

During the night Herman waked with a start to hear someone talking. He soon discovered I was talking in my sleep. “House” and “ring” were the only two words he could distinguish and his efforts to have me repeat what I had said were futile. Baffled he went back to sleep.

In the pale gray dawn I woke him again to tell him that I had dreamed I found my diamond. It was in the house from which we had moved. “I want you to get up

now and we'll go right back and look for it. I'm sure I'll find it," I said.

After breakfast we drove back to the old house. We had to stop at our former landlord's home to get the key.

Arriving at our destination I rushed into the kitchen and there gasped in amazement, "Look, there's my diamond, just where I dreamed it was, on the floor under the kitchen sink."

Do you wonder I never laugh at dreams? — *North Tonawanda, N.Y.*

SOMETHING WAS WRONG

By Margaret C. DeJavannes

I REPEATEDLY admonished my children, as most mothers do, to be careful in traffic. But when my youngest son, Francis was nine years old he forgot these warnings and, in a surge of joyous play or perhaps just to show how brave he was, he hitched onto the rear of a passing vehicle. It seems that the driver threatened the youngster and, frightened, he let go his hold and was hurled to the street where he lay stunned in a pool of blood. His eyeglasses had cut a deep gash in his forehead.

A passing motorist picked Francis up and drove him to Staten Island Hospital. Sometime later, on my visit to the hospital, it seemed that the danger of infection had

passed and I was told that I could take him home on the following day. That night I had a premonition the boy was in danger. I could not shake off the feeling. My husband called the hospital and was told the boy's condition was good. The feeling that something was wrong persisted despite this. I was frantic and although the hour was late I decided to visit the hospital. Seeing that I was determined my husband went instead.

Hours later when he returned he told me, "There is something—a sixth sense or whatever you will, that has given you what the five senses could not convey. You saw Frank today and left him in seemingly good condition. Your physical senses could give you no hint as to a sudden change, so it must be assumed that there was some spiritual awareness of the child's condition which was somehow imparted to you."

Then he told me that when he reached the hospital Francis was in high fever. An emergency operation was performed and a pebble which had lodged deep in the tissues was removed; antitoxin was administered. The boy came home a week later bearing an ugly scar which a later operation partially corrected. This happened in 1916 and he still bears the scar of that experience. — *North Plainfield, N.J.*

EARTHMAN, STAY HOME!

Alien microbes, stowed away on our returning space vehicles,
could threaten this planet with deadly danger.

By Paul Foght



IF GULLIVER TRAVELS, life in our universe may be doomed, or at least altered beyond recognition. "Gulliver" is a one-and-one-half pound instrument package designed to be landed on Mars in a U.S. effort to detect life on our neighbor planet.

The threat that this space probe presents is very real and very understandable. It is the threat of contamination by microorganisms carried to Mars in or on the Gulliver mechanisms. Most biological scientists believe that microorganisms from the earth could survive

in the Martian environment, and the environment might allow the earth-organisms to breed and multiply unhindered. Such unrestricted reproduction by even the simplest organism could completely alter the scheme of life on Mars in mere short hours.

More horrifying than the prospect of Mars over-run by migrant organisms from the earth is the fact the same tragedy can befall earth. Space scientists are relentlessly ambitious and they can be expected to move swiftly from landing their instruments on Mars to the more ambi-

tious project of putting the package down on Mars and then bringing it back to earth. The organisms it returns to earth could well contaminate our entire planet.

The Gulliver life-detecting instrument will be sterilized before it is blasted off to Mars, of course. But serious questions as to the effectiveness of any sterilization procedures may be raised. The two things that make sterilization doubtful are, first, the incredible ability of living organisms to go on living in spite of the most drastic changes of environment, and, secondly, science does not know what kind of Martian life it is attempting to protect or to protect against.

Present plans for sterilization of the Gulliver mechanisms* are reported to require dry-heat sterilization at 134° C for 26 hours in conjunction with the use of ethylene oxide. All instruments and experiments must be able to withstand these preflight sterilization procedures.

These steps may or may not be adequate to subdue the spark of life in earth's ubiquitous microorganisms. After all, life grows in both burning deserts and frozen arctic wastes. Viable microorganisms are reported to have been recovered from within manufactured

plastic and electronic parts. Russian scientists have reported a mold developing on frozen sugar-beets. The microorganisms that formed the Russian mold were found to have created their own cozy, warm environment by locally warming their hole in the sugar-beet root with heat produced in the process of their breathing.

These evidences are cited to demonstrate the power of life. This power may be absolute, and if it is, total sterilization may be impossible and the importation of earth-produced mechanisms to other parts of our universe should be prohibited.

The second reason for doubting the ability of scientists to protect our neighbor planets from contamination is simply that they don't know what they are trying to protect. It is possible that Mars may harbor completely novel life forms. The article *Is There Life On Earth?*, FATE, October 1962, suggests the possibility of forms based on silicon. The report on Gulliver in *Science*, October 12, 1962 ** also speculates on the existence of life in solid state.

If science cannot predict what form of life exists on Mars, how can it possibly protect against doing irreparable harm to that life by dropping its contaminated little

* Gulliver — A Quest for Life On Mars, by G. V. Lenin, A. H. Heim, J. R. Clendenning, M. F. Thompson. *Science*, October 12, 1962.

** Life In The Universe, by A. Oparin and V. Fesenkov. Twayne Publishers Inc., New York, 1961.

automatic visitor into the midst of Martian life?

The first visits of the white man to North America introduced diseases such as small pox that virtually decimated the population of an entire continent and left the surviving Indians helpless before invading colonists. Any stow-away microbes on the Gulliver will be free to wreak equal havoc among whatever life populates Mars.

The offensive weapons of such a stow-away are potent indeed. Even such stable compounds as the aluminosilicates that compose more than half the Earth's crust, and which easily resist sulphuric acid, are decomposed by special bacteria. Even granite is destroyed by the action of silicate bacteria.

But the greatest threat that an organism presents when it transgresses and enters into a new environment, is the prospect that it will multiply endlessly in the absence of natural enemies. There are several well-known examples of this phenomenon among certain organisms of Earth. These include the invasion of the Great Lakes of North America by the sea lamprey after the opening of the Welland Canal in 1931 permitted ships to pass from the fresh water inland seas to the salt water oceans. Only 20 years later the parasitic lamprey had destroyed the vast lake trout populations of four of the five lakes

and was attacking the Lake Superior survivors with great vigor.

Twenty years seems a short time for a population to spread throughout the nearly 95,000 square miles of Great Lakes, but it is a poor performance when compared to the theoretical abilities of other organisms. The Russians Oparin and Fesenkov have calculated the ability of living organisms to multiply under favorable conditions and have produced frightening figures. For example, the choleraic vibrio can produce in a single day 61 or 62 generations; 6.4×10 to the 28th power individual choleraic vibrio. Diatomea, the simplest form of seaweed, can produce five generations a day.

Under conditions of unimpeded reproduction these living organisms could cover the surface of the earth in an extremely short time: the choleraic vibrios in 1.25 days, the Diatomea in 16.8 days, the green plankton in approximately 168-83 days, the flies in 366 days, and the barnyard chickens in 15-18 years.

Since Mars is roughly only half the size of Earth, it is theoretically possible for a stow-away microorganism, growing at the rate of the choleraic vibrios on Earth, to completely cover the surface of the planet in just 15 hours.

And this threat to Mars becomes a similar threat to Earth the instant the first round-trip, surface-to-sur-

face space probe re-enters the Earth's atmosphere. Earth, too, may yet be reduced to functioning as a

mere incubator for virile microbes imported onto the planet from outer space.



SORCERY THRIVES IN ITALY

BELIEF IN the "evil eye" and in magic generally is reported to still exist in most parts of Italy. It is said to be most widespread in the impoverished southern half of the peninsula and in Sicily, where a brisk business in spells and charms is carried on. Police efforts to eliminate the traffic have thus far accomplished little.

The practitioners of witchcraft in Italy are of two types—those who apply spells and charms, and those who remove them. Numerous men and women make a living by claiming to be skilled in these arts.

A peasant who believes he is a victim of the evil eye will visit a sorceress reputed to be adept in relieving this particular magical affliction. Placing

a bowl of green oil on the table between them, the sorceress dips her thumb into the oil and anoints the thumb of her client. Then she puts her oil-covered thumb into her mouth three times and exhales the same number of times. Finally she swallows and recites an incantation.

The most flourishing business appears to be done in connection with love potions. Men or women who seek to make one of the opposite sex fall in love with them are required to furnish the sorceress with a vial of their blood. Mixing the blood with herbs, the sorceress mutters a magical formula and cooks the mixture, which the client must secretly put into a drink given to the person whose love is sought.



FOUND — A LOST TRIBE

TWENTY members of a lost tribe of pygmies have been discovered on the Atherton Tableland, in Northern Queensland, Australia, according to a report by Dr. R. A. Douglas, of Townsville. He stated that the pygmies, members of the Negrito tribe, were five feet high, dark, and with tight, curly hair. He believes the pygmies once were the only race in Australia, having migrated there when that continent was linked with Asia about 20,000 years ago.



How PRAYER RESCUED the SUBMARINE

Human efforts to bring the "Seal" to the surface had failed.
Then her skipper called on a higher power for help.

From *WILL NOT WE FEAR*, by C. E. T. Warren and James Benson, copyright C. E. T. Warren and James Benson 1961, published by William Sloane Associates.

*By C. E. T. Warren
and James Benson*

“WE HAVE TRIED everything we can think of to get to the surface,” said Lonsdale to those immediately around him, “but without result. None of us can think of anything else. We have all run out of ideas. So I am going to call the crew together and we shall say some simple prayers. Our object will be to ask God to help us.”

So the word was passed for’ard and aft, although as soon as Lonsdale realized how agonizingly difficult many of the men were find-

ing it to move he cancelled his request for mustering together.

Clark had already regained his seat on the box near the for’ard periscope. Lonsdale’s decision to have prayers had not come as a surprise to him, although nothing had been formally planned. Even before a single prayer had been said, Clark felt noticeably easier within himself. It was really the first time he had been able to think of ‘outside’ things—of things other than glands and engines and valves and pumping systems—ever since

the aircraft attack of almost 24 hours previously.

The idea of praying had stirred the majority of the men in *Seal*. They had all been aware of Lonsdale's broad convictions for some time. "Our skipper's religious, but he doesn't push it," one of them had described things some months beforehand. And it was partly out of the respect they bore their captain and partly out of their own varying degrees of faith that a large number of *Seal's* ship's company strove to comply with the call to prayer.

A few — not more than half a dozen — succeeded in climbing aft from the accommodation spaces or for'ard from the engine-room. The majority lay, sat or stood quietly waiting in the various compartments that they were already occupying.

Two men were straightforward enough to voice their disbelief. "I don't consider you can surface a boat by praying," grunted Lister. "So I'm staying where I am."

He was joined by Stoker Eckersall. "Air and water are the things that count," muttered the black-haired and white-sweatered stoker. "I never heard that Providence went through the course."

But the reactions of one of Lister's fellows—E.R.A.'s were more typical of the rest of the crew of *Seal*. Just like all the rest of us,

the skipper knows that we've failed, said Murray to himself, and that we're really doomed. But he's the only one who's thought of offering a prayer to see if that will do anything.

Somehow Lonsdale succeeded in finding his usual strong, well-pitched voice, in spite of the sapping effects of the bad air and the condensation and all the talking he had had to do during the previous hours. Slowly and peacefully he spoke up so that his words could carry beyond the control-room. And, remarkable as it is that the visual image of him leaning against the for'ard periscope should be so firmly imprinted on so many of his men's minds to this day, it is even more remarkable that the content of what he said should be so fully and so identically reported by large numbers of those who heard him 21 years ago.

"We have been in some tight spots before," was how he began, "and we've come through. With God's help we shall do so again. I think it is time we said the Lord's Prayer together; but first I want to ask God to help us.

"Dear God," he prayed, "we have tried everything in our power to save ourselves and we have failed. Yet we believe that You can do things which are impossible to men. Please, O Lord, deliver us."

One or two more of the men in

the control-room pulled themselves slowly to their feet. Looking around him, Lonsdale started the words of the Lord's Prayer and found himself being joined with more reverence and feeling than he had ever believed possible.

The low swell of voice died away. "And now I think we should all quietly say our own prayers to God," said Lonsdale, standing silently, head bowed.

The remembered fragments of these silent prayers are varied and incomplete. "Please answer the Captain's prayers," asked one Chief Petty Officer, "although I have my doubts whether you can."

"God bless my home and my family," said one of the reservists on board.

"Please, God, bless us all," said one of the seaman in the engine-room, "and give us strength for our next attempt to surface."

The impromptu service was over, and Lonsdale, apparently reinvigorated, immediately began giving new orders.

"I would like as many people as possible as far for'ard as possible, please, Number One. Only those people who are needed for blowing and for the motors should really stay in the engine-room or here. I know many of them are far too done to move right for'ard, but I do want to get all the leverage we can, and every man's weight will

help." It seemed a poor hope to have to depend on the weight of a few score men not very far for'ard of the fulcrum center of the submarine to lift out of the mud a stern that seemed implacably stuck.

To Lonsdale's surprise nearly every man who was not needed for the ensuing—and, clearly, whatever the outcome, the very last—attempt at surfacing, began climbing for'ard.

The exertion required was very great. Every step demanded all of a man's energy. Some reached the for'ard compartments; but others, with the best will in the world, could not. There were some who fainted, some who just could not stop being sick, literally sick, with exhaustion, and some who just had to give in.

The for'ard compartments, where many dutifully dragged themselves, were a mass of bodies mostly lying stretched out full length on the deckboards. They were too weak to sit up and too weak to talk, but most of them managed to smile as each newcomer hauled himself in. The atmosphere was one of cheerfulness. But sincere though the prayers had been, there was not very much faith remaining. They had most of them probably come to terms with death earlier in the night. Now they mostly reckoned that they were finally—and *certainly*—facing death. It was only a matter of time, they told

themselves. And not very much time either.

Clark had moved against the tide and had rejoined E.R.A. Lister, Petty Officer Barnes, and one or two others at the after end of the engine-room. It was Barnes—back to life as his usual calm and collected self—who suggested reopening the salvage-blow on the after mess-deck in the hope of helping whatever might be done. Clark agreed, and Lister found a spare piece of rope for lashing hammocks and tied it to the safety bar in the motor-room so that it would hang down into the after accommodation space once the second of the after watertight doors was opened again.

Barnes telephoned the control-room to explain what was happening, and in a matter of seconds Clark was sliding down the rope into the dark, waist-high water that he had already braved twice that night. In his state of near collapse it was a most courageous undertaking.

From the motor-room door Lister could see little of what was happening. Clark was clearly too weak to open the valve. Taking another wheel-spanner, Lister slid down to join him, and together—sharing the dark, the wet, the exhaustion, and the danger—the two of them managed to give the circular handle three vital turns. Lister was the

first to climb back, taking a few D.S.E.A. sets with him from a locker at the for'ard end of the mess-deck (for he was not convinced that dying placidly was preferable to death by drowning). Then, together with Barnes, he helped haul Clark back into the comparative safety of the motor-room. With a sense of relief the two ratings heaved on the heavy door and felt it come shut.

In the control-room Lonsdale was checking details with E.R.A. Murray. They knew that the high-pressure air was almost exhausted and Murray estimated that pressure was no more than 200 pounds per square inch, scarcely enough to have a noticeable effect even in the best circumstances. Futer listened to them talking from his position at the hand telegraphs from which he would pass Lonsdale's main-motor orders aft. As he did so a rating who was still trying to struggle for'ard through the control-room collapsed at his feet in such a position that he had to stand astride the barely breathing body in order to reach the telegraph handles.

"Slow ahead both," ordered Lonsdale.

Both Futer and Higgins reached for the telegraphs, Futer found the inert body between his legs quite a hindrance. He was suffering badly from "a thumping in the head, as though some one inside was operat-

ing a pneumatic drill." From where he stood he could see right aft into the motor-room. Ritchie was replying with a thumbs-up sign. Barnes and he found difficulty in lifting the not normally heavy field switches before reaching down and adjusting the rheostat switches that regulated the speed.

"Half ahead both," Lonsdale continued. The order was passed, and the number of revolutions increased.

"Full ahead both," came the instruction; and in the motor-room the rheostats were pushed hard over, way beyond the emergency limit.

Meanwhile Lonsdale had signed to Murray and the E.R.A. was busy—helped by his mess-mate Truman—regulating the flow of the remaining minute amount of air into the saddle tanks and the salvage blow line that had been opened aft.

Futer could hear the air hissing through one of the H.P. lines that ran near his head and he saw ice quickly forming on the pipe. Suddenly he thought he noticed a difference in the sound from aft, but when he looked through the engine-room to the motor-room he could see nothing but a thick haze. One of the motors had begun to smoke furiously and was clearly on the point of blowing up. Happily the fire did not last long, apparent-

ly for lack of oxygen to support it. Futer found himself wondering whether they had propeller shafts with no propellers on the end of them, which might account for their continued failure to move.

The hiss of pressure through the air lines lasted a bare 20 or 30 seconds and then died away. There was nothing, absolutely nothing more left. And the control-room depth-gauge stood steadily at 90 feet. The batteries were almost empty too, and the lights throughout the boat had become even more dim.

It was at this point that Murray suddenly remembered that there was one H.P. air group for'ard with a minute amount of air in it that he had not put on the line. Gasping his intention to Lonsdale, he began struggling up the rope, amid the sprawling bodies that covered the companionway. With a superhuman effort he reached the crew space quickly and swung open the valve. There was renewed hissing and then, unbelievably, the angle started to alter.

"Is she going down by the bows or up by the stern?" Murray asked out loud. As he did so he saw the for'ard depth-gauge needle shift in a flash from 30 foot down to 90 feet. They were level; but they had levelled out downwards—the wrong way. Yet before there was time for despair the depth-gauge

started moving again, slowly and steadily upward, until instead of 90 it read 80 and kept on moving. Had they done — had they done it after all? He could hear an excited shout from the control-room. Sure enough, the depth-gauge there was also showing movement: first of all a lot of flickering round 90 feet, then an upward surge to 75, and then immobility again.

In the motor-room Ritchie was aware of a tremendous shaking and shuddering throughout the whole of the after part of *Seal*. The submarine felt for a moment as though she was going to break in two. And then, with a final mighty shake, she tore herself clear of the sea-bed. Immediately the savage angle straightened out almost completely. The fire had gone out on the port motor, but the exertion proved too much for the starboard motor as well and this started smoking in its turn.

The more-than-welcome levelling out brought with it a crop of fresh problems. Lister was standing in the motor-room companionway when the stern came up, and all the water that had earlier come through from the mining compartment and was lying below deck-level suddenly swept along like a river. Before he could save himself he was washed off his feet and carried along to the engine-room starting platform on the crest of

the water. At the same time Ritchie saw vital parts of his beloved main motors submerged.

There was no automatic rejoicing aft of the control-room bulkhead. Some little while earlier the engine-room depth-gauge had been shut off with a reading of 60 feet, at which level its needle was fixed, irrespective of the real depth of the boat. Had they levelled out on the surface or had something gone wrong for'ard so that they had levelled out on the sea-bed? No one knew.

Clark crawled along to the depth-gauge and pulled himself up to open the control cock. Which way would the needle go? In the flash of a second he thought that it was all rather like a serious version of a fortune-telling machine—the sort where you put your penny in, the needle rotates, and then it stops and tells you fortune.

He opened the cock. The needle went steadily back to 10 feet. They had succeeded. But he could detect no feeling of elation, just a vague thought at the back of his mind of what the next thing was that he should do.

Individual reactions varied tremendously. Futer was aware of having stood watching the control-room depth-gauge, enthralled and speechless, pointing at the needle and blissfully ignorant of who was near him or of what other reactions

were being expressed around him.

The sensation for'ard had been more of a vibration than a shaking or shuddering. And this had in its turn stopped suddenly at the same time as the lapping of the surface water against the hull made a sound like an angel's voice in Paradise. Henderson was shaken into activity by a fist firmly planted in the middle of his back. His "assailant" was the young Petty Officer Ordnance Artificer who in tremendous excitement shouted, "Look, Subby, she's up, she's up."

The hero of the hour in the for'ard compartments was Murray. He had watched the needle moving quickly towards zero and had realized with immense relief that they had at last succeeded. Then, completely to his own surprise, he collapsed in a heap on the deck, but without losing consciousness. He was helped up by Henderson and was showered with congratulations from all sides.

Aft and for'ard the telephone buzzed with a message from Lonsdale. "We have surfaced. Every one will stay exactly where he is until I call down my instructions from the bridge."

To himself he said, There can be no doubt but that we have been brought to the surface in answer to our prayers and because of our trust in God. God is good. The Lord's name be praised.

The crew of *Seal* had witnessed, had experienced, a miracle. Such, certainly, was the conviction of many of them. They had tried everything, including releasing the drop keel, the traditional last resort. Nothing had worked or even shown any likelihood of working. They had prayed. Then they had moved for'ard—some of them—and squeezed out a ridiculously small amount of extra air. Had they been in a fit state to calculate they would quite probably have been able to prove to themselves that in terms of submarine theory and practice it was completely impossible for so marginal an effort to begin to budge them once they were so firmly entrenched. But—impossibility or no—they were now on the surface.

Even if the movement of a few men a few feet for'ard from the fulcrum point of the boat had been sufficient in terms of the cold theory of physics to cause *Seal* to surface, even if the surfacing itself were not miraculous, it was nevertheless true that the idea of employing human ballast—a not unknown one in the Submarine Service — had not occurred to any of them during the hour after hour of the ordeal. Perhaps it was the effect of the carbon dioxide that had inhibited creative thought. But whatever the reason, the belated inspiration had quite clearly been

the right one. And the source of the inspiration was undoubtedly the Almighty.

If the idea for a human action comes from God this is the same as God acting Himself. So many of the complement of *Seal* were to say in 1940—and to continue to say in 1961. However things had happened, could they be expected to think of their salvation as anything other than a miracle? And can it now, 21 years later, be thought of

as anything other than an act of God?

Certainly Rupert Lonsdale knew how to recognize what he had just lived through. His men—who were his charges, his responsibility—had been rescued from the Valley of the Shadow of Death. Almighty God had decided that they were to live, not to die. God had controlled their destiny. They were in God's hands.



WAS THE CIRCUS CURSED?

By Raymond C. Otto

IN 1941 the Ringling Brothers and Barnum and Bailey Circus contracted with a group of African Ubangi tribesmen to appear in the show. After a few months, having grown homesick, the Ubangi asked to be sent back to Africa. The circus management refused.

So the Ubangi conducted a ceremony, complete with witch doctors, voodoo, dancing and incantations. It was said that they were casting a "curse" on the show.

Strangely enough, for the next 15 years "The Greatest Show on Earth" was plagued with fires, wrecks, a strike, a mysterious and fatal poisoning of 11 elephants, the horrible 1944 circus fire at Hartford in which 169 persons perished, and numerous other troubles.

This string of disasters which hounded Ringling's culminated in the closing of the circus as an outdoor tent show in July, 1956—and many attributed it to the "curse."



THE WORST ALLERGY

CASES OF husbands and wives being allergic to each other have been reported by doctors. Recently Dr. Samuel M. Feinberg told a medical seminar in Miami, Fla., it now appears possible that a person may possess auto-sensitivity—allergy to himself.

How to Report Your PSYCHIC EXPERIENCES

**Lack of valuable facts due to bad reporting delays the
advance of scientific psychic research.**

By David Techter

COULD THIS BE your story? *One day I was sitting in my living room resting from my household chores. I had almost fallen asleep when I happened to look up and saw my father standing in the room. I was puzzling over how he could have entered without my hearing him, when he suddenly vanished. The next day my brother called to tell me Father had died about the time I saw him and had called out my name at the moment of death.*

The example is hypothetical; no one has reported this precise experience. However, similar experiences are reported so often that mathematical probability indicates this event will happen soon.

If you should have this experience and report it as shown here you will have failed science and all

mankind. The sum of man's knowledge of the psychic is so small that the world cannot afford to lose the valuable facts that could be revealed by your report. The sample report above fails to reveal anything useful to the researcher.

This failure can be avoided by following a very simple rule journalists follow in reporting news events. This rule is, simply tell your story by reciting the five W's: Who, What, Where, When, and Why. No matter how complicated the event, you can communicate it to anyone if you will break it down to Who, What, Where, When, and Why. Every news story, no matter how unimportant, and every scientific report, no matter how cosmic, tells its story in these five W's.

WHO

Before discussing the necessity of

accurate and complete reporting of the "Who" involved in a psychic experience it may be wise to discuss the probability of you becoming personally involved in reporting a psychic event. It is more likely that you a reader of FATE, will be involved in a psychic event than a person who is disinterested in the unknown and mysterious because you, at least, will recognize it.

Also, every person interested in psychic research will remember circumstances I often encounter, where some individual you know, sometimes a friend of years standing, cautiously approaches you and somewhat hesitantly begins, "Say, I understand you're interested in psychic matters. You know, a few years ago my mother had a funny experience . . ." And out will come an account that, under normal circumstances, wild horses could not drag from him or her.

There is an understandable reluctance on the part of many to mention such "funny" experiences unless assured of a sympathetic ear; but all too often this sort of discretion tends to conceal from psychic researchers much information of great interest and even importance.

When you do become involved in one of these experiences, whether as reporter or as central figure, the first thing to get down on paper

is "Who." Get the names. Get the full names and get them spelled right. Get the names of witnesses, of relatives, of everyone involved in any way. Normally when a case is published by a psychic researcher initials or pseudonyms are used in place of actual names but the latter, with full addresses, must be included with the report.

As you collect names, try to add other facts that answer the question "Who." At the bare minimum these facts must include sex, age, address and occupation.

WHAT

What kind of phenomena are worthy of report? The answer hinges on the definition of "psychic" or "psychical"—to give the more frequent but less grammatical form of the word. The word has been used in such a variety of ways that many persons engaged in psychic research prefer to call themselves "parapsychologists" and to speak of "psi".

In a popular sense psychic often is used to refer to anything strange that has been observed or experienced, including flying saucers, fireballs, hypnotism, and religious visions.

How, then, is the term used by psychic researchers?

The *American Society for Physical Research* includes within its sphere of investigation such things as telepathy, apparitions, dowsing,

precognition, automatic writing, psychometry, and mediumship.

What do these varied things have in common which makes them "psychic?"

First of all, they deal in some way with human personality or an aspect of the human mind. Their interest centers about their relevance to the nature of human existence.

The notable exception to this rule, within the field of psychic research, is the frequent inclusion of accounts relating to house pets, but even here it is the "human-like" qualities of these animals which is of interest.

WHERE

The "Where" of your report is a precise geographic location defined as a street number, city, state, and country name, navigator's plot, or other specific. "Where" may also require some important modifying details such as "the house at 4532 Park which had belonged to his father from 1935 to 1945."

An important question to raise here is: Where should you make your report. Several agencies are anxious to see all possible reports of psychic phenomena. Numbered among these are FATE Magazine, the *British Society for Psychical Research*, the *American Society for Psychical Research*, and the *Parapsychology Laboratory*, at Duke University. FATE Magazine offers payment for reports of psychic

phenomena accepted for publication by its editor, Mary Margaret Fuller, at its offices in Evanston, Ill. Mrs. Fuller also reimburses reporters for the cost of sworn affidavits which are requested when reports of personal psychic experiences are accepted by the magazine.

WHEN

"When" is another two-part problem. First is the problem of stating dates and times as accurately as possible. The second is to make your report available to a responsible agency as soon as possible.

Too many reporters have waited years before deciding to make public their stories. And all too often by the time a psychic researcher learns of the event the witnesses who could have verified your statements are no longer living or have moved to parts unknown or have forgotten the details. I cannot stress too strongly the enormous assistance to the researcher that *prompt* reporting of psychic experiences can be.

WHY

Since no one knows the cause of psychic experiences a complete description of "Why" cannot be included in the report, rather the report should be written so that it may be studied for clues to "Why." However, there is pertinent information that can be included as explanatory detail.

Such information would be those facts that help to answer the question of "Why?" What sort of person is the percipient?

Significantly larger numbers of women than of men report having had psychic experiences. Whether this is because of any real difference in the psychic "receptivity" between male and female is not certain; perhaps men are simply more reluctant to admit having had a "funny" experience. Likewise, persons of every race and religion have reported psychic phenomena, but, in general, records for non-whites are relatively scanty.

If the percipient is a full-blooded Sioux this might well be of interest and worth mentioning. In cases where the experience seems to indicate the possibility of survival after physical death it is useful to know the recipient's belief in this regard. It is less surprising for a Spiritualist to see an apparition than it would be for a confirmed atheist to do so. In an allegedly telepathic experience, similarly, the percipient's views about extra-sensory perception have a bearing on evaluation.

The age of the percipient at the time of the experience is of interest if he or she was, say, under 20 or over 80, and in general suggests some measure of reliability to the report. Also useful is information as to whether the percipient has

had other psychic experiences. More often than not, strikingly evidential cases are once-in-a-lifetime events.

Psychological factors, such as state of mind of the percipient at the time of the experience and immediately following, should be included where seemingly pertinent, with enough details included for the researcher to arrive at his own interpretation of the mechanisms involved.

Even after telling us Who, Where, When, Why and What, the reporter of a psychic phenomenon still has the problem of authenticating his report. Probably, in the majority of experiences reported, only the percipient himself can verify the truth of what he reports. The only authentication in these cases (other than names, dates, places, etc.) is the notarized affidavit.

However, the reporter also can solicit corroborating statements from other persons involved in the experience. These corroborating statements, of course, are vital for scientific purposes.

As a model to follow in reporting, I recommend the cases cited in the Appendices to the two-volume edition of F.W.H. Myers' *Human Personality And Its Survival Of Bodily Death*. Another remarkable model, written by one of the world's best-known authors, is the article "I Turned My Back On A Ghost,"

by MacKinlay Kantor which was published in the March, 1962, issue of FATE.

Now let us go back to the hypothetical case stated at the beginning of this article. If reported according to the standards for reporting and authentication discussed under the five W's that hypothetical example would be reported as follows:

1226 Pomona Rd.
St. Louis, Mo.
June 26, 1959

On May 23, 1959, I was resting in the living room of my home after having completed some household chores. I was quite tired and warm and had intended to take a brief nap. I had almost dozed off but to the best of my knowledge was not yet asleep when I had the uneasy feeling that someone was watching me. When I glanced up I saw the figure of my father, Arthur B. Belknap, standing at the end of the room, opposite the secretary. As Father was living in San Bernardino, Calif., I could not understand how he could have appeared so suddenly in my home. I had heard no footsteps, no doors opening by which he could have entered. I am uncertain how he was clothed, but to the best of my recollection he wore a gray suit. He said nothing but seemed to have a very sad expression on his face. I saw his figure for perhaps half a minute, when it suddenly vanished. I had

no reason to think that he could have died, as I believed him to be in excellent health and planning a rigorous fishing vacation in Canada. I saw the vision about 4:30 P.M. The next morning about 9:30 A.M. my brother, Edward Belknap, called long distance from San Bernardino to tell me Father had died the previous afternoon and had called out my name at the point of death. I have never before had any experience that might be termed "psychic," but firmly believe in survival after death.

Marjorie B. Clifton

(Mrs. J.W.)

3621 E. Adams Blvd.
San Bernardino, Calif.

My father, Arthur R. Belknap, died suddenly of a heart attack on May 23, 1959. He had been in excellent health until the moment he was stricken. He was visiting my law office about 1:45 P.M. when he suddenly collapsed. Dr. James L. Philips, whose office adjoins my own, was summoned immediately. He phoned for an ambulance. My father remained in a comatose state, with Dr. Philips in attendance, until after 2:20, when he called out my sister's name twice and died. He was wearing a gray seersucker suit at the time of his death. I did not call my sister in St. Louis until early the next morning. I enclose newspaper clippings of the obituary

notices from the following day's papers. He was 68 years old.

*Edward E. Belknap
Attorney*

There remains a word to say about reporting precognitive experiences, those experiences predicting or foretelling an event in the future. The problem here is that some record of the prediction must be made before it has been fulfilled. It is all too common for persons, when something dramatic has happened, to "remember" having had a premonition. In many cases they truly have had a precognitive dream, one which was forgotten until it became a reality, but the evidence for this is rarely good.

The most evidential cases are those in which the percipient makes notations, in a journal, of any impression or dream which seems po-

tentially psychic. Those who discipline themselves to record the contents of their dreams immediately upon awakening are often startled by the high percentage of precognitive elements their dreams contain.

Frequently a psychic dream will make such a deep impression on the dreamer that he will remark to others about it the next morning. Then when it is fulfilled at least the psychic researcher has a corroborating witness to the fact that the percipient actually had such a dream. One of the most intriguing varieties of psychic experiences is the premonitory dream or "feeling" that enables the percipient to avoid approaching danger.

Let me close by urging anyone who has had a psychic experience to make this available for scientific study.



THROUGH THE FOURTH-DIMENSION?

A SERVICE station operator in Prairie Du Chien, Wis, reportedly was at a loss to explain how thieves were able to make off with the contents of 13 soft drink bottles. He said the soda was extracted from the bottles without removing them from the vending machine.



LOST AND FOUND

THE OBITUARIES column of the *Jewish Exponent* of Philadelphia, Pa., for September 7, 1962, carried a notice of the death of Morris Gang, 68. Practically side by side with it, in a column devoted to helping persons find lost relatives, was a notice stating that Morris Gang was being sought by a nephew, Samuel Ganz, or Gang, in Israel.

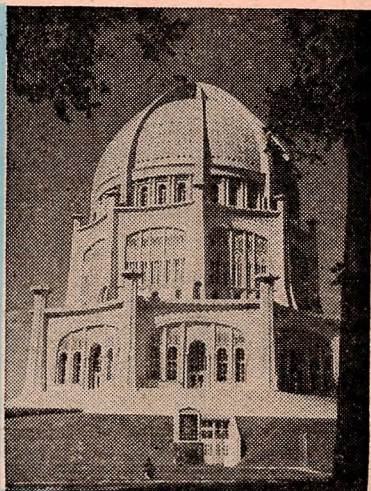
National headquarters of the Baha'i faith is the magnificent Baha'i Temple located in Wilmette, Ill.

THE MIRACLE "GATE" to BAHA'I

Wendell Phillips Dodge

THE BODIES of the master and his disciple twisted and jerked in the glow of a dusty Persian sunset. The two hung side-by-side, three feet above the ground, suspended by ropes passed under their arms.

The firing squad drew up before these prisoners and was commanded to fire. For a moment the smoke of the volley concealed the victims from view. When it rolled away a cry of mingled exultation and terror arose from the spectators—only



The firing squad's weapons spat death at the holy man called the "Bab"—but the hail of bullets miraculously brought deliverance instead.

one bleeding corpse swung from the ropes. The master had disappeared from sight. It seemed, indeed, that his life had been preserved by a miracle.

The beneficiary of this miracle was a Persian mystic who had proclaimed himself the "Bab," or Gate, through whom men might know the sacred mysteries and spiritual truths. And strange as it may

seem this miracle before a Persian firing squad did throw open the gate through which the great international Baha'i movement marched onto the world scene.

Here is the complete story of the miracle as it was given to me by an eyewitness while I was touring with the combined Cambridge University-British Museum Ethnological Exploration to Persia in 1901.

The Bab had been born Mirza Ali Muhammad at Shiraz, Persia (Iran) October 9, 1820. At the age of 17 he was sent on business to the port of Bushire on the Persian Gulf. Addicted from an early age to religious meditation, he soon was impelled to abandon commercial pursuits and to undertake a pilgrimage to Mecca and the shrines of the Imans at Nejef and Kerbela. Here he became the pupil of Haji Seyyid Kazim at Resht, a theologian who had begun to exert a considerable influence on Persian thought.

Despite his youth and retiring disposition, Mirza Ali Muhammad soon attracted the attention of this teacher, who was struck by the sweet and thoughtful countenance of the young Shirazi. Many other learned and devout men also began to look with respect and affection on this young mystic. Thus were sown the seeds of devotion which was destined to write the testimony of its sincerity in letters of blood

throughout the length and breadth of the land of Persia.

After a prolonged inward struggle, on May 23, 1844, this young man proclaimed himself to the world as the Bab, or Gate, whereby men might learn the sacred mysteries and spiritual truths of which he had become the recipient.

Before long he had gathered round himself a number of disciples. Amongst these were many of the pupils of Seyyid Kazim, whose recent death had left them temporarily without a recognized head. They eagerly adopted the doctrines of their fellow-student, and began to preach them openly wherever they went, so that in a short time the fame of Mirza Ali Muhammad had spread throughout the whole of Persia, and everywhere men began to say that the Imam Mahdi had come at last for the deliverance of the nations and the establishment of universal justice and peace.

At first little attention was paid to the new sect by the government or clergy, but towards the end of the summer of 1845 they became alarmed at its rapid spread and took measures to check its progress. The Bab, who had just returned from Mecca to Bushire, was brought to Shiraz and placed in confinement. His followers were prohibited from discussing his doctrines in public and some of the

more active were beaten, mutilated, and expelled from the city. In the early summer of 1846 a plague broke out in Shiraz and, during the general consternation caused by this, the Bab escaped to Isfahan where the governor afforded him protection and hospitality for

But early in 1847 the governor died, and his successor sent the nearly a year.

Bab, under the care of an escort of armed horsemen, to the capital.

The king and his chief minister dreading the possible effect in the capital of the presence of the Bab, determined to send him to the fortress of Maku on the northwest frontier of Persia.

Meantime, while the Bab was occupying the weary days of his imprisonment in compiling and arranging the books destined to serve as a guide to his followers, these disciples were actively engaged in propagating the Bab's doctrines.

His disciples' fiery enthusiasm was met by fierce opposition from the orthodox party, headed by the clergy. It needed only the confusion and disorder introduced by the death of the king on October 5, 1848, to bring the two factions into armed collision.

The strife, rapidly assumed alarming proportions, and the reign of the new king was inaugurated by insurrections of the Babis at Yezd, Niriz, Zanjan, and Mazan-

daran. On the advice of the prime minister to the young king, it was decided to strike terror into the hearts of the Babis by the public execution of the Bab.

Accordingly, orders were dispatched to Tabriz to bring the Bab from his prison-quarters, and after the formality of a trial, to put him to death. After enduring all manner of insults at the hands of the government authorities, the clergy and the rabble of the city, as he was dragged through the streets for many hours, he finally was brought to the place of execution just before sundown. An immense crowd had assembled.

The Bab was not to suffer alone. The sentence which had been pronounced against him included two of his disciples also. One of these, Aka Seyyid Husseyn, of Yezd, who had been his companion and amanuensis during the whole period of his captivity, obedient to orders received from his master bidding him escape at all hazards and to convey to the faithful the sacred writings of which he was the depository, declared himself willing to renounce the creed for which he already had sacrificed so much. His recantation was accepted and his life spared.

The other disciple was a young merchant of Tabriz, named Aka Muhammad Ali. Although every effort was made to induce him to

follow the example of his comrade, and though his wife and little children were brought to him, entreating him with tears to save his life, he stood firm in his faith, and only requested that at the moment of death he might still be allowed to fix his gaze on his Master. Finding all efforts to alter his decision unavailing, the executioners proceeded to suspend him alongside of his Master several feet above the ground by means of cords passed under his arms. As he hung thus he was heard to address the Bab in these words: "Master! Art thou satisfied with me?"

Then the Bab spoke out loudly just before the firing squad took aim:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

We find this in the Old Testament as Psalm 21:1.

The file of soldiers drawn up before the prisoners received the command to fire and for a moment the smoke of the volley concealed the victim from view. When it rolled away the bleeding corpse of the disciple still hung suspended but the Bab had disappeared. Of the storm of bullets which had been aimed at him, not one had touched him. Instead of death they had brought deliverance by cutting

the ropes which bound him, so that he fell to the ground unhurt.

Two of the officers standing on either side of the firing squad remarked that they overheard the Bab say to his disciples as the firing squad took aim:

"The Lord is my strength and my shield; . . . and with my song will I praise him."

This we find in Psalm 28:7.

For a moment even the executioners were overwhelmed with amazement, which rapidly gave place to alarm as they reflected what effect this marvelous deliverance was likely to have on the impressionable multitude. The soldiers now saw the Bab kneeling, with his face turned heavenward, in prayer. Members of the guard reported his prayer:

"Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide."

"I have not sat with vain persons, neither will I go in with dissemblers. Gather not my soul with sinners, nor my life with bloody men: . . ."

"I delight to do thy will, O my God: yea, thy law is within my heart . . ."

"My soul thirsteth for God, for the living God: when shall I come and appear before God?"

It is not at all surprising that the Bab should quote so much from the Bible, these continuing prayers being taken from Psalms 26:1, 5, and 9; 40:8, and 42:2, for Baha'i is a movement for the unification of religions. Mirza Ali Muhammad, later to become known as the Bab, had made a diligent study of several religious systems. Accordingly, it was but natural that he should take from them what best suited his purpose, which was the Will of God.

The members of the first firing squad refused to take their places again, and a new firing squad was ordered to advance. The Bab was seized, dragged from the stone platform over which he had been suspended, and again strung up with ropes. It is reported that he called out that it had been the power of God that had saved him, that he had begged God to let them know that the truth will prevail over all else. Then the Bab folded his arms on his chest and announced that he was ready for the soldiers to do their duty. His voice rang out clearly:

"Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake . . .

"Rejoice, and be exceedingly glad for great is your reward in heaven: for so perse-

cuted they the prophets which were before you.

"Ye are the light of the world. A city that is set on an hill cannot be hid."

Is it any wonder that the Bab turned to St. Matthew 5:11, 12?

Almost before the spectators had recovered from their first astonishment, or the Babis had had time to attempt a rescue, the body of the young prophet was riddled with bullets.

Following the death of the Bab, the majority of his followers recognized Baha 'Ullah, "The Splendor of God", as their new spiritual leader. Under the guidance of Baha 'Ullah the movement crystalized as Baha'i, an international movement for the unification of religions and for universal peace.

Abdul Baha, the eyewitness who gave this report to me back in 1901, was the son of Baha 'Ullah. At the time of our interview he was technically a political prisoner confined to the ancient walled city of Acre, Syria (now Israel). In the short years since then the world has seen the spirit of Baha'i leap over mere prison walls to become a world-wide moving force. The magnificent national headquarters at the Baha'i Temple in Wilmette, Ill., stands as testimony to the power of the force put into action by the martyred Bab and the miracle of the firing squad.



By ELSON

Bringing THE BIBLE

The Deaths of Ananias and Sapphira

—From Acts 5:1-11—

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye agreed together to tempt the Spirit of the Lord? behold, the feet of them which have

buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her *dead*, and carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; . . .

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by night might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth . . .

J. SMITH

UP TO DATE



In the Light of Parapsychology and Modern Knowledge

HERE WE HAVE two "miracles" which result, not in healing or restoration to life, but in death. For this reason they are sometimes called "punitive miracles." This, however, is a misnomer, for there is no evidence in the text that Peter deliberately sought to kill Ananias and Sapphira because of their treachery to the young church. He rebuked them sternly and, in the case of Sapphira, precognized her death, but he did not will it.

It was not Peter who killed this husband and wife, it was their own consciences, and their deaths are a reminder of the power of the non-material, the emotions, over the body. When Peter denounced them for having lied to God, the enormity of their offense overwhelmed them, and their will to die in expiation was stronger than their will to live.

Was their offense so great?

In our eyes, perhaps no. But in the eyes of the struggling, encircled little church, it was enormous. Ananias and Sapphira had betrayed the *koinonia*, the blessed community, by withholding part of the price received for their land from the common church funds. They had broken the precious fellowship of the little family of Christians.

Some scholars have hinted that Ananias and Sapphira were merely

excommunicated and were therefore "dead" to the church in a spiritual sense, but were not physically dead. There is nothing in the text however, to indicate that such was the case.

To the parapsychologist there are indications here of both clairvoyance and precognition. How did Peter know that the husband and wife had not paid into the common treasury all of the money they had received from the sale of their land, if he was not a clairvoyant? There is no record that their guilty secret was told to him by a third party. And he clearly precognizes the death of Sapphira when he predicts that those who carried out her dead husband will also carry her out.

No, the deaths of Ananias and Sapphira are not "punitive miracles" but they are a grim reminder of the power of consciousness of guilt and of the fact that the non-material elements in life are not always on the side of sweetness and light.

The chapter goes on to point out that these miracles on the darker side led to the greater faith among the people and to miraculous healing.

These healings in turn led to the imprisonment of the apostles; after which an "angel of the Lord" opened the prison doors.



Boots that Walked Alone

The heavy boots were heard prowling the house day and night
—but their wearer was not seen at any time.

By Linnea E. Reed

as told to Pauline Saltzman

THEY WARNED US about the farm. By "they" I mean the solid citizens who lived in and around the Minnesota community known as Vondell Brook. These persons insisted that the old farm in Mille Lacs County was haunted — a strange statement for them to make, considering most of them were practical, hard-headed Swedish-Americans.

But my father, Olaf Englund, had his own ideas. This was America in 1923, not the Old County where people believed strange things. Haunted, indeed! He was

more determined than ever to lease the farm and its acreage.

And so we moved into the reputedly haunted farm dwelling, on a 40-acre farm, leased to us at a real bargain. Our living-quarters were three spacious rooms on the first floor, a homey kitchen at the back; a front bedroom with an outside entrance; and the dining-living room, which today certainly would be called the family room. From these combined rooms, a door opened to the stairway leading upstairs. Above was a hall that led to two rather small bedrooms, flanked on

either side by long, low closets built parallel with the eaves.

Our neighbor's warning echoed in our ears our first day in our new home. In the early 1920's, a 40-year-old house looked pretty contemporary. Our rented house seemed to match the solidity of my Swedish-American parents.

We hadn't been in the house many hours when unaccountable things began to happen. The first night was nerve-shattering. We six children, sleeping upstairs, were suddenly waked by a series of crashing noises. My three younger sisters were too terrified even to whisper to one another. The rest of that night was sleepless. When dawn finally broke we could stand the tension no longer and decided to investigate.

We found that the hatch door to the attic had broken loose from the ceiling of the upper hallway and had bounced down the stairs, knocking open the door at the bottom, and had come to rest in the living-dining room. Not only the door had fallen; several old broken chairs also had come tumbling down, scattering dust in chunks along the way. We learned that our two brothers, 16-year-old Stan, and Milton, the youngest, who occupied the other upstairs bedroom, also had been terrified by the series of crashes.

Our parents, asleep downstairs, had been too exhausted by moving

to hear anything. Although Mother told us in the morning her dreams had been filled with strange noises, even though she had not awakened. Father was deaf; nothing could possibly wake him.

He learned our story by reading our lips. (He was an expert lip-reader, and never missed a trick.) Father examined the door with utmost care, and found that the hinges were broken in half. It was as though some powerful man had unhooked the door from the ceiling, tearing it loose at the hinges. He climbed up on a step-ladder and peered into the attic where he made a strange discovery. The broken chairs actually had moved three or more feet before falling through the hatch, scraping the two-by-fours free of dust!

Father replaced the hatch door but our hopes for tranquility were dashed sooner than we could anticipate.

One morning, just a few days later, Mother was alone in the house. We children were in school and Father was plowing in the fields. Suddenly she was aware of what sounded like ponderous footsteps on the bare upstairs floor. She held her breath, conscious that the steps sounded as if they were coming down the stairs. The door latch was lifted. Slowly and surely the door of the combination living-dining room opened and closed with-

out the assistance of any visible agent. Mother heard the footsteps clearly as they crossed the room, going into the front bedroom. Mechanically, she busied herself at the stove, trying to ignore the eerie sounds, not daring to glance into the room where the heavy footsteps reverberated. One part of her mind strove desperately for a semblance to logical reasoning. Of course! Father had come home for some reason or another, and had used the front door. It was that simple!

But the footfalls returned to the area of the living-dining room. The stairway door re-opened and closed, and the footsteps stamped up the stairs.

Fifteen minutes went by but Father did not come down. Mother felt herself overcome by worry. Was he ill? She hurried up the stairs. No one was there; there was no sign of Father or of any other human being. Puzzled, she returned to the kitchen.

When Father came home for lunch Mother asked him why he had come home during the morning.

Father denied having come home since breakfast. Mother related what had happened. Father was silent, but reasoned with her that the sounds must have come from outside. Perhaps, he theorized, it was a woodpecker on the roof.

A few days passed without further incident and one afternoon I

found myself alone in the house. I occupied myself in the kitchen, washing dishes. All at once, I heard the sound of heavy footsteps upstairs. My heart pounded as I heard them approach the stairway.

Quickly I opened the back door and called in our collie. Not too bravely, but reassured by the dog's presence, I started toward the stairway. My mind, sharpened by curiosity, mingled with fear, absorbed the noises as they slowly and deliberately descended the stairs. However, as I approached the door the footsteps started rapidly back up the stairs. By the time I had built up enough courage in my 14-year-old self to open the door and look up, the steps were receding in the direction of the hall closet. For the first time, I realized that these were not ordinary footsteps, but rather stomping noises that would ordinarily be made by heavy boots.

Determined to face the mystery bravely and with my dog at my side, I hurried up the stairs. I knew our collie sensed something untoward, for the growl in his throat was deep and ominous. But I heard no footsteps now. I searched the closets and bedrooms thoroughly but there was no sign of anyone.

The family continued to hear the unaccountable sound of booted feet on many occasions during our occupancy of the farm. Sometimes we heard them in broad daylight;

but more often, at night. As time passed, we grew rather accustomed to "our ghost" walking about.

On a Sunday afternoon, Mother and Father went to visit friends who lived several miles away. We children were left at home. We watched them drive the horse and buggy down the lane to the highway. The sky matched the indolently pleasant summer day, except for a dark gray cloud-bank that had massed along the Western horizon.

By 5:00 o'clock the clouds had become darkly threatening. Hurriedly we brought the cows in from pasture and milked them. Our chores were completed by 6:00 o'clock and it was a good thing, too, for as we ran toward the house, the lashing rain struck. Flashes of lightning zigzagged across the skies, followed by cannonades of thunder. We worried about our parents who might be on their way home, traveling over the difficult country roads.

It was difficult to tell when evening came because the storm had darkened everything with a heavy, unnatural, premature twilight. We lighted a lamp and ate an improvised supper. Then we sat down at the dining table to play checkers and dominoes. The storm was still fierce but suddenly there was a new sound. We youngsters clearly heard a mowing machine cutting its way through a hay-field. Only the sound did not originate outside the house,

but from right over our heads!

We did everything in our power to ignore the new, strange sound but it was impossible. We just couldn't concentrate on our games.

Stan lighted a second lamp, and all six of us went upstairs to investigate. The noise stopped momentarily, but then recommenced. We decided that it originated in the attic. We stacked chairs, boxes, and crates for Stan to climb on, to look into the attic.

The sound ceased the instant Stan opened the hatch door but began afresh, this time emanating from one of the closets. Stan saw nothing in the attic.

The six of us felt weak in the knees, but our collective fear gave us the strength to return to our checkers and dominoes. Our chatter and laughter (even if forced) were loud enough, we hoped, to drown out the mysterious noises.

At last the rain ceased. To our relief, we soon heard the friendly noises made by horse and buggy in the driveway. Our parents had come home at last! And the ghostly noises gradually died out as Mother and Father entered the house.

Soon afterward, our landlord came out to the farm, ostensibly to see how we were getting along. He was a dour, gloomy-faced man who said very little. But as it was very near supper-time, my parents pre-

vailed upon him to remain overnight. He slept on a couch in the combination living-dining room.

During that night my sisters and I were awakened suddenly by the familiar ghostly footsteps as they ponderously stomped down the stairway. In the morning we noticed our landlord looked pale and terrified. He was obviously in a great hurry to leave, even refusing my mother's invitation to join us at breakfast.

Mother took matters into her own hands and began to interrogate the neighbors. She found out a great deal. All the neighborhood gossip pointed to none other than our grim-visaged landlord. He had lived in the house for years and had had three wives, each of whom died under what the neighbors called mysterious circumstances. The last wife, the neighbors said, had been middle-aged at the time of her marriage. She was tall and raw-boned, and could be seen from morning until night, working in the fields. Invariably she was clad in overalls and heavy boots. The neighbors made several efforts to be friendly but were always harshly rebuffed by the husband.

Some five years after the marriage of this odd pair, Mrs. Martha Ingman, their closest neighbor, was awakened one night by a persistent knocking at her door. She switched on the light and glanced at her

night-stand clock. It was midnight. She hurried down and opened the door to admit her neighbor who told her that his wife was very ill. Would she please come?

She accompanied him to the farmhouse.

The sick woman was in bed, breathing with great difficulty. Mrs. Ingman minced no words and ordered the husband to summon a doctor instantly. Then she set about making the woman more comfortable. As she turned down the bed-covers, she was shocked to see that the woman still was wearing her customary work clothes—overalls and heavy boots. Mrs. Ingman started to undress her when she breathed her last.

The bereaved husband told Mrs. Ingman his wife had been suffering with a cold. He had thought nothing of it, especially since she had helped him with the evening chores. After coming home, she had crawled into bed, he said, without going to the trouble to undress and complained of being cold.

The doctor's verdict was death by pneumonia. But Mrs. Ingman's experience made us agreed that the heavy stomping footsteps could be caused by the restless spirit of our landlord's wife.

The next winter was one I shall never forget as long as I live, because it marked the strangest, eeriest experience my family ever had.

One evening our parents, together with three of the children, were in the kitchen. The other, including myself, were playing hide-and-seek about the house. Milton was "it." He sat down at the dining-room table and covered his eyes with his hands as he started counting to 100. My sister and I tiptoed upstairs, giggling in the dark as we hid ourselves behind a large trunk in the hall.

We waited in silence for what seemed an interminable time. At last we heard what we thought were our brother's footsteps near the head of the stairway where my mother kept an oil lamp and a box of matches on a table.

The next sound we heard was like the scratching of a match on the pine floor. A light flared in the hall. We looked out from behind the trunk, to see only a lighted match—poised in mid-air. Whatever held it was invisible. The match remained suspended for almost a minute. Then total darkness returned.

Even today I recall how my hair felt, standing on end. Then my

sister and I both heard the familiar stomping footsteps as they walked toward one of the bedrooms.

We literally tumbled down the stairs. We found Milton in the kitchen. "I decided I wouldn't look for you," he teased. "I thought it would be more fun to see how long you two could hide."

At first the family treated the incident of the lighted match with levity and acted as if we were joking, but our very real terror soon convinced them my sister and I were telling the truth.

When we moved we children expressed regret at having to leave "our ghost." However, I also felt relief. It hadn't been exactly fun.

After we left a young couple moved in. They stayed just one month. The wife complained about "strange noises and heavy footsteps that came and went."

In recent years, the house in Vondell Brook has been completely remodeled. As far as I know, it is no longer spoken of as "that haunted house."

I like to believe that an unhappy spirit has found rest at last.



UNSEEN BY X-RAY EYES

IN OTTAWA, Canada, Lady Rhoda, who claims to possess X-ray vision, was charged with reckless driving by traffic police. They said that while driving a car during a blindfolded demonstration she struck a pedestrian.



the CHINESE PSYCHIC murder case

The Oriental plunged his knife into the man on the bed — but
this particular victim solved the crime!

By E. F. Wells

ON JUNE 7, in 1904, at that bleak and desolate hour of twilight, I approached the small town of Sabinas, Mexico, riding a fine, sorrel hunter. Exhausted from the long day's ride, I was slumped forward, half asleep. Suddenly, my horse stumbled against the bristling chaparral which cluttered the Mexican landscape. The horse reared! Reining him to a standstill, I carefully scanned the horizon. I had been warned the tiny, drowsy look-

ing village of Sabinas was alive with intrigue.

"Dotting the skyline was a scattering of abode huts. Obviously the Chinese-owned cantina was the only two story building in the village and so, with an encouraging prod, I urged my horse in the direction of that frame building which loomed against the grey sky line like a blackened hulk."

This was how it always began, that curious tale I remembered

hearing as a child. The bizarre, unnatural story of how my father, Clarence S. T. Folsom, was used by an inexplicable, psychic force to bring a murderer to justice.

When Father approached the desk of the cantina he was informed by the Mexican night clerk that there was nothing available. Dad persisted. Surely, there must be something, anything. Where else could he stay? He was exhausted, spent.

The clerk hesitated for a long moment. At last he said, "Perhaps I can arrange something." Again, he paused. Then slowly, reluctantly, he reached under the counter and brought forth a key.

After a light supper Dad showered and prepared for bed. The room was on the second floor and, under the oil lamp, it appeared to be clean. But there was an odd, unpleasant odor, the musty, indescribable smell of death.

Venetian doors opened out onto a small balcony and these Dad threw wide. Walking out, he stood against the wooden railing for several minutes, looking down on the haciendas below. The moon had turned its dark side toward the earth but the sky was clear, the stars boldly magnificent. Finally, Dad turned away and, leaving the doors wide, doused the lamp, lay down and immediately fell asleep.

Several hours later he was

awakened by a strong feeling of impending disaster. Eyes wide, he watched a figure climb noiselessly over the balcony railing and slip through the doors. There was just enough light in the room to illuminate the lean Oriental face. Dad's eyes were caught and held by a long, evil-looking knife clutched in a tapering hand. Moving swiftly, the Oriental crossed the room and stood towering over my father. Raising the knife, the hand held it aloft for one terrifying second, then before Dad could cry out the knife was plunged into his heart. Three times the knife was raised, and three times thrust deep into his body.

The murderer then hesitated, looking about the room. Turning, he walked to the far side and dropped the knife through a crevice in the wall. The knife fell only a short distance but the sound echoed loudly in the silent night. At that moment father blanked out and saw no more.

Sometime later he again awakened. He remembered the terrifying apparition. He noticed, more strongly now, the odd, unpleasant odor. Getting out of bed, he examined the blankets, sheets, finally he turned over the straw-filled mattress. The underside was soaked with blood.

Slipping into his dressing gown, he called the night clerk. Reluctantly, the Mexican admitted, yes,

the evening before a man had been murdered in that room. *Pero lo siento mucho*, there had been no time to change the mattress. *Y, no*, the murderer had *not* been apprehended.

The next morning, the incident almost forgotten, Father went into the dining room for breakfast. An obsequiously bowing Chinaman approached to take his order. Glancing up at him Dad felt a curious chill of apprehension. There was something familiar about the Oriental face. He had seen the man somewhere before! But *where*? Where had he known him? Staring, fascinated, Dad felt a combination of fear and aversion. Either the man had harmed him or *would*! Then, as the Oriental reached out to place a knife on the table, my father remembered! This was the man who had stabbed him in his terrible vision the night before!

Cancelling breakfast Dad found the hotel owner, a Mr. Wong Chock, who with witness, Luis Cabrera (later to serve as head of Office of *Bienes Enemigos* for the Federal Government), listened to the weird experience. The Cantonese owner was indulgent, but skeptical. My father insisted the police be called. He would show them the murder weapon! When the *jefe politico* arrived, my father again repeated his singular vision. Again, the tale was received with

skepticism. But Dad was absolutely convinced.

"Look behind the crevice in the wall upstairs!" he urged. "If the knife's there, this will be some proof . . . and if it *is* there, then you can at least question the man."

The police agreed. They tore away the loose partition and there, resting against an inner ledge, they found the knife. The Chinaman was immediately arrested, later confessed, and subsequently was hung.

My father, Attorney Clarence S. T. Folsom, has been dead for over two years, but my brother, Victor C. Folsom has supplied some of the missing details. As General Counsel for United Fruit, my brother frequently travels throughout the Latin American countries and in 1944 he had an opportunity to visit witness Luis Cabrera in Mexico City. At that time Cabrera repeated the story of Dad's psychic experience and, according to Vic, "the details did not seem to vary materially from Dad's account."

But how can one explain this oddly terrifying means to retribution? Did a murdered victim communicate with the living? Did the guilty communicate to bring about his own punishment? Or *is* time dimensional? Does an act committed, remain in the atmosphere where its electrical impulses can be picked up and thrown once more upon the screen of the conscious mind?

Whatever the explanation, this true story is another illustration that man has not yet begun to un-

derstand or to investigate the real world which surrounds him and in which he lives.



BOY WITH THE PHOTOGRAPHIC BRAIN

IN ENGLAND recently Trevor Kitson, 14, of Epworth, Lincolnshire, was hailed for having obtained seven perfect scores in his college entrance examinations. He attributed his success to being able to look at a page in a book and remember every word of it—that is, to having a photographic memory.

Since Kitson's father has the same type of memory, the boy's ability evidently is inherited and not the result of training. Both he and his father think in mental pictures—they "see" in their minds the actual page of a book they have read. Other persons noted for having fabulous memories think just as vividly in words instead of in pictures. Such complete and instant access to the mental storehouse increases intelligence, which essentially is the

ability to recall facts and link them with others.

The evidence of recent psychological research is that every mind contains an immense file of knowledge—down to the smallest detail. During every moment of consciousness the brain receives new "snapshots" of experience from the eyes and other sense organs. In a lifetime of 70 years some 20-billion facts may be filed in the mental archives. But why some persons have instant recall while others "rack their brains" as yet is a mystery to scientists.

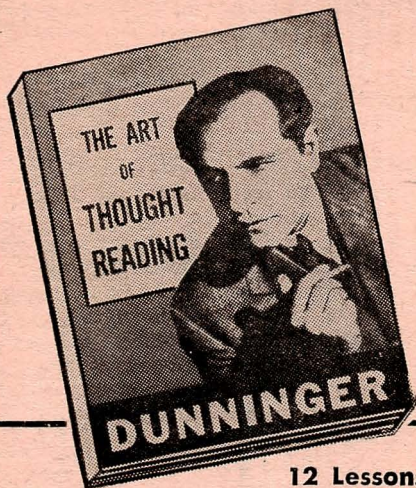
The use of hypnosis and drugs is providing clues to the release of forgotten details and experiences in the mind. In one experiment a hypnotized bricklayer reportedly described correctly every marking on the top of a brick he had laid in a wall 20 years previously.



THE FIERY FIRST

ON JANUARY 1, 1961, the Adnabrown Hotel in Springfield, Vt., caught fire and was so gutted that the remains had to be torn down. On August 1, 1961, some furniture and other items which had been rescued from the burning hotel were consumed when a fire broke out in the warehouse in which they had been stored.

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MY VISIT WITH DAD

By Phyllis Kogut

MY HUSBAND, Leon, always was very close to his father. Together they built up the family business and were much alike in all their views toward life and people. It was a great shock to Leon when his father suddenly passed away during a stroke. Even though Leon has deep spiritual faith, he felt a great loss and depression. But this occurred years before I married Leon, so I never had met his father.

Often, Leon told me how much he missed Dad and wished we could have known each other. I promised Leon that I would name our first-born son after Dad.

I did become pregnant but shortly thereafter, on July 2, 1962, I suffered a miscarriage. During surgical preparation I was in extreme pain and crying because of my loss. Then I was given an anesthetic and wheeled away to surgery. I remember what happened to me as if from a dream or vision.

I was suspended in time and space. All pain left me and I felt at peace. Leon's dad appeared and comforted me, saying that he knew how much I had wanted the child, but that this was not to be the time. He promised me, however, that the time was coming. He said he was

waiting for a perfect body to be formed for his re-birth, that I had not conceived a perfect body and thus had had the miscarriage.

When I was taken back to my room after surgery, I was completely unconscious. My husband, Leon, was at my bedside and heard me talking to someone from the depths of my sleep. I took an unusually long time to revive and become conscious again. I tell you frankly, I was so at peace in this "other world" that I was reluctant to come back. Only the thought of my loved ones brought me back.

When I did awake, I told Leon of this vision and described Dad;



PHYLLIS KOGUT

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I said he was wearing a grey and white pinstripe suit with wide lapels, a flowered tie, and a dark green sport shirt.

At this revelation, Leon turned pale. He said, "How did you know? How could you have possibly known? Shortly before Dad's passing I took him to a store and bought the *exact same items you have described him wearing?*

I never had known this. I know only that I saw and spoke with Leon's father, that he comforted me, that he looked as I described him.

But there is a sequel to this story. Leon's father promised me that the time would come when I would have the son we want. And just this week, having gone to my doctor with what I considered to be a slight stomach upset I find that I am once again expecting a baby. And this baby, the doctor tells me, will arrive on July 8, 1963. You realize what day this will be? Not only the birthday of our son, *but the anniversary of my visit with Leon's father!*

No doubt remains for me—there is no death.—*Chicago, Ill.*

ESTHER CAME — "SOMETIME"

By Mary Lou Culbertson

Esther, a young mother of five children, was a comfort to me at a time of great sorrow in my life. Her sympathy and encouragement, when I lived in Cocoa, Fla., was all that prevented me from having a complete mental breakdown.

So when I heard that she needed help, I drove to her home and offered my services.

"I can cook and clean and operate a washer, and I already love

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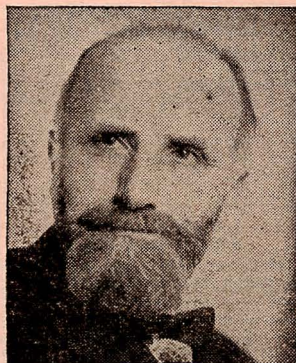
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your children," I told her.

I knew when I made the offer that I would have to ask for a temporary leave of absence from my job in a photographic studio, which was my sole means of support. But I couldn't let Esther down and still live with myself, even at the risk of losing my job.

She smiled wanly from her bed and offered a thin hand in welcome on the morning I called on her.

"I prayed all night for the Lord to send me help today. I'm so glad He sent you," she said.

I immediately began the household chores. Esther had been ill five months, and the home she kept so wonderfully clean, had become roach infested and dirty. Her only help in those months was what she could get from her oldest child, Barbara, 13. Esther's husband was a bedridden patient at Veteran's Hospital, in Lakeland, Fla.

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tal Esther showed signs of regaining her health. She gained weight, and after a while she resumed her duties as organist at her church.

One day we received word that her sister, a teacher in a northern city, was coming for an extended visit. After her sister arrived, I left for home. Several weeks later I got a job as a newspaper photographer in a city in South Carolina.

"Living or dead, I will bless you forever," Esther said, wringing my hand in farewell.

During the next two years letters between Esther and myself gradually became less frequent. Her letters were always full of gay plans for the future. I became immersed in my work and in my new surroundings.

Not until a windy, cold night in December, 1959, did I see Esther again.

It was nearly midnight when I drove into the yard of the old two-story frame house where I lived alone. The lights which I always left burning in the front hall provided a gleaming pathway to the front door. I pushed the door open to find Esther standing on the stair. I let out a whoop of surprise and delight. There she stood, a smile on her face, wearing a dress of light, sheer material suitable to Florida but out of season this far north in December.

I was overjoyed to see her. In each one of her letters to me Esther always had promised to visit me "sometime" in South Carolina, and here she was!

As I got out of my hat and coat I bombarded her with questions, about her health, the children, the neighbors we had shared in Florida.

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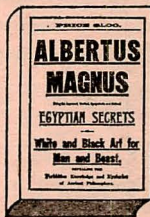
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I headed toward the kitchen to get the tea things ready, prattling the whole time. Maybe five minutes passed, maybe longer, before it slowly dawned on me that Esther had not spoken a word, nor had she followed me to the kitchen.

I ran back to the hall and up the stairs, past the place where I had seen her. I went from room to room calling her name. "Where are you, Esther? What kind of a game is this?" I yelled, my voice growing shrill.

Idiotically, I began looking under beds and in closets. Then I walked slowly back down the stairs and started the search all over.

Finally, I sat down and wrote Esther a long-over-due letter, telling her, among other things, of my strange vision of her. Then I stretched out on the couch in the living room, planning, as I dozed off, to call Esther long distance the first thing in the morning.

I never made that call.

The next morning I was awakened by a messenger from Western Union. The telegram, signed by Esther's sister, was brief.

"Esther died at midnight," it said.

It was just after midnight I had seen her on my stairs.—*Greenwood, S.C.*

THE CODE RING

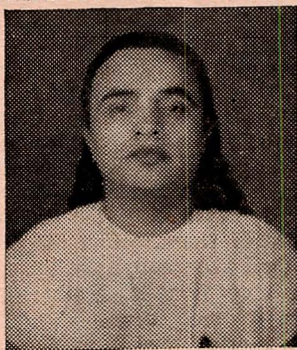
By Betty Bennett

I GREW UP with the impression that I was, more or less, a disappointment to my family. My folks had wanted a son.

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Billy Sidis

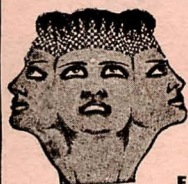
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On May 1, 1962, Mother passed away. I was inconsolable. Every night I cried myself to sleep with this prayer on my lips: "Mother, if there is anyway you can come back and let me know you loved me even a little, please find a way."

She had been gone almost two weeks when one afternoon I was startled to hear my telephone ringing the code ring. It rang three times, stopped ringing before I reached it, and then rang again. Nobody was on the line. Each day for the next five days the same thing happened. It never happened at the same hour, but it was the code ring; and nobody was ever on the line.

After the fifth time this occurred I prayed again: "Mother, if it is you, call me one more time and then I'll know. You won't ever have to call again."

That same night at 11:30 my telephone rang the code once more; three rings, silence, and it rang again. There was no one on the line. It has not happened again since that night.—Denver, Colo.



NEW BOOKS

THE UNITY WAY OF LIFE, by Marcus Bach, Prentice-Hall, Englewood Cliffs, N. J., 1962. 182 pages, \$3.95.

What better way to start this off than to quote the author himself?

" . . . As I walked across the bridge, called, by the way, The Bridge of Faith, I realized again that Unity is not really a village at all, nor is it a movement as a creed or a church; it is a feeling.

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The Fillmores meant to found only a school, and so Unity was given the name it still bears, Unity School of Christianity. Now, some 80 years later, Unity has "churches and temples and centers across the wide reaches of the land," but Marcus Bach finds it still non-sectarian and still possessed of the vitality and enthusiasm of youth.

Marcus Bach has written several interesting books about religions little known to most of us who grew up in the "established" churches, U.S.A. Before writing this book, he spent a week at Unity Village, home center of Unity, near Kansas City. He was not a stranger there. Unity, he says, has attracted him for many years, and has strongly influenced his life. So now, as a sympathetic



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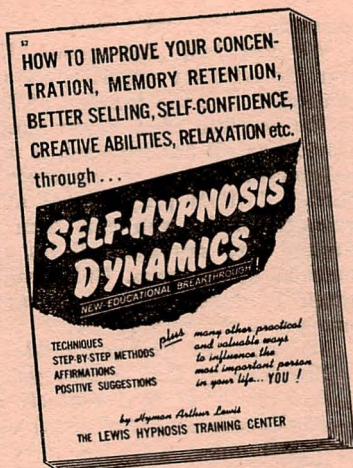
observer and fellow seeker, he has written at length about Unity and the Unity way of life.

In the terminology of William James, Unity is a religion of healthy-mindedness. As Marcus Bach puts it, "They came in the spirit of the quest and learned that to dwell upon goodness is to become the recipient of all that is good." Unity believes that since you are one with God, all is right with you, or can be. If it doesn't seem to be, say that it is, believe that it is, work at it, and God will make it so.

This is good psychology, but to the believer in Unity it is much more; it is drawing on God, and God appears to have worked miracles for Unity. Marcus Bach, whose church affiliation is elsewhere, says that spiritual healing is a reality in Unity.

But what has Unity to say when tragedy strikes? Tragedy, too, is a state of mind. What happens is real, but how it is viewed is something else again. Unity, we are told, does not lose its sense of God's goodness. "Since He is good, He is *all* good. If you do not fully understand a circumstance or situation, you nonetheless believe and trust..."

Marcus Bach also tells about Silent Unity, the rooms where prayers go out night and day for all who request them; about Silent-70, from which Unity literature is distributed without cost to many agencies; about the way Unity heals the sick, without forbidding the use of doctors; about the training of Unity ministers; about the way Unity people bless the money they give; about the way they affirm prosperity as well as spirituality; and also about Unity's belief in rein-



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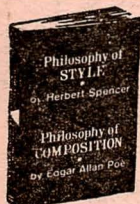
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carnation—its own brand.

We are told, too, about Unity worship with its emphasis on affirmation. "... the worship of Unity is the worship of a Power that the world has all but rejected, a mystical power which is responsive to faith." Unity's prayers are all affirmations. Or you can turn that around and say that all its affirmations are prayers. Unity worship often is closed with the beautiful prayer of protection:

*The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.*

Wherever you are, God is!

Marcus Bach again demonstrates that he writes well and is a master at creating interest and the right mood. His book should make many new friends for Unity, and further increase its following. One may not accept all of Unity's concepts but can hardly disagree with Marcus Bach when he says, "... but isn't it a wonderful way to live?"
—Harold Steinour.

I HEAR A VOICE, a biography of E. G. Fricker, the Healer, by Maurice Barbanell. Spiritualist Press, London, 1962. 144 pages, price \$3.75.

Faith healing is on the march these days. New faith healers are attaining sudden prominence, and more and more Protestant churches are adding healing to their regular services.

As never before, healers, and those who write about them, are aware of the great necessity to prove positively that they can cure organic disease. The battle between organic

and psychogenic illness is being waged in every claim about every miraculous cure from Loudres to Fricker, subject of the present review.

Even if faith heals only psychosomatic ills, still it is capable of great service to mankind. Those whose conditions are classified as psychosomatic often have no source of definite help to turn to but faith healers.

Edward George Fricker heals not only psychosomatic but many organic ills. Most probably no doctor will furnish documentation to prove that the people Fricker claims to have healed really were seriously sick to begin with. One reason may be that his book, like others on faith healing, is neither a literary masterpiece nor a scholarly medical treatise.

Fricker is a Londoner who claims to have a Voice which only he can hear. He states it began talking to him when he was five years old. It is an admonitory voice like the daemon of Socrates, but it also gives wise advice and information of all kinds, especially on how to cure patients. Fricker believes firmly that it is the Voice of God.

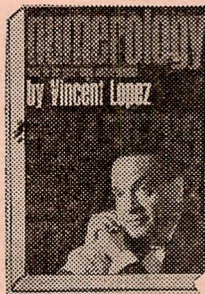
Fricker was a married man with children in 1952, when a strange experience led him into the healing field. Awake and sitting up in bed one night, he suddenly saw a gold locket floating toward him in the air. He recognized it as a keepsake which he always carried in his coat pocket, and had left downstairs that night. But now it approached him as if held in an invisible hand. He heard the click as it opened and it stopped in front of him as if to display the two pictures it contained,

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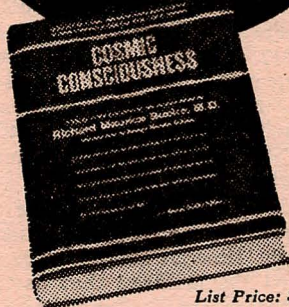
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of his mother and father.

Later Fricker was told by his Voice, "It was your mother. She held the locket."

"But she is dead!" said Fricker, who at that time did not believe in Spiritualism. The Voice assured him that his mother did live on and that she had just heard the news that her son could start to use the healing gift with which he had been born. "She wanted to tell you in person," the Voice said, adding that, "You will receive confirmation through another person."

A few weeks later Fricker went to a mediumistic demonstration for the first time in his life. There he received the message that he would be a healer. Another medium whom he visited later told him: "You will be a second Harry Edwards."

Convinced, he set out immediately to find someone to heal. His daughter was his first patient. After removing her warts, he next relieved the migraine headache of a girl who worked nearby. His third patient was a friend of his brother's who had badly injured his back when younger. It had grown consistently worse until he was in constant pain, wearing a plaster straitjacket. Fricker put his hands on the patient's back and made slight rubbing movements as the Voice directed him. The patient felt better immediately; but because he wanted to be completely sure of his cure he waited two years before he was positive the improvement was permanent. Then he told the story of his healing to the newspapers.

After that it was no longer necessary for Fricker to look for patients. Soon reporters were visiting him, observing his cures and writ-

ing such headlines as "Amazing story of healing." Fricker gave up his factory to spend all his time giving treatments. He now is bombarded with letters and telephone calls, and there always is a waiting line outside his office. He receives patients from all over the world and also does absent healing.

Experience has taught him that he could specialize in speedy cures for slipped discs and stomach ulcers, provided there were no other complications. Other diseases frequently take longer, but he has had instantaneous healings in other categories, too.

All this, he believes, is done with the frequent help of three spirit doctors; but Fricker is firmly convinced that the actual work is done by God through his efforts. He says he is the happiest man in the world because he is being used by God to help humanity. When people tell him they don't believe they have faith enough to be cured, he says, "That's all right. I have all the faith that is necessary."—*Susy Smith.*

APPRENTICED TO MAGIC, by W. E. Butler. The Aquarian Press, London, 1962. 105 pages, \$5.00.

The author of this book claims to be a "magician" enjoying the "requisite authority" to instruct disciples in the occult arts. He states that his book "will bring those who are ready to the Doors of the Mysteries"—something we have heard so often it begins to sound like a TV commercial.

To say there is much arcane truth in the volume is merely to say that much of it is in accord

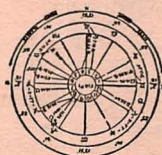
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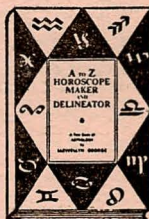
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with what the reviewer believes is true. But not being a "magician" with "requisite authority," he hesitates to recommend the book as a brilliant revelation from "on high."

Those who have done some reading in the field covered by the present work are likely to find in it nothing new. The author, for instance, dwells at considerable length on the "Reverse Meditation"—which is simply reviewing the events of the day, starting with the last and ending with the first—a practice well known to occult students. He also offers three "Salutes" or salutations to the "Eternal Spiritual Sun"—morning, noon and night—also familiar.

The art of "Visualization" is given generous space, and the "Lotus" and "god-form" postures are highly recommended to the neophyte "magician." Mr. Butler claims that the "god-form" position is wonderful for "redirecting certain etheric currents in the 'double.'" The "Deep, Controlled Breath" is another important feature of the training provided by the "lodge."

All this is harmless enough. But when we come to the business of "magic mirrors" and "astral projection," we hear the warning bell ring because we do know, without being even a tyro magician, that we are being led into deep waters.

The author of *Apprenticed to Magic*—who writes like an intelligent scholar—no doubt meant well and did his best. But his book, echoing numerous similar works, is likely to be of interest and value chiefly to "magicians" just beginning their apprenticeship.—George Cardinal LeGros.

REPORT FROM THE READERS

DOUKHOBORS DEFENDED

I was absolutely horrified on reading in the October, 1962, issue of FATE the article *The Mad, Bad Douks*, by Dr. Marcus Bach.

I have the utmost regard for Dr. Bach's writings. His influence is world-wide. Therefore his violent attack on the Doukhobors, his apparent ignorance of the complete facts concerning their persecution, is impossible to understand. He utterly disregards, for example, the ghastly crime of the kidnapping of 100 innocent children, ranging in age from seven to 15. They were hunted down by police and Alsatian dogs by order of the government and taken to a former TB sanatorium at New Denver where, when I arrived in Canada, they had been for five years behind bars and barbed wire seven feet high.

The reason given for this terrible act, which will remain as a blot on Canada's history, was to make the children into "good Canadian citizens." Dr. Bach dismisses this in one sentence (on page 44): "... when the children were forcibly taken to school." All those years they never were allowed to return to their homes or to speak their own language. Their parents were allowed to see them only once a month, for two hours—outside the barbed wire fence.

No law had been broken, as was

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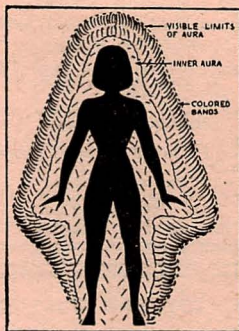


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proved three years ago by a test case, which was kept as much as possible out of the press. As the children had been very well educated in their Russian schools, the case was dismissed. The judge said in his closing speech that he hoped the parents would prosecute the police for "kidnapping with violence."

The recent mass trial of 69 Doukhobors at Nelson has at last shocked the people of Canada into demanding inquiries into the whole terrible affair. The Crown had brought the charge that the Doukhobors were "intimidating" the Canadian government. After a trial lasting 32 days and costing thousands of dollars, with witnesses brought in from all over the country, the judge rose in anger and said the Crown never should have brought the case; that he now was dismissing it and that the 69 Doukhobor defendants must be freed immediately.

To summarize my own part in this matter, I corresponded with the prime minister of B.C. and the attorney general; interviewed various

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bodies such as the Quakers, Prevention of Cruelty to Children, and the University of British Columbia, whose professors were with me heart and soul on the matter of the children imprisoned at New Denver, but said they were powerless; and I wrote letters to the press which refused to publish them. After accomplishing nothing in my solitary battle for two and a half years, I sought the highest aid, which I am not at liberty to disclose, with the result that with no warning and in almost complete secrecy, a fleet of buses was sent from Vancouver to New Denver; the Doukhobor children there were freed and taken to their homes.

I can refute many points in Dr. Bach's article, and I can prove everything I say. In fact, the two histories of the Doukhobors which Dr. Bach might have consulted, will support my statements.

The public relations office now at the Saint Francis Hotel in Vancouver will give information on the present situation.

Readers of the article by Dr. Bach might consider the following questions: Why has the Canadian government refused to allow the Doukhobors to accept the very strong invitation by the Soviet government in 1959 to settle in a certain city in South Siberia? And why did the Brazilian government, which more recently invited the Doukhobors to settle in Brazil (I have seen this letter from a high Brazilian official) meet with no success?

One more point: It is not, I think, generally known that when the Canadian government in 1861 invited the Doukhobors to Canada, chiefly because of their great skill

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allotted land (wild) in Saskatche-
wan, that they could send their chil-
dren to their own schools, and that,
as they were conscientious objectors,
they never would be asked to fight
in any war.—*Beatrice Russell, Bay
of Islands, New Zealand.*

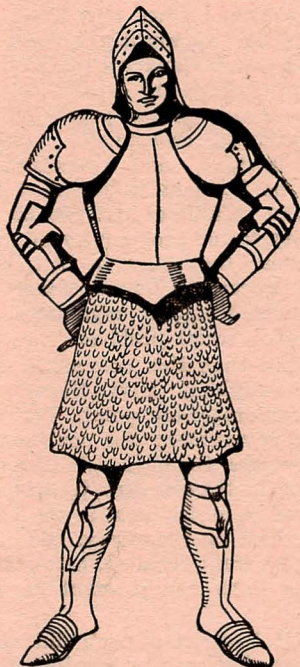
DR. BACH REPLIES

Thank you for giving me the op-
portunity to reply to the interesting
comments by Beatrice Russell re-
garding my article on the Doukho-
bors. There was a certain magic
mischief about her letter and in her
criticism of my article she actually
upheld what I had written. This is
editorial prestidigitation of a high
order, and I am sure that if I ever
met Miss (?) Russell, I would like
her.

Actually, what she refers to as
my "violent attack" on the Douk-
hobors was not an attack at all,
but, rather, a reportorial analysis,
as she herself confirms. She says
she was "absolutely horrified" but
she really wasn't; she was merely
excited by my point of view. And
what she regards as my "apparent
ignorance of the complete facts"
was, as she herself recognizes, mere-
ly a reluctance to cover the lengthy
and hurly-burly history of the Sons
of Freedom, something which space
in FATE hardly would allow.

That history, incidentally, is rath-
er thoroughly covered in a report
which I would recommend to Miss
Russell and to all who care to follow
up the amazing story. I refer to the
scholarly 342-page thesis prepared
by the University of British Co-
lumbia under the direction of Harry
B. Hawthorn. To be sure, this re-

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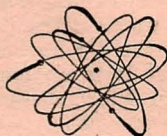
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port came out in 1952 and many homes have been burned and many a nude parade has been staged in Doukhoborland since that time, but here is an apparently honest attempt to view Canada's main social problem through the eyes of accredited anthropologists, psychologists, psychiatrists, economists, sociologists, lawyers, and educators. I would be the last to say that this report is infallible just because of the ivory tower propinquity of these gentlemen; they may, in fact, have missed a certain human aspect of the whole situation regarding the Doukhobor social problem.

I think that this committee also would enlighten Miss Russell on some contemporary point. The Canadian government did not "refuse to allow the Doukhobors" to go to Russia. On the contrary, it was quite prepared to assist them in the move to get them on their way. Did Russia really want them or, better still, did the Sons really want to go? *Nyet!*

But if Beatrice Russell did nothing more than to pry this letter out of me, her well-intentioned defense was well worth the effort, for I still basically agree with her and she agrees with me.

I am not saying that the University of British Columbia will send its voluminous report to all who ask for it, but it is worth a try. It is titled, "Report of the Doukhobor Research Committee." It is an ambitious job, a kind of Ph.D. dissertation, which makes me not at all surprised that I have never found a member of the Sons who has taken time to read it!—*Marcus Bach, Iowa City, Iowa.*

LOST IN SPACE

The article *Those Lost Soviet Astronauts* in the July, 1962, issue prompts me to write. I always have maintained that lives—both Russian and American—must have been lost in space attempts, so I found your report most acceptable. However, I wonder how you surmise that *all* the space attempts that misfired were Russian.

The launching on October 11, 1960, was tracked as Russian. However, it seems strange to me that the S.O.S. sent out on November 28 of that same year was not a call direct to the Russians in their own language—if it was a Russian at-

tempt. Was the launching picked up? If not, could it not have been an American (or even a Chinese!) who was signalling for help? It seems most inconclusive to pinpoint the attempt as Russian from such slender evidence.

You did not mention whether the shot on February 2, 1961, was traced as originating in Russia. Fragments of words could be in any language—and breathing and heartbeats are international!

The two-man assault on May 17, 1961, evidently was Russian—but if such a tracking really was made and it continued for seven days, why was it kept secret, both by the Rus-

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sians and the Western world? If such a flight ended with the quoted conversation, I fail to understand why it was not made public.

Apart from the flights mentioned in your article, surely others, originating in the U.S.A. have been made. It is beyond belief that only the Russians have failed in some of their attempts.—Mme. B. Vanguou, Paris, France.

"FAIRY TALE"

Mona Darden should write for fiction magazines, not FATE, as she evidently has a vivid imagination. This is in reference to her "true fairy tale" in your January issue, stating that her three-year-old daughter had caught a fairy's wing.

I am rather surprised to see such a flimsy and unbelievable claim appear in your magazine, since as a rule you seem to screen stories quite carefully.

I wish to make clear that I am not a skeptic. I believe in spirits or ghosts, in precognitions and inherited memory. Because of my Irish ancestry, I even am convinced that there really are "little people." I have read every issue of FATE since its birth.

But for certain reasons I cannot accept Mrs. Darden's story. From her account, I understand that the tooth Dixie had lost was not the first as Dixie seemed quite familiar with the fairy and the dime. If the child is losing her baby teeth now, then Mrs. Darden has a "medical first." Children do not lose their baby teeth until age six, at the earliest. The average age for shedding baby teeth is from seven to 11 and a half.

I state this with a certain amount of authority as I am a registered

nurse and for 11 years have worked for a pediatric dentist who handles only children.—*Joanna Smith, Pittsburgh, Pa.*

ASTRONAUTS UPDATED

In regard to Frank Edward's *Those Lost Soviet Astronauts* in the July, 1962, issue, the Associated Press on November 3, 1962, carried an item taken from the Russian official military newspaper *Red Star* announcing the accidental death of Col. Peter Ivanovich Dolgov, one of the mentioned lost astronauts.

Twenty-four hour before the announcement of Gagarin's flight the London *Daily Worker* on April 11, 1961, reported that Col. Serge (Vladimir?) Ilyushin, son of the Soviet plane designer, had orbited the earth three times on April 7 and was suffering a mental disorder. Moscow a few days later stated that Ilyushin had been badly injured in an automobile accident.

My files show such unconfirmed items as: Cosmonaut Alexi Ledovsky, lost late in 1957; Schiborin, February, 1958 (possibly the wrong year); Andrei Mitkow, January, 1959; and a woman, Mirija Gromov, February, 1959. Also astronauts Genady Mikolov and Alexy Belokonev, listing as missing.—*Cedric Giles, Carlstadt, N. J.*

NEEDLES IN "OAHSPÉ"

Having read so much about Col. Glenn's "needles" in space, I wish to call your attention to what is said about needles in that truly wonderful book, *Oahspe*. The following quote is from page 560.

"And whilst the moisture and heat rise upward they are met by the etheric substance of the vortex of the earth, and the moisture and

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the gases of the air assume the form of needles. On the side of the earth facing the sun the needles are polarized and acting, driving forth: the which is called light: but on the face of the earth opposite from the sun the needles are in confusion, and this is called darkness . . . "

There is more and while it is most interesting, I believe that the foregoing is sufficient to make a point. *Oahspe* is the most enlightening book I have ever read—and I have read hundreds in my study of comparative religion over a period of 35 years.—*May Fookes, Summerland, B.C., Canada.*

PHOTOS OF "AKASHIC RECORDS?"

I am writing in response to the article *Psychic Photography of Ted Serios*, by Pauline Oehler, in the December issue. She states that she would appreciate any help readers might offer. I wish to state that I feel certain the pictures produced by Ted Serios in the manner described are a reproduction of the pictures kept in his own "Akashic Records."

He carries these records within his own body. All our experiences and observations, acts and thoughts, are recorded on them. A doctor never would find them as they consist of a higher plane material which is invisible. As each soul requires a new body, its own Akashic Records accompany it and thus never are lost.

There are persons of high spiritual development who can see and read these records—and if this can be done, then beyond a doubt they can be photographed also.

Since Mr. Serios obtains many pictures of the great buildings in

India, I would hazard a guess that at least in one previous incarnation he has lived in India.—*Eva Mahle, Connersville, Ind.*

THE BAILEY APPORTS

I wish to clarify the matter of the Bailey apports, mentioned unfavorably by Dr. Rhine on Page 35 of the October, 1962, issue, as "... worthless tokens of a pre-scientific stage," etc.

This unwise and unjustified statement takes much away from Mr. Crenshaw's masterly exposition.

In an early issue of FATE appeared Clarkson Dye's excellent article, *Through Stone Walls*. Soon thereafter FATE published many letters condemning the authorities of Leland Stanford University for manifest untruths about the existence of these most factual apports. It was very evident that the large sum set aside for psychic investigations was diverted to other and less laudable matters.

A short time later certain professors at Minnesota University published scurrilous and unjustified diatribes against the work of Dr. Rhine. That matter also was discussed in FATE. From that, as well as from the unjustifiable conduct of Harvard authorities and the untrue report of the Canberra professor, it is evident the colleges do not intend that the truth should be made known. It is equally evident that Dr. Rhine's unwise statement cannot but act unfavorably on the general acceptance of his excellent and usually very factual endeavors.

One may well ask, "When did the pre-scientific become the scientific?" Was it just after the Bailey apports convinced scientists, lawyers, judges, clergymen? Then are we to assume

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EXPERIMENT IN ESP

Crenshaw's report on the affairs at Stanford University sheds a little light on the failure of Dr. Rhine's research. Apparently he had only enough money to invest in a pack of playing cards.

What progress can be made by shuffling cards year after year. Couldn't the researchers leave those jacks and queens long enough to do some real investigating, such as by using natural instead of man-made objects in their experiments?

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My husband returned home after working late at his newsstand. I told him I would tell him something that had happened to him during the evening. I concentrated. Then I saw a boy holding out a cardboard carton to my husband. Inside it was a single object, crouched in a corner of the box—a live creature. A mouse? No, a bird. The boy asked my husband to buy the bird.

My husband confirmed the whole thing. At first glance he, too, had thought it was a mouse. But it was a parakeet the boy wanted to sell.
—*Dulcie Brown, Fresno, Calif.*

(Continued on page 128)

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ANGKOR VAT DEFENDED

On page 144 of your December issue K. H. Isselstein says "some idiots . . . claim Angkor Vat was built by the natives." As this impugns the reputation of two groups of people, I rise to their defense, and remind Mr. Isselstein that Asia was in her golden age when Western civilization was in the Dark Ages.

Mr. Isselstein states that white giants from Atlantis built Angkor Vat and other structures during the 1st degree of the Cycle Gemini the Twins. If the Khmers are to be shorn of credit for the marvel they achieved, and the Atlanteans are to be rewarded with it, the white giants must, incontrovertibly, have trod on *terra firma* between the 9th and 13th Centuries of the Christian era. This fact, no doubt painful to Mr. Isselstein, is proved by Angkorean records on imperishable stone, and the chronicle of one Tcheou Ta Kouan, who resided at Angkor when the capital had a population exceeding that of London.

Mr. Isselstein asserts that only the white giants from Atlantis could handle heavy stones such as those used to build Angkor. I submit that the engineering and archi-

tectural genius of the Khmers, aided by the subject Annamese and Thais, was quite sufficient to accomplish what was done.

In my inspection of Angkor Vat and 27 other temples, libraries, monasteries and storehouses, within and outside the city walls, nowhere did I discover a work so gargantuan as the monoliths in the walls of Osaka Castle, in Japan, and those at Baalbek, in Lebanon. And the people of those lands are, indeed, of modest size.

Mr. Isselstein is willing to permit the Oriental to have the Dragon, provided the white man may claim the Serpent as his exclusive symbol. How unreasonable of the Khmers to make sculptural use of the Cobra, in a region where cobras abound. At least it is unlike the Serpent that imparted carnal knowledge to Adam and his spouse, and there may be some comfort in that.

As for the Dragon, he is seen to best advantage in Peking, where he writhes on bronze astronomical instruments and on marble slabs that break a monotony of steps at the palace in the Forbidden City. But in considering his rightful habitat, I needs must direct Mr. Isselstein's attention to the dragons on the multiple roofs of the Borgund *Stavkirke* in Laerdal, Norway; a goodly distance from China, I would say. And in thinking of St. George, must one ignore the Dragon?—*Bim Schelderup, Honolulu, Hawaii.*

RE THE DEAF AND DUMB

Having read the "My Proof of Survival" story *Brother Knew Better*, by Alice M. Scipione, in the December issue, I am at a loss to understand why that deaf and dumb person should have been in an "in-

stitution for the deaf and dumb" for 42 years.

The deaf are taught to speak and to become useful and independent members of society. This was true even 42 years ago, so it is a mystery why the daughter had to be kept in such an institution all her life—unless she was mentally unsound.

Incidentally, "institution for the deaf and dumb" is an insult, since facilities exist practically everywhere for giving the deaf a normal and proper education. "School for the deaf" is the better term, and all the deaf who are *not* dumb go to such schools.—*Eleanor Storer, Rome, N.Y.*

MEANING OF FINGERPRINTS

For many years I have, apparently telepathically and from some unknown source, received information on many subjects. I am instructed to "tell people" and not to be concerned about whether or not they believe in me. I have as a result received much ridicule.

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