

FATE

August 1963

40¢

TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN

THE POLICE THOUGHT THEY WERE GUILTY BUT
HYPNOSIS CLEARS MURDER SUSPECTS

THE PRIEST WHO BLEEDS WITH THE WOUNDS OF CHRIST
**PADRE PIO—ITALY'S
LIVING STIGMATIST**

**THE SCOTSMAN WHO
DISCOVERED AMERICA**

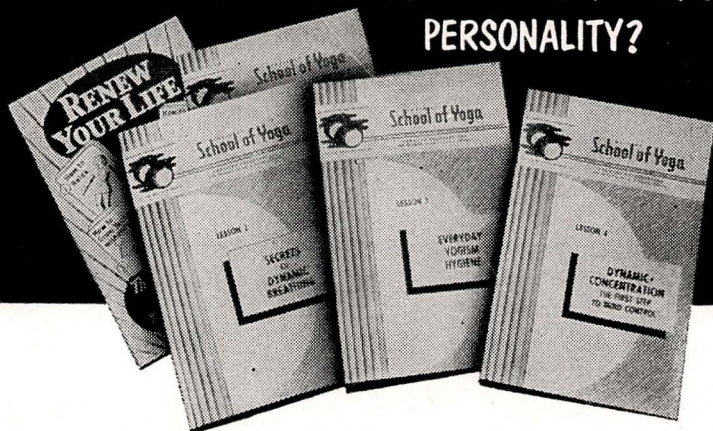
HIS NAME WAS SINCLAIR, EARL OF ORKNEY

THE LIKELIHOOD OF LIFE ON MARS
IT LOOKS MORE AND MORE PROBABLE

THE SPIRITUALISTS PREDICTED IT
MYSTERY OF HOUDINI'S DEATH
MY DEATH AND RESURRECTION

I Spent My Summer in a Haunted House • The Double Incarnation
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True Mystic Experiences

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- ☐ ☐ Are you in tip-top shape physically?
- ☐ ☐ Do you control tension, fear, worry, "nerves"?
- ☐ ☐ Do people like you?
- ☐ ☐ Are you "getting ahead" in your work?
- ☐ ☐ Do you use the power of your subconscious mind?
- ☐ ☐ Is your life full, successful, happy?

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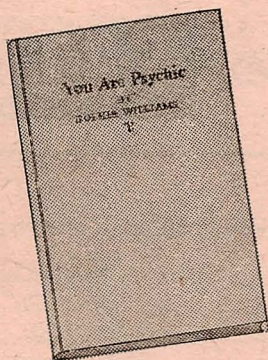
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FATE

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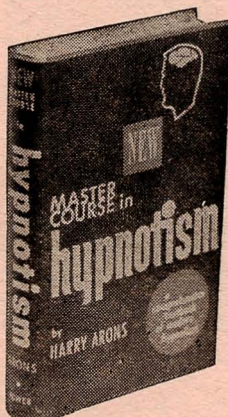
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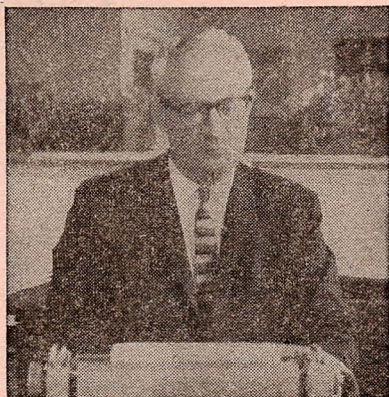
CITY..... ZONE..... STATE.....

I See by the Papers...

QUOTE OF THE MONTH

The Jews have a book they consider sacred. I have read Greek versions of this book which tell of mighty cities on the outskirts of Arabia. I traveled through this country by Caravan, though, and I can tell you it is only desert and a goat has a hard time finding browse. Hence we must conclude that this sacred history of the Jews is but a myth.

— Curtius of Hadecan



By Curtis Fuller

DESPITE THE iconoclasm of the above statement, the stories in the Bible tell but a fragment of the mighty histories of the Near East. We still regard the "outskirts of Arabia" as only desert, where civilization barely can cling. In this sense we still are children of the Middle Ages — those dark times when Europe lost all contact with and all perspective on the rest of the world.

For the desert *did* blossom like a rose — with vast cities, great populations, intensive agriculture. A kind of life existed there 3,000 to 1,000 years ago which never has been approached there since.

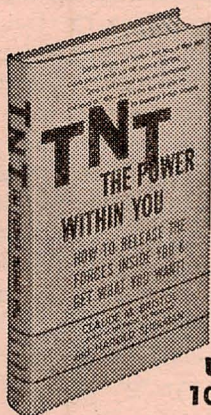
Let us visit the diggings at Beth Shean in Northern Palestine, a city mentioned in the Bible as the town

upon whose walls the bones of Saul and Jonathan were hung. Few have heard of Beth Shean in any other regard, yet it was one of many important cities in Palestine, and its history is easily traced from 1500 B.C. to the Byzantine period of perhaps 1,000 A.D.

Three-hundred years B.C. Beth Shean was known as Scythopolis, a Greek trading center, famous for linen manufacture. A Roman theater, one of several that existed there was recently excavated at Beth Shean. This one seated about 8,000 spectators.

The theater was two stories high and communication between the top story and the orchestra was by

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means of circular towers, containing spiral staircases, at each end.

The whole is richly decorated with carvings of various kinds — from formal plant motifs to gods and symbolic animals such as dogs, bulls and griffins. Along the front of the stage was a deep passage into which the curtain was lowered (it consisted of a series of roller blinds which were hauled up on masts to close off the stage instead of being lowered from above, as in our theaters).

The theater probably had been in use for 600 years when an aqueduct was run into it and various water installations were made there. It is not known exactly what their purpose was.

Looted of its fine marble covering, with its stone statues defaced, this theater still excites admiration and wonder. There exit tunnels are still usable. Many of the seats are still in place. There still exist finely paved walks.

Now the important thing to observe is that this was *but one* theater of the city, and the city was *but one* among a whole line of cities along the frontier trade route between Arabia and India — a trade conducted between the Red Sea and the Mediterranean.

What enabled the desert to flourish then when it is only now beginning to flourish again under modern technology? During the dark ages

even the names of the cities were lost to a people who didn't know India existed. Why did the civilization last 2,000 years only to be extinguished for a millenium?

Is it enough to say that peace, law and order made the difference? Do we fully understand the reasons why peace, law, order, were suspended for 1000 years?

And do we have any assurance they are being reestablished today?



ANOTHER KIND OF MYSTERY

MAN IS LESS interested in this sort of question than in what lies out beyond the Milky Way.

One mystery disturbing physicists and astronomers is the enormous energies of Space they are catching glimpses of. Dr. William A. Fowler, physicist at Caltech, has calculated radio emissions from some superstars suggest energies equal to *100 billion stars* like our sun.

Recently John Linsley of the Laboratory for Nuclear Science at M.I.T. detected a cosmic ray shower over New Mexico that suggests similar unimaginable energies. Apparently the single nucleus of a single atom penetrated our atmosphere, struck the nucleus of an atom in the air, and the resulting atomic debris chain reacted into a cosmic ray shower covering several square miles.

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. 318C, Chicago 14, Ill. A postcard will do. Advertisement

The Brookhaven synchrotron can accelerate protons to 30 billion electron volts over its half-mile track. But the atomic nucleus that caused the cosmic ray shower has three billion times as much energy! To produce that powerful a particle, man would have to build a synchrotron as large as the earth's orbit around the sun!

Man's view is expanding. Astronomers say we now can see farther into the universe than previously was believed possible. In April, a Swarthmore College scientist reported finding a dim planet around Barnard's Star—some 36,000 billion miles away. It is the third such body discovered outside our solar system, but the one most nearly the size of our own planets.

What triumphs of research and human ingenuity these findings are. Man is doing well with the macrocosm—the large view. But he's doing mighty poor with the microcosm—himself.



FINAL WORD?

THE 55-YEAR-OLD mystery of the Tunguska meteorite finally has been cleared up according to K. Florensky, head of the expedition sent to the site by the Academy of Science of the USSR.

"Everything now indicates that the body was a comet," Florensky writes.

What are these evidences? "It's friable structure, due to which it exploded before reaching the ground; its trail of dust directed away from the sun, which had caused unusual sunsets over the whole of Europe at the time; its orbit which also resembled that of a comet; and the fact that there were no large fragments.

"According to modern views," Florensky continues, "the nucleus of a comet consists of cosmic dust cemented by solidified gases. Comets also include ammonia, methane and other volatile substances, which are stable only in the absolute cold of outer space. Thus, even the braking action of the atmosphere is sufficient to cause such a body to vaporize explosively without ever hitting the ground."

Florensky's expedition concluded that the slight increase of radioactivity in tree trunks at the Tunguska site was the result of contemporary nuclear blasts. No fragments ever were found, but the expedition sifted many soil samples and found infinitesimal particles of cosmic matter in many samples.

Gradually an area of increased concentration of magnetic droplets was outlined. This revealed a narrow strip of increased content of cosmic matter extending more than 150 miles northwesterly from the explosion site—all that was left of the newly defined Tunguska *comet*.

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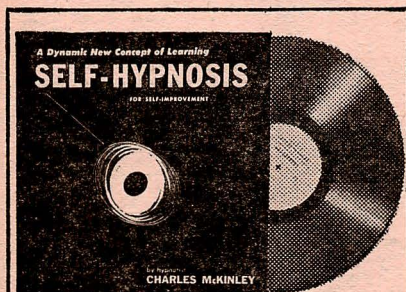
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BEFORE WE leave the imaginative Soviets, we want to tell you about a recent experiment performed by B. N. Rodimov, a Tomsk biophysicist. Rodimov's results seem wholly inexplicable to us, but so does ESP for that matter, and we advise the Food and Drug Administration to pay close attention too.

In brief, Rodimov claims that thawed snow stimulates stock and crop productivity.

- A flock of 2,000 hens for one month were given drinking water obtained from thawed snow, they laid 50 per cent more eggs than control hens drinking ordinary water.

- A sow given thaw water produced a farrow whose average daily gain in weight was 50 per cent greater than sucklings from other sows.

- Hothouse cucumbers and radishes watered with thawed snow produced double the ordinary yields.

- Winter grain crops, which lie under a blanket of snow, give doubled yields.

Why? Rodimov theorizes that thawed snow facilitates the assimilation of nutrients by plants and animals because it has a lower content of heavy water than ordinary water.



CHANGING CLIMATE

THE AUSTRALIAN Antarctic Expedition arrived in Hobart, Tasmania, late in March, with news that Antarctica seems to be getting warmer.

On Heard Island, for example, Dr. G. M. Budd of Sydney University found that the glaciers have been receding rapidly and that fur seals and king penguins are beginning to establish breeding colonies. Neither had been found breeding there between 1950 and 1955.

Great masses of rock are visible on the mountains where there had been only ice, the expedition reported. Ice cliffs which once fell sheer into the sea have been replaced by shingle beaches and in one case a glacier front has receded a quarter of a mile.



BUT WHAT?

SOME FORCE, variously described as a sonic boom, a gas explosion, or a small torando ripped away a good portion of the roof of a building at 1503 Shenandoah St., Hollywood, Calif., and deposited it in pieces up to 280 feet away.

Police answered a "Code 20" alarm and rushed to the scene. They found a 50-foot section of the tile roof, weighing perhaps 500 pounds, had been carried across the street. The rain was pouring in on Mrs. Bertha Fink. Mrs. Rachel

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Benveniste was thrown out of bed, and Mrs. Sarah Eisenberg reported her ceiling was cracked and leaking.

Gas company officials checked for an explosion, but could find no char marks, and stated definitely: no explosion.

No tornado had been reported. Some people complained of hearing a noise like a sonic boom, jarring the whole area. But how can that throw a 500-lb. chunk of roof across the street?



PREDICTION

IN FEBRUARY, Andrew Washington Stackhouse, a Negro lay preacher of Conway, S.C., ordered a special upright casket from the Burlington Coffin Company, Burlington, N.C. The casket was birch and walnut, and stood four-and-one-half feet tall, with a champagne velvet interior and a plate glass window.

This was so his congregations could see him after he was dead, Reverend Stackhouse explained. There was a chair inside for his body to be placed upon.

On Thursday, April 4, Reverend Stackhouse, 58, went to the Horry County Courthouse to make out his death certificate. He explained that he did not expect to live out the night. Friday he was dead of heart disease.

Andrew Stackhouse's body, in its sitting-up coffin, with the plate glass window, was seen by his own congregation, and was taken to four other churches where he had served. Between 8,000 and 9,000 persons came to pay him their respects through the window.



OUCH!

ON SATURDAY, March 23, Mrs. Geneva Mulis, 6823 Mendota Ave., Chicago, was chatting with a neighbor in front of her home.

Suddenly the paving collapsed, dropping three feet under Mrs. Mulis' right leg. After the rest of Mrs. Mulis' body followed her right leg into the hole she was taken to Edgewater Hospital where it was discovered she was only bruised, with no bones broken.

On Monday, back home, Mrs. Mulis got a telephone call from her mother, Mrs. Mary Mack, of Indianapolis, Ind.

"I had a terrible pain in my right knee Saturday," Mrs. Mack said. "Is anything wrong?"



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The bell rope hangs into a closed courtyard. To seize it, the bell ringer must reach through a small grated window from inside the church.

Beginning in mid-March, the bell began to sound at odd hours. Police hear the bell, go there, and see only the rope swaying gently. Guards have been stationed with binoculars trained — still no bell-ringer.

Latest theory is that the bell must be rung by a cat climbing the rope! Has anyone seen a cat?



OVER THERE

WE AREN'T the first to report it but Icelandic Spiritualist Medium Hafsteinn Bjornsson says he is in contact with the spirit of the late Marilyn Monroe. Jonas Thorbergsson, former director of the Icelandic state radio, says that he has talked with Marilyn through the mediumship of Bjornsson.

Thorbergsson adds that Miss Monroe has had difficulty adjusting to existence "on the other side," according to the New York Times Service.

At least six clergymen of the Icelandic Lutheran State Church are members of a spiritualist society, the dispatch from Reykjavik states. However, Prof. Sigurdur Nordal, head of the department of Icelandic Literature at the University of Iceland, doubts that Spiritualism as

a movement has much real influence on the island. Belief in elves, ghosts, and earthbound spirits is far more widespread, he says.

Professor Nordal is one of those who believes that ghosts exist. "But I am sorry to say that I have never seen them," he adds.



PROPHECY FULFILLED

THREE YEARS AGO, when Princess Alexandra was on a trip representing the British royal family in Africa, a Nigerian soothsayer named M'Baluba told her that she would become engaged before her 26th birthday to "a tall, dark man from the northern mountains of your country."

Last November, three weeks before her 26th birthday, the Princess' engagement was announced to Angus Ogilvy, a Scottish businessman, who fits the seer's description perfectly. At the time, Ogilvy had not even been mentioned as a suitor.

On April 24, of course, Princess Alexandra married her "man of destiny," with more than 120 members of British and European royal houses present in Westminster Abbey.



GHOST OF HALCYON HOUSE

THE APRIL 21 issue of *Parade* carried a detailed article by Nick Roper who reports that he and his family live in a haunted

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house in Washington, D.C.

It is Halcyon House, a huge mansion in the old Georgetown section, built in 1783. It has 47 rooms, 16 baths, a secret passage, nooks, crannies, a crypt, and a collection of ghosts — according to Roper.

In Halcyon House, Roper writes, footsteps march the attics and run up and down the stairs, lights switch on and off without human agency, ash trays mysteriously fill with water, and other strange and unexplained things go on and on and on. Even the Roper's dog Andy is getting nervous.

For instance, at 3:00 A.M. one day, Nick's father George swears he heard Nick from the garden whistling and calling "Andy, Andy, come here!" But Nick was in his room at the time and Andy was securely locked indoors.

One night Nick descended the steep basement stairs, flashlight in hand, to check on one of the three furnaces. The basement consists of three rooms with a light bulb in each. At the bottom of the stairs he turned on the first light by screwing in the bulb. Then he saw light through the door of the third room.

As he approached the room, Nick was filled with dread. He called, "Who's there?" At once the light went out. Nick grabbed a stick and yelled for help. Police were there in three minutes and although

there was no way out of the room except past Nick no one, of course, was inside.

George Roper, Nick's father, was a foreign service officer until 1953 and now manages investment properties for Georgetown University. The Ropers occupy only part of Halcyon house — the wings have become apartments. If this business keeps up there'll be difficulty renting them.



WAR OF THE BIRDS

MANY READERS of this column recently saw Alfred Hitchcock's fantasy about the birds that attacked an English village. Here's one from the same book:

Late in April, neighbors of Claude and Alice Hollicot, 14525 Horst Ave., Norwalk, Calif., saw a "swarm of birds" fly down the Hollicot's chimney.

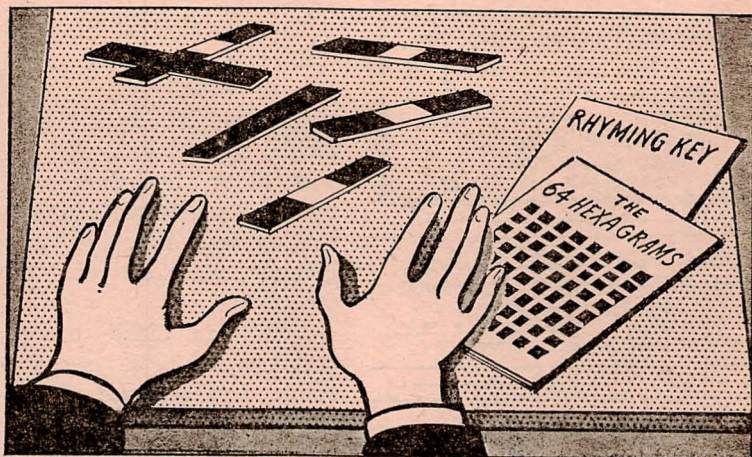
In the Hollicot's home, an estimated 50 starlings burst out of the fireplace and fluttered wildly about the house. Sheriff's deputies and firemen were called and finally the birds were caught by hand and removed one by one.

At this writing there had been no renewal of the warfare.



WALK!

MRS. DAVID VAN SICKLE, 39, of Sycamore Dr., in Sarnia, Ont., had been unable to walk



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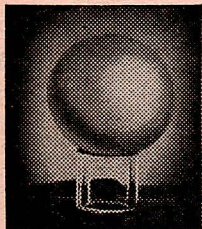
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without crutches since she was injured in an auto accident two years ago.

On Thursday, April 25, Mrs. Van Sickles, supported by her crutches, was painting in a downstairs bathroom when she realized her house was on fire. Asleep in an upstairs bedroom was her 3-year-old daughter Debbie.

Mrs. Van Sickles dropped her crutches, fell twice as she ran upstairs, but gathered the sleeping child in her arms and hurried out of the smoke-filled house.

An hour later she was still on her feet and able to walk without assistance—although unable to talk because of shock.

**IF EVER THERE WAS A MIRACLE**

WHEN MOTHER Elizabeth Seton became the first American-born Catholic to be beatified by the Church last March, two miracles were accepted as part of the investigation. They satisfied the evidence demanded by the Church for authentic miracles.

Among such demands are: incurability or danger of death from the disease; absolute certainty of the diagnosis; proof that the memory of Mother Seton was invoked; fact of supernatural intervention; and proof of a perfect and instantaneous cure unexplainable by natural causes.

All these requirements were satisfied by the two cures accepted in the case of Mother Seton. After her death in 1821, Sisters of Charity encouraged patients in their hospitals to pray to her memory.

The first accepted "miracle" involved the cure of Sister Gertrude Korzendorfer of cancer of the pancreas in 1935. During the operation on Sister Gertrude in New Orleans, Dr. James T. Nix, Jr., found a malignant tumor "as big as an orange" at the head of the pancreas. It so adhered to the surrounding organs that removal was impossible. She was given one month to a year and a half to live, and Dr. Nix noted that "there is not one solitary instance of spontaneous regression of cancer at the head of the pancreas."

Until that day he was right. Sister Gertrude died six years later of a pulmonary embolism wholly unrelated to the previous cancer and an autopsy revealed no trace of cancer in her pancreas — not even scar tissue.

The second "miracle" concerned Ann Theresa O'Neill, a Baltimore child who had "incurable" leukemia when she was four years old, in 1952. Today Ann Theresa is alive and well, 11 years later.

Dr. Milton Sacks, a cancer specialist at the University of Maryland says: "I don't know whether this was a miracle or not. I only

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PRAISE FOR WITCH DOCTORS

IT'S HIGH TIME someone had something good to say for witch doctors, and now praise has come from Dr. Raymond Prince of the faculty of psychiatry of McGill University, who spent more than three-and-one-half years among the Nigerian Tribe of the Yoruba, inland from the Gulf of Guinea.

Dr. Prince describes the Yoruba witch doctors as "learned men" who inherited their creative powers through ancestors, according to John Walsh in the Toronto *Evening Telegram*.

They discovered the miracle of tranquilizers hundreds of years ago, and used "vitamins" while America was still only experimenting with them, Dr. Prince asserts.

"And even more important, their mental patients were, and are still being treated like human beings as compared with the Western habit of locking them behind iron bars and stone walls."

There are 45 witch doctors' hospitals in western Nigeria, consisting of compounds containing a number of living quarters surrounding the doctors' own home.

SALT GEYSERS, ETC.

NEAR ATTICA, Kans., the county road commissioner had a serious problem last winter. On February 7 a hole in the middle of a county road began to spew gas. Fresh muddy water followed. Soon the liquid became salty and the flow increased from 350 to 400 barrels of water hourly with a 56 per cent salt saturation.

The water squirted 100 feet into the air the first few days but as the hole grew larger the spout dropped off from three to 15 feet in height. As we write early in March the geyser has formed a 50-foot crater and keeps on flowing. Smaller holes within a mile south of the big spout also have been flowing and the gas of one of these has ignited.

Meanwhile the district geologist fears that to close the big hole will only increase pressure and force the gas out through the 20 to 30 smaller holes that have opened up. The water is contaminating nearby Bluff Creek. The road is impassable. The gas creates a constant fire hazard. Altogether, it's a headache.

* * *

ANOTHER STRANGE and less easily understood phenomenon is going on in an abandoned well shaft on the Henry Radcliffe farm near Bishopville, S.C. This well whistles.

Radcliffe first heard the whistling the morning of January 5 as

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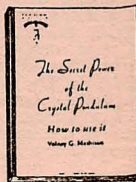
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he was walking by the old shaft. He found there was a strong air flow out of the three-inch opening and placed a plastic cap over it. Two days later the whistling was back—the pressure was so strong it had cracked the cap. The well is only 65 feet deep and has 20 feet of water in it, so it is a mystery where the air or gas comes from. Some days it blows out—some days it blows in. It is impossible for a person to hold his hand over the top of the shaft when the pressure is really on. It isn't a form of natural gas—at least it won't ignite.

Nobody knows the answer but the old well whistles on.



NEWS AND NOTES

AS USUAL, we haven't room to go through half the subjects collected by us and our readers during the past month. Not necessarily in order of their importance, we are shortening a few of the remainder just to get them on the record:

- Utility Infielder Ernie Bowman of the San Francisco Giants got five hits in his first six trips to the plate this baseball season and credited his showing to hypnotic treatments. Meanwhile Dr. William S. Kroger of Beverly Hills told the California Medical Association that doctors can teach asthmatics to avoid self-induced attacks (as most asthma seems to be) by

teaching them self-hypnosis.

● Further evidence of the diversity of life on this planet just has been turned up by the National Science Foundation: some mollusks have iron teeth. Some are magnetite, a magnetic oxide of iron, and some snails have teeth of goethite, a hydrated iron oxide. Strangely, no evidence of magnetite has been found in marine sediments, although it is usually considered to be resistant to natural chemical processes.

● Fourteen new minerals, hitherto unknown to science, have been found in meteorites by Carnegie Institution of Washington. The new materials occur in amounts too small to permit standard chemical analyses.

● Near Baxter Springs, Kans., two boys have discovered a footprint in sandstone that looks exactly like a human footprint. Only trouble is, it measures 44x21 inches.

● New York Author Henry C. Roberts, an expert on Nostradamus, is quoted as believing that in 1999 we'll have an invasion from Mars based on the quatrain that in that year "from the skies shall come an invasion and Mars will reign at will." Funny, we'd always thought Mars in this quatrain meant the god of war.

● Straight from Scotland we have it on the best authority: the Loch Ness monster is on the loose again!

— *Curtis Fuller*

HIGH MYSTICISM

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A chain of amazing evidence indicates a Scottish nobleman reached American Shores almost a century before Columbus.

NINETY-FOUR YEARS before Columbus, Henry Sinclair, Earl of the Orkney Islands, and his Venetian navigator Antonio Zeno probably landed on North America.

To mark the limit of his exploration of what we now know as Nova

serious scholars on both sides of the Atlantic are now coming to accept the Sinclair voyage as "probably proven."

Only one actual documentary source gives details of the voyage — the fragmentary "Zeno Narrative" published in 1558 at Venice

The SCOTSMAN Who DISCOVERED AMERICA

By Andrew E. Rothovius

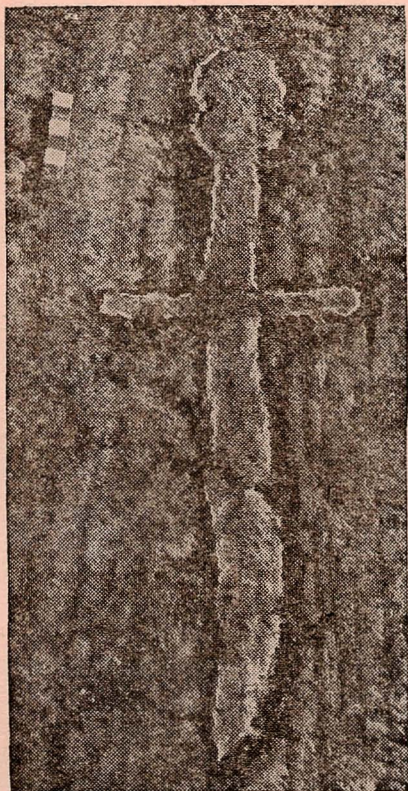
Scotia and Massachusetts, Sinclair appears to have carved the Sinclair heraldic arms on a rock ledge at Westford, Mass., where it was discovered in 1953.

Discovery of this carving is the most recent and dramatic evidence to be added to the mystery created by the publication in 1558 of documents claiming a voyage to North America in the year 1398.

To be sure, there has been no headlong rush by conventional textbooks to recognize Sinclair as having preceded John Cabot to North America by a full century. But

by Niccolo Zeno. Zeno claimed that as a small boy he had come across some old letters and maps of his seafaring great-great-great-grandfather, and had unthinkingly ripped up many of them. Attaining manhood, he realized what their value was, and attempted to salvage and copy what he could still find of them.

In substance, the narrative he published asserts that in 1390 his ancestor — also named Niccolo Zeno — left Venice with his brother Antonio on a voyage of trade and discovery to the British Isles and



Sword carved in Westford, Mass., rock is believed to be 14th Century work of Henry Sinclair, Earl of the Orkneys.

Scandinavia. They were shipwrecked on "Frieslanda" and befriended by its ruler, "Zichmni;" later they voyaged to Greenland, after which Niccolo died. Finally Antonio accompanied "Zichmni" on a cruise to "Estotiland" and beyond to a large and heavily wooded continent where savages dwelled. An-

tonio returned to Venice in 1402 and left the record of these events in the chest where young Niccolo came across them a century and a half later.

From the day of its publication, the Zeno narrative aroused controversy. Many claimed it was a clumsy forgery concocted by the Venetians to resurrect their fading maritime glory by making a belated claim to priority in discovering America. Others, while willing to admit the story was essentially true, argued that the alleged discoveries really were limited to the Greenland-Iceland area and hence had not actually reached any lands unknown to the Europe of the 14th Century.

The maps that young Niccolo Zeno claimed to have copied from his ripped-up fragments added to the confusion. They showed Greenland almost as accurately as does any modern chart; Iceland and the British Isles less clearly but still recognizably; but filled the North Atlantic with large and populous islands, headed by the "Frieslanda" where "Zichmni" ruled.

Since no such islands could be found in those watery wastes the Zeno Narrative, by the mid-18th Century, was consigned to the limbo of medieval romances.

However, starting in 1786, one scholar after another came across clues that restored credibility to

the story. Dr. John R. Forster, by comparing handwritten scripts of the periods in question, showed that the hitherto unidentified "Zichmni" was only a misspelling of Sinclair, the well-known Lord of the Orkneys.

Additional corroboration came from many sources, including the Glooskap legends of the Nova Scotian Micmac tribes; until in 1873 R. H. Major of the British Museum declared that the basic truth of the Zeno Narrative could no longer be questioned.

Many problems still remained, however. Where had the Zeno-Sinclair party actually landed in America? What was its exact date? Where was the Estotiland said to be peopled by the remnants of an Irish civilization? And how account for the non-existent Frieslanda?

Over the past decades these points have been largely cleared up by the persistent work of Frederick Pohl and Dr. William H. Hobbs of the University of Michigan.

The solution of the Frieslanda mystery turned out to be absurdly simple. The original Zeno map had shown greatly enlarged inserts of Fair Island (*fer-islanda*, hence *Frieslanda*) and others of the Orkneys and Shetlands; this is a common map technique today but rarely was employed in that era. The 16th Century Niccolo Zeno had

mistakenly supposed these inserts to be on the same scale as the main map and thus, in his copy, had shown Fair Island and its neighbors expanded to 100 times their true sizes and shifted out into the middle of the Atlantic.

As reconstructed by Major, Pohl, Hobbs, Glynn, and other authorities, the story of the Zenos and their seafaring connection with Henry Sinclair can be briefly summarized as follows:

Sinclair, a Scottish lord born in 1345 at his ancestral seat of Roslin near Edinburgh, had inherited the lordship of the Orkneys — then still nominally under Norwegian rule — from his mother, an Orkney princess; and in 1379 he was formally confirmed in this by King Magnus of Norway.

He exercised a vigorous sway over these bleak and stormy islands that bestride the sea-track from Scandanavia to Iceland, Greenland and beyond. Sinclair stamped out the pirates who infested the islands and quelled revolts against Norwegian authority. In 1390 he happened to be on Fair Island when the Zeno brothers were shipwrecked there and, having succored them, he made them his chief admirals.

In that capacity Niccolo Zeno the elder voyaged to Greenland in 1394-5 to visit one of the last surviving Norse colonies, but died on his return.

Antonio remained in Sinclair's service and was appointed to the command when the Orkney lord decided to seek a forested land across the ocean that a fisherman claimed to have been storm-driven onto 26 years before. It evidently was the prospect of abundant timber for augmenting and maintaining his large fleet in the treeless Orkneys and Shetlands, that chiefly motivated Sinclair to make his expedition.

Sinclair and Antonio Zeno sailed from Lerwick in the Shetlands on April 1, 1398; and after being repulsed by the hostile people of "Estotiland" where they attempted to land, cast anchor in Guysborough Harbor, in eastern Nova Scotia, on June 1. The next day being Trinity Sunday they named it Trinity Harbor.

Pleased with the well-wooded nature of the country and with their friendly reception by the Micmac natives, Sinclair decided to send Antonio Zeno back to the Orkneys while he himself stayed for a year to reconnoiter the new land, retaining sufficient men to build a new ship from the plentiful timber. Antonio arrived back at Fair Island after a 28 days' eastward crossing of the Atlantic, reporting that he had left Sinclair at a place where smoke arose from a hill of burning coals, near which a spring of pitch flowed.

This locality was Pictou Harbor, with its open asphalt deposits and burning coal seams which, even today, flare up from time to time.

Sinclair's further movements in Nova Scotia can be traced easily from the detailed accounts preserved in the Micmac traditions where he is enshrined as Glooskap, the hero from "beyond the sea."

He crossed over to the Minas Basin and spent the winter at Advocate Harbor, near Cape D'Or, building a new ship in which he sailed for home in the Spring of 1399.

Perhaps driven onto the New England coast by a northeast gale after leaving Nova Scotia, Sinclair may have entered the Merrimac estuary. He may have been looking for the ancient stone village at nearby North Salem, N.H., (see FATE, Sept. 1962) rumors of which may have reached him through the Indians. At any rate, he probably did climb Prospect Hill, the highest elevation for 30 miles around, to survey the countryside. And there, if the present interpretation of the Sword Rock is correct, he carved in the ledge—by the cold-punch method of outlining a design by little rounded holes driven in with a hammer and steel punch—his sword and heraldic emblems, to mark the furthest point he had attained in the unknown trans-Atlantic land.

Frank Glynn of the Connecticut Archaeological Society was the first to identify this carving as depicting a 14th Century Scottish knight carrying the armorial bearings of the Sinclair family. There is still no unanimity among the scores of scientists who have examined the rock but many are supporting Glynn's major thesis—that the carving is tangible witness to the reality and extent of the Sinclair voyage.

As can be seen from photographs the carving does show a long sword with a rounded pommel hilt. Beyond that the details lack clarity and are open to many imaginative interpretations. Glynn scraped off the moss that partially covered the rock to reveal the full design; and Glynn and Frederick J. Pohl, the Brooklyn scholar who has been foremost in locating the Vikings' landing places on the New England coast, argue that right above the pommel are the Sinclair falcon crest and a helmeted head, and that to the right can be discerned a round-ed shield bearing the Sinclair emblem of a galley with rowers.

The fact is that erosion of the rock, though it is a highly resistant gneiss considerably harder than granite, has worn away so much of the carving's original features that it probably never can be reconstructed in full. The glacial scratches and grooves that cut across the

ledge also tend to blend with and obscure the man-made markings.

What seems incontestable, however, is the presence of the sword and pommel. Almost all who have seen the rock agree that it does picture this European weapon. About three years ago William Fowler, of the Massachusetts Archaeological Society, suggested that an Indian "Long tomahawk" of the early 18th Century might be the object represented; but no other student of the rock has supported this contention. Nor was such an explanation ever advanced by the white settlers of Westford, to whom the ledge has been known for centuries as "Indian Rock."

The carving most logically would seem to have been made at a time when swords were still common weapons in European hands. This was no longer fully true of the 17th Century Puritan settlers, whose swords in any event did not have the medieval pommel hilts. Nor are swords known to have been developed by any native American Indian culture.

Thus, since the calculated rate of erosion of the ledge suggests an age of about 400 to 500 years for the carving, it would appear that, whether or not it really does show the Sinclair heraldic arms, a very strong case can be made for its having been cut by the 14th Century Earl to mark the limit of his

explorations in America. No other sword-bearing Europeans are known to have been on these shores at that period; and the Vikings, who were here some centuries earlier, had swords of a distinctly different type than the one shown on the rock.

Of Sinclair's return from America, we possess no record; apparently this was in that part of the papers of his ancestor that young Niccolo Zeno tore beyond salvaging. All we know is that in the following year (1400) the Orkneys were invaded by English sea-rovers; and in an obscure skirmish with them Sinclair was killed, leaving his discovery of America unknown to the world at large.

Two years after the death of his patron Antonio Zeno returned to Venice and shortly thereafter he died. His papers and charts were stored away by his brother Carlo, who did not understand their significance, and so they lay undisturbed for 150 years until young Niccolo stumbled upon them.

Along with the Zeno Narrative and the Micmac legends that pa-

tient researchers have taken down from the elders of this dwindling tribe, the Sword Rock at Westford today stands as one of three chief pieces of factual evidence that America was reached by a Scottish prince and a Venetian navigator, 94 years before Columbus. Additional support may be forthcoming from the work of Helge Ingstad, the Norwegian who discovered a 1000-year-old European settlement in northern Newfoundland in 1961. (FATE, October 1962).

While Ingstad believed the site to be principally Viking in origin and occupancy, there are a few indications it may yet prove to have some connection with the Irish monks who, according to medieval lore, fled across the Atlantic from the Norse raiders, and settled in "Ireland the Great," or "Estotiland," as the Zeno Narrative calls it.

If Estotiland does turn out to be Newfoundland, the last remaining major problem in the Sinclair-Zeno epic of pre-Columbian discovery of America will have been solved.

NEW DISTANCE TO THE MOON

THE MOON is nine miles farther away than the previously accepted distance, which has been in use for decades, according to a new figure announced by the United States Army Map Service in Washington, D.C. The new figure, based on experimental methods which are accurate to within about a mile, is 238,866 miles.

By Marcus Bach

EVERY MORNING at 5:00 o'clock in the Adriatic village of San Giovanni Rotondo an elderly priest named Padre Pio celebrates Mass in the modest hilltop church of Santa Maria delle Grazie. I had heard of this Italian cleric for many years and had looked forward to meeting him because he alone, among the world's 200,000 Roman

in 1962. She was the German stigmatist whose hands bled on Good Friday.

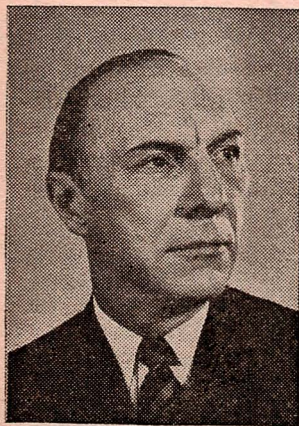
Padre Pio's stigmata are supposed to be continually bleeding wounds, one in each hand, in each foot, and an incision on his body near the heart, as if to signify the spear wound traditional of the crucifixion.

Italy's Living Stigmatist . . .

Catholic prelates, bears in his hands the stigmata, the "mark of the nails."

Previously I had interviewed Theresa Neumann who passed away

My trip to San Giovanni Rotondo, after many delays because of Italy's worst winter in 100 years, finally came true in mid-January, 1963. I had to leave my car in the



Fate author makes special pilgrimage to interview mystic whose stigmatic wounds make him source of mystery and miracles.

ABOUT THE AUTHOR

The present article is one result of a recent European tour by Dr. Bach, during which he visited points of mystical interest. A former associate director and professor in the School of Religion at the University of Iowa, he is internationally known as an authority on world religions. He is a popular lecturer on interfaith understanding and contemporary religious movements and is the author of an ever-growing list of distinguished books, the most recent of which are *The Unity Way of Life* and *Make It An Adventure*.

town of Benevento, take a train to Foggia, and proceed by bus to what some have begun to call "Padre Pio town."

At 4:45 A.M. on the morning after my arrival at San Giovanni Rotondo I made my way from the hotel up the dark, sloping, icy street that leads to the Convento Dei Minori Cappuccini. Shawl-

PADRE PIO

covered women and bundled-up men moved silently through the shadows as worshippers have done ever since Padre Pio's miracle in 1918. My Italian companion who knew the village assured me that the love for this priest was unbounded among the people and that the good father was looked upon by many as a saint.

The church, which we entered through a smallish door where the baptistry stands, was frightfully cold. However, I did not notice the cold for long, nor was I immediately aware of the rather stark interior, for the service already had begun and the priest officiating at the marble altar was notably different than most priests. His actions appeared inspired, his movements



breathlessly slow and subdued, his bearded face transfigured. "Padre Pio," whispered my companion.

We knelt among the 80 or more townspeople whose eyes were fixed on Padre Pio as he performed the ritual. Their glances, and mine, were intent on the sleeves of his white alb, sleeves unduly long whose embroidered cuffs permitted just a glimpse of blood-stained hands. The short leather boots he wore were reminders that he bore the wounds in his feet as well.

My first impression of this 76-year-old priest was one of rare captivation. Here was a cleric who gave the impression of complete isolation from the world of men.

Some might say he is an actor in a drama as old as the church itself, but whatever he is, he made the Mass a rare and lovely symphony of thought and feeling.

The enthralled worshippers were like characters out of some medieval fresco: enraptured faces, clasped hands, dangling rosaries, tear dimmed eyes, monks in brown habits, fascinated children — all made this a setting designed to draw any Christian nearer to the object of his faith. And during the intense moment when the chalice was raised, the hands of the priest showed forth quite clearly the bloody scars.

While the faithful received the sacrament, I thought about the mystery of religion and of all the strange and wonderful things connected with man's quest. Details of the life of the amazing Padre Pio passed thoughtfully through my mind.

Born near Benevento in Pietrelcina on May 25, 1887, he was christened Francesco Forgione, son of a peasant farmer. His childhood, about which very little is actually known, now has been romanticized with stories of extreme holiness, mystical moods, and an uncommon zeal for a knowledge of God.

In his early 20s he became a Capuchin priest, and the stigmata appeared on September 20, 1918, three days after the Feast of St. Francis. Padre Pio, then 31 years

old, was alone in a choir stall in the Capuchin Friary here on these very grounds, meditating on St. Francis, the 13th Century saint of Assisi who, two years before his death, discovered on his own body the marks of Christ's crucifixion.

While in prayer, Padre Pio was suddenly seized by a powerful unseen force. With an agonized cry, he fell to the floor and, when reached by another monk, was bleeding from the five wounds.

The report of the stigmata quickly circulated through the village of San Giovanni Rotondo and was relayed to Rome. Photographs of the wounds were sent to the Vatican together with an account of the seizure and a commentary on the devotion of the young priest. Rome sent medical authorities to check on the case and then studiously observed the phenomena for several years. In fact, the Church is still observing it, but, in keeping with its characteristic reluctance to pass on the validity of these happenings, no official statement has been issued.

Church authorities requested Padre Pio to refrain from discussing the stigmata, asked him not to write letters, not to engage in lectures or sermons on the subject, and to remain obedient to his superiors, all of which he has rigorously done, as if seeking to be an example of humility.

I already had noted, however, during my pre-dawn walk to the church that every little shop along the mile-long main street of San Giovanni Rotondo was filled with Padre Pio postcards, medallions, pamphlets, books and images. The priest was just now coming into his own. A great following of devotees was growing up around him and every person I had talked to on the train and bus between Rome and San Giovanni had a favorite story about him or an anecdote about the psychical power with which he is presumably endowed.

The concierge at a hotel in Rome told me that the invisible presence of Padre Pio had protected a certain man during a rainstorm. The man walked straight through the rain without getting wet because the spirit of Padre Pio was his umbrella! When I asked the concierge whether he believed this, he replied, "Maybe yes, maybe no."

Maybe yes, maybe no. I found the same response when I questioned people on what they thought about other psychic phenomena associated with this Capuchin priest. For example, his astral flights. It is claimed that he has been seen in more than one place at the same time. Once he is supposed to have "flown" to Milwaukee simply by spreading his arms in San Giovanni. In Milwaukee he was seen assisting at a funeral, and he was also

still seen in San Giovanni Rotondo.

I was told that he emits a special fragrance and that this has been noted by visitors while in his presence no less than after they returned to their homes. This "divine perfume", described all the way from the fragrance of violets to the aroma of fresh tobacco, is said by followers to be an assurance that God's grace is being bestowed on them through Padre Pio's intercession, or that the priest is making his own presence known.

Then there is also the claim of glossalalia, the ability to "speak in tongues" or to suddenly speak a language with which one is not ordinarily familiar. This phenomenon is usually associated with the Pentecostal experience recorded in Acts II, but people insist it is also happening in San Giovanni Rotondo through the spiritual prowess of Padre Pio.

As these stories passed through my mind, I naturally was eager to meet the man at closer range. So when the service was over, I went with my companion to the sacristy for this privilege. I was told that Padre Pio had not been well for several days and that we would be very fortunate to see him.

Women tarried at the sacristy door since they were not permitted to enter, but some 20 men already crowded around Padre Pio as he donned his brown habit and then

seated himself on a chair in a corner of the room. He pulled his cowl up over his head and a monk then covered him with another brown robe, wrapped him up, in fact, until he was completely enshrouded like an incongruous bundle.

A deep silence fell over our little group. I wondered how Padre Pio could breathe and why he resorted to this strange act. My companion explained that he guessed it was a way of "bringing the priest back to reality" after the deeply mystical experience of the Mass. Later I was told it was an act of humility and self-effacement which may have been true inasmuch as several of the men dropped reverently to their knees as if to worship him. Others stood lost in thought beside the motionless, cloth-covered form.

After what seemed an incredibly long 10 minutes, Padre Pio stirred and his covering was removed. He sat there momentarily gazing into space with moist, half-seeing eyes. Then he raised a scarred hand in blessing. Some of the men spoke a few words to him to which he responded with a quiet nod. An elderly worshipper passionately seized and kissed the priest's right hand. Padre Pio smiled patiently.

At the door an emotional woman suddenly screamed as if in ecstasy, and a monk hurried to her side and led her away, securely closing the

door. My companion now led me to Padre Pio and in Italian explained to him that I had come from the United States, that I had heard about him and wished to meet him.

"But the real reason," mused Padre Pio, "the real reason for coming is curiosity."

"Yes," I admitted, "but also something else. Questions about the miracle of faith. How do these things happen, such as the stigmata? Why do they happen? Does God want us to have proof of His presence so that it will substantiate our faith? And if faith needs evidence, is it still faith?"

"To such questions," Padre Pio reflected, "no answer can be given."

His attitude was one of reflection, quiet reflection and confidence in some inner light. But most of all, he manifested humble contrition, resignation to the physical pain of the wounds, perhaps, since he is said to lose nearly a cup of blood each day. Or perhaps resignation to his role as an unworthy servant of God and to interviewers who, like I, asked him obvious questions about the miracles attributed to him and his own appraisal of his place in the scheme of things. He had nothing to say specifically, but I gathered that he considered his major assignment simply to be a priest who hears confessions, spends much time in prayer, and counsels those who come to him

with their variety of problems. As to his "miracles," he had just one thing to say, "Their stories have been told."

This is true. One biographer in particular, Fr. Charles Mortimer Carty, in an ambitious book titled *Padre Pio the Stigmatist*,* has assembled an incredible list of miraculous healings, all the way from simple bronchitis to terminal cases for one of which a grave already had been prepared in an Italian cemetery.

Among Fr. Carty's reports is the story of a young girl, Gemma Di Giorgi, of Ribera, Sicily. She was born without pupils to her eyes and doctors declared there was nothing they could do to give her any vision. Her grandmother took her to San Giovanni Rotondo where Padre Pio heard the girl's confession and then stroked her eyes with his palm-scarred hand. "May the Madonna bless you, Gemma," the priest said. "Be a good girl."

At these words the child gave a frantic cry and announced that she could see. "The cure," says Fr. Carty, "was permanent and complete, although her eyes still have no pupils. She has been examined by many doctors who have testified to the case and are able to offer no scientific explanation."

Spiritual healing has become inexorably linked with this priest of the Gargano Mountains and because of this his following is bound to grow. But, although fantastic accounts of incredible cures are continually being reported, the benign cleric prefers to talk of other things as, for example, the hospital which has sprung up close to the church and which is part of Padre Pio's plan for a mammoth "House for the Relief of Suffering." Built at an 1800 foot elevation it will be under construction for years to come, but it already has 350 beds and a staff of more than 50 nurses and physicians. Eventually there will be homes for the needy, departments for incurables, and ultra-modern research laboratories.

"Does this in anyway rule out the miraculous?" I asked.

"It is part of the miraculous," was the smiling reply.

And I suppose this synthesis of faith and works is what makes Padre Pio most amazing. He expressed it when, in answer to my question about a message for the youth of America, he replied, "Let them always be in search for truth and live a holy life in order to be disposed to accept it when they find it. There are no clouds on the horizon of the world that cannot be put to flight by work and prayer."

I bowed my head as he spoke a blessing and then watched as he

* Published by Radio Replies Press Society, St. Paul, Minn.

made his seemingly painful way out of the room. Through the glass panel we saw him mount the stairs, turning once more to make the sign of the cross for our benefit.

"Did you notice the wonderful aroma?" my companion asked as we turned to leave.

"No," I said. "Did you?"

"Of course! Fragrant as flowers!"

"I smelled nothing," I had to confess.

"That may be," was the thoughtful reply. "You see, it is not Padre Pio alone who does these things. *We must bring the miracle with us.* It is that way with the healings, with all the other miracles, and with the perfume, too."

Perhaps it is. And who am I to say it isn't?



PADRE PIO AND THE PLUNGING PILOT

ONE OF THE most amazing of the many miracles attributed to Padre Pio, the Capuchin monk of San Giovanni Rotondo Monastery, in Italy whose hands for 40 years have displayed the bleeding stigmata of the Crucifixion, involves an Italian fighter pilot during World War II.

During an aerial duel, the incendiary shells of a Nazi Heinkel caused the plane being flown by the pilot, Alberto Delfante, to explode in flames. Delfante baled out, but his parachute, also ablaze, failed to open. This was verified later by brother officers who had seen him fall.

As he plummeted to earth from a height of over 3,000 feet, Delfante gasped a plea: "Ma—prayer for me!"

Below him the details of a

stubbled wheat field were swiftly growing larger. Then it seemed to Delfante that the scene abruptly steadied. He found, he reportedly later, that he was cradled in the arms of a bearded monk with bandaged hands. Moments later he stood unharmed in the muddy field, his smoldering parachute still in the pack on his back.

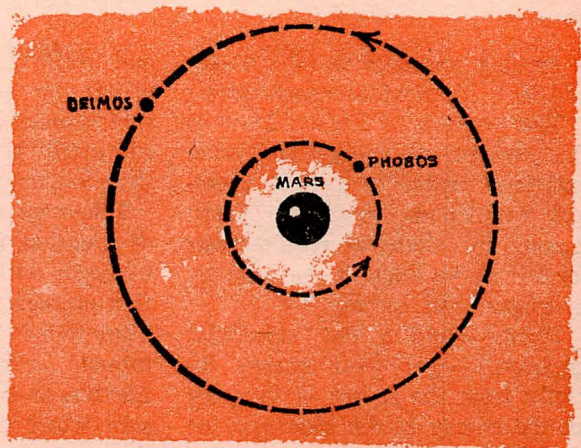
When he told his mother of his experience, she explained, "It was Padre Pio who saved you. I asked him to pray with me each day for the safety of my son in the war."

Later Delfante visited Padre Pio to relate his incredible story. But he hardly had started when the bearded monk smiled and nodded. "Yes, I know," he said. "Your plane was in flames over Monastir."



THE PROBLEM OF

LIFE ON MARS



A plant physiologist views the possibility of Martian life from a new angle—and scientists are taking another look.

By Jeffrey Liss

WITHIN THE PAST few years there has been a subtle but profound change in the attitudes of scientists toward the possibility of life on Mars. A few years ago when a number of scientists began to accept life there as a possibility, they also began to speculate on the kind of life it might be.

In general, they began with an astronomical study of the environmental conditions of the Red Planet and compared them with those of

Earth. And most of them came to the same conclusions.

In 1954, however, a young graduate student at California Institute of Technology, Frank B. Salisbury, attacked the problem from a slightly different angle and presented at a seminar a paper with his own observations. Today that student, now Dr. Salisbury, professor of plant physiology at Colorado State University, has elaborated on his hypothesis. The logic of his theory

is causing scientists to take a second look at previous conclusions.

The problem of life on Mars is the problem of energy and of a sufficient supply of certain chemical compounds in usable form. Among the chemical requirements for life as we know it are: carbon, hydrogen, and oxygen.

Plants—and a few unicellular organisms—get their energy directly from the source of virtually all the energy in the solar system: the sun. Through the process of photosynthesis, plants use the energy of sunlight to reorganize inorganic materials (i.e. carbon dioxide and water) into organic molecules, such as glucose. Then plants build up the glucose into more complex molecules out of which cells are made. The energy for this latter chemical work is provided by the process of respiration, which is the burning or oxidizing of some of these organic molecules using free oxygen from the atmosphere.

All other organisms, animal and unicellular, not capable of photosynthesis, get both their energy and their organic materials either directly or indirectly from plants. They feed on plants, oxidizing organic plant tissues to convert them into their own tissues and to provide energy for their own life functions.

Thus, if conditions on Mars are such that there is sufficient energy

and sufficient quantity of the proper inorganic materials in an environment in which they can be converted into organic molecules, then life may exist there.

When we consider the evolution of scientists' attitudes we find that, to begin with, scientists examined the physical condition on Mars. They found that the Martian gravitational attraction is less than Earth's, as is its atmospheric pressure, which would be equivalent to that encountered at twice the altitude of Mount Everest.

Temperatures on Mars are much lower than on Earth, varying from about plus 85° F. in summer to about minus 210° F. in winter, but well within the range in which life can survive. The daily fluctuation is not much greater than in many Earth deserts. The general ecological situation, according to the astronomer Hubertus Strughold, perhaps is comparable to conditions bordering the arctic or just under the snow-line of very high mountains. Mars tilts on its axis as does Earth, and therefore experiences the same changes of seasons.

Carbon, the basic component of life as we know it, and carbon dioxide are both known to be present on Mars. Oxygen and water vapor, equally essential to life, also are present in very small amounts, most scientists believe, although the Earth's own atmosphere has in-

terfered with attempts to obtain conclusive spectroscopic proof. Similarly it has been impossible to prove conclusively the existence of nitrogen, but most authors assume — after a process of elimination — that it accounts for the bulk of the Martian atmosphere, as it does Earth's. No poisonous gases have been detected.

The American astronomer William M. Sinton obtained absorption bands in the infrared part of the spectrum which are interpreted as evidence for carbon-hydrogen bonds, aldehydes and perhaps carbohydrates. If correct, this interpretation constitutes the most positive and direct evidence for the existence of vegetation on Mars.

Although the intensity of sunlight reaching Mars averages only about 43 per cent of that reaching Earth, it is more than adequate for plant photosynthesis. (Few Earth plants utilize more than 40 per cent of full sunlight.)

The Russian astronomer Gavriil Andrianovich Tikhov discovered that infrared photographs taken of Earth plants in the arctic and at high altitude resembled infrared photographs of dark areas on Mars.

* * *

SCIENTISTS TOOK all this data and decided that it was possible for some sort of life to exist on Mars. They began to look for an organism which can answer the

question: What type of life could exist within the Martian environment as revealed by our observations?

Their answer: lower plants, such as mosses or lichens, and particularly the latter. Of all the multi-cellular Earth organisms, lichens, embodying what may best be termed a "partnership" among algae and a fungus, are the hardiest and can survive in the harshest environments on this planet. They grow in deserts, on bare rocks and in snowbanks; they even have survived temperatures near absolute zero.

Dr. Salisbury, typifying newer thinking on the subject, was dissatisfied with this theory, but began seeking a solution in the same way. The question he asked himself however, was a little different. He wondered: What type of life could best exist within the Martian environment as revealed by our observations *and at the same time could account for other peculiar Martian phenomena?*

By putting the possibility of life within this context Salisbury hoped to explain the entire Martian enigma.

Along with the other environmental data he considered the fact that viewed through a telescope Mars appears to have a reddish-orange color due to vast regions, called "deserts," which seem to

have constituents similar to rust, or iron oxide.

Closer examination of the planetary surface, however, reveals a number of irregularly-shaped dark markings. Although they are more or less constant in shape and appearance, occasionally new areas appear or well-known ones vanish and reappear.

More important are the seasonal changes of color. As Tikhov reported, these areas change from greenish-blue in spring, to a tawny color in summer, to a brown hue in winter. The color change begins in spring next to the polar cap and progresses toward the equator, indicating that the color change is closely dependent upon the melting of the polar cap. These color changes also occur from pole to equator along the famous "canals," which never seem to terminate in the desert areas without connecting to something, such as another dark area.

The white polar cap, which most observers think is very thin like a layer of frost, usually covers only the pole that is experiencing winter. As spring comes to one hemisphere, the polar cap begins to disappear, while another one simultaneously forms at the other pole. Although they once were thought to be solid carbon dioxide (dry ice), more recent observations, Salisbury says, indicate they are frozen water.

Occasionally various areas of the surface are obscured by yellow clouds, usually thought to consist of fine dust. Although planetary markings may be temporarily hidden, within one to two weeks they are visible again.

Salisbury, in reviewing what we know about Mars, first considered the strictly inorganic theories, and soon discovered that they all have serious defects, as follows:

Inorganic salts which change color with changes in humidity. Although lack of knowledge cannot constitute absolute disproof, no known chemicals will account for the Martian phenomena.

Volcanism. The markings could be caused by volcanic action at one end with their shapes being determined by wind patterns. The color changes could be caused by wind disturbances of the ash. Salisbury determined that this theory would require more water in the atmosphere than is believed present and doubts that wind would be constant enough to produce the Martian phenomena.

Oxides of nitrogen. These compounds, of which there is some evidence in the Martian atmosphere, may occur as solids, liquids or gases of various colors, including all those seen on Mars. According to this theory the polar cap consists of bluish-white nitrogen tetroxide. Brown clouds of nitrogen dioxide,

produced as the cap melts, flow through depressions on the planet (the dark areas) and canyons or earthquake cracks (the canals). Although this theory accounts for most phenomena, Salisbury says it has several weaknesses: thermodynamics fails to agree with it, and the various postulated forms of nitrogen oxides should appear in the observed spectra, but do not.

* * *

FINALLY, Salisbury considered the possibility that living organisms could account for the Martian phenomena — *and he realized that they could!*

Certain additional observations led him to his conclusions.

● The changes in color, size and shape of the markings are relatively extensive, suggesting densely packed living organisms. Through telescopes these areas resemble in appearance our heavy, flourishing cover of forest and grass as shown in rocket photographs.

● On a barren planet the frequent yellow dust clouds could be expected to cover the entire surface, or at least to fill the depressions. On Mars, however, planetary markings soon reappear, as if something had grown through or shaken off the dust.

● Tikhov noted that the Martian color changes resemble the color changes in the vast Siberian forests.

● And, of course, the environment does not preclude life.

Nonetheless, Salisbury realized that no Earth organism could both exist in the Martian environment and account for the Martian phenomena. But he also realized that modifications of Earth-like organisms could.

But what kind of organisms?

Not lichens, for they show virtually no seasonal color changes — the most pronounced of the Martian phenomena. They are extremely slow-growing and slow-spreading, their movement often being measured in millimeters per year. In addition, they could not emerge from a covering of dust.

Moreover, since their fungi components are parasitic, their existence on Mars would presuppose the existence of other more complex life forms. Fungi never could have developed unless there already existed something on which they could feed. Thus, even if lichens are present on Mars, it still would mean that some other more advanced, predominant life forms exist there, too.

* * *

THE ORGANISMS that probably do live in abundance on Mars, Salisbury suggests, are *similar to higher plants*. Modified versions of these particular Earth organisms, he reasons, are the easiest to visualize, and they could account

for the Martian phenomena.

They could form extensive visible colonies, grow rapidly and change color in response to changes in temperature and atmospheric moisture. By migrating they could account for the observed changes in the size and shape of the markings as well as for the soil showing through. They could re-emerge from a covering of yellow dust, conform to fundamental principles of ecology, such as the cycling of elements, and exist within the Martian environment.

Dr. Salisbury feels that such plants are conceivable, and he even ventures to describe what they would be like.

Each plant, he suggests in *Science* (April 6, 1962), "should present a broad, flat surface to sunlight during the day. Because of the low convection and conduction, a thin organism such as a leaf seems ideally suited. If this leaf could roll up into a small cylinder at night (a phenomenon not without precedent on Earth), this would cut down the night-time heat loss by radiation. A change of color at night (toward white) also would help, and color-changing organisms are not unknown on Earth."

The plant should be adapted to increase the efficiency of radiant-heat absorption during the day and to decrease the efficiency of radiation through the thin atmosphere into

space at night. To be most efficient it should have pigment systems relatively black to ultraviolet, visible and infrared radiation, yet it should also have some pigments shielding it from the harshest effects of occasional, but intense bursts of ultraviolet radiation (due to not-yet explained atmospheric changes). Similar pigments are known to Earth.

At night, however, temperatures are so low that no cold-blooded organism, despite such adaptations, could keep from freezing. Salisbury feels that freezing-point-depressing solutes in the protoplasm are unlikely to provide the answer, and suggests rather, that the Martian plants probably do freeze every night and thaw out the next day. By such a procedure they undoubtedly could conserve much of their energy, as they would not burn up their reserve food surplus while frozen every night. For this occurrence, too, there are precedents on Earth.

Some water would be essential to the Martian organisms, of course. They would have to develop some means of storing or conserving it.

Because the amount of water on Mars is so small, however, Dr. Salisbury speculates that it might act more as a vitamin than as a primary solvent or reaction medium, and that Martian biochemistry might not depend upon hydrogen

and oxygen as extensively as Earth's.

The Martian plants would have to overcome the major problem of the scarcity of oxygen in the atmosphere. Earth biology is based upon the reversible chemical reaction of photosynthesis-respiration, to which oxygen is essential.

Dr. Salisbury thinks the "internal atmosphere" concept does not provide an answer, because the plant could not store up sufficient oxygen. "How," he asks, "could an organism take up carbon dioxide (to produce oxygen in the photosynthesis process) and not lose another gas, such as oxygen?"

He sees two possible solutions to the dilemma. The photosynthesis-respiration reaction can be radically simplified to a reaction showing only an energy transfer between carbon and oxygen atoms. On Mars, one theory suggests, the energy transfer can be between any two elements (nitrogen could be one) which differ in such a way that the energy involved is significant. Although such an energy-transfer system would be less efficient than with carbon and oxygen, it is conceivable.

An alternative suggestion is that the Martian organisms may split off oxygen from iron oxides in the soil as plants on Earth split off oxygen from water during photosynthesis. The oxygen would then

be used in the organism's metabolism, and the decay process might involve a direct return to the original combination with iron.

* * *

DR. SALISBURY'S hypothesis is based on logic and the most recent scientific data. In terms of logic alone, the predominant plant life forms which he suggests seem reasonable.

Of course, the approach of astronomy has been quite different. As recently as this spring we still have Prof. Fred Hoyle, astronomer at Cambridge University, saying that if life exists on Mars it is "likely to be confined to low forms of plant life." No less an authority than Dr. Harold C. Urey, Nobel prize winner in chemistry, seems to be thinking of Martian plant life in terms of anaerobic Earth-type life (anaerobic means without needing free oxygen).

The instruments on the unmanned stratoscope balloon of this past spring seemed to give preliminary results that were not encouraging. Scientists evaluating the early data stated in March that if there is any life on Mars it "would be marginal at best."

And this is about where we might be, despite Dr. Salisbury's daring theories, if it were not for a recent research which appears to be a break-through confirming his work.

The work was done at the Union

Carbide Research Institute at Tarrytown, N.Y., under the leadership of Dr. S. M. Siegel, a physiologist. Dr. Siegel's laboratory is engaged in creating simulated Martian atmospheres and living conditions to determine if Earth-type plants and animals can survive under such difficult conditions.

The answer is: they can — even complex organisms.

Particularly important is Dr. Siegel's unexpected findings that the tolerance of plants to low temperatures is increased in low-oxygen atmospheres of the type expected on Mars.

The Union Carbide Researchers further state that "it is reasonable to conclude that the "plasticity" of organisms as we recognize them is far greater than the teachings of modern biology indicate.

"Thus, whatever environments may be encountered during future explorations of the solar system," Dr. Siegel said in the British weekly magazine *Nature*, "there is every prospect that those which are not too extreme relative to Earth, for example those expected on Mars, may well support forms of life that we could recognize readily."

In attempting to recreate the atmosphere to be expected on Mars, the Union Carbide scientists used what astronomical data is known — an atmosphere as tenuous as that 10 miles above the Earth, for ex-

ample. Instead of assuming the most rigorous Martian climatic conditions, they assumed the mildest — those believed to exist in the south tropical latitudes. Here daily temperatures are believed to range between minus 40° and plus 70°.

Experiments were conducted in inert atmospheres of nitrogen and argon and atmospheres of two per cent oxygen and 98 per cent argon, and five per cent oxygen and 95 per cent argon. (On Earth, the atmosphere is about 21 per cent oxygen.)

Cucumbers, onions, marigolds and carnations were tested. Cucumbers were able to grow in all the test atmospheres. Onions did not germinate in an oxygenless atmosphere but grew almost as well in a two per cent oxygen-containing atmosphere as they do in normal air.

Marigolds failed to grow in an oxygenless atmosphere but 33 per cent germinated after three to six days in an atmosphere containing only two per cent oxygen compared with 57 percent in normal air. Carnations showed seven per cent germination rates in an oxygenless atmosphere.

Small insects, such as black ants, also showed amazing tolerance to the low pressures, low oxygen and low temperatures of the test chambers. Earthworms were able to exist without oxygen and in atmospheric pressures only three per

cent those found on Earth.

The Union Carbide scientists are not saying that carnations, onions or ants live on Mars, of course. But the implication of their work is that similar plants and animals, adapted by evolution to Mars, almost certainly would thrive there.

The experiment seems to have confirmed Dr. Salisbury's theories of biological mechanisms which would permit plants to flourish on Mars. Furthermore, the existence of such plants would explain Martian phenomena which has puzzled us for so long.



REDISCOVERING THE PYGMY

IF KNOWLEDGE of the races of man is an indication, the dark ages lasted in the Western World for more than 2,000 years.

In the 18th Century, rumors from Portuguese sailors indicated that there were "little men" in the forests of Africa who were not Negroes. Everyone doubted their existence until Paul Belloni du Chaillu was sent to Africa by the Philadelphia Academy of Natural Sciences. Du Chaillu earlier had discovered the gorilla and established its difference from chimpanzees previously known as "gorillas."

In an expedition between 1863 and 1865—not a century ago—du Chaillu discovered, described, and measured pygmies.

Yet pygmies were pictured in ancient Egypt and the Egyptians distinguished between them and dwarfs. A statuette of a pygmy is in the Cairo Museum and three pygmies appear on a frieze in the Festival Hall of Osorkon II in the Temple of Bubastis.

There is even remaining to us a letter from a ruling Pharaoh of the Sixth Dynasty which indicates that pygmies were known although considered rare curiosities to the Egyptians. The letter from the Pharaoh is directed to an Egyptian named Harkhuf who traveled south and obtained a pygmy.

It directs Harkhuf to come north to the palace of Pharaoh immediately and bring the pygmy with him, giving detailed instruction for care and protection of the little man. As quoted in Willy Ley's "Exotic Zoology," the Pharaoh promises:

"My majesty desires to see this pygmy more than the produce of Sinai and of Pwenet. If thou arrivest at the Residence, this pygmy bring with thee alive, prosperous and healthy, My Majesty will do for thee a greater thing than that which was done for the Treasurer of the god Werdjedba in the time of Issei, in accordance with the heart's desire of My Majesty to see this pygmy."

The DOUBLE INCARNATION of Madame X

The two different men shouted at each other and then fought violently—while inhabiting the body of one woman!

By Michael Bouissou

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A PART FROM his official patients, Dr. E— had another clientele of which he never boasted. All those for some miles around who were suffering from diseases and who needed treatment had recourse to him. His wife, Marianne, collected warm clothing, tasty, nourishing food and medicine which all went to help their clandestine invalids.

It was during the course of these visits (the doctor at that moment was looking after a little boy suffering from some infantile malady), that he made a curious discovery. After having nursed and cured the child, the mother, a *concierge*, retired in turn to bed. One day when Dr. E— was visiting her he was surprised to see her fall asleep and

reply to the questions he asked, fully unaware of the hypnotic state into which she had fallen.

The thing that surprised him even more was the way she talked in this state of sleep. It was certainly not what would have been expected from this respectable woman, a *concierge* of the real old-fashioned type.

In fact, after a short time (and I must say here that never, either at this moment or at a later date, did she have any idea of the sleep into which the slightest hypnotic pass could plunge her), she began to speak with a wealth of detail about Tristan Cobrière.

This poet, who died in 1875, is perhaps the first man in French literature to be enchanted by

words: possibly an unconscious enchantment. He made great use of the pun, and one recalls the terrible example he employed in a letter he wrote to his mother when he was transported in a dying condition to Dr. Dubois nursing home: "*Je suis a Dubois dont on fait des cer-cueils.*"

Suffering from a physical infirmity bordering on the monstrous, he cultivated all the exaggeration and exhibitionism which this cruel ordeal, joined to an awareness of his art, must impose upon such a man. Our *concierge* quoted at length from *Les Amours Jaunes*, Tristan Corbière's masterpiece, gave circumstantial details of his life, his death and his burial. He was really the very last author one would have expected her to quote. Henri Bordeaux or René Bazin (we were in 1930), were infinitely better suited to the absolute respectability of our good *concierge*.

In order that the reader may more easily appreciate our amazement I shall relate briefly everything we know today of the life and work of Tristan Corbière. He was born on the 18th July, 1845, at Ploujean, a little Breton village near Morlaix. His Christian names were really Edouard Joachim—which were also those of his father—but later, aware of his hideous ugliness, he called himself Tristan because of the bitter significance of

this word, and also probably after the Breton hero, the unfortunate lover who, like himself, was a victim of fate.

Few lives have been so short and so bound to the same soil. Tristan Corbière lived for 30 years and on his death was buried in the little cemetery of St. Martin des Champs, about an hour's walk from the house where he was born. Two journeys, one to Naples and one to Paris, were his only infidelities to his Breton soil.

Attracted no doubt by the macabre fantasy inherent in the children of this ancient land, fraught with secret terror and legend, he settled in Roscoff, famous for its charnel-house. It is related that as a child he dressed up in a white shirt and galley slave chains but that, struck by his hideous ugliness which this costume merely enhanced, his young playmates pursued him, crying "*An Ankou*"—Death, or according to other legends, his purveyor, the sinister driver of the fantastic wagon on which the corpses were placed.

It was at Roscoff that he wrote his poems and struggled against his disfiguring disease, which made him into a kind of caricature-like hump-backed martyr. There, in 1870, he met Marcelle, the very ordinary creature whom he made the heroine of his *Amours Jaunes*. When she left Brittany for Paris he followed

her and was finally brought back by his mother in 1874. He died the following year. Six years later his father was laid to rest in the cemetery of St. Martin des Champs, in the tomb where the poet lies under the name of Tristan Corbière — a name which does not appear in the register.

He was to remain completely unknown until, some eight years later, Verlaine brought his work to the notice of the literary world. Although today it is well known and admired, it certainly cannot be classed as popular literature, and the details given by our *concierge* seemed so strange that Dr. E— took the trouble to go and check them on a short trip to Brittany: they were perfectly correct!

He questioned and grilled his subject under hypnosis without ever being able to obtain from her in a state of wakefulness anything except a confirmation of her abysmal ignorance. One day, intrigued beyond measure, he took stock of a few dusty books lying in a cupboard. Among them he found a copy of *Les Amours Jaunes*, forgotten, she maintained, by someone who had been waiting in her room for one of the tenants. She insisted that she had never opened it (I fully believe this), and in any case the book contained no biographical details. The matter remained a complete mystery.

Bewildered and puzzled by the mediumistic possibilities of this woman, the doctor decided to continue his experiments; and then something crazy began.

To have better facilities he invited her home after dinner, at an hour when she could leave her room. This good woman was very grateful to him and was flattered by these evenings spent with us where we spoke of nothing but her little daily affairs. "It's impossible," said E—, with discouragement, "to tell her that she is a medium. She would think she was suffering from some shameful disease."

To achieve our ends, this is how we dealt with her as soon as she arrived. We installed her in a large, comfortable armchair in which she could lie almost flat. Making some excuse, we dimmed the lights and a friendly conversation started.

After about a quarter of an hour the doctor stood up, went behind her and with two or three very slight passes above her forehead put her to sleep. I have never seen such docility to hypnotic suggestion. This was even more remarkable since she was a tall, powerful woman of considerable weight, as we found to our cost one evening. She had been endowed with generous physical charms which she enclosed in a knitted cardigan typical of the *concierge*. Add to this a voluminous black gleaming chignon, on top of

her head, and it will give some idea of our subject.

I have given this description at some length so that the reader may imagine our astonishment one evening when this sleeping woman declared that she was a young dancer giving a gala performance at ... the Monte Carlo Casino.

Jumping up lightly, and with extraordinary grace, she began to give a charming display of feminine coquetry before an imaginary mirror: she spoke vivaciously, asked a phantom dresser to hand her her make-up, perfumes and costumes and then went onto the stage and danced. Although it is 20 years ago, I shall never forget the transformation of this woman: *pointes, entrechats, fouettées*, arm movements in the grand ballerina tradition. On this coarse, already withered face a smile appeared turning her, in fact, into the young, pretty and graceful girl she incarnated.

We were flabbergasted. After some moments, fearing that she would grow tired, the doctor quietly suggested that the performance was over and that she should come and sit down quietly in an armchair.

She left the stage, blowing kisses in the most professional manner, and sat down once more in the big armchair, where with equal ease the doctor woke her up. She found Marianne and myself in animated conversation, handing her with a

smile the coffee and cakes which were her particular weakness.

It was essential that she should not think anything abnormal had happened. Not once during the course of these experiments did she realize that she had fallen asleep; we pushed our precautions so far as to note the last word of our conversation and our exact pose in order to resume them when she awoke.

As soon as she had drunk her coffee and rested, the doctor drove her home in his car, and each time, on seeing the time by the town hall clock, she expressed with the same naiveté her surprise that the evening had gone so quickly. We even made the study clock an accomplice of our little *mise-en-scène* stopping it while she was asleep.

In the experience I have recounted here it is not the subject inspiring the medium which is strange. The adventures and triumphs of a young dancer form the plot of many novels which our *concierge* might have read with interest.

It was far less strange than her spontaneous revelations about the life of Tristan Corbière and her word-perfect quotations from *Les Amours Jaunes*.

But the really extraordinary feature was her perfect portrayal. She showed herself to be a "medium for transfigurations", the most delicate subject of all to handle and

to regroup into the true personality which is often repelled by one of the fortuitously liberated personalities.

There were other séances which were less interesting, but I must recall one of them.

One evening when she was lying peacefully asleep we saw this coarse but definitely honest face suddenly become the incarnation of vice. She stood up, went over to what must have seemed to her a bar and began to drink. She spoke in a raucous, masculine voice, using the most obscene expressions. The person she was incarnating — obviously a man of the lowest type — was abusing somebody. Suddenly the second person replied. The medium was no longer incarnating one person but two. Although the vocabulary remained the same, the voices, the gestures and even the expressions were clearly different. Before our eyes two men were swearing at each other over a whore. The medium continued to make her gestures of drinking and suddenly a quarrel broke out. I know that it seems hardly credible but now the two men in front of us were fighting, yelling, rolling on the ground, and suddenly, after a threat and a gesture of incredible violence, a terrible death rattle came from the mass writhing on the carpet: it suddenly went limp. One of the men had killed the other. We were all

pale and at our wits' end except the doctor, who very calmly felt the woman's pulse and, after a brief examination, told us that, as he had expected, there was absolutely nothing the matter with her but that it was impossible for the good soul to find herself lying there crumpled on the carpet. With a great deal of difficulty, for she was very heavy, we hoisted her back into her armchair. We had to tidy her chignon, adjust her cardigan and as soon as everything was in order the doctor woke her up. The woman's first words, with a deprecating smile, were: "How hungry I am this evening."

"So much the better," said Marianne with relief, handing her a plate of cakes.

This was the only time I ever saw a simultaneous double incarnation by the same medium.

However, is it really so astonishing if one thinks for a moment of the contradictions and even of the conflicting hatreds within us, in our feelings and our ideas in a lucid state?

What we had been able to study above all, thanks to our medium, was the power of thought, desire and imagination, of everything which perhaps forms what we call the "subconscious," over a human body which, all will-power and discipline having been removed, had been delivered over to unknown forces.

This helped us and will doubtless help my readers to understand the possibility of those phenomena with physical effects which are so frequent in countries where the power of this subconscious is known, admitted and used, countries which one quite wrongly calls "primitive;"

while the human powers released and used there are not the same as those employed by men of the so-called civilized countries, they achieve their end with a surety and a precision that has always surprised both the doctors and the missionaries.



BLACK MASS IN BEDFORDSHIRE

POLICE in Bedfordshire, England, were reported in March, 1963, to be investigating evidence that a Black Mass ritual, involving the skeleton of a girl who died in 1770, was held in the isolated ruins of a 10th Century tomb in the adjoining cemetery.

The bones were found laid out in anatomical order near the southwest door of the church, St. Mary's, in Clophill, which has a population of 909. The skull was impaled on an iron bar which had been torn from a window frame. Moreover, the altar in the church had been cleared of debris and a cock's feathers were found nearby.

These features, according to authorities on black magic and witchcraft, are part of the Black Mass rite. They added

that the rite evidently held in St. Mary's Church appeared to have included necromancy—communicating with the spirits of the dead. The ruins of the church stand on an isolated hill and villagers reportedly avoid them because of their eerie appearance.

Investigating officers are said to have expressed the belief that the Black Mass was held on the night of Sunday, March 10, during which there was a full moon, and that the celebrants may have been a group from the town of Luton. They have learned that shortly before the time of the rite books on black magic and witchcraft vanished from public libraries in Bedfordshire. They reportedly were seeking a man who early in March toured the area explaining he was writing a book on black magic.



I saw my body on the couch, still and white
—but it no longer was important to me. I
found myself in a new world in that amazing
interval between . . .

my Death

By Gene Albright

DID YOU EVER DIE? Impossible? Not really, for at 12:03 A.M., December 9, 1960, I died.

My experience began with an attack of flu. I was not frightened by the illness, rather I was annoyed to think it would cause me to lose time from work.

I was ill and uncomfortable. I wanted to be rid of the headache and backache and to lose the crushing weight I felt in my right lung. But it never entered my mind that I might not survive this commonplace disease. In fact, I had just assured my wife that I was feeling well enough to move to the bed when the great wave of pain and nausea struck me.

With a second wave of pain, the vibrations began and I was in mortal combat with the great enemy — *death*. At first I thought I had been thrown into a huge vibrator or into the clutches of some unearthly monster out of science fiction, but the terrible pain in my

right lung told me this was for real.

Together with a great crush of pain, I felt something give in my chest and the air rushed out of my lungs. I could no longer force air in. I tried to scream, to get someone to help me, but no sound came. My thoughts were disordered as I tried to combat this suffocating blackness.

But fight as hard as I could, I was losing the battle. With everything I knew, I fought to hold onto my body and my life against the gigantic, overpowering force that was literally vibrating me loose and away from everything I held dear.

It defies description, this being pulled out of your body; it doesn't even make sense; but this is exactly what was happening. I could feel it as it happened.

Suddenly, the darkness cleared. I became acutely aware. My mind seemed sharper and clearer than it ever had been. Just as suddenly, the pain and vibration were no

more. I was aware of my body. In fact, I was counting its heart beat.

That body, my body, no longer

whole life experience helped me to understand what had happened. I looked closer at my wife and real-

and Resurrection

was important to me somehow. I was mildly interested in the process it was undergoing. I counted the heart beat until it became just a faint quiver and stopped. When the heart quit, the body became very still and white; the eyes rolled back; the mouth opened.

With this I felt wonderfully and supremely free. And I was no longer alone.

With my first distress my wife had rushed over to the couch where I lay and was desperately trying to help. It was all over, really, before she overcame her first shock and now, as I gazed at her, she was looking at my body lying on the couch. My oldest boy was standing by the hall door and my girl was crying and asking her mother what she could do to help.

It was then I heard my wife softly, from the very bottom of her heart, praying for me. It was such a simple, direct prayer. She had turned to God, in utter faith and trust, on my behalf.

I was puzzled. Nothing in my

ized something very startling . . . I was hearing the words of her silent prayer. How was I hearing this? Why was she so frightened? I was very much there with her and aware of everything. I thought this must be a new kind of experience which would be over in a few moments.

Besides, there were literally dozens of people in the room with her, and they were concerned for her. I never have known such beautiful, radiant people. I will call them people for lack of a better word.

RISEN FROM the dead little more than two years ago, Eugene Aldon Albright now works a daily 10-hour shift as a filling station attendant in Kingman, Ariz. He spends an additional four to five hours daily working on a book. The experience he recounts here was witnessed in whole or in part by his wife, two children, and two adult friends.

It was impossible to be afraid in their presence.

I called to my wife. She didn't hear me, so I spoke louder. Still she did not respond. She was focused on my body lying on the couch. I asked the closest person to explain to me what had happened; what was the meaning of this; where had all these people come from.

It isn't possible to put into words the ultimate projection of pure love and oneness which I experienced as I turned my attention to this person. He spoke no words to me. I just knew, directly and exactly, the answers to my many questions. Faster than questions could be formed, the answers came. *I knew I was dead.*

Memories, long forgotten, returned and I began to understand. The people in the room were people I had known when I was born but since had forgotten. Gradually my memory recaptured other long-forgotten events. I knew the experience I was having was a necessary part of my present life.

I knew that I was chosen to fulfill a tiny part in a process Christ had spoken of long ago when he taught that death would at last be understood.

I knew I would return and once again activate my body. I knew I would remember this experience and that I would teach and prove

that death is not the end of life.

Time had ceased to be either important or binding. I could "see" in either direction with ease. Yesterday or tomorrow were but two parts of the same time. I looked forward and recorded the rest of my life on this earth. I saw what I would do during the rest of this life, and I recorded the times and places where I would fulfill my new task of showing people what life can be when ignorance and fear have been removed.

I also recorded the exact method for bringing about this "new age."

While undergoing these experiences, I realized I never could convert them into words to explain and describe them to others, because words are merely symbols, sounds which stand for something we have experienced. Thus they serve only after the experience. There are no words for my experience because it is new. No words exist which stand for or point to it. Therefore, there are no words to symbolize it.

While I was one with my physical body I had been using the senses or receptors of that body. These senses convert external energies, such as sound and light, into signals which are transferred to the mind. Words, spoken by human beings, are forms of energy.

During my death experience I no longer was limited by the body's sense receptors. I could observe di-

rectly pure forms of energy without conversion. And I began to understand what Christ meant by "I and my Father are one." I could see energies, forms and interlocking fields of the most beautiful colors and sounds, greater than the finest music played by masters. I could understand how it was that no one ever had been able to describe it with words. This experience will never be written . . . it doesn't exist as words.

During the death experience I learned that in exactly seven minutes of normal, conscious time I would return to my body and to consciousness. In this very short time I had learned more than in my entire previous 34 years.

I learned what love is and how it works. I realized that life energy itself is love. The energy which is life to you is love. And this is why Christ taught love. I examined and found His teachings were actually and in fact a pure expression of love and that this is how He could touch the very heart of everyone who turned to Him. This was the great secret of His unlimited power; He was life energy—love—made manifest.

And this is how I would return to my body. This is how it would be possible for me to repair its damage. The answer? The beautiful love of my wife!

I focused on her love and her

warmth and went back through into consciousness. As I did, everything else faded away. The pain returned and the long battle began again.

I opened my eyes. With consciousness came confusion. I could remember being somewhere and doing something. But what? There was something new, something I never had known before. Someone or something was showing me every step of the way. Moment by moment instructions came to me. From where? I did not, as yet, know. And I had lost something, something I had lived with most of my life—fear.

It was after 9:00 o'clock the next morning before my doctor could be located. Even so, after his examination of my body, there was very little he could do. He told my wife, very honestly, that mine was a hopeless case. Too much damage to too many vital organs! Collapsed right lung! Liver badly damaged! Parts of the colon inoperative! Gross infection in most of my body! And blood pressure less than 40!

He said unkindly, "I never have tried to treat a dead man before—I can't understand how he is alive at all."

He came and explained to me what could be done in a hospital. They could operate; they could open my chest and place drains in my lungs. But he felt that I most

probably would not survive the additional shock of the surgery. So I chose to go it alone, my own way.

From December 8, 1960, when I "died," until late in March, 1961, I was in constant pain. It was almost a month before I could sleep lying down. Many times I gladly would have given up and let go if it had not been for the constant awareness of love and direction.

The exact techniques for each day's activity were given to me, even the method for opening my collapsed right lung. In April, 1961, I lay across the bed on my back, as I had been instructed to do, and slowly began taking air into my chest. When I felt it was impossible to draw in more I was instructed to apply a little more effort. Quite suddenly air rushed into my chest and with a "plop" my lung opened up and I could breath freely for the first time in months.

The last two years have brought forward into consciousness, gradually, the knowledge gained during my experience with death. Through the step by step repairing of my body I have learned how it is constructed and how it works. In working with my mind, I have learned how it works also. I know, by ex-

perience, what produced my fears, my guilts, my illness itself.

Most important, new information exists for all men through my experience. It is teachable. It conflicts with no church, but rather extends knowledge of life and of God into more real and directly useful methods.

With the full memory return of this experience of death came a name to give to the body of organized knowledge it contains, Uni-chotometrics. Literally, Uni-chotometrics means "the method of oneness." It is the method of truly becoming, as has been taught for so long in our churches, all the children of one God.

I have been shown how just four little words, if placed into action, could eliminate every psychological and physical problem.

These words are: *Be one . . . Love . . . Do.*

It is one human race inclusive of all its "parts;" to *be one* is to recognize this fact and act like it. To *love* is the very nature of your life energy; when expressed it creates health, sanity and well being. And to *do* is the action of putting into practice the teaching of the great master of life — Christ.



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 PROPHETIC MIRROR

By Alvin Thompson
As Told To Clara Laster

IT SEEMS STRANGE that on a day in May, in 1909, when I was just 12 years old, I should have been thinking about the woman I would marry. But I recall that on this particular day, with the wild honeysuckles spreading a blanket of perfume over the world, a very beautiful southern Alabama world, my fancies began to turn, like my older playmates, to thoughts of love. Or maybe it was just an over-dose of curiosity.

About five of us noisy, healthy teenagers ranging in ages from 12 to 16, bombarded my mother's kitchen in search of refreshments. We had just returned from playing near an old dug well about one-half mile from our house. Mother placed us around the kitchen table and gave us sweet potatoes and milk. Then she sat down in a cane bottom chair by the window and smiled.

"Well," she said, "did you see

your mates in the old well?"

"Gosh, no," the boys answered, all trying to talk at once. "and we don't think there's anything to that old legend . . . no matter what Alvin says."

Mother's gray eyes twinkled. She folded her hands in her lap and studied them a long time. Finally she spoke. "The legend is true, boys. You see, I know. I saw Alvin's paw almost six years before I married him."

The group stopped champing on



ALVIN THOMPSON

the potatoes, and waited.

"See," I told them, "I wasn't lying."

I had heard Mother's story many times and it was always like something inside me was warning me that I, too, would have the experience.

"Tell us about it, please," the boys were pleading. "What did you see? Did you know him?"

"I'll tell you what I saw," Mother said. "But don't ask me to explain how it could happen. I am a religious woman and my faith doesn't put stock in such things. However, I did see what I saw and I cannot deny that either.

"It was years ago and I was 18, living with my widowed mother, brothers, and sisters, on a farm near River Ridge, Ala. Like all the young people thereabouts, I had heard the legend of the mirror; how, if a young man or woman on the first day of May, looked into the mirror, letting the bottom of an old dug well be reflected therein, they would see their future mate. But if they were never to marry, they would see their casket instead.

"I wasn't well at the time and on this particular day all my sisters were visiting, having fun, leaving me alone and lonely. It was then I remembered that it was the first day of May. I recalled the old dug well that was located not far from our house. I decided, at once, to

try my luck. As I lifted the mirror from the wall, I kept wondering which I would see — a man or a casket. Strange, I never at any time on that walk to the old well, doubted that I would see something.

"I found a comfortable place near the edge, sat down, and gazed into the mirror. I guess I must have sat there at least two hours before I decided to give up and go home. Just at that moment, however, it happened! First, a skim-like fog passed over the mirror then, as I looked, a scene appeared. A man sat in a buggy with blue sky overhead. He had a black beard and what appeared to be a crutch in his arms. The picture soon faded away.

"I got up quickly and almost fell, either from sitting so long in one position, or from the excitement of my experience. I was happy that I would live to be married, but sad that I must marry a crippled man."

"What happened," one boy yelled. "Was he crippled? Did you recognize him when you met?"

"About six years later, in 1894, a man stopped at our house to ask directions. I followed Mother to his buggy and there I saw again the scene I had witnessed that day at the old well. But the object I had thought was a crutch was a fiddle and bow which he clutched in his arms."

"Let's go back," the boys sang

out. "Now we know what to expect."

So, once again, we borrowed Mother's mirror and made our way back to the old well. After all, it was the first day of May, and tomorrow would be too late to try our luck. But the boys were too impatient, too noisy. Finally they gave up and went their ways, leaving me beside the old well with Mother's mirror.

I stood there in the bright sunlight, listening to the lilting notes of the birds, smelling the sweet honeysuckle perfume and letting a warm feeling spread over me. I was about to see the woman I would marry. I remember the strange assurance I felt, that all I had to do was look and I would see.

Slowly, I made my way to the old well and took up my position, as Mother had done, beside its edge. Only, I did not sit down. I stood there gazing into the mirror, seeing the reflection of the bottom of the well. I did not have long to wait. First, the mirror appeared to get smoky. Then it cleared up so I could see as plain as any daylight scene. It was as if I was standing in a door looking into a room on my left. I saw a bedstead and a quilt. I could see the quilt pattern very well; it had round, dark circles. I could see the tops of two cane bottom chairs. To the right a lady sat with her back to me.

I took it all in a glance, for I was scared stiff.

Sure enough the picture faded quickly and, looking back now, I wonder how I ever got home that day. I was so excited. I ran every step, in my eagerness to tell Mother.

But time dims memory and as I grew up I forgot all about it. I served in World War II and shortly after my return home, I went to see a friend I had met at a party. I knocked on the door but, when no one answered, I walked down the open hall that separated the bedrooms from the parlor and kitchen. Many of the old southern homes are made like this. As I passed one bedroom I looked in, then stopped dead in my tracks. Memory flooded my senses. There before me was the room I had seen in the mirror that day back in May, 1909.

The woman with her back to me, sat at a sewing machine and she was piecing blocks for a quilt. Another quilt, with big round, dark circles was stretched on a frame being supported by four cane bottom chairs. The woman was the sister of the man I had come to see. We were married a year later.

Like my dear mother, I cannot explain how such a thing could happen. But I did see these things, just as I have told them, and I cannot deny it either. — *Tulsa, Okla.*

THE GHOST BOLOGNA

By J. P. J. Chapman

MANY YEARS AGO my late father-in-law rented a large farm near Bampton in North Devon. The farm buildings and the dwelling house were situated half way up a steep hill overlooking the River Exe. During a warm summer it was quite nice but with a lingering threat of bitter winds and snow in winter.

There was a lane going from the farm to a large moor which was quite 300 feet higher than the tillage. Now, it is well known that large open spaces, devoid of any useful vegetation and situated atop a high hill, frequently possess a bad reputation. Of a summer evening my wife and I frequently took a walk to the moor. It commanded a wonderful view, while the sunsets were a sight to behold.

The lane ended at a gate which led into this moor. Quite a while before the events to be related my wife and I frequently remarked that it was an eerie spot and the sooner passed the better. Personally, I never gave it much thought for, being a "country lad," I knew of many such places which were not nice—and that was all that could be said.

However, things proved otherwise. My wife and her sisters rode a lot and took turns exercising the horses. Sometimes they went out

together. I can still see them up on the moor, putting the horses into a gallop and thoroughly enjoying the wild ride.

On one occasion one of the girls was asked by her father to go on the moor to see if some cattle had strayed. It was in the autumn and, the sun having set, it would soon be dark. My wife's sister decided to ride up. Having seen that all was well she was just about to leave the moor, through the gate which she had left open, when the horse suddenly shied. Nothing would induce it to pass through the gate. There was no alternative route except by a long detour, so go through they must.

After several attempts she decided to dismount and lead the horse through. This time as they reached the gate a curious luminous shape could be seen drifting nearby. It was like an elongated sausage, with baleful eyes. The whole thing seemed to be pulsating, from dim to bright. It was in a vertical position except for a sideways, wavering movement. To say the least, the girl was frightened but made up her mind to face it.

Placing herself between *whatever-it-was* and the horse she coaxed the animal through. When the horse was half way it broke loose and galloped down the lane for about 50 yards where it stopped and waited.

There were several curious facts concerning this particular haunting. It took place only at dusk—no other time. No other animals, except horses—any horse—were affected. But here again was a most remarkable fact. It had to be a horse *and* a human. If there was not this combination nothing happened. The "Ghost Bologna," as I dubbed it, seemed anchored to one spot, its movements restricted as related. Several times I visited the place but, while noticing there was *something* there, never could decide what. The ghost seemed quite harmless. I got the impression that it was neither good nor bad. It was just some form of ghost—nothing more.

There was a big disused quarry nearby; possibly some earth spirit had been released. My sister-in-law stated it was a greenish color, about a foot across and five feet high.

This is the end of my story. If the present residents of the farm ever see it, I don't know, as we have not been near the place for the last 35 years or more.

What it was, how it originated, I do not know. I never could find out. Your answer will be as good as mine!—*Ferndown, England.*

TRANSPORTED FROM WORRY

By Lula Greer

I WAS BORN with a caul and I and I have had many psychic

experiences but I have gone into trance only once.

We were living on a farm near Chesapeake, Ohio, in the winter of 1931. My son, Frank, and one of his friends had been gone from home for about two weeks and we had had no word from either of them.

The weather had been fair when Frank and Theodore Comstock left, but when the temperature suddenly dropped and the newspapers carried an item about two unknown boys who were found with their feet frozen so that one of the boy's legs had to be amputated I was beside myself with worry. My heart was so heavy I went up to my room and sat on the edge of the bed, leaning my head on one hand.

I remember looking at the clock, it was approaching 5:00 P.M., and the next instant I was standing on a warm, sandy beach. My son stood facing me, about 10 feet away. He was wearing blue swim trunks. I knew he had just come out of the water as I could see little rivulets running out of his hair onto his face.

Then I was back in my room again. I looked at the clock. Exactly five minutes had passed. That evening I told my husband we would hear from Frank soon, that he was somewhere in the South and getting along all right.

The next week I received a card

from him. He was at his Aunt Jenny Thompson's in Jacksonville, Fla. He and his cousins had been swimming.

We later learned they had gone swimming on the same day I had gone into trance, and my son had borrowed a pair of blue swim trunks. — *Medina, Ohio.*

BROTHERLY EMPATHY

By Marjorie Schmalz

THERE WERE five in our family, three boys and two girls. We lived on a farm in the Thumb of Michigan as children and were very poor because of the depression. We had no close neighbors so had only each other to play with. Possibly as a result of this kind of remote life, we were very close. Through the years, as we grew up, married and went our separate ways, this closeness remained apparent every time we had a reunion.

Our older brother, Dwight, lived at home in Ypsilanti, Mich. He was unmarried and a struggling lawyer. John lives in Los Angeles, a continent away, and is an auto mechanic.

On February 7, 1961, shortly after 5:00 P.M., on a Tuesday, Dwight was coming home from work when his car was struck on the right side by another car which came speeding through a stop sign. The force of the blow threw him against the right side of the car.

The resulting injuries to his body were so severe that he died in the University of Michigan hospital a little over a week later.

Of course, when we heard of the accident we all came home as fast as possible. John, being the furthest away, arrived last. One of the first things he wanted to know was the exact time of the accident. Then he related the following story.

He had been working one afternoon, along with a couple of other fellows. He'd just stopped working on a fender and was about to light a cigarette when he suddenly felt a terrific, jarring blow on his right side. He blacked out momentarily. When he came to he was still standing with the unlighted cigarette in his hand. He was amazed that he was all right. He saw his fellow workers staring at him curiously.

"What happened?" he asked. "What hit me?"

They told him that nothing had hit him but that his body had suddenly jerked violently and that his eyes had subsequently become glazed and staring.

For some unknown reason he had checked the clock. It was approximately 2:20 P.M. And it was Tuesday, February 7, 1961.

John figured his experience occurred simultaneously with Dwight's accident, given the time difference between California and Michigan. — *Ironwood, Mich.*



The WHEEL of FORTUNE

By Paul Steiner

In France a burglar trying to break into an apartment from a roof, tripped in the dark and hit a wire which was bracing a chimney top. The wire snapped and freakishly coiled around the neck of the burglar, hanging him.

Mrs. J.R. Elmore of Des Moines, Iowa, recently was in a hospital for treatment of injuries suffered when she was in three auto accidents in one day. It all started when Mrs. Elmore was riding with her husband, James, on a park road. The car door flew open and she was thrown out. Elmore started to take her to a doctor. His car missed a curve, went into a ditch, and Mrs. Elmore was thrown out again.

Another man, Vic Anderson of Des Moines, took Mrs. Elmore in his car. It went off a gravel road into the ditch.

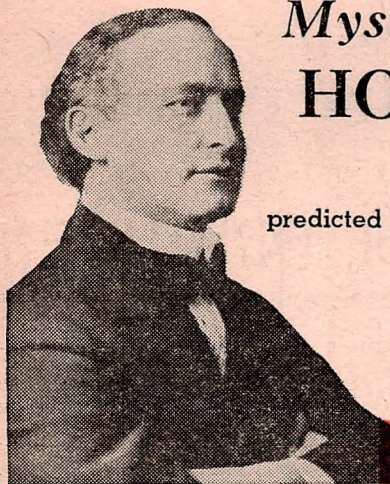
An ambulance took Mrs. Elmore to the hospital.

April 20th is now a triple birth-

day in the Kenneth Perkins family of Los Angeles. Mrs. Perkins, 30, gave birth to a daughter, Nancy Kay, at White Memorial Hospital, on April 20, 1962. Her sons Gary, eight, and David, five, also were born on April 20th. And, what's more, Dr. A. Warren Olson, who delivered Nancy Kay, was born on an April 20th, and so was his nurse, Winifred Nagamine who assisted at the delivery.

In British Malaya, Cassim Bin Osman, a well-known medium, was asked to go into a trance and locate a missing corpse. He did so and was convicted of the murder.

In Los Angeles Joseph Pavny sat on the sidewalk in front of his burned home and moaned, "Seven years a fortune teller and I had no warning, no suspicion that this would happen." His crystal ball and a suitcase of clothes were among the few possessions saved from the flames.



Mystery of HOUDINI'S Death

His enemies, the Spiritualists,
predicted his end—and a series of odd mishaps
made their forecasts come true.

Before he died in 1926, Harry Houdini achieved fame as a magician, escape artist, author and lecturer.

By Vincent H. Gaddis

HARRY HOUDINI became an American legend in his own lifetime. Since his strange death over 35 years ago, the legend has grown. Today his name is synonymous with magic, mystery and victory over physical confinements.

Houdini was a stunt man, lecturer, author, historian, aviator, inventor and athlete. As a magician, he apparently walked through brick walls and threaded dozens of needles in his mouth. But his principal fame came from his ability to escape from handcuffs, milk cans, packing cases, boilers, safes, coffins, trunks and prison cells.

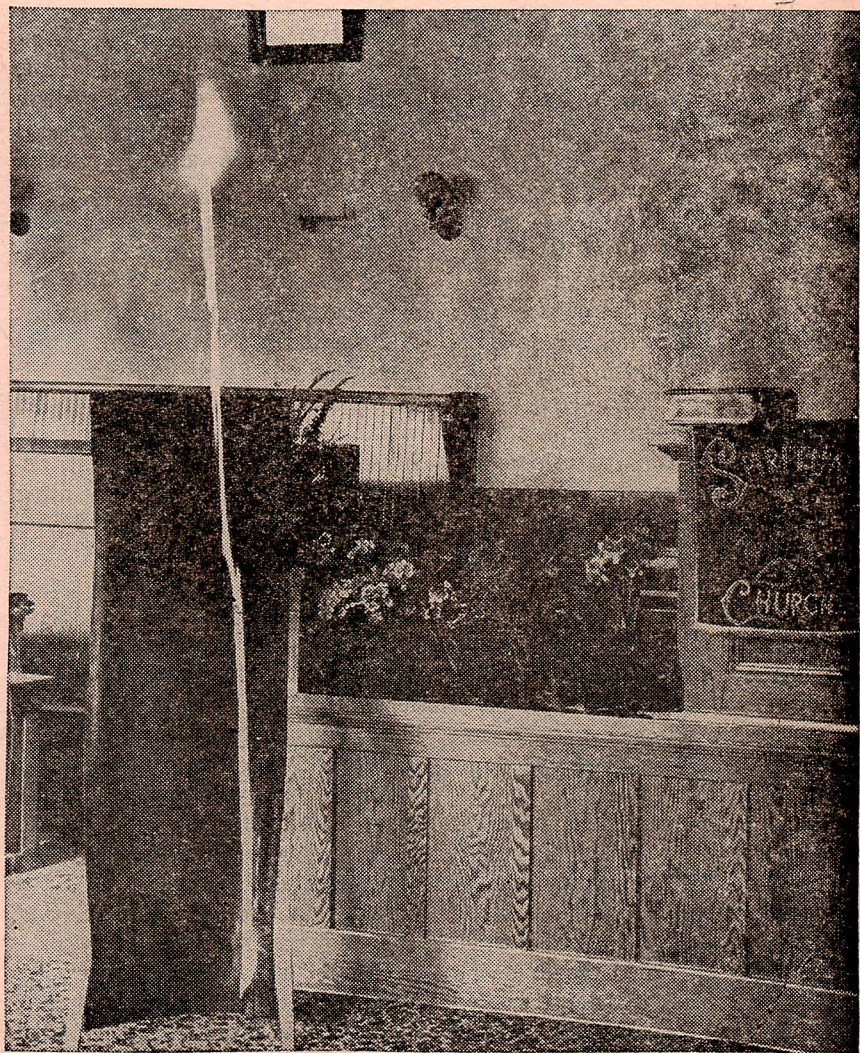
He was a superman — his feats symbolic of the conquest of re-

ABOUT THE AUTHOR

A long-time contributor to FATE, Vincent H. Gaddis has appeared in some 60 national publications. He has been a professional magician, newspaper reporter and radio news editor. He now lives in California and is writing his first book.

straints that confront all men.

During the later years of his sensational life, Houdini attained fame in yet another field—the exposure of fraudulent spiritualistic mediums. He was known as the supreme sceptic insisting that he could duplicate all alleged supernatural phenomena by natural methods. His



Mary Fairfield McVickers, 73, Los Angeles Spiritualist, had predicted in 1922 that a photo taken over her body on the day of her funeral would show her spirit form. Houdini personally supervised the taking of photos, one of which revealed the above phenomenon. He delighted in exposing frauds-but failed to explain what photo shows.

national campaign against mediums attained an astonishing scope and intensity that never has been equalled.

Yet Houdini did encounter a mystery he could not explain. And at the time of his death, strange incidents occurred that bewildered several of his close friends.

It was at the height of his battle with spiritualistic frauds that Houdini met the unknown.

On July 16, 1922, Mrs. Mary Fairfield McVickers was the honored guest at a party celebrating her 73rd birthday. The party was held at the First Spiritualist Temple, Los Angeles, where she was a member.

"I have had a vision of my approaching death," she told the 200 persons present. "I feel that if a picture is taken over my body about 5:00 P.M. on the day of my funeral I will be able to appear in spirit form."

Her friends assured her she would live to see many more birthdays, but Mrs. McVickers only smiled and reiterated her request.

Houdini was in Los Angeles when Mrs. McVickers died the following April. A friend of the deceased woman, Albert H. Hetzel, told the magician about the request and Houdini agreed to conduct the test which was held on April 11, 1923, at the church.

Larry Semon, the movie produc-

er, said he would secure a photographer. Shortly before 4:00 P.M. Nathan B. Moss, of the Keystone Press Illustration Service, appeared with his camera and 14 loaded plateholders.

"He (Moss) had no idea what I wanted," Houdini wrote in his report, "but was under the impression that I was going to do a stunt and wanted a stunt picture. I told him that I wanted to reload his plateholders with brand new plates which I would buy. He, not knowing the importance of the test, derided the fact of my not wanting to use his plates, but I told him I might have to take oath that I bought the plates and that therefore it was important."

Houdini and Moss went to the Howland and Dewey Photo Store for the plates. Frank Hale, the clerk, laid four packages of a dozen plates each on the counter.

Mat Korn, a customer in the store and a stranger to Houdini, was asked to select one of the packages. But as Houdini handed the package to Moss he noticed that one end was not tightly glued.

Houdini returned to the counter and asked for five perfect packages. One of these packages was selected by another customer who identified himself as a Mr. Wheeler, photographer for the Los Angeles *Record*.

"I personally handled the package and walked into the dark room

with Moss," Houdini continued. "Moss took out his own plates and as he handed them to me, the plates just purchased were loaded into the plateholders. He then placed all the loaded plates into his regulation grip. The grip never left my possession after it was placed in the motor car."

At the church the body of Mrs. McVickers was in a white open casket, surrounded by floral pieces, at the right of the pulpit. At the left of the pulpit, but several feet in front of it on the auditorium floor was a black folding screen about five feet in height.

Ten photographs were taken under the same time exposure of three minutes, *f. 4*. In addition to Mr. Hetzel, the witnesses were Messrs. J. M. Hall, Virgil Vlasek, and Stanley Bruce of the Los Angeles *Examiner*.

After the pictures were taken, the men went immediately to the Keystone office.

"We entered the dark room," Houdini reported, "and in my presence the plates were developed and on one we beheld a peculiar streak. Mr. Moss became very much excited. He had a print made from this plate which caused a great deal of talk, not one photographer could explain how this could be tricked."

The picture with the mysterious light was the second one taken. The streak was a heavy band of light in

front of the black screen, and it extended from a point a few inches above the floor to about two feet above the screen. At its upper end, the light became a diffused luminous mass.

The formation of the streak is interesting. Above the floor it was a sharply-defined broad band, tapering as it rose. At the half-way point it changed direction slightly, then formed two parallel lines. Just before it burst into a globe of luminescence a third line began to appear.

The nature of the streak is such that it would be practically impossible for it to have been caused by a defective plate, plateholder or camera.

Houdini's signed reports on this occurrence, kept in a separate file, were among the magician's possessions that passed into the hands of Joseph Dunninger, well-known conjuror and mentalist, after Houdini's death. The reports and the photograph were published in 1928 by Dunninger in his brochure, *Houdini's Spirit Exposés*.

Dunninger said that Houdini offered a thousand dollars to any person who could duplicate the effect under similar conditions. The offer never was accepted.

"Houdini made no attempt at an explanation," Dunninger wrote, "he did not see the light. It made itself evident only on the photograph.

This report ... shows that Houdini was willing to believe if the proof was brought before him ... and was willing to give credit wherever the credit was due."

* * *

THREE YEARS later, in 1926, a series of events ended in Houdini's own death.

In New York an Egyptian fakir named Rahmen Bey was making theatrical appearances. The fakir's principal feat was being buried alive for periods up to an hour. Bey claimed he used self-hypnosis, and his pulse, respiration and temperature were close to normal when he emerged from his casket.

Houdini, who believed all hypnotic feats were frauds, accused Bey of claiming to have supernatural powers. With his usual publicity, Houdini said he would equal and even surpass Bey's feats.

Houdini had developed "shallow breathing" to a remarkable degree so that he could safely perform his under-water escapes. He could retain his breath under water for over four minutes.

On August 5, sealed in a bronze coffin, Houdini was lowered into the swimming pool at the Hotel Shelton. One hour and 31 minutes later he made the signal for his removal.

Houdini's face was pale; his body wringing wet with perspiration. He had a pulse of 142. His blood pres-

sure, respiration and temperature were abnormally high.

Attending physicians told the magician he should go to bed at once. But Houdini, insisting that exercise is the cure for exhaustion, went to the gym and played handball for almost an hour.

William Lindsay Gresham, Houdini's latest biographer "*Houdini: The Man who Walked Through Walls*," says that Houdini had taken no chances. He quotes Joseph Dunninger, who was present, as stating that the escape artist had a little cartridge of compressed oxygen taped to his side under one arm. It is not known, of course, whether Houdini had to use this reserve supply of air.

There can be little doubt that the ordeal of this performance weakened Houdini. Indirectly, it contributed to his defeat in his fight for life later.

Now Houdini plunged into the work of preparing his show for the fall season. It was a full evening performance, divided into escapes, magical illusions and a demonstration of the methods of fraudulent mediums.

Among Houdini's New York friends was the late Fulton Oursler.

Oursler, who died in 1952, was a prolific writer of factual books on many subjects, mystery novels, stories and Broadway plays. As editorial director for Macfadden

Publications, he edited *Liberty* magazine for many years during that periodical's era of popularity. During his later years he had a syndicated newspaper column "Modern Parables," and was a senior editor for *Readers Digest*.

Oursler wrote under a number of pseudonyms. Under the name of Samri Frikell, he published a booklet entitled *Spirit Mediums Exposed* in 1930. Its circulation was limited and it never was reprinted. The material included incidents Oursler could not explain—and one account covered events surrounding Houdini's death.

"I believe that I am in possession of certain information that is known to but few others, if, indeed, it is known to anyone at all," Oursler wrote. "Because of the remarkable nature of this information, and because some of it seems too incredible to be true, I shall be most circumspect and circumstantial in its narration."

Shortly before Houdini left New York for the opening of his tour in Boston, he telephoned Oursler.

"I have news for you," Houdini said. "I am a marked man, marked for death. My detective system reports that they are predicting my death in spirit circles all over the country."

Oursler explained that Houdini at this time had a comprehensive espionage system in Spiritualistic

churches and groups throughout the nation. While individual mediums occasionally had predicted Houdini's death on certain dates, this was the first time the forecasts had been widespread.

"I could detect by the tone in his voice that he felt bad about it," Oursler wrote. "Houdini said he didn't put any stock in it but, nevertheless, he admitted that it had made an impression on his mind."

From Boston, the show moved to Providence, R. I. Houdini's wife, Beatrice, was stricken with food poisoning. She was so ill on October 7 that Houdini sat up with her all night. She was better the next day and she accompanied the show to Albany while Houdini made a fast trip back to New York on business.

In New York Houdini had appointments until after midnight, and at 4:00 A.M. he caught a train to Albany. For three successive nights he had not been to bed.

When he arrived in Albany, he slept for about an hour, then arose to meet with newspaper reporters. A busy day followed.

That night, during the show, Houdini felt something snap in his ankle as he was lowered into the Chinese Water Torture Cell for his usual escape. Hopping about on one foot, he finished the show.

Later, at a hospital, surgeons said he had an "incomplete frac-

ture of a bone in his left foot." They set the bone and advised him to lay off for at least a week. Instead, Houdini sat up all night in his hotel room making a special support which would permit him to continue with the show.

Back in New York, Oursler read a brief news story from Albany about Houdini's injury. He sent the magician a telegram and a letter of condolence.

On the following day Oursler received a letter from Mrs. Alice A. Wood. Attached to the short letter was a copy of the newspaper story about Houdini's injury.

Mrs. Wood, a medium, was for years secretary to Dr. Walter Franklin Prince, then principal research officer of the American Society for Psychical Research. In her letter, Mrs. Wood refers to Dr. James H. Hyslop (1854-1920), professor at Columbia University from 1889 to 1902, and one of the most distinguished American psychical researchers.

The letter follows:

"Three years ago Dr. Hyslop (meaning the spirit of Dr. Hyslop), said to J. Malcolm Bird of the Psychical Research Society, 'The waters are black for Houdini,' and he predicted that disaster would befall him while performing before an audience in a theater.

"Dr. Hyslop now says the injury is more serious than has been re-

ported and that Houdini's days as a magician are over!"

From Albany, the show jumped to Schenectady. Here, from the Van Curler Theatre on October 15, Houdini wrote Oursler thanking him for his message and telling him the injury was minor.

Schenectady was a split week, and the show moved on to Montreal, opening October 17. Several days later Houdini lectured to the students at McGill University. One of the students made a few sketches of Houdini and gave them to him after the lecture. Houdini invited the boy to come backstage at the theater and make some more.

Three nights later the student, accompanied by a friend, appeared at Houdini's dressing room. While the student made his drawings, his friend suddenly asked Houdini whether it was true that Houdini could let a man strike him a sharp blow in the abdomen without injury.

Houdini said this was true if he knew the blow was coming and was braced for it.

"How about letting me try it right now?" the young man asked.

Houdini was lying on a couch, reading his mail. Absorbed in a letter, he absentmindedly made a remark that the youth interpreted as permission.

Then came the blow. When the youth realized that Houdini had

been surprised, he apologized. A few minutes later the two young men left, and Houdini was on stage.

The pain in Houdini's abdomen was not great at first, but it slowly increased. At the Saturday matinee the following day, Houdini had agonizing cramps. They became worse during the evening show, the final performance in Montreal.

The show moved to the Garrick Theater in Detroit. On Sunday Houdini typed several letters in his dressing room. One of the letters was to Oursler, and it stated that Houdini hoped to go to Toledo and have a seance with the medium, Ada Besinnet.

"Here is evidence that he had no real suspicion that his days were numbered," commented Oursler.

But Houdini had a fever. A doctor diagnosed his trouble as a ruptured appendix and advised an immediate operation. But the theater had been sold out in advance and Houdini said the show must go on.

That night Houdini gave his final performance.

Houdini was groggy and in agony. His chief assistant, Jim Collin had to lift the magician into a large cabinet being shown empty. Somehow, the performer remained on his feet until the final curtain. Then he was rushed to a hospital. The operation disclosed that peritonitis had developed.

For seven days Houdini stub-

bornly fought for life. But his remarkable body and his vitality had been steadily weakened for weeks —by his under water ordeal, by his foot injury and sleepless nights, by his ceaseless activity and inadequate rest.

In Toledo, where Houdini had hoped to go, lived a well-known magician of the time. His name was Robert F. Gysel. He specialized in unusual feats and he was also a sceptic regarding all things psychic.

Gysel wrote the following letter to Oursler:

"Something happened to me in my room Sunday night, October 24, 1926, at 10:58 P.M. Houdini gave me a picture of himself which I had framed and hung up on the wall.

"At the above date and time the picture fell to the floor, breaking the glass. I told this to 2,000 railroad men at the Labor Temple, October 29, 1926. I now know that Houdini will die. Maybe there is something to this psychic phenomena after all."

On October 31, Halloween, Houdini looked at his brother, Hardeen, who was sitting beside the bed. "I'm tired of fighting," he said, "I guess this thing is going to get me."

He died a few minutes later, in the arms of his wife.

Houdini's body was returned to New York City. He was buried in the bronze coffin that he had used at the Hotel Shelton in his under-

water challenge to Rahmen Bey.

* * *

DID HOUDINI make a final escape, from that mysterious realm beyond the grave? Did he successfully communicate with his wife through the mediumship of the Rev. Arthur Ford using a secret code?

Mrs. Beatrice Houdini, at first, definitely said the message had come through. She signed a statement to that effect on January 9, 1929, and confirmed it in a letter to Walter Winchell 10 days later.

Then apparently her faith wavered. She began to wonder if the message was conclusive. It was pointed out that several persons knew the code, which Mr. and Mrs. Houdini once had used in a mind-reading act. But it was alleged that the actual message in this code had been known only to Houdini and this was confirmed later by opening a sealed envelope the magician had left in a New York bank safety box.

Mrs. Houdini never denied that the message was the correct one but, in later years, she did insist that she was not convinced that she had heard from her famous husband.

As for Arthur Ford, he said: "If asked to say on oath whether I know beyond a shadow of a doubt

that I actually got the Houdini message, I could not do so except on the basis of Mrs. Houdini's statement, and I cannot do more."

The bitter controversy over this message—a labyrinth of contradictions and befuddlement—has continued to this day. It is unlikely now that it will ever be cleared up.

Mrs. Houdini, before her death in 1943, did state that she had made serious attempts at communication without success.

According to a story in the *Los Angeles Times*, such an attempt was in progress in 1938 when Pat, Houdini's pet parrot, began to speak strangely after a long silence.

Witnesses said it sounded like Pat was talking in an unidentified language. When he resumed English, he was less talkative than before.

One morning soon afterward Pat performed in the tradition of his late master. He picked a special "escape proof" lock on his cage and flew into the Hollywood hills. For several days he frightened residents with his weird cries and his favorite expression, "Who's afraid of the big bad wolf!"

Then Pat vanished.

Perhaps he rejoined his master in that mysterious bourn that lies beyond all earth's hills.



University Official
Tells What Happened
When

I SPENT MY SUMMER IN A HAUNTED HOUSE

By Danton Walker

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



“WHEN I ADMITTED to you over the phone the other day that I once spent some nights in a haunted house, it was not with the idea of whetting your interest in a possible story!”

Thus spoke William Sloane, Director of the Rutgers University Press, whom I had called about a wholly different matter. This article being very much on my mind at the moment, however, I mentioned it to him and found that, naturally, he too had a story!

“The experience itself was far less dramatic than the expressions

on the faces of those to whom I have described it,” writes Mr. Sloane.

To profess to a belief that some houses are haunted, and to confess to having had a personal experience in one of them, isn’t considered intellectually respectable, so I am always a little sorry to unsettle my friends by such a confession; sorer, still, to reveal that, in the final analysis, I am compelled to believe in the evidence of my senses, which once in a while turn in such a nonscientific report.

“Here’s the story:

"Some years ago I was president of my own small New York publishing house. Its affairs fell upon precarious days and, in an attempt to find solutions for its difficulties, it became necessary to spend several nights a week working late in New York City, too late to catch the last train for my home in Rockland County.

"Some of my friends knew about this situation and one, also a publisher, suggested that I rent her house for the summer, while she was spending some months abroad with her children. I explained that my expense account didn't include money for house rent.

"'Money's not the point,' she replied. 'You can rent the whole place for 25 dollars a month.'

"'That's ridiculous,' I told her. 'You have a four-story house on a good street on the upper East side. The town is crawling with people who want summer rentals such as you have to offer.'

"She hesitated a moment, then said: 'Well, you're something of a friend of the family. I'd *like* you to have it. I got it myself at a real bargain, and if you'll stay in it, I won't have the expense of having it looked after while I'm gone.'

"'You wouldn't, with *really* paying tenants, either,' I pointed out.

"'No,' she said, 'but actually I don't *want* to rent it to just anyone. You take the place for the

three months that I'm gone. I'll lock up the house and send you the keys from my office, the first of the month.'

"That's how it was arranged.

"I packed some sheets and towels into a suitcase and went around to the house soon after my landlady departed for Europe. The house was one of those ugly, sturdily-built mansions that solid New York citizens built themselves in the years between 1900 and 1915. It was of brick and stone, with a bow window on the street, a stoop going up to the front door, with conventional foyer, and the usual interior floor plan.

"Downstairs, in the half-basement, was a furnace room and storage and servants' space. On the main floor, a large living room on the street side, a dining room behind it, and a kitchen on an ell extending into the back yard. On the floor above there were two master bedrooms, a dressing room and a large bath in the center of the house. The top floor contained two smaller rooms, a bath, a hall and a double bedroom.

"The main stairway started in the front hall and ascended toward the back of the house. The door to the real master bedroom on the third floor — the room I had picked out for my own occupancy — was almost opposite the head of this flight of stairs (it's rather impor-

tant to this story to keep this in mind). The hall then ran toward the front of the house, and the final flight of stairs to the top floor ascended from it and toward the rear. When my landlady's family was in residence, the top floor was devoted to the children.

"As I recall it, I reached the house very late this first night, a Monday evening, and I was tired to the bone. Tired as I was, however, I decided to take out the flashlight that I usually carried in my briefcase and check the doors and windows on the two lower floors. I then went up to the master bedroom, hauled forth my sheets, made the bed and fell instantly into a dreamless and uninterrupted sleep.

"Not so the second night! On Tuesday, I arrived at the place after dinner, with several manuscripts under my arm. Once again, I made the rounds of the two lower floors. Frankly, I admitted to myself, I wished I hadn't taken the place: a whole house seemed too much of a good thing. Burglary is common enough in the city, and while my presence would make the place appear occupied a part of the time, it would be dark and empty more often than not — an ideal target, I thought, for breaking and entering.

"After turning a good many lights on and off, and browsing among the bookshelves, I returned

to my manuscripts, which I intended to read in bed.

"The evening was fiercely hot, so I took off all my clothes and didn't bother with pajamas. I also left the door onto the stairs and hall open, in the hope of some small amount of breeze through the rooms. I read for an hour or so, then switched off the light and lay back to think about the problems confronting me. In perhaps five minutes, I heard the sound of footsteps coming up the stairs, apparently those of a man. The tread was firm and regular; not at all the step of someone coming up a dark staircase, unless it were a person completely familiar with the house.

"The steadiness of the steps reassured me, at first. No burglar would make that much noise. I snatched for the top sheet, turned on the headboard reading light over the bed and called out that most clichéd of all phrases: 'Who's there?'

"There was no reply, but the steps stopped. I plunged into my pajama bottoms, picked up the flashlight, and strode into the hall, shining the light in front of me. The light had a good, strong beam and I could see clear down to the front door. There was no one there.

"To be quite honest, I wasn't enjoying myself at this moment, and it was only after some self-exhortation that I decided to go over the whole house again. I did, and I

found everything locked tight, including all the windows except the one in my bedroom.

"The following morning, I went over the place again, paying particular attention to the architectural structure of the house. Those stairs were, so far as I could tell without tearing off the panelling, of the best construction. I went up and down them, trying to locate possible sound of treads or beams springing back into position. There was no such sound. Indeed, for the rest of that summer, I never heard any of the usual night noises that I, like everyone else, grow accustomed to in a house, whether it is in the city or in the country.

"On Thursday, which was my next night to spend in the city, I took back to the house, in addition to the manuscripts, a pint bottle of my favorite bourbon. That bottle was still almost half-full when the summer ended, but I did derive some obscure kind of comfort from its presence on the bathroom shelf.

"Again, soon after I had turned out the reading light, the steps came up the stairs, as firmly as before. This time they went along the hall and on up to the top floor, where they stopped. Again I investigated, and again found no trace of anyone. This, I decided, was the moment to sample the bourbon.

"All summer long those steps returned, sometimes once a week,

sometimes once every night that I was in the house. Many nights I cannot vouch for, because I developed a knack for going quickly to sleep, after closing my bedroom door.

"Once or twice I tried *talking* to the invisible owner of those footsteps, asking what it was all about, and even using the prescribed routine of suggesting that they go away in the name of the Father, the Son and the Holy Ghost. I did learn that turning on the light, or speaking, stopped the steps. If they later recommenced, I was asleep before they did, but *they never came down the stairs.*

* * *

"**A**S YOU SEE, this is a very simple story of haunting. The best word I can think of for the sensation that it gave me is 'disquieting.' I have had my share of real fright, in and out of war-time, and this was not fright—merely a kind of unpleasant uneasiness.

"When the summer ended and my landlady had returned, I went around to the house with my set of keys.

"'Thanks,' I said, handing her the keys, 'I understand now why you didn't try to rent the place.'

"Her face assumed an expression of relief, gratification and amusement, and I knew that I didn't have to explain further.

" 'Then *you* heard him, too?' she asked.

" 'How could I *help* hearing him?' I countered.

" 'No wonder the house was so cheap,' she continued. 'I have never been able to find out the history of this place, but someone told me that an elderly manservant died here years ago and that his room was on the top floor.'

" 'Since I never expected to make any use of the story,' Mr. Sloane concluded in his letter to me, "the need for the usual 'corroborative witness' didn't occur to me. I do

know that my landlady and all four of her children heard the footsteps, and I know also that the house had been sold for much less than its true worth.

" 'Since that time, the house has changed hands again, and I don't know whether the steps continue or not, since I have never been back.

" 'The haunting seemed like so many others—more dramatic and carefully authenticated stories—that I didn't follow it up, but here it is, for what it is worth, to add to your collection of *true* ghost stories."



THE VENERABLE SUMANGALO DIES

IT IS WITH sorrow and regret that we report the Venerable Suman-galo (Robert Stuart Clifton) died on February 6, 1963, at the Penang Buddhist Association headquarters in Malaya, at the age of 60. FATE has published a number of articles by this distinguished author, the last of which, *The Quick and the Dead in Malaya*, appeared in our June, 1963, issue. Born in Alabama, he was converted to Buddhism at the age of 13, and was ordained a Buddhist priest in 1933. He attended Columbia University, Chicago University, the Language Institute of Paris, the National University of Mexico and the University of California. He held the degree of Doctor of Philosophy. In 1954 he was elevated to the rank of *Dai Sojo*, or archbishop. He traveled around the world several times spreading the *Dharma*. Through his efforts, over 100 Buddhist organizations were established in North America and Europe. His last six years were spent in residence at the Buddhist Institute of Penang.





By ALSON

Bringing THE BIBLE

AENEAS MADE WHOLE AND TABITHA RAISED

— From Acts 9:23-43 —

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had

heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

38 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.



J. SMITH

UP TO DATE



IN THE LIGHT OF PARAPSYCHOLOGY AND MODERN KNOWLEDGE

AENEAS WAS, presumably, a member of the thriving church at Lydda. For eight years he had been bedridden with palsy, a nervous disease with loss of function.

Peter did not tell Aeneas that he had been healed through his own faith or through Peter's prayers. There was no prayer and there was no exhortation to believe. There was merely the statement, made with tremendous authority and charismatic power, that wholeness of life was once again present in the man.

Palsy, or paralysis, is considered today at least in part a psychosomatic disease which responds to emotional changes in the patient. Peter's authoritative words, said in the name of Jesus, produced a great emotional change in Aeneas, and he recovered at once his *wholeness*, his *power of attack*, on life.

The most common criticism made of all the miracles in which the dead are restored to life is that the subjects were not really dead but merely in comas. This incident cannot escape that criticism, for Tabitha had been "dead" for only a short time when Peter saw her.

However, even if Tabitha was merely in a deep coma, she would have died had she not been brought

out of the coma. The prayer and the charismatic authority of Peter were responsible for that. In a practical sense, therefore, she was restored to life and this "raising" was "miraculous."

Modern parapsychology, however, would insist that such miracles as the raising of Tabitha, the raising of Lazarus, et cetera, are in the long run pointless because they are only temporary. Eventually Tabitha succumbed, Lazarus succumbed, and every human being succumbs to the inexorable laws of time and space that decree physical dissolution. However, parapsychology has demonstrated in laboratory experiments that there is within the human personality a spiritual component (call it soul if you like) which is *not* subject to the space-time limitations of the physical order and, therefore, we can suppose that this time spiritual component is able to survive the space-time halt we call death.

So that, while the temporary respite from physical death produced by a miracle may seem important to earth inhabitants of all ages, what really is important is the existence within the human person of a spiritual component that survives physical dissolution.

How

HYPNOSIS Cleared Two MURDER Suspects

By Harry Arons

Harry Arons has been active in the field of hypnosis for over 30 years, as an instructor and as a consultant to the medical, dental and law-enforcement professions. He has been for seven years Executive Secretary of the Association to Advance Ethical Hypnosis, which he helped found, and is Director of the Ethical Hypnosis Training Center in Irvington, N.J. He also is editor of *Hypnosis Quarterly* and author of such authoritative textbooks as *Master Course in Hypnotism*.



**Circumstantial evidence pointed to the pair as the killers—
until a remarkable hypnosis technique was employed.**

THE case described in this paper illustrates graphically the effectiveness of hypnosis in clearing up a situation which confused law-enforcement officers for 11 years. During this time, standard investigation methods, polygraph examinations and even a sodium pentothal, (truth serum) examination had led the investigators to be almost certain that the two suspects were guilty of the crime of murder. It was only the circumstantial nature

of the evidence that caused the authorities to hesitate in seeking an indictment.

The murder occurred early on Easter morning in 1951. The victim was Lou (Romeo) Beaudry, 49, a service station employee. He was shot four times as he sat at a desk in the service station office. The shots entered his abdomen, chest, throat and left eye, almost in a straight line; the bullets in the stomach and chest entered

horizontally, while those in the throat and eye followed an upward course, indicating that he was falling backward at the time. When found, the lower part of his body was still on the chair with his shoulders and head on the ground behind it.

Beaudry wore leg braces, which had to be locked at the knee in order for him to stand or walk. When found, his braces were not locked, indicating that he was either unaware of the intruder or that he knew him and remained seated when shot. The shots could only have come from an open window space leading into the grease rack about four or five feet from the desk. The killer had to be a good shot to pump four bullets in an almost straight line before the victim fell to the floor.

Investigating officers of Okaloosa County, Fla., arrested Mrs. Cora Beaudry, the victim's wife and William Conerly, a friend of the family now deceased. Both were released after questioning for lack of evidence. Investigations continued for several years without definite developments. The case was then placed in the inactive file.

The case was reopened in 1957, when Sheriff Ray Wilson came into office. The sheriff and Walter R. Steinsiek, Jr., polygraph examiner and Superintendent of Iden-

tification who worked closely with him, may be familiar to television viewers who happened to watch the Armstrong Circle Theater presentation of December 3, 1960. It told the story of how Ray's father, then sheriff of Okaloosa County, was killed by political enemies and how the son ran for and won the office of sheriff when he was only 28 years old. Percy Hamilton, then reporter for the *Pensacola News* and now its state editor, was a strong supporter of the young sheriff and followed the Beaudry case from the very start.

For almost a year Steinsiek interviewed about 25 suspects and conducted lie detector tests on many of them. By the middle of 1958, all but two suspects had been eliminated. These two, a man and a woman were subjected to intensive questioning and several polygraph examinations. The tests on both were inconclusive. The tests on the man showed deception, but his personality and temperament were such that no definite conclusions could be reached. The woman, while having fairly normal reactions under standard interrogation, would get sick upon being subjected to the polygraph. She reacted with coughing and asthma spells, with nausea and vomiting.

The investigators theorized that the woman bought or had someone buy the murder weapon (a .32 cal-

iber snub-nosed pistol) and that the man, known to be a crack shot, used it in the killing. Credence was lent to this theory by the fact that \$68.00 was paid for the weapon on the same day that the woman had drawn out \$87.00 from her account in a Pensacola bank. The gun had been purchased from a sporting goods store in Pensacola; the store owner, about to go out of business, had neglected to properly record the sale and therefore could not supply much information about the purchaser. There had been some ill feeling between the victim and the male suspect; in fact, the suspect had once shot at Beaudry. Both suspects denied any connection with the murder gun. The woman also denied having been in Pensacola on that day or of drawing out the money. Others, however, had given testimony to the original investigators that she had visited a friend in a radio shop in Pensacola on the day in question, February 13, 1951.

The male suspect was apparently extremely cooperative in the investigation. On several occasions, he traveled 40 miles to visit Steinsiek in the Pensacola Police Department and voluntarily submitted to interrogation. During the course of these interviews the suspect divulged that he had information about the murder that he claimed he obtained through "dreams" or

"visions." Some of this information was checked out and found to be correct. As an example, he made a rough drawing of the three converging streets at the victim's service station, although he said he never had been there. He also described a beautiful woman looking out of a window upstairs from a night club near the service station, a woman who did indeed exist and who was subsequently questioned. He claimed also to know in his dreams just how the murder was committed, but denied any part in it. His stories lacked consistency however, thus causing considerable confusion for the investigators.

On March 27, 1960, the suspect volunteered for narco-interrogation. Dr. Walter B. Tomlinson of Pensacola, who for several years had been helping law enforcement agencies as a medical investigator, was engaged to conduct the examination in a local hospital. Sodium penothal, sodium seconal and scopolamine were administered and the entire procedure recorded on tape. Information gleaned from the suspect's statements under narcosis strongly indicated that he was guilty of the killing, but under subsequent regular interrogation the usual denials were forthcoming.

In December, 1961, Steinsiek attended one of my seminars in hypnosis conducted at the Palmer House in Chicago. During private

discussions he told me about the Beaudry case and asked whether I would be willing to come to Pensacola to assist in its investigation. Ordinarily, I would not have considered it advisable to attempt hypnosis on a suspect in a major crime, for legal as well as practical reasons. From a practical standpoint there are too many uncertainties involved; the suspect could merely refuse to be hypnotized; he could pretend hypnosis and continue to lie nevertheless. From a legal standpoint, the defense making the most of the prevailing prejudice about hypnosis could use the "illegal search and seizure of the brain" argument to thwart the prosecution.

In this case however, I felt there was an angle through which the suspect could be influenced indirectly, possibly without his knowledge that hypnosis was involved at all. His "telepathic" or "clairvoyant" visions or dreams might readily supply an avenue through which he might agree to let me help him get clearer impressions and consequently more definite information about the killing. According to Steinsiek, the suspect considered himself clever enough to agree to anything, with the expectation of being able to continue to lie. Of course, my main objective would be to set him up for the "autonomic lie-detection" tech-

nique, which, if my theories are correct, would strongly indicate deception in spite of his cleverness.

My decision to accept the invitation to go to Pensacola was due mainly to the fact that Steinsiek seemed so certain of the case against the two suspects. He felt hypnosis was absolutely the last resort and that it was worth a trial before a decision to seek an indictment or to drop the case was made. I arranged to spend two days in Pensacola.

Early on the morning of the first day I met the various investigators concerned with the case in the office of Acting Chief Clyde Lewis of the Pensacola Police Department. Present were Lewis, Steinsiek, Sheriff Ray Wilson of Okaloosa County, Chief Deputy Harvell Enfinger of Santa Rosa County and Percy Hamilton, state editor of the *Pensacola News Journal*. Later that day State Attorney William Frye also participated. Three counties were involved because the murder occurred in one and the suspects lived in two others.

Most of the morning was consumed with detailed accounts by each investigator of the various aspects of the crime and the subsequent investigations. They all displayed great patience with me and answered my numerous questions some of which I suspect may have

been irrelevant to the best of their abilities. Then we all listened for several hours to the recording of the narco-interrogation of the male suspect. I also talked to Dr. Tomlinson on the telephone to clear up some questions in my mind.

Having had some previous experience with narco-interrogation, I was impressed at the outset with the fact that proper precautions had not been taken in the examination in question. By the time the recording was half over I felt quite certain that the material apparently divulged was of no value in making a valid determination about either the suspect's guilt or his innocence.

To begin with, it must be recognized that under sodium pentothal a person is simply and literally in a "drugged" state. When the degree of the narcosis is slight he is able to exercise conscious control and therefore guide his answers accordingly. When the dosage is increased to the extent that the conscious control is impaired, he becomes extremely lethargic and wants to drop off to sleep. He has to be forced to talk and when he does respond verbally he is usually thick-tongued and incoherent. His verbalizations are more aptly described as mumblings and are most often unintelligible. He has to be constantly prodded to reply

and must be kept going in order to prevent his falling asleep.

In order to obtain valid information leading questions should be avoided. It is best to start him talking on certain topics in the hope that something significant will develop. Often, when an incident has emotional connotations for the subject he will talk almost uncontrollably—in effect, he will "babble" as one might in a deeply inebriated state. In this manner, information of significant and relevant character may be elicited. To this limited extent therefore, sodium pentothal might be referred to as a "truth-serum." Most of the time, however, a subject can inhibit material which might prove incriminating.

In this case, direct questioning was used with constant prodding to "Say it!," "Come on—answer me!" and similar urgings to respond to questions. In most of the answers nevertheless, there was nothing which could be termed direct or unequivocal. The subject, when he did answer, mumbled "I reckon so" or gave similar vague indication of acquiescence. Most of the time, the replies were subject to a variety of interpretations because of the barely audible thick-tongued mumblings.

Pieced together this was the information elicited: The killer (the suspect referred to the killer in

the second person) came in through the grease rack around the side of the building, leaned on the window sill and pumped five bullets at Beaudry, four of which struck the victim. (The suspect raised himself on one elbow during the interrogation and, pointing his finger gun-wise at the doctor's stomach, chest, neck and eyes, mumbled drunkenly "here . . . here . . . here . . . and here.") When asked where the fifth bullet went the suspect replied fairly clearly "that's what I can't figure out." The fifth bullet never was found. Then the killer ran out across an empty lot behind the station, apparently tripped on something and dropped his gun. The weapon was later found under a broken tin sign by two children, Paul and Arthur Bond. The killer then got into a car with license plates that had been stolen the night before the killing. During the narco-interrogation, the suspect seemed to say he could see the plates hidden in a "wall over a door," but these plates were never found.

The suspect also talked about a tree with bullets in it. Such a tree actually stood in front of the female suspect's house and the bullets in it were due to target practice by her husband. The suspect, in the waking state, denied ever having been near this house. There were many other indications that

the suspect knew more than he claimed while in his normal state. The assumption that he was guilty was understandable.

All in all though I was far from satisfied as to the validity of the narco-interrogation. As an example, the suspect seemed to say that the killer came in around the side "by the grease rack;" even though this section of the tape was replayed several times, I could not be certain that I heard the words "grease rack."

Still, there were too many things that the suspect seemed to know that defied explanation unless he were the killer. So I accepted it.

The suspect was picked up immediately after he got out of work and brought in. Much to everyone's surprise, he was now completely uncooperative and insisted upon a subpoena. We soon found that his resentment was due to the feeling that he had been tricked into the narco-interrogation, although at the time his agreement had been freely and voluntarily given. This unexpected turn of events caused me to modify my strategy somewhat.

When he was brought into the office I was introduced as a psychic investigator engaged in writing a book on "clairvoyant and telepathic" dreams, and Chief Lewis, who had not previously met him, was presented as my assistant. I

explained that I had a dual purpose: to obtain material for my book and if possible, help the police find the killer whom he apparently saw in his visions. I stressed the fact that since he claimed to be innocent, he must certainly want to help the police in tracking down the perpetrator of this crime. His answer was direct and to the point:

"You're not going to *hypnotize* me or do anything else to me unless my doctor and my lawyer are present!"

No indirect method was possible with this man! Nevertheless, we talked for more than an hour and he repeated many of the things that he "saw" in his dreams. I could now understand why the investigators were so certain that he was guilty even though he admitted nothing that could definitely connect him with the crime. The project at this point appeared a dismal failure and the man was permitted to go home.

Questioning the woman had not originally been our intention, but it was now decided to bring her in on the off-chance that she might be helpful. We had to go to Wilson's office at Crestview in the adjoining county to question her. In the interrogation room with me at this time were Lewis and Wilson. Steinsiek kept out of both interviews because he felt that a certain amount of resentment might

have been built up against him.

As Steinsiek had already warned me, the woman was coughing and wheezing violently and complaining that she had been having almost constant asthma attacks for the past three weeks. So violent were her reactions that it was almost impossible to carry on a conversation with her. More in desperation than hopefully, I suggested that hypnotizing her might help to subdue her coughing temporarily so that she could be questioned. Somewhat to my surprise she readily agreed.

At first I tried a method called "progressive relaxation." Her coughing was so loud and violent however, that I soon stopped in irritation. Almost as an afterthought I suggested using an instrument that I had brought along with me. I told her it was capable of producing hypnosis so quickly that her reactions probably would not interfere. I then unveiled the Brain Wave Synchronizer, an invention of the Schneider Instrument Company which has been used successfully by professional hypnotists for several years. This method was likewise futile because her reactions prevented her from keeping her attention on the pulsing light for more than a few seconds at a time. I gave up in disgust.

Wilson and Lewis continued talking to her, pursuing two points in

which her statements were completely at variance with facts gleaned in the investigation. One of these discrepancies concerned an insurance policy, on which she claimed to have been paid \$1,000, while the insurance company proved that it had disbursed \$2,500. The other discrepancy had to do with the fact that she had been seen in Pensacola on February 13, the day that money had been drawn out of her account and the gun had been purchased. She denied having been anywhere near Pensacola for three months prior to that date. This line of questioning continued for about 30 minutes, until suddenly Lewis said, "Look! She has stopped coughing."

Sure enough, she had! And nobody seemed more genuinely surprised than the woman herself. At this point I jumped to the occasion, saying, "Oh, it's the after-effect of the Brain Wave Synchronizer! It often has a delayed action effect."

I then suggested using the machine on her again in order to achieve even more relief. She readily agreed and again I switched on the instrument, setting it at the Alpha rhythm. She gazed at the pulsing light for a few moments and then appearing slightly annoyed, she suggested that I remove the telephone from the desk near the Synchronizer as its flickering

red signal was distracting her. The sheriff placed the telephone on the floor and in less than a minute the woman was in hypnosis. Upon testing, I found her to be in a near-somnambulant trance.

First I set her up for the rapid-fire interrogation technique, instructing her to answer instantaneously the simple questions I put to her. I started with questions of an irrelevant nature requiring "yes" and "no" answers. Questions like "Is today Monday?" "Is it raining outside?" "Are you married?" etc. By repetition I conditioned her to reply in split-seconds, urging her not to stop to think but to reply automatically. At every fifth or sixth question I threw in a relevant query, but her responses continued to come with split second precision. I employed the devices known to polygraph examiners by interjecting such control questions as "Do you masturbate?" and "Did you have an affair with So-and-So?" but her replies kept coming without hesitation.

One would have to see this type of hypnotic interrogation in order to fully appreciate how reliable it can be in detecting deception. In the hypnotic state the subject is conditioned to respond more rapidly than is possible in the waking state; it would not be possible for the subject to lie without displaying some slight lag in the re-

sponse. Actually, being in a subjective (subconscious) state, the subject would have to call upon some degree of conscious effort in order to lie. The lag thus caused could readily be detected. To begin with, a person intending to lie would probably not permit himself to become conditioned to the rapid-response technique.

As the interrogation continued, the subject's head dropped down more and more until it almost rested on her left shoulder. Her replies kept coming with barely perceptible movements of the lips. The words seemed to slip out of her mouth as if impelled by some inner force. She maintained this position for more than an hour with no apparent discomfort. The sheriff, the chief and I took turns in the interrogation, going over the important points again and again. There were not the slightest variations in the relevant aspects of her story. In effect, she said she had not had any part whatsoever in the killing, had no knowledge of the purchase of the gun, had not been in Pensacola for three months prior to the murder, and had not even seen the male suspect during that period or immediately after the crime.

Finally, I tested her to make absolutely certain that she was not faking hypnosis (there are several most reliable tests for this pur-

pose) and awakened her. She immediately complained about the stiffness of her neck due to the position of her head, a position of which she had not been aware until awakening.

After dismissing the woman, Wilson, Lewis and I got together for the final evaluation. Remarkable as it may seem, each of us had arrived at the same conclusion independently of the others: the woman knew absolutely nothing about the crime and was completely innocent!

What is more remarkable still is that we arrived at this conclusion in spite of two obvious and serious discrepancies: the withdrawal of the \$87.00 from a Pensacola bank on February 13, when she claimed not to have been there, and the insurance company's statement that they had paid out \$2,500, whereas she insisted she received only \$1,000.

The investigators now dug deeply into their files, parts of which it must be remembered, were accumulated by previous investigators. Here is what was discovered: An investigator had accepted hearsay evidence that the woman was seen in a radio shop in Pensacola on the day in question. The bank withdrawal record, moreover, was barely legible where it contained the date and appeared to show signs of tampering. The insurance company had indeed paid out \$2,-

500, but \$1,500 of this amount went to several children and the woman had no knowledge of this aspect of the matter. The female suspect's innocence, of course, destroyed the male suspect's motive so that he had to be exonerated as well.

In discussing the matter with Steinsiek afterwards, I questioned him regarding the male suspect's signs of deception during polygraph examinations and his apparent knowledge of certain aspects of the crime. Steinsiek explained that the knowledge could have been gleaned from newspaper accounts of the crime and from periodic questioning by a variety of investigators. Deception can show on the polygraph because of feelings of guilt to unrelated aspects of the situation; since the suspect did know the victim and had once actually shot at him, this could adequately account for guilt reactions. His "dreams" caused the rest of the confusion.

"Because of the inconclusive polygraph examinations," says Steinsiek, "and the misleading facts and intentional lies of the male suspect on matters not relative to the case, I would have gone on believing that they were involved, whereas I now have no doubt they were not involved — thanks to the

use of hypnosis in this case!"

This case points up how hypnosis might have been used in combination with the polygraph much earlier in the case, contributing to more conclusive lie-detection results. By eliminating the innocent, it would have permitted the investigators to pursue the real criminal.

* * *

On March 9, 1963, the Florida newspapers announced that the murder of Lou (Romeo) Beaudry had been confessed by Anthony F. Glionna of Johnstown, N.Y. The 32-year-old father of three children stated that he and a former Elgin Air Force Base buddy had shot and killed a crippled man in Fort Walton Beach, Fla., on Easter morning, March 25, 1951.

Thus the conclusion of Harry Arons after his interrogation with hypnosis, that the two police suspects were innocent, has been validated.

This story of a remarkable technique, used successfully by a well-known hypnosis authority will be included as a chapter of the book, *Hypnosis In Criminal Investigation*, to be published later this year by Charles C. Thomas, Publisher.

A few details of this case have been slightly altered to avoid identifying some of the people involved and to protect the innocent.



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INTERRUPTED WORK

By L. Berger Copeman

DURING HIS LIFETIME my father, Lloyd G. Copeman, a well-known research engineer and professional inventor, maintained an experimental laboratory in the basement of his home, near Metamora, Mich. He spent a great deal of time there, often working through the early morning hours.

Following his death in 1956 the house remained vacant for several weeks during which time a routine inspection of the premises revealed that several expensive tools and precision instruments were missing. From then on I kept a close watch in an effort to catch the prowler.

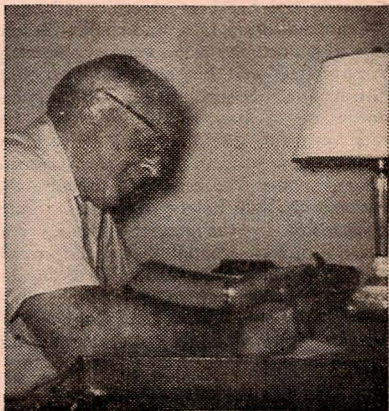
I was working nights in a plant near Detroit and drove by Father's place on my way home from work about 3:00 every morning. On Friday night, October 19, 1956, as I came past I noticed a light on in that part of the basement which contained his laboratory. I left my car some distance from the house, returning on foot. Cautiously approaching one of the low basement windows, I peered in—to receive the shock of my life.

The room was aglow with a soft, eerie, greyish-blue phosphorescence that seemed to come from everywhere. Seated at his desk, his back towards

me, industriously writing something on a large sheet of paper, was my father!

As I continued to stare, scarcely believing what I *knew* I was seeing, he suddenly laid aside his pen, put his hands on the arms of his chair, and slowly swung around to look me straight in the eye. I can still see the expression on his face—slightly annoyed at being interrupted; questioning; impatient to get back to whatever he was doing. As much as to say, "Well, speak up! What is it you want?"

Then, as he continued to look directly at me, the glow filling the



L. BERGER COPEMAN

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room faded, and in a matter of seconds I was staring through a darkened window into a pitch black room.
—Buffalo, Wyo.

ON HER WAY

By Edith K. Norris

IN THE SUMMER of 1922, in the rambling old Kentucky farmhouse in Corydon where I was visiting my white-haired father-in-law, I had a very weird and unexplainable experience.

I was alone in the house hovering close to the front hall telephone. Ten miles away, at the county-seat hospital, my host and several other relatives waited tensely by the bedside of his lovely youngest daughter, Eula.

Convinced that her husband was unfaithful she had attempted to put a bullet through her heart the evening before.

Out back, beyond the open kitchen door, Eula's toddling twin boys were teasing the roosting chickens. They knew nothing of what had happened. I had been left to care for them.

In the porch doorway Eula's adoring little black-and-tan dog lay dozing. A year before the dog had come out of nowhere to devote himself to her heels and orders. Now, suddenly, in the fading light the little animal rolled over on his spine. His short legs flayed the air as he twisted and rocked spasmodically. With these frenzied motions he uttered sounds of such anguished grief that they seemed like the outpouring of unbearable suffering. Then with a last violent convulsion he regained his paws to go streaking out into the open.

As the dog went from sight the phone rang. My hands shook as I

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picked up the receiver. The voice of a neighbor told me that the bullet, missing Eula's heart, had been fatal elsewhere. Even while I listened my brain accepted the sharp conviction that her dog had sensed her dying moments while they were in progress.

I moved sadly toward the pantry to prepare the children's supper. But as I approached the old-fashioned ice box I stood immobilized.

A transparent form, luminous, but in real-life colors showed plainly against the opposite dark wall. The lovely features were relaxed, almost beatified. They were turned toward the open kitchen door where the twins now sat, playing at some game. This was no shrouded vision. The slim form was in white which showed a fine-lined design in black, like a vine with hanging berries. It was not like anything I ever had seen Eula wear. She had worn a traveling suit when she stood before her open Bible and shot herself.

I felt no fear, probably because the shimmering apparition seemed completely unaware of my proximity. I thought, "This highly emotional girl was born in this romantic old dwelling. She was married and came back to give birth in the same front room where she herself was born. What more natural than that she should pass through here on her way to the Beyond?"

I did not question what I'd seen. I felt the dog might have seen it too. But as the children ran toward me the vision faded. The dog never returned.—New York, N.Y.

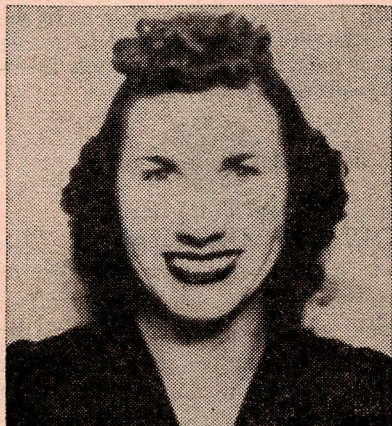
CIVIL WAR GHOST

By Marion Bradner

AT TWILIGHT on October 6, 1962, I was driving slowly

along a road strange to me, Route 5-20. About two miles west of Waterloo, N. Y., I suddenly spotted a man wearing what appeared to be a faded blue Civil War uniform walking directly ahead of me on the wrong side of the road. Tooting warningly, I braked to a stop. But when I glanced back nobody was in sight.

Nearby I noticed a lighted farmhouse. Deciding he must have fled in that direction I drove there, reasoning that he probably was costumed to participate in some local town-ship's centennial celebration.



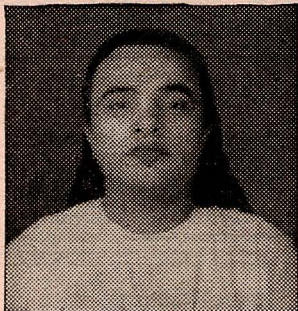
MARION BRADNER

Having heard my car brakes squealing the farmer, a man named Lohr, walked to the road's edge to meet me. When I inquired about the uniformed man he said, "You must've seen James Johnson's ghost. Folks here says he keeps trying to come home. His Scythe Tree down the road a piece draws him."

By daylight I journeyed back to examine the Scythe Tree. There I learned that on October 29, 1861, 26-

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year-old James Johnson, having joined Company G, 85th New York Volunteers, stuck his scythe into a then young sapling in the family farmyard, requesting that his parents leave it there until he returned.

On May 22, 1864, at the Confederate Hospital at Raleigh, James died of a thigh wound he'd suffered on April 24, 1864, at Plymouth, near Albemarle Sound. He was buried in an unmarked grave. Until the day of her own death in 1883, his mother awaited his return, refusing to believe he'd been killed. Though the farmhouse passed to another family after Mrs. Johnson's death, folks still fly an American flag near the Scythe Tree, from sunrise to sunset each day, in James Johnson's memory.—*West Seneca, N.Y.*

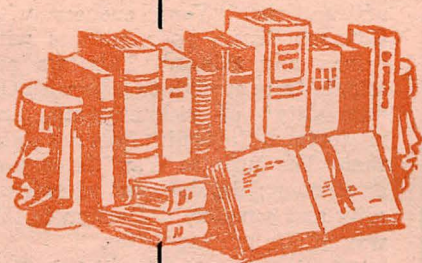


FLOWERS IN THE SEA

SUNDAY, DECEMBER 9, William Baer, 29, a painter, of Marina, Calif., was fishing off a rock with a companion near the mouth of Granite creek about four miles south of Carmel. A giant wave swept both men off the rock. The companion managed to swim to safety but Baer was drowned.

Divers hunted in vain for his body.

Exactly one week later, Baer's widow Verna, stood on the Highway 1 Bridge over the creek and threw flowers into the ocean in memory of her husband. A body bobbed up near the floating flowers. It was that of Baer.



NEW BOOKS

CONSCIOUS UNION WITH GOD, 253 pages, \$3.95; GOD, THE SUBSTANCE OF ALL FORM, 174 pages, \$3.50; THE MASTER SPEAKS, 333 pages, \$3.95; CONSCIOUSNESS UNFOLDING, 269 pages, \$3.95; all by Joel S. Goldsmith, The Julian Press, Inc., New York, 1962.

Publication of these four new Goldsmith books all in one year is explained by the fact that they present lecture and study class material which largely is of earlier origin. Joel Goldsmith teaches and practices a metaphysics which he calls "*The Infinite Way*," and about which he has written previous books. In broad outline this philosophy can be defined by two teachings of Jesus: "The kingdom of God is within you," and "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Thus, as in various metaphysical philosophies, the cardinal teaching is "oneness with God." To this concept is added the teaching that attainment of this state of awareness causes the divine power to work for one's own good and that of others about whom one is concerned.

The primary emphasis in this lat-

ter respect is on healing. Joel Goldsmith teaches that for one to be effective as a healer it is sufficient that the sufferer petitions him and that he then accomplishes his "union with God." Supplication on behalf of the patient is no part of this method; one enters into meditation until he feels the peace of God and then the Power does the rest. Goldsmith calls this "spiritual healing" and contrasts it with faith healing and the use of



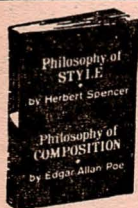
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affirmations. "Your oneness with God constitutes your oneness with beings and things." This, we are told, is fully enough to cope with the "unreality" of sickness, sin, and misfortune. Goldsmith does not claim that "The Infinite Way" is easy of attainment; development of spirituality and complete dedication to this way of life are requisites.

Of the four books listed *Conscious Union With God* is the most complete exposition of Goldsmith's teaching, and of what is required of the person who takes this "path." The material was first presented to a class in 1947. The book discloses that Goldsmith has had psychic experiences; apparently he possesses a good degree of psychic sensitivity. He reports also that he was for 16 years "in the Christian Science practice."

God, The Substance of All Form presents material used in a class in 1949. It, too, teaches "The Infinite Way." All of these books cover the same basic ground, and for the most part it is difficult to say what, if anything, markedly differentiates them. This is not a criticism, for repetition has its value, and surely one must know the path well if he is ever to attain the desired objective. Joel Goldsmith has no magic formula, but he aims to inspire the seeker and keep him in spiritual training.

The Master Speaks justifies its title in that, as in all the books, the author is at pains to show that "The Infinite Way" is in accord with the teachings of the Master, Christ Jesus. Indeed Goldsmith is very adept at leading one to ponder well-known sayings of Jesus. He does not, however, restrict the name Christ to Jes-

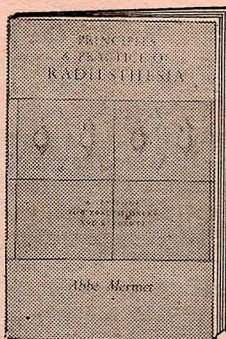
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us. To him, the Christ is the Spirit of God in man, which was supremely manifest in Jesus, but is also in us, ready to be discovered.

Consciousness Unfolding gives the impression right from the start that its aim is to make a spiritual teacher and healer out of the reader. The other books, too, imply that the reader is, or should be, striving to become a healing practitioner. Although this reflects the use of the material in special classes, it also reflects the author's hopes for his new readers. "To experience God unfolding in individual consciousness is the purpose of 'The Infinite Way'" but the proof of that direct awareness is said to be the ability to heal.

In teaching union with God, Joel Goldsmith is in harmony with all the great religious mystics. In teaching healing by this means (as a possibility open to many), and in teaching the "illusion" and "unreality" of sin and disease, he narrows his ground; and many even among the mystically inclined will doubt or disbelieve, some through partial misunderstanding. This, of course, is to be expected relative to any special metaphysics; but if one can read without prejudice he can derive value from what he *can* accept.

Joel Goldsmith is a good writer and a dedicated man, and many of those who seek greater awareness of the Spirit within can find inspiration in these books, whether or not they accept the whole teaching. Full union with God, in the sense in which the expression is used by the great mystics, seems to have been attained by very few in this Western world, but surely one may aspire to lesser degrees of what is basically the same thing. Otherwise

who among us could rightly be called religious?—*Harold Steinour.*

MEN AMONG MANKIND, by Brinsley le Poer Trench. Neville Spearman, Ltd., London, 1962. 207 pages, illustrated, \$6.00.

The present book by Brinsley le Poer Trench appears, more or less, to be a sequel to his immediately previous book, *The Sky People* (Neville Spearman, 1960). At least, the "Sky People"—rather hazily identified as members of an extra-terrestrial civilization who visit Earth in space craft—are mentioned constantly in *Men Among Mankind*.

The Sky People are not mere tourists, but a sort of cosmic Peace Corps, imparting the fundamentals of civilization to primitive Earthlings. The relationship between the two races, Author Trench claims, is an ancient one and is dramatized in the basic mythology of almost every nation on Earth. One way it survives today is as a widespread belief in astrology, the influence of the stars on human lives.

To gather evidence for what he admits is a "presumptuous book," Mr. Trench smoothly and entertainingly, if not always plausibly, employs the deductive powers of a master detective. In fact, his feats of tracking from frail clues to flabbergasting conclusions often are on such a scale as to reduce Sherlock Holmes to the status of Dr. Watson.

In pursuit of his quarry, the Sky People, Mr. Trench applies his magnifying glass to such various fields as mythology and legend, ancient history and religions, archeology, astrology, anthropology, geology and ethnology. He finds clues, galore, but it is unlikely that more conserva-

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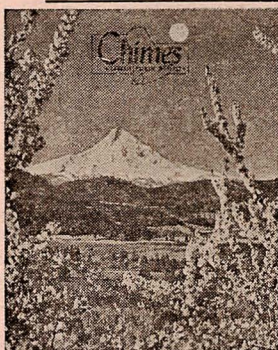
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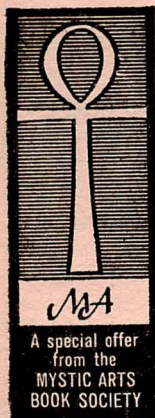
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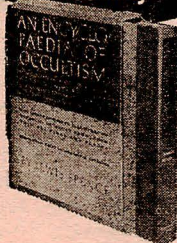
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tive scholars will agree that what he accepts as clues actually are such. It also is unlikely that they will agree with his interpretations of what they would accept as clues.

Mr. Trench's "men" among mankind appear to be either Sky People, or the offspring of Sky People and ordinary Earthlings. Although the Sky People are "heavenly brothers"—the link between them and Earthlings, Mr. Trench asserts, is symbolized by the constellations Orion and Hercules, the "heavenly twins"—it seems they compare with native Earth folk somewhat as the Massachusetts Institute of Technology faculty compares with New Guinea Bushmen. Some of the "men" who have appeared among mankind, according to Mr. Trench, are Sargon, Abraham, Moses, Alexander the Great, Leonardo da Vinci, Benjamin Franklin and Nicola Tesla.

The appearance of such extraordinary individuals, Mr. Trench contends, can be traced to such remote times that the only record of them is in the form of myth or legend. As Saturn, Osiris, Noah and Poseidon, among others, they were immortalized as gods or culture heroes, since the first worship was ancestor worship. Through their achievements as military leaders or as teachers in the fields of religion, engineering and agriculture, they guided mankind out of the savagery into which it had fallen after the destruction of Atlantis, the "motherland" of the human race.

Atlantis, Mr. Trench states, "probably" sank beneath the Atlantic in three stages, in 25,000 B.C., 13,000 B.C. and 9,500 B.C. The last portion of the fabled continent to submerge was called Poseid and was the van-

ished land described so vividly by Plato. Mr. Trench does not concern himself with the conclusions of scholars such as L. Sprague de Camp (FATE, May, 1953) that Plato presented his description as an allegory rather than as an actual happening.

At any rate, Mr. Trench continues by stating "occult tradition infers" that the Atlanteans probably were highly advanced technologically prior to 25,000 B.C. and caused the first-stage destruction of their land when they engaged in war and unleashed forces even more devastating than the nuclear weapons possessed today. Mr. Trench also states that the Atlanteans "undoubtedly" had space ships and were in communication with other planets. Between his "occult tradition infers" and his "undoubtedly" occurs an example of his literary sleight-of-hand, which the reader might miss if he does not look sharp—a blurred shift from what is hardly a breath of a clue to what is certainly a breezy conclusion.

One part of Atlantis remained above water, Mr. Trench insists—the lands now known as the British Isles. It was to this remnant and its survivors that the Sky People returned, bearing their gifts of civilization. And because Britain was "the most sacred spot on Earth," it was here that Joseph of Arimathea came with the Holy Grail. Joseph of Arimathea was the uncle of Jesus, who, Mr. Trench asserts, was the cousin of King Arthur—actually, the last of a line of "Arthurs," which was a title rather than a name. And (here we might picture Mr. Trench waving his magnifying glass triumphantly at an audience of open-mouthed Scotland Yard men)

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King Arthur's "Roundtable" exists in England today, as the "Somerset Zodiac," formed by giant effigies carved out of the soil. The Somerset Zodiac appears to be one of Mr. Trench's most solid and convincing clues, and one of his book's highest points of interest.

Astonishing as it is, the Somerset Zodiac, according to Mr. Trench, is just one of the vestiges of a great ancient civilization scattered around the world. Others are Stonehenge in Glastonbury, England, Carnac in Brittany, Easter Island in the Pacific, Tiahuanaco in the Andes of South America, the great Pyramid in Egypt and the earthworks of the Mound Builders in America. These "cyclopean" constructions, Mr. Trench feels, "pale into insignificance" modern engineering feats and "could not be contemplated today, with all our mechanical aids and developments." The builders of Boulder Dam, and the Golden Gate Bridge no doubt would disagree.

Outstanding among these "gigantic ruins," in the opinion of Mr. Trench, is the "Gateway of the Sun" at Tiahuanaco. Facing page 193 of the book is a photo of this "gigantic ruin," with three seated Indians providing a scale of its size. Unfortunately, the photo also provides a scale of the size of many of the claims advanced in what is otherwise an intriguing and ingenious attempt to carry the history of mankind back 10,000 years.

In the photo at least, the Gateway is disappointing. It appears little larger than a doorway in a modern Mexican one-story stone building. Such, alas, is the result when hot fancy is confronted by cold fact.—
Chester S. Geier.

REPORT FROM THE READERS

BROTHERS BETOKENED

I have been buying FATE on the newsstand for several years, but recently I sent in a two-year subscription. I think FATE is a terrific magazine—keep up the good work.

You may be interested in my psychic experiences. Ever since I was about 18, I have known whenever one of my brothers was near after an absence. For instance, my oldest brother had been away for several months while in the Navy during World War II and we hadn't had any letters from him for a while. One day I was sweeping the front steps and Mother was sitting on the porch. Something urged me to look up just as a taxi came around the corner a block and a half down the street. Without thinking, I said, "Here comes Wayne."

Mother and I watched as the taxi came up the hill. Since our house was high above the street, we couldn't see who was in the cab.

The taxi passed our house and Mother told me I must have been mistaken. But I told her the cab would back up. Just then it stopped and backed up to our house and my brother stepped out.

My next younger brother was in the merchant marine and seldom wrote. About a month before the incident I will relate, he had written saying his training was almost fin-

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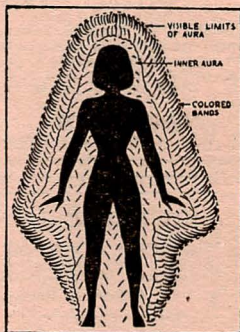


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ished and he would try to come home before shipping out.

Mother, Dad and I all were working on the swing shift in a shipyard. One night after we arrived home I prepared a light lunch and told Mother I would make enough for Harold, as he would be home soon. I don't know what prompted me to say that, but several minutes later there was a knock at the door and Harold walked in.

Another time Harold left the house without saying where he was going. A little later I took a street-car downtown and as we were crossing the Morrison Street Bridge in Portland, Ore.), I was compelled to look up. I had a feeling that Harold was near. I looked up just in time to see him walking across the bridge as we passed.

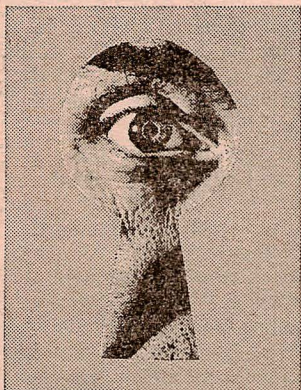
I never had this feeling about my youngest brother, probably because he married shortly after my ability developed. Since my older brother also married, I seem to have lost psychic contact with him, too.

Harold, however, has not yet married, as far as we know. He left three years ago and we have not heard from him since. Naturally we all are concerned about him, and we would appreciate it if you will publish this letter. Harold reads **FATE** and this would be the most direct way to reach him and let him know that Dad had a stroke and is quite ill.—*Nina Berry, San Francisco, Calif.*

TESTIMONIAL TO CROOKES

Thank you for the Nandor Fodor article, *The Coming of the Ghouls*, in the March issue. I feel a scientist's responsibility to bear witness in a matter involving the name of

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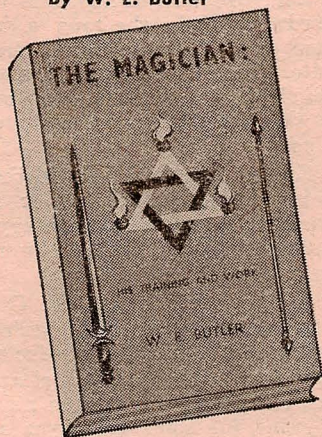
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one who has done so much for physical as well as psychic science and is not now in a position to speak for himself. I offer the following facts as a personal testimony in connection with the Crookes-Katie King publicity.

Miss Jennie MacKenzie, a vocal coach and writer for music magazines for several years in New York City, lived with her family in London during her youth. One of their residences was located next door to the William Crookes family. Miss MacKenzie told me that she was the fiancée of the youngest Crookes son when the Katie King seances were being held. She was considered too young to be admitted to them, but she heard her parents discuss them after having attended.

She was permitted to see a sample from Katie King's materialized garb. It had been taken by permission from an edging of the cotton cloth of her gown. All of Florence Cook's wardrobe while she was a house-guest was kept in Mrs. Crookes' suite, where Florence slept, and this sample was like nothing she owned, as they had taken pains to determine.

The seances were held in the two main rooms of the parlor floor, Crookes' library and laboratory. The dining-room and kitchen were on the ground level.

The youngest son of the Crookes family died before his marriage to Jennie MacKenzie could take place. She later became an American citizen, and was a friend and neighbor of mine for some three years. She knew by name several of those who had attended the seances in the Crookes home. Not a breath of suspicion was recorded of any of them.

In 1924, when I was abroad for six months of study, Miss Felicia Scatcherd, Associate Editor of *Asia* Magazine, arranged for me to be invited to take tea with the widow of an older son of Sir William. I was shown with pride some of the small instruments from his estate, made by the scientist himself.

For several years before Crookes' death, Dr. James H. Hyslop, my chief and head of the American Society for Psychic Research, had been writing urgent letters to Sir William to publish his history of the Katie King materializations, when the world so sadly needed reassurance as to a next life. Sir William replied that, although the manuscript was ready to go to the printer at any time, his country required his assistance in the laboratories of the war program and he could not spare time for anything else. But even after his death the manuscript still could be published, so he was not concerned.

We inquired of our hostess when we might at last see the Katie King volume and she shocked us with the information that a younger son, ex-

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ecutor of Sir William's estate, had completely destroyed his father's manuscript and the photos. I deplored this wanton destruction of evidence upon which the scientific world could base its judgment of psychic phenomena. This unfortunately serves only those inclined to interpret the lives of others after the fashion of Trevor Hall.—*Gertrude Ogden Tubby, Upper Montclair, N.J.*

"WEEPING GODDESS"

Archeology and legend often run into each other and find themselves to be the same. Over the years, I have been quite interested in the mystery of the origin of such American cultures as the Maya and Inca. Regarding the Incas particularly, an interesting temporal coordination of material appears to furnish a strong lead to their origin.

As you no doubt are aware, the Incas first appeared in the valley of Cuzco around 1200 A.D. However, there was a civilization in that area long before their arrival. No information exists concerning this lost civilization. The only clue to its existence is a group of ancient ruins around the edge of Lake Titicaca in the Andes.

One of the best preserved of these ruins shows evidence of high culture. The stones are well tooled and reinforced by bronze "U" bolts. There is a gate through the wall of the ruin; and, above the gate, there is a frieze. The centerpiece is a bas-relief of the head of some person from the dim past. This head is known as the "weeping god" because of sculptured tears that line the cheeks.

The following is legendary, but appears to provide an explanation for the ruins. Japanese legend tells

of a "weeping goddess" who existed in their prehistory—before 1000 A.D. At that time Oriental types invaded the island of Japan and conquered the ancestors of the Ainu. As legend has it, the "weeping goddess" fled the island when it was obvious her people were unable to stem the invasion. A fleet of ships bearing the "weeping goddess" and her people sailed east, following the shoreline. After many months, they reached a land far to the south and established a civilization near a lake on top of the highest mountain there.

From my point of view, the connection appears to be obvious. I submit that the "weeping god" on the ruin near Lake Titicaca is not a male, but is a depiction of the "weeping goddess." As to how the story of the location reached Japan, I think it is safe to assume that some of the refugees returned to Japan to lead others to safety. Another item to strengthen this theory is that the language of the remaining Ainu in Japan is not Oriental, but similar to the Indian languages of the Americas.

Of course, the legend also may be a condensation of the facts. It is quite possible that the ancestors of the Ainu had spent many centuries exploring and settling the Americas, and that their civilization here was well established when the "weeping goddess" fled the island of Japan. The "weeping goddess" title appears to be the fancy of legend. She may have been a princess or a queen.—*D. Bruce Berry, Chicago, Ill.*

FOR "YI-KING" FANS

My feature story *The Prophetic Wands of Yi King* appeared in the October, 1961, issue. I am grateful

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to FATE readers for the interest
 they showed in the article. In the
 Akron, O., area the October, 1961,
 issue of FATE completely sold out.

I received many letters from all
 over the United States. A large
 number of readers immediately as-
 sembled wands and tried them out.
 Some even sent me their results.

I have received so many requests
 for more on the Yi King wands that
 I am asking the readers of FATE to
 send me reports of their experiences
 with tossing the wands. Did the
 wands answer your question or
 thought? If so, how? In your let-
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 permission to add your experiences
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 —Howard Meloy, 980-D Coley Path,
 Park Lane Manor, Akron 11, O.

Readers also will be interested to
 learn that Howard Meloy is the au-
 thor of a book, currently on best-
 seller lists, titled Hey, Johnny Ma-
 honey (Carlton Press, Inc., \$3.75).
 —Ed.

ANT ANTICS

In reference to the article in the
 May issue about ants having a sys-
 tem of teleportation, last August my
 sister called me by phone and said
 she planned to come over to see
 me. But when she started out the
 back door she saw above her head
 —hundreds of ants carrying a wood-
 en shingle—ants above and ants be-
 low it to hold it up. It passed along
 through the backyards of neighbors,
 and to see so many ants engaged in

REPORT FROM THE READERS

117

this task frightened her.—*Maude Kapreilean, Kingston, N.Y.*

One day when I was about 17 years old I was in the woods. It was very hot and I lay on the grass near a round hole where a shrub appeared to have been pulled out.

Soon a long line of tiny ants approached and all went to one side of the hole. Then a long line of big ants came to the other side. Three large ants stepped into the center of the hole, and two left, leaving one big ant. Then two little ants walked to the center, and for a moment all were still.

Then the little ants attacked the big ant. One little ant grabbed the hind leg of the big ant and the other attacked his head. After a period of struggling, the little ant pulled off the big ant's leg and attacked the head also. The big ant died and all the ants marched out of the "arena." I felt so sorry for the big ant that I buried it.—*Rose McFadden, Seattle, Wash.*

DANGEROUS DRUGS

The article, *Can Drugs Lead You*

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To God? by John W. Aiken, D.O., in the May issue, can, I think, mislead many persons unfamiliar with hallucinating drugs. Insufficient emphasis was placed on the fact that certain of these drugs (especially LSD) can be extremely dangerous, particularly where the individual is highly sensitive to the drugs. With such persons one administration can produce severe symptoms of schizophrenia lasting for seven weeks or even months.

In Los Angeles recently several lawsuits were placed against an individual who administered LSD to persons overly sensitive to it and who as a result suffered violent reactions which could not be controlled by any antidote.

The greatest danger lies in instances where LSD (tasteless, odorless and colorless) is administered on the sly and the victim becomes hallucinated so that his family and associates consider him a mental case. This happened locally to a woman who just had inherited a fortune. Greedy relatives reportedly administered LSD secretly in her drinking water, but as she was about to be committed to a mental hospital one of the plotters, overcome by guilt, confessed.

Therefore please let your readers know that they may be among those who react violently and unpredictably to LSD or other hallucinating drugs.—*J. W. Smith, Los Angeles, Calif.*

"INACCURATE REPORT"

The last part of the second footnote on page 88 of the June issue is a gross misstatement and a disservice to the Theosophical cause.

The so-called report of 1885 of the

Society for Psychical Research on the Theosophical Society in India is proven false by the painstaking investigation and critical analysis of William Kingsland. (See the *Occult Review*, March, 1928, page 154.)

It states, "We intentionally refrain from designating it the S.P.R. report" for the following reasons which Mr. Kingsland classified by way of introduction to his detailed defense.

1. The S.P.R. never investigated the phenomena.

2. It delegated the work to a committee.

3. The committee never investigated the phenomena.

4. The committee delegated the work to Mr. Hodgson to investigate the evidence for phenomena which had taken place years previously.

5. Mr. Hodgson, therefore did not investigate the phenomena.

Consequently, the phenomena connected with the Theosophical Society never were investigated at all! No direct evidence is brought forward in a single instance by direct witness for the prosecution—the Coulombos. There was no one who would support Mme. Coulombos' charges. And in her published statement she does not even mention anyone as being implicated.

The real culprits responsible for maligning the Theosophical Society and its founders were Gurney, Myers, Podmore, Sidgwick and Stack. Their judgment was made on the misleading and inaccurate statements in the report of the inept and inexperienced Hodgson.—*Sydney J. Bragger, Miami, Fla.*

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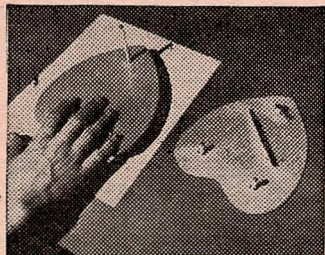
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ence similar to the one described in the article, *Healed With the Hand of a Fresh-Dead Man*, in the May issue. However, she used the hand of a dead person that had been embalmed—but she said it worked just the same.—*Julia P. Wittichen, Birmingham, Ala.*

ROVING RUG MYSTERY

You may be interested in my little private mystery. I have seen so much of the unusual during my lifetime that I do not consider this too important, but here it is for what it is worth.

I have an ordinary Axminster type rug with a stiff back, measuring four and a half feet wide by six feet long. I bought it new about five years ago—and ever since I have been unable to keep it where I want it.

Lay it east and west, it travels north. Lay it north and south, it travels west. Reverse it, and still it travels in the same directions. It travels sidewise against the length. I have put it on bare floors and on top of other rugs. It does the same. Place furniture on it, and it travels under the furniture without displacing the objects.

If nobody walks on the rug and if it is not disturbed in any way, still it crawls three to five inches a day. If it gets up against a divan leg or the wall, it pushes gradually until the edge of the rug turns over.

I now have this rug lying on top of a carpet. I can't pull it across this carpet without rolling it endwise, much less—because of its stiffness—push it lengthwise hard enough to make it curl against the wall lengthwise. But it manages to do these

(Continued on page 129)

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things itself and I can't guess why. Can anybody? No one need suggest that the slant of the floor has anything to do with it. I have had that rug on all kinds of slants and floors. Wherever it is it always acts the same.—*Dulcie Brown, Fresno, Calif.*

SHOWERS OF FROGS

I have many times witnessed the raining of frogs. In 1912, when I was eight years old, we lived at what is known as East Comanche, Tex. There was a rain storm one afternoon, and when it was over the yard was carpeted with very small frogs, about the size of a large bean. I gathered many of them, played with them and watched them hop about.

During the rain we saw them striking the ground, and bouncing like splashing water. This was a seven-day wonder to my family and neighbors. Soon after the rain I was unable to find a single frog. I have no idea where they went.

Since then, at times, too numerous to count, I have seen the same happening. I sort of got used to it and did not bother to remember details of time and place—*Ruby L. Mitchell, Houston, Texas*

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The most wonderful of those who wrote me was the lady in Boston who sent me \$5.00. How I wish I knew who she was!

There are so many wonderful people in this world.—*Eloise E. Brown, Roxbury, Mass.*

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