

FATE

TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN

ARTHUR LEHOVSKY

STORIES

PARAPSYCHOLOGY & THE CATHOLIC CHURCH
Alson J. Smith 34

AMERICAN INDIAN GREEN MEDICINE
W. D. Chesney, M.D. 47

DONALD MENZEL'S UFO—A CRITICAL REPORT
Prof. Charles A. Maney 64

THE STRANGE CASE OF PATIENCE WORTH
Bert Groth 80

THE FUNERAL SEEN ACROSS THE SEA
Margaret Gaddis 28

THE MALLARD IN THE WOODS
Josephine Wetzler 43

SAD VIRGIN OF CIUDAD MIER
Bill Starr 52

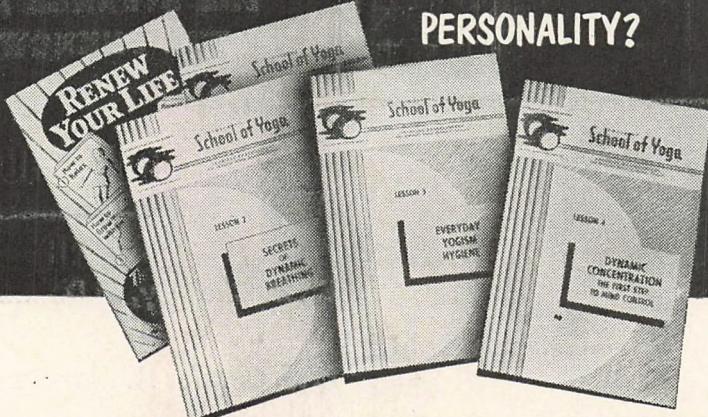
A SLAP IN THE FACE FOR MARGARET
L. Berger Copeman 76

9,000-Year-Old City Found in Peru • Breaking a Stone Age Code
 The Wedding Left Them Limping? • Did Disease Make Samson Strong? • Bringing the Bible Up to Date • Meteors
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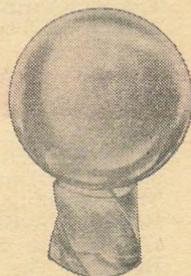
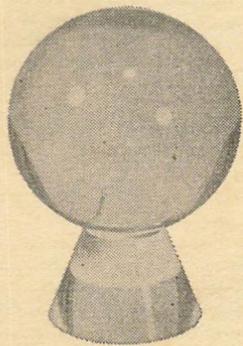
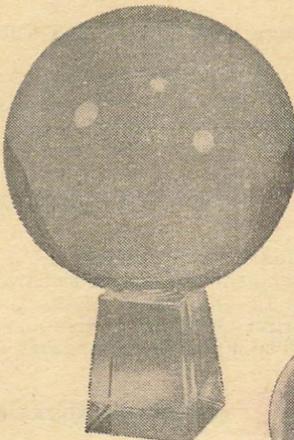
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ARTICLES . . .

TRUE REPORTS ON THE STRANGE AND UNKNOWN

Parapsychology And The Roman Catholic Church	Alson J. Smith	34
American Indian's Green Medicine	Dr. W. D. Chesney	47
Donald Menzel And The Newport News UFO— A Critical Report	Prof. Charles A. Maney	64
Reviewing The Classic Case Of Patience Worth	Bert Groth	80

STORIES . . .

DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

Seen And Heard Across The Sea, Commodore Perry's Funeral	Margaret Gaddis	28
The Mallard In The Woods	Josephine Wetzler	43
The Sad Virgin Of Ciudad Mier	Bill Starr	52
A Slap In The Face For Margaret	L. Berger Copeman	76

FEATURES . . .

NEWS AND NOTES ON UNUSUAL TOPICS

I See By The Papers	Curtis Fuller	6
9,000-Year-Old City Found In Peru		33
This Wedding Left Them Limping		42
Breaking A Stone Age Code		46
Did Disease Make Samson Strong?		49
Bringing The Bible Up To Date	Alson J. Smith	50
Meteors In The Southwest		56
True Mystic Experiences	The Readers	57
Are Comets Related To Earth?		75
My Proof Of Survival	The Readers	87
New Books		97
Report From The Readers	The Readers	107

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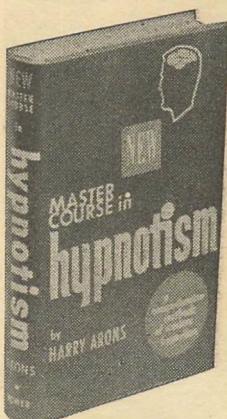
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I See by the Papers

QUOTE OF THE MONTH

Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. I would drink deeper; fish in the sky, whose bottom is pebbly with stars. I cannot count one. I know not the first letter of the alphabet. I have always been regretting that I was not as wise as the day I was born.

—Henry Thoreau, *Walden*

A STREAM TO GO A-FISHING IN
BESIDES metaphorical rivers, there are real rivers and real fish . . .

Something more than two years ago a tiny silver salmon was hatched from its egg at the Prairie Creek Hatchery of Humboldt County near Eureka, Calif. It was reared in its spawning tank, transferred to other tanks as it reached fingerling size. When the fingerling was a year old, along with thousands of its brothers and sisters it was marked by having its adipose fin removed. Then all the fingerlings were loaded aboard a tank truck and released into a stream flowing into the Pacific



CURTIS FULLER

Ocean. This release, please note, was in a different stream than the one flowing through the Prairie Creek Hatchery.

On December 2, the two-year-old marked salmon returned home. It had grown to 14-inch size and when it turned up it was nick-named "Indomitable" by workers at the hatchery.

"Indomitable has completed the most amazing spawning journey known to world fish history," declared Kenneth Johnson, manager of the hatchery.

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To reach "home", Indomitable had to descend the river where he was released, enter the Pacific Ocean where he lingered, growing fat, for about a year. Then he had to find the mouth of Redwood Creek.

He swam up Redwood Creek into Prairie Creek, up a drainage creek, through several other drains, through a culvert under U.S. Route 101, and then straight up a four-inch pipe with a 90° sharp turn in it. This particular four-inch pipe, was one of a choice of five, the other four being dead ends.

At the end of the four-inch pipe he chose, Indomitable had to knock a wire screen cover off a two-and-one-half-foot high stand pipe, which he leapt through, then over a two-foot high wire net—into the very spawning tank where he was born.

Indomitable was none the worse for his perilous and mysterious journey save for a bashed nose—suffered when he rammed the wire screen cover of the stand pipe.

Surely the mystery of how a fish could make this journey is a stream to go a-fishing in!



A WORD ON PAROPTIC VISION

THE Parapsychology Bulletin reports its latest observations of the paroptic vision (PV) problem—that is, the claimed abilities of Rosa Kuleshova, Patricia Stanley

and others who "read" with their skin.

"It now looks as though Rosa K. has been more carefully investigated at the Biophysical Institute of the Academy of Sciences in Moscow," reports the November *Bulletin*, which is published by the Parapsychology Laboratory at Duke University.

"Prof. S. G. Gellersteyn and Dr. M. Smirnov tested her reading ability with target materials under glass and with a large opaque screen eliminating all possible optical vision. Also, cards held behind her back and facing outward were identified. The rate of success was highly significant, but careful psychological handling was necessary.

"The results as reported (Dr. Smirnov's letter) would require parapsychological ability for explanation."

The *Bulletin* points out that in a few instances a case for ESP seems to be emerging from the confusion. It adds, perhaps plaintively, that Dr. Richard P. Youtz, of Barnard College, who has worked with Patricia Stanley, has obtained research grants from the National Institutes of Health and the Public Health Service to investigate PV.

What an irony that research funds are available for ESP (if such it should turn out to be) masquerading under the name of "fingertip vision" or "paroptic vision"

Why Can't You Remember?

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 this book 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. 3184, Chicago, Ill. 60614. A postcard will do.

(Advertisement)

(PV) but probably would not be available for a straight-out ESP research program!



WHAT A HI-FI!

THE CONSCIOUS mind can play strange tricks when dealing with extrasensory perception. Sometimes it seems the conscious mind cannot bear to admit it is capable of telepathy, clairvoyance and pre-cognition and, as a result, in seeking to conceal the truth from itself in one way or another it invents symbolic dramas or finds concrete pegs on which to fasten the paranormal perception.

Take the case of an unidentified basketball fan of Plainfield, Ind. He called the Indianapolis *News* on Saturday, December 19, to ask if there had been a radio broadcast of the Decatur Central vs. Mooresville basketball game the night before.

Dave Mannweiler, on the radio-TV desk, said as far as he knew the game wasn't covered by radio. Then the fan explained.

It seems he was playing his hi-fi phonograph, which has no radio attachment, when he picked up a faint description of the game. He listened to it play by play, including the overtime that ended with Mooresville winning 66 to 65. He began listening to the game about 6:30 P.M.

But, according to Bill Wildhack of the Indianapolis *News*, the game didn't start until 8:00 P.M.

So, if this story is true, it exemplifies how a mind, peering into a future event, pretended it actually was listening to a radio broadcast.



KIM NOVAK'S GHOSTS

WHEN MOVIE actress Kim Novak was in Chilham Village, Kent, last fall, filming exteriors for *The Amorous Adventures of Moll Flanders*, she claims she lived in a haunted house—or rather castle.

One night after taking a bath and going to bed in Chilham Castle, she waked to discover the tub had been refilled with water—and at the correct temperature. Another time, a bouquet of flowers sent by an admirer vanished from her bedroom overnight and was found downstairs in the morning.



STEVE MICKELSEN'S ANGELS

IN FEBRUARY, 1964, Steve Mickelsen, who lives near Carnation, Wash., was terribly injured in a logging accident. After a series of six operations and 38 transfusions had cost Mickelsen his spleen and a kidney and his life was despaired of he made a fantastic recovery and returned to work in 10 months.

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- How to set in motion the Law of Divine Individuality to ordain your own destiny
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- How to use the Law of Magnetic Calculation to sustain your every move
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Here in this book is the ONE ESSENTIAL KEY to harnessing your mind power: MATTERS AND THINGS THAT BELONG TOGETHER WILL FLOW TOGETHER—if you let them! If you make your unfitting, unhappy thing will find lodging within it.

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It was a good Christmas for the Mickelsens and their two children and, as they recounted their blessings, they thanked an Edmonds physician who coordinated Mickelsen's operations and housed the family, other doctors, his parents and the carpenters' union which helped defray medical care.

But Mrs. Mickelsen thinks she knows what really saved her husband's life.

"A doctor said he saw angels at the side of Steve's stretcher," she says.

"We tried to be good Christians before the accident, but we didn't go to church all the time. When he became delirious, we began praying. From then on, he started improving."



AND THE SEAS PARTED

WHAT MAKES a miracle and what is only a coincidence? We do not know, but consider this . . .

Three days before Christmas the 3,800-ton Liberian Vessel *Fury* ran aground on a reef a mile offshore near Halifax, N.S. Her 18-man Greek crew huddled abroad, convinced they were doomed men. The fearsome storm that had grounded the ship now battered her with 40-foot seas and winds gusting to 100 miles an hour.

She was near enough to the coast

for landsmen to watch her battered hull begin to come apart and they looked on, helpless to aid the sailors. For 24 hours the storm rocked the grounded ship. The tide came in and went out twice.

Suddenly, in the midst of the howling Atlantic storm, on the Wednesday before Christmas, a combination of low tide and high winds unexpectedly swept the waters away from a gravel bank 500 feet wide and leading a mile into land. The crew scrambled over the side of the stricken vessel and walked ashore.

Perhaps it was a coincidence, but the crewmen called the phenomenon a miracle akin to the parting of the waters of the Red Sea.



THIS PLANE IS GOING TO CRASH

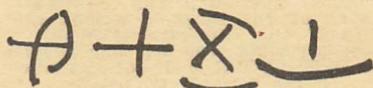
ON SATURDAY night, December 26, Airman 2C Arl Jerome Oldre Anderson bundled his wife and two small children aboard his four-place private plane and took off from Detroit City Airport en route to Flint, Mich., for a brief stopover before returning to California. A few moments later the plane crashed in flames, killing all occupants.

As Anderson's stricken relatives gathered to grieve, Anderson's sister, Mrs. Robert Mayfield of Center Line, told of two premonitions that five-year-old Miles Jerome An-

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derson had had concerning the fatal crash.

Six months before, Miles had said to his mother, "Mamma, Daddy is going to buy an old junker airplane and he's going to kill us all." Mrs. Richard Schwind, another sister of Anderson, hastened to say that the plane was not a "junker"—that was just a small boy's terminology.

Just before takeoff Miles held back with relatives who came to see the family off. "I want to stay with you, Aunt Miriam," he told Mrs. Mayfield. "This airplane is going to crash and kill us."



THE "GOOD" COINCIDENCE?

MRS. BETTY Leonardo, 58 High Street, Naugatuck, Conn., decided she heartily disliked the white enamel covering the cabinets over her kitchen sink. Back in October she painted over them with an orangewood varnish stain.

When the varnish had dried she examined her handiwork and suddenly stepped back. A portrait of Christ had emerged through the stain. When her husband, Salvatore, came home that evening he glanced at the cabinet, then appeared transfixed.

Mrs. Leonardo asked him: "Do you see what I see?"

"It's the face of Christ!" he exclaimed.

Other visitors to the Leonardo home also recognized the portrait. One friend called, desperately sad because her daughter had had a serious operation that day and been placed on the critical list.

Mrs. Leonardo asked her friend to come with her to the kitchen. When she saw the figure on the cabinet she began to pray for the first time in years. At that same time, she found out later, her daughter started on the road to recovery.

A complicated but "good" coincidence?



THE ORIGINAL BOOK OF MAGIC

Some day readers of this magazine should be able to read the *Book of Secrets* which may be the original ancient book of magic formulas to which all others, circulating in fragmentary form to this day, owe their origin.

The complicated story of the discovery of the *Book of Secrets* was outlined in the *New York Times*.

The *Book of Secrets* is an ancient book of magical formulas to which scholars have found mysterious and veiled references for centuries. The *Book* was thought to be a myth, and would still be so considered except for the patient research of Prof. Mordecai Margoliath of the Jewish Theological Seminary in New York City.

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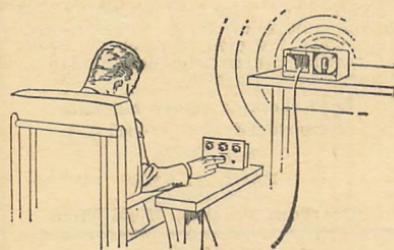
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Journal of the American Medical Association.
Mar. 21, 1959, page 1402

International Journal of Clinical & Experimental Hypnosis. April 1959, pages 93-98

Armamentarium. June 1960, Vol. 3, No. 7, page 5

Pulse (medical paper published in London).
Nov. 17, 1962

Illinois Medical Journal. July 1963, pages 39-42

Hypnosis Quarterly, Vol. 6, No. 4, 1961 page 23

Journal of the American Osteopathic Association.
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Professor Margoliath traveled thousands of miles to track down portions of the original book, which date to 189 A.D., but whose antecedents appear to be much older.

The *Book of Secrets* was compiled by a Jewish Gnostic sect and was written in Palestinian Hebrew, but it was not original with the Jews. It contains many transliterated Greek words, indicating that the Jews received it from the Greeks—but even the Greeks were not the originators of the *Book of Secrets*.

They obtained the material from the Egyptians, "the masters of magic", according to Professor Margoliath.

The story of how the professor found the book is fascinating. In 1896, there was found in Egypt an enormous archive of ancient Hebrew documents, dating mostly from the Ninth to the 12th Centuries. This archive was known as the Cairo "Genizah," (or "Store-room") and it was dispersed to many libraries and private collectors.

When it was discovered a few years ago that the veiled allusions to the *Book of Secrets* were not false and that the book itself probably was contained in the Cairo Genizah, Professor Margoliath set himself to the task of tracking down the parts of the original in 17 libraries around the world. Even-

tually he plans to publish the *Book of Secrets*.



WHAT'S IN THE BOOK

IT WOULD BE unfair not to reveal as much as we know of the book's contents. There seems every reason to believe that portions of many more modern magical works can be traced to it. Professor Margoliath believes that it is still the main source of modern belief and practice. In fact, he even believes there is evidence that the book in some form is still being distributed to members of inner circles.

Briefly, the *Book of Secrets* gives instructions on the correct exhortations and conditions of magical reward. It relies on "good and bad" angels to carry out such chores as bringing good luck, obtaining a rich wife, and predicting the future.

The systems followed by practicing magical groups had endless variations. There was a belief in seven heavens, and the emphasis appears to be on working black magic rather than on obtaining the good things of life.

The Greek influence is obvious in appeals to Helios the Sun God, with sacrifice, incense and offerings for information on life or death of a loved person. Demons were controlled by incantations. The book contains formulas for every-

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day protection and for predicting the course of the coming year. An idea of the age of the book is suggested by the choice of "whether one will die of hunger with the locusts consuming everything . . ."



KEYHOE CHARGES CENSORSHIP

IN THE January issue of *True* Magazine Donald Keyhoe, director of NICAP, charges the United States Air Force with specifically and deliberately censoring UFO information.

Referring to the heavy flying saucer sightings of recent months, Keyhoe comments that readers of *True* haven't heard or read anything about the matter. (Of course they have, if they read FATE Magazine, but Keyhoe doesn't mention that.)

Keyhoe's thesis is that back in the early 1950's the Air Force used the method of debunking flying saucer stories and ridiculing those who alleged they had seen them.

"Now the tactic has changed," he says. "The tactic is total suppression of news. By a strict Air Force order, entitled AF 200-2, Air Force personnel are forbidden to talk in public about UFO sightings, and information about UFO's is to be withheld from the press unless the thing seen 'has been positively identified as a familiar or known object.'"

Indirect pressure, he asserts, can be exerted on employees of companies working on defense projects, on airline pilots and on others subject to government control. Here are a few of the items that Keyhole claims have been censored:

- When the first two-man *Gemini* capsule was launched on April 8, 1964, and was on its first orbit, four "spacecraft of unknown origin" flew up to it, took positions around it—two above, one below and one aft—appeared to be inspecting it, and then flew away.
- When a *Polaris* missile was fired from Cape Kennedy (then Cape Canaveral) on January 10, 1961, a UFO came so close to it and was so large that automatic tracking radar locked onto the UFO by mistake instead of onto the *Polaris*. When the UFO flew out of the radar's sight it took trackers 14 minutes to find the *Polaris* again.
- Just before dawn on May 15, 1964, near Canberra, Australia, several observers saw a large white-glowing object traveling across the northwestern sky with a "peculiar wobble as though losing power or partly out of control." Then a smaller object with a red light appeared hovering ahead of the white object. The white object approached it, appeared to touch it, then turned, no longer wobbling, and streaked away. The small red object went out. Keyhoe suggests the incident represent-



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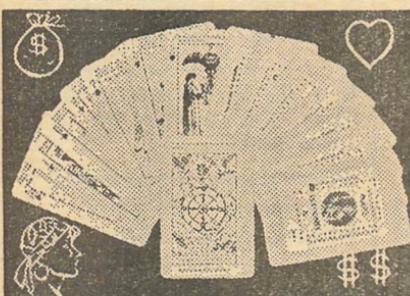
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ed an attack by the large object on the smaller or a refueling or recharging operation. The matter was investigated by the Scientific attache of the American embassy at Canberra, Dr. Paul Siple, and two NASA engineers, Keyhoe states in *True*.



A FLURRY OF SIGHTINGS

KEYHOE IS certainly correct that papers were full of UFO sightings in the late fall and early winter. The local papers, that is; we have hardly any wire service stories to indicate that sighting reports are being published outside the local areas where they originate.

Other strange reports also were received but to what extent they had to do with UFOs we can only speculate.

For example, patrol meteor radar stations located in New Zealand and in Canada reported an unexpected and unexplained rise in the number of meteors entering the earth's atmosphere from May through November, 1963. The two stations have been observing and counting meteors by radar for about five years. Since the two stations note their results in both hemispheres, it is assumed that the phenomenon has been world-wide.

A rise of more than 100 per cent took place in mid-1963. There were later smaller increases in early and

mid-1964. The excess over normal has been estimated at 300 million meteors for the entire planet.

Another anomaly that might explain some of the recent UFO sightings is a new U.S. Navy aircraft, the Grumman E2A *Hawkeye*, which is now in service in small numbers. The *Hawkeye* has a huge saucer-shaped oval over the top of the fuselage, and carries more than five tons of electronic equipment.



FOR EXAMPLE

LEO BARTSCH, a real estate man of Coos Bay, Ore., woke his wife just after 3:00 A.M. Sunday, September 27. "The very first words I said to her were 'Something out of this universe just went low over this roof; and I became absolutely weightless for almost a minute.

"I didn't see or hear a thing. It was not frightening but was the greatest sensation I have ever experienced. I turned on the light and told my wife to look at the clock and remember the time, which was 3:10 A.M. as I said there will be something in the paper about this, as some one must have seen it."

Just as Bartsch had predicted, there was a witness. Mrs. Joseph A. Carlson, whose husband was away from home working on a line changeover for Pacific Power and

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Light, had been unable to sleep. Between 3:00 A.M. and 4:00 A.M. she saw a "very brightly colored and beautiful flying object" in the sky. She woke her sons, Joseph nine and Norman seven, and they watched it for "quite a while. The boys were really excited about it."

* * *

HERE'S ANOTHER report, this from the *Deseret News* of Salt Lake City, October 24. Many persons saw disc-shaped objects, watching them until they flew out of sight. They were "white and disc-shaped", said one housewife who had noticed them while she was hanging her laundry.

"I didn't know what to think when I looked into the binoculars," said Thomas McLelland, 14. "Frankly, I was scared. There were two of them and they definitely looked like saucers, with the bottoms rounded and the tops not so rounded.

"I saw them fly north and east and follow the contour of Mt. Olympus until they disappeared into the trees."

Lee Sjoblom, 12, described the objects as "white and disc shaped. They rendezvoused over Mt. Olympus and Millcreek Canyon area."

All witnesses did not agree. One woman said one of the objects was orangeish-red, and one silver. "Both were shaped like eggs." A boy said he saw only one object and it was

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round with a dome on top. Leon Ottley, 25, saw the object as a platform with four boxes on it. "It was white or silver and was in the vicinity of Mt. Olympus."

* * *

RUDOLPH HUIZEN, 30, is caretaker at the Butano, Calif., Girl Scout camp. On Monday night, November 2, two friends, Duane and Diane Myers, came over to the Huizen home to play cards with Rudolph and his wife Henny. Around 8:00 P.M. the dog began to bark and Huizen and Duane Myers went outside to check the source of the disturbance.

They walked about 100 yards from the house across the road and started back after finding nothing. It was a brilliantly clear night and the stars shone brightly. Huizen and Myers watched the stars on their brief walk, and discussed how bright they were.

"Then I saw one that was moving, fast," Huizen later reported. "Myers said it must be a satellite but I said it was going too fast for that, and it was swaying, from left to right and back again."

Huizen playfully pointed his flashlight at the object, which was travelling in a northeast direction, and flashed an "SOS" signal. The object, which appeared at this point to be "the size of a silver dollar", then turned to the right, circled about and came back to where Hui-

zen and Myers were standing. There it stood still, blinking its lights "on and off, on and off, like we did."

"It settled over the trees about half a mile away and moved back and forth. When I flashed my flashlight at it again it lit up the sky like a full moon. It was about as big as a football."

Huizen and Myers ran to the house and called their wives. The four of them watched the object for a while, then signalled once more. Then it moved towards them and they ran into the house.

"If you were standing in my shoes you would have run too," Huizen said. The four peeked out of the doorway and saw the light back away and grow dim.

"Then it took off. No jet or any plane could go that fast," Huizen reported.

FATE received at least eight clippings from different newspapers on this sighting. Not one was a wire story. This suggests the truth of Major Keyhoe's censorship charges.

Postscript: We apologize for being able to bring FATE readers but a fraction of the UFO reports that have come to our hand in recent weeks.

—Curtis Fuller



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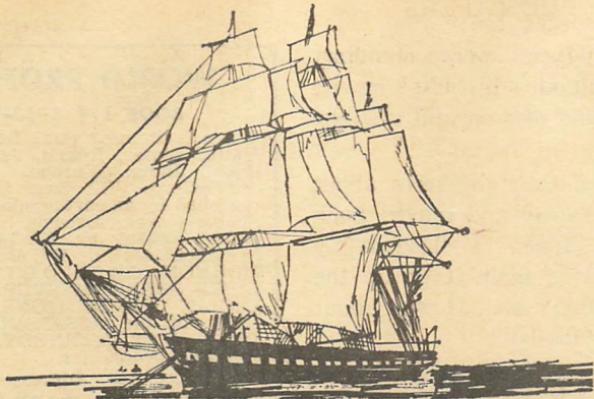
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Seen and Heard across the Sea Commodore Perry's Funeral

From the irrefutable records of maritime history comes one of the most extraordinary ghost stories of all time.

By Margaret Gaddis

“COMMODORE PERRY is dead!”

Astounded by the distraught cry, the junior officers in the ward room of the frigate *Constellation* looked up as Capt. Joseph Nicholson, USN, burst wildly through the door, his epaulettes askew, his hair disheveled.

“He's dead, I tell you! I saw it all!”

The group stared at him without

belief. It was August 24, 1819, nearly a century before the days of radio communication. And the ship was at sea several hundred miles from St. Thomas in the Virgin Islands, where Commodore Perry was to meet his small fleet. Had their captain lost his mind or suffered an attack of brain fever?

The War of 1812 had ended about three years before, but United States shipping in the Caribbean

was still menaced by pirates. Government protests had accomplished little, so Com. Oliver Hazard Perry, hero of the Battle of Lake Erie, had been summoned back to active service. He was provided with three vessels, the famous old frigate, *Constellation*, a corvette, the *John Adams* and a schooner, the *Nonesuch*.

Simon Bolivar, the "George Washington" of South America, was sympathetic to our government's purpose, but as he had no navy he could do little. However, he had agreed to meet Perry at the mouth of the Orinoco River, opposite the old pirate favorite, Trinidad, to give him a list of authorized privateers.

Pirates had authority from no one but themselves, but privateers carried letters of marque which commissioned them to cruise against the commerce of war vessels of any power at war with the sovereign issuing the commission. The War of 1812 had begun because Great Britain, then at war with France, arbitrarily had forbidden us to carry on commerce between the West Indies and Europe. Soon after this order, the British had started to search our ships and to impress American seamen into their own service. The war with England lasted three years, but pirates and privateers were still looting ships in the Caribbean.

Normally Perry would have com-

manded the *Constellation*, but that vessel was old and in need of repairs. To make better time in his meeting with Bolivar, he sailed in the faster *John Adams*. The other two vessels were to join him on his return from South America at the island of St. Thomas in the West Indies, and then clear the seas of all pirates and unlisted privateers.

Now the *Constellation*, under the temporary command of Capt. Joseph Nicholson, was still wallowing through unfavorable winds toward the West Indies at the time of Perry's meeting with Bolivar on the South American coast.

On this hot August afternoon Captain Nicholson had retired to his cabin on the sluggish old frigate. Eyes closed against the glare of the tropical sun on the painted walls he lay resting but wide awake.

Suddenly beside him there appeared the spirit of a fellow officer, dead the past two years—Capt. Charles Gordon. The apparition saluted and spoke, asking the ship's destination.

Apparently Captain Nicholson was not disconcerted. Perhaps his close friendship with his dead visitor prevented alarm.

Returning the salute, he said, "I am bound for St. Thomas to meet Commodore Perry. He will assume command of the fleet there."

But to Nicholson's amazement, his ghostly visitor smiled sadly and

shook his head. "No, you are mistaken there," he said. "Commodore Perry now belongs to my squadron. Look!" He gestured with outflung arm.

And there in the direction of his pointing arm, a mirage-like vision superimposed itself on the cabin wall, as if projected by an antique magic lantern. Very distinctly to Nicholson's gaze appeared a harbor, with a rock-walled fort looming above the sea. The fort's flag drooped at half mast, and ships in the harbor likewise flew their's in the same manner.

Nearby, draped from bow to stern in mourning, was a warship. Eerily, as he lay in his bunk, Captain Nicholson heard the slow boom of minute guns from the battleship.

As he watched, suspended in time, he saw a boat put off from the ship. Officers in the stern wore crepe bands on their sleeves. Another boat followed carrying a marine band with muffled drums and across the water floated the sad strains of a funeral dirge. Then a third boat put off from the crepe-draped warship. It bore a black-shrouded coffin, surmounted by a Commodore's hat and sword. As the three boats pulled toward shore, smoke drifted from the cannon of the fort, answering the minute guns.

Stunned, Captain Nicholson sprang from his bunk, and the vision dispersed like the smoke. The figure

of his dead friend, too, was gone. For a startled moment he stared about his empty cabin. Then, dignity forgotten, he dashed out of the door to notify his officers.

"Commodore Perry is dead!"

Their bewilderment at his shout recalled him to reality. Earnestly he explained what he had seen and reaffirmed his conviction that he had been shown a factual occurrence through a vision. Very much sobered, the officers discussed the apparition. The vividness of detail which their captain was able to communicate impressed them all. At their request he wrote a memorandum of what he had seen, to which all present signed their names. It reads as follows:

"U. S. Ship *Constellation*.
At Sea. Lon 69 94 Lat 27 19
Tuesday, Aug. 24, 1819.

Memorandum of an Extraordinary Occurrence (in connection with Com. Perry, commanding the West India Squadron) on board this ship, the details whereof have been communicated in full to the wardroom officers and midshipmen. The purpose of this memorandum is to preserve for future reference the exact moment, as near as may be, of this event, the same being at or about 4:00 o'clock P.M. of the day named above.

Written and signed in the presence of and at the request of the

officers named,

Joseph J. Nicholson,
Capt. USN, Commanding."

Dread hung over the vessel as they proceeded toward St. Thomas, and intensified in the hearts of every man when the *Constellation* entered the harbor. There ahead of them the *John Adams*, in which Perry had sailed, already was anchored.

As they watched, a boat put off from it, carrying crepe-banded officers in the stern. Captain Nicholson on the quarterdeck and the ship's company of the *Constellation*, mustered on deck, waited solemnly as the boat approached. From it a white-faced lieutenant came aboard to announce Perry's death.

Captain Nicholson asked details and the lieutenant's voice carried to the waiting men, "Commodore Perry was attacked by a malignant fever while coming down the Orinoco. He died at Port of Spain and the body was buried the following day."

Captain Nicholson hardly needed to inquire further, so positive was he of what he would learn. And the lieutenant went on to relate a story which tallied in all of its details with the vision:

At 4:00 o'clock on the afternoon of August 24 three boats had left the *John Adams*, with Commodore Perry's body in the last, in a black-

draped coffin bearing his hat and sword on top. Minute guns fired by the corvette *John Adams* had been followed by a similar salute from the fort, where the governor of the island, Sir Ralph Woodford, thus had shown his respect for a brave naval officer. All flags had been at half mast, and a band with muffled drums had played the dirge which accompanied Nicholson's vision.

Somehow the spirit of a dead fellow officer, Capt. Charles Gordon, had appeared to the captain of the *Constellation* at the precise hour of the occurrence. Somehow his ghost had been instrumental in precipitating a picture of the scene upon the cabin wall—exactly as it was occurring hundreds of miles away.

* * *

PERHAPS THE STORY is not ended. Perhaps a ghost still lingers aboard the old *Constellation*, now at the national shrine of Fort McHenry, in Baltimore, Md. At any rate one is said to have appeared, and been photographed by Lt-Cmrd. Allen Ross Brougham in December, 1955. At that time he was executive officer of the Naval Reserve Training Center there.

The Baltimore *Sun* printed the account and the photograph on December 31, 1955, under the by-line of feature writer Patrick Catling. According to the *Sun* there had been

several previous suggestions of haunting aboard the old frigate. In September of 1955, shortly after the ship arrived from Boston and was berthed at the B & O dock, firemen reported strange shapes and noises. And later when she was moved to the dock across from the *USS Pike*, the same reports came from crewmen on gangway watch on the submarine.

Lt.-Cmdr. Broughton was sceptical but a friend whose hobby was psychical research suggested that a time-hallowed period for apparitions to make themselves known is at midnight between Christmas and New Year's Days. So on Thursday, December 29, Brougham mounted a camera overlooking the quarter-deck and kept watch. Almost to the second of midnight, as reported in the *Sun*, through a faint whiff of gun-smoke he heard "a sort of muffled scurrying sound. There are possible ordinary explanations," he went on to say, ". . . a whiff of industrial haze, the sudden movements of a rat below deck . . . At times like this, one's imagination can play odd tricks, and yet . . .

"Right then, so suddenly that there was just time to open the shutter before it had gone, it appeared.

"I wouldn't swear to it, even today . . . But if I was dreaming then, I must have been dreaming in the darkroom . . .

"How can one describe a ghost? . . . the sudden, brightening, bluish-white radiance, the translucency."

He went on to describe a form wearing a definitely dated uniform. "—the gold-striped trousers, the cocked hat, the heavy gold epaulets, the sword . . . looked to me like the sort of uniform that might have been worn by an officer around the year 1800 . . . And it seemed to be a captain.

"It was all over in the time he took to make a single stride. As you can see in the picture, he was reaching across his waist with his right hand, as though just about to draw his sword.

"I was aware somehow that he was motivated by a sense of great urgency."

The photograph printed by the Baltimore *Sun* is said to show the form of a man in early naval uniform. Strangely this photograph now cannot be found.

At least eight captains commanded the *Constellation* during her career besides Nicholson:

Capt. Thomas Truxton was the master in 1799 when she fought the French frigate *Insurgente* off Basseterre.

Capt. Alexander Murray, was in command when she was in the blockade of Tripoli in 1802.

Capt. Charles Steward, commanded her early in the war of 1812.

Capt. Charles Gordon—the friend of Nicholson's whose ghost appeared to announce Perry's death—was her master when the *Constellation* captured the Algerian frigate *Mashuda*.

During her later days there were also Capts. M. T. Woolsey and George C. Read.

Who can say which of these men appears in the missing photograph?

There is still another possibility, Commodore Perry himself, for when the Lieutenant Commander hastily

snapped the shutter he could not swear to the ghost's rank.

At any rate, this photograph was taken 136 years and more after that hot August day in 1819 when the ghost of Capt. Charles Gordon appeared to his friend Captain Nicholson and showed him a vision of Commodore Perry's coffin.

It is with hesitation we include this second incident because the story is not authenticated; the negative of the photograph is lost, according to the *Baltimore Sun*; and there is a good chance the whole thing was a hoax. Do you know anything about it?



9,000-YEAR-OLD CITY FOUND IN PERU

ACITY estimated to be at least 9,000 years old was reported to have been found in Peru recently by Prof. Frederic Engel, a French archeologist, assisted by Peruvian archeologists. The discovery was made as the group conducted excavations three miles from the plains of Paracas, 100 miles south of Lima.

Since at the time of the report Professor Engel and his assistants had uncovered only the surface of the ruins, they have been unable as yet to ascertain the origin of the inhabitants of the ancient city. Professor Engel, however, speculates that the inhabitants belonged to a civilization of the Middle Southern culture which extended for 250,000 square

miles from Canete to Marcona, in South America.

The bones of skeletons are said to have been unearthed by the archeological team in the part of the ruins already cleared. The bones are large and indicate that the inhabitants were tall. They were found wrapped in rush leaves, with the remains of fishbones and seeds, indicating burials had included items of food.

The city is estimated to have had 500 inhabitants. Some of the implements found in it display evidence that the builders were Stone Age artists. Organic samples sent to the United States by Professor Engel for radiocarbon 14 test reportedly date the civilization at the year 7036 B.C.

Is Catholicism hostile to parapsychology? It has reason to encourage even its own workers to do research in this field!

By Alson J. Smith

IN 1948 THE ITALIAN and international press announced to the world that a genuine miracle had occurred in a remote village church in the Abruzzi country. The wine left in the chalice after the celebration of the Mass accidentally

chalice, and other objects spattered by the liquid sent to Rome for another analysis.

Official investigation in Rome showed the stains and the residue in the chalice were human blood. The priest who had officiated at the

PARAPSYCHOLOGY and the Roman Catholic Church

had been spilled on the altar cloth and other objects, and, on being chemically tested, had turned out to be blood. The miracle of transubstantiation had occurred; the consecrated wine actually had become the blood of Christ!

Awed pilgrims descended on the village and the press acclaimed this dramatic demonstration of the truth of an ancient doctrine. The Catholic Church, however, did not join the multitude.

Ecclesiastical authorities ordered the blood-stained altar cloth, the

Mass was ordered to Rome and, when chemical analysis showed that his blood was the same type as that producing the stains, he broke down and confessed that he had cut himself deliberately and let his blood drip into the chalice, which he then managed to overturn, accidentally spattering the blood on the altar cloth. He had done it, he said, to prove to his skeptical parishioners that the wine in the chalice, actually became Christ's blood. The ecclesiastical authorities forbade him to celebrate Mass in the future.



Church of St. Peter in Rome is symbol of old Church traditions in contrast with new spirit of modernity.

This incident shows the extreme caution, almost skepticism, with which the Catholic Church approaches the so-called miraculous. Precisely because the Church believes that all things are possible to God, she leans over backward to avoid the merely superstitious and the *falesely* miraculous.

The Catholic Church's attitude toward the whole field of parapsychology seems to some to be one of impersonal hostility. In the United States and the United Kingdom few priests or laymen belong to

— ABOUT THE AUTHOR —

A retired Methodist minister, Alson J. Smith obtained his divinity degree from Garrett Biblical Institute and did graduate work at Yale and the University of Chicago. He is the author of several outstanding volumes on parapsychology. His most recent books are *Primer for the Perplexed* and the best-selling *A View of the Spee*.

such organizations as the Spiritual Frontiers Fellowship, the Churches' Fellowship for Psychical Studies, or the societies for psychical research. There are no departments of parapsychology in Catholic col-

leges or universities. The whole field appears to be left to Protestants and agnostics.

However, there is nothing in Catholic dogma or practice that is hostile to parapsychology and, on the European continent at any rate, priests and other religious personages (nuns, monks) are officially encouraged by the Church to take part in parapsychological research and to write and publish their findings in the Catholic press. In recent years there have been such active Catholic writers in the field of parapsychology as Father Robert de Sinety, S.J., author of *The Direction of Psychopathology* (1934); Father Joseph de Tonquédés, S.J., who wrote *Nervous and Mental Illness and Diabolical Manifestations*, (1938); Father Herbert Thurston, S.J., whose *Ghosts and Poltergeists* appeared in 1953; and Father Réginald-Omez, O.P., who authored *Supranormal or Supernatural—The Metaphysical Sciences*, in 1956. All of these books are distinctly friendly to parapsychology, and all bear the Church's official *Imprimatur* and *Nihil Obstat*. Father Réginald-Omez, O.P., is a member of the Dominican Order and Professor of Angelic Philosophy at Rome. He is perhaps the leading Catholic parapsychologist today.

The principal interest of the Catholic Church in parapsychology is in the field of spiritual healing,

and particularly in such healings as are alleged to take place at Lourdes and other shrines. As far back as the year 1751 the Reverend Father Azevado of the Society of Jesus, a member of the Congregation of Rites in charge of the processes of beatification and canonization, made public, on order of Pope Benedict XIV, a very important change in the law setting forth the rules governing miraculous healings attributed to "servants of God" (priests, monks, nuns, etc.). The volume was entitled *Benedicti Papae XIV Doctrina de Servorum Dei Beautificatione et Beatorum Canonizatione redacta ab E.M.de Azevado, S. J. Sacrorum Rituum Consultore, 1751*.

According to this document (still in effect), the following standards must be applied to all alleged healings which seemingly have no normal explanation:

1. The illness must be grave enough to be considered almost hopeless by medical specialists.
2. The illness must not be considered halted until all abnormality has ceased. The healing must be complete. This condition is absolutely indispensable.
3. The healing must not have been preceded by an operation or a physiological crisis capable of natural explanation (intestinal or urinary elimination, drugs, etc.).
4. To assure the definitiveness of

the healing, there must be a considerable lapse of time before pronouncing it as such.

In this same work—published in 1751, Pope Benedict XIV discussed the power of autosuggestion and the possible role of the subconscious in apparently supernormal healings:

P.279—"Imagination is capable of bringing on sickness and of making it go away; of provoking purges and vomitings which can injure health. It can instantaneously reduce the intensity of depression . . . Imagination may be efficacious in restoring health, not in an instant, but little by little, as it works on (the humors and spirits) of the body, which contribute so much to the conquest of an illness." The Pope then cites the examples of two persons who fancied themselves gravely wounded, one by a bullet and one during a powder explosion, but who were in fact wounded only by their imaginations.

The concern which the Church feels for the *truly* miraculous as against the *falsely* miraculous is mirrored in Canon Law. For the control of miracles proposed as causes for beatification or canonization, it declares (Canon 2118-2): "When the most important element . . . is the healing of a certain malady, the experts must be very learned persons in the medical and surgical arts. Moreover, when possible they must be chosen from among

those who are specialists in the diagnosis and treatment of the sickness the cure of which is offered in support of the alleged miracle."

The actual procedure of the Congregation of Rites in the study of alleged miracles attributed to those for whom beatification is sought is a model of scientific prudence which is bound to appeal to parapsychologists. No detail is left to chance. A questionnaire published in 1930 shows the care with which the Congregation studies all the facts bearing on the alleged miracle.

Among many other things, it demands to know: the names and addresses of all who claim to have witnessed the miracle; their understanding of it; the names of all the doctors who have treated or visited the subject of the miracle, together with the names of their assistants; the physical constitution of the subject before and after the healing; local and general symptoms which have accompanied and followed the sickness; a detailed outline of the treatment which has been followed; the quantity and quality of remedies employed, with the favorable or unfavorable results; whether or not X-rays were taken, and if so, with what result; whether or not blood, stools, and urine were examined, and if so, with what result; etcetera.

After 1858, the same year in which the Virgin Mary is alleged

to have appeared in a vision to Saint Bernadette at Lourdes and the first healings were manifested, the Church had a scientific analysis made of the waters of the Grotto to assure herself that they did not contain chemical elements which could provide a natural explanation for the healings; at the same time a first commission of doctors was set up to examine the waters. It was only after these studies by chemical engineers and doctors produced reports stating the waters are normal and devoid of any unusual chemical solutions that the Dean of Tarbes, Monsignor Laurence, authorized within his diocese the cult of Our Lady of Lourdes.

In 1884, in order to be even more scrupulous in dividing the truly from the falsely miraculous, a Bureau of Consultations (medical Bureau) was set up at Lourdes. It was made up solely of doctors and psychiatrists charged with studying the alleged miraculous healings accomplished at the Grotto, and its work was and is exclusively scientific. Its late president, Dr. Francois Leuret (who died in 1954) defined the function of the Bureau at the World Congress of Parapsychology in 1953: "It is a medical organization which wishes to be as scientific as possible, and which is set up to investigate and judge actions which are presented to it. Its role is one of pure objectivity.

It is not qualified to interpret the results; only the theological authorities may do that. One does not speak of miracles to the Medical Bureau, but only of healings."

The process of having a healing declared miraculous is long and difficult. The subject is placed in the hands of one or two medical specialists charged with responsibility for examining the case, receiving the documents which support it, and compiling as extensive a dossier as possible on it. If the specialists then decide that it is a case worthy of further consideration—that it contains no element of hysteria, nervousness, or conscious or unconscious deception—the subject is brought before the Medical Bureau and given a complete physical and psychological examination. If he passes this his case is discussed at length by the Bureau, which seeks to answer such questions as: did the malady described in the dossier exist at the time of the subject's pilgrimage to Lourdes? (If the answer to this is negative or doubtful, the Bureau breaks off the inquiry.) What morbid symptoms have *for the moment* disappeared? Was the alleged healing achieved with or without medication? Is there a possible medical (natural) explanation for the healing?

If all the replies are favorable to a hypothesis of supernormal healing, no conclusion is reached; the

subject is invited to present himself to the Bureau the following year. During this interval inquiries are made of all doctors and institutions involved in treating the illness before the subject came to Lourdes, and the results of these inquiries become part of the official dossier.

If the subject does not return the following year, or if it is not possible to make a definite medical diagnosis, the matter goes no farther: the possibility of a miracle is discarded.

If the subject presents himself the following year, and if a definite medical diagnosis has been made, he is once again given a thorough medical and psychological examination. The questionnaire of the previous year is again presented to the doctors, and the Bureau reopens the subject's dossier. If the Bureau's final verdict on the dossier is favorable, the case proceeds to a second and higher medical tribunal called the International Commission, which sits in Paris. If the verdict of this commission is favorable, the dossier is sent to the highest authority, the diocesan commission concerned with healing. It is this commission, and this commission alone, which has the power to officially proclaim that it judges this particular healing to be of a supernatural order.

Such rigorous scientific investi-

gation necessarily reduces the number of miracles accepted by the Catholic Church. Out of all the thousands of healings brought to the attention of Church authorities since 1858, only 55 have been proclaimed true miracles.

In screening the falsely from the truly miraculous the Church welcomes the technical assistance of all scientists, physicians, psychologists, and parapsychologists.

A typical illustration of the care with which religious authorities appeal to the physical and biological sciences for natural explanations for apparently supernatural phenomena is the case of the Madonna of Assise.

On February 10, 1948, at 9:30 in the morning, two men were looking at a statue of the Virgin Mary located on top of the facade of the Basilica of Saint Mary of the Angels Church in the village of Assise, France. As they looked, the statue seemed to move. Their shouts brought a crowd, which also had the impression that the statue moved in such a way that it appeared to be breathing. The press seized on the story and proclaimed a miracle. Thousands of the devout made pilgrimages to Assise and most claimed to have seen the statue move.

The ecclesiastical authorities, unconvinced by the testimony of scores of viewers, instituted a thorough scientific inquiry.

First, geometricians and engineers were brought to Assise; they examined the statue with tachymeters and other exact instruments, and concluded that the impression of movement was an ocular illusion.

Photographic specialists then examined the statue with the aid of long-distance lenses and telemeters, and came to the same conclusion.

It was then decided to place very delicate seismographic pendulums inside the statue; they recorded no oscillation and no displacement of air in the statue's interior.

The sources of light in the vicinity of the statue were then studied to make certain that they were not producing an illusion of movement in the statue. The results were completely negative. Photo-electric cells were used to register possible variations in the intensity of light capable of producing the impression of a displacement of an object. Again, the results were negative.

Cine-photographers were called on to take hundreds of photos successively; these frames showed no change in the position of the statue.

The hypothesis that solar radiation was able to produce a trembling in the transmission of the image of the statue was considered, and finally discarded by the scientists.

Finally, a convocation of psychologists and parapsychologists was called to study possible psycholog-

ical and psychic causes for the collective sensation of movement by the statue. These experts studied all the evidence, compiled case histories, and interviewed those who claimed to have seen the statue move. Their conclusion was that the illusion of movement was caused by "modification of internal senses which did not correspond to anything exterior"—in other words, a kind of mass hysteria.

In his final report Dr. Bonghi, director of the commission of inquiry, declared that the phenomena "were caused . . . by seeing movements which in reality did not exist."

Why does the Church seem to go to such extremes to cast doubt on the non-material, the supernatural, the so-called miraculous?

On February 10, 1951, Monsignor Ottavioni, then assessor of Congregation of the Holy Office in Rome, gave a partial answer to this question in an article entitled "The True and the False Supernatural", published in *L'Osservatore Romano*, the official Vatican newspaper. Among other things, Monsignor Ottavioni observed: "We have witnessed during these years (the last 50) a recrudescence of popular enthusiasm for the marvelous, made into a religion. The foolish among the faithful have presumed to see ghosts or pretend miracles, and have at the same time left the

Church, the sacraments, the sermons . . . The Church certainly does not wish to place the blame on the prodigies accomplished by God. But she does wish to keep the faithful attentive to that which comes from God and which cannot come without God . . . *She is the enemy of false miracles.*"

This is the attitude of most Catholic Church authorities, and it springs from their conviction that the miraculous, even though it undoubtedly exists, plays only a very minor role in Catholic life. They believe that it frequently is accorded a priority over more worthy things. They wish to invite the faithful to stand firm against all deviations from the faith which may engender illusion and superstition. True devotion, they say, does not consist of exciting in oneself superficial emotions and reading accounts of prodigious phenomena; it does consist of living in faith and charity. They believe Saint Paul is right when he says (I. Cor. XIII, vs.1f.): "But if I have the gift of prophecy and if I know all the mysteries of every science, and if I possess all things, and am able to move mountains, and have not charity, I am nothing."

The Church is careful, therefore, to detour the faithful around preoccupation with the marvelous, the better to orient them towards a

more profound inner religious life.

What psychical phenomena does the Church accept?

Nowhere is any specific list of what is acceptable and what is objectionable set forth but, on the basis of Catholic teaching and writing, it safely can be deduced that the Church accepts, at least in principle, life after death, spiritual healing, and the reality of the spiritual world with its angels, demons, and poltergeists. She looks with approval at experiments designed to establish the facts regarding telepathy, clairvoyance, psychokinesis, precognition, etcetera. She looks with disfavor on mediumistic activity with its generally "circusy" atmosphere and its unwillingness (or inability) to lend itself to scientific examination and evaluation. There is no recognition of "ghosts"; the exorcism rituals deal entirely with persons possessed of devils. There is no present ritual for the exorcism of a place (like a house), the latest one being dated Council of the Inquisition, Madrid, 1631. It does not appear in the *Rituale Romanum* or in modern Catholic service-books.

To sum up—the Roman Catholic Church, without entering officially into the field of parapsychology, which is not her proper sphere, gives complete freedom to work to parapsychologists and invites them to intensify their studi-

es and experiments concerning the paranormal powers of the human race, with a view to fixing more definitely the boundaries which separate the supernatural and the natural. She welcomes the assistance of parapsychologists in separating the falsely from the truly miraculous. Insofar as parapsychology remains a scientific discipline and eschews the temptation to become a cult, the Catholic Church looks with favor upon it and welcomes its cooperation. Parapsychology in the future may expect to benefit, along with other truly scientific disciplines, from the new light of progress and moderni-

ty let into the Church by the late Pope John XXIII.

From *Ghosts and Poltergeists*, by Herbert Thurston, pgs. 363-367:
 "For this contingency, (ghosts or poltergeists) so far as the present writer knows, there is no provision made in the Church's official service-books. But after more than one vain attempt to find a form of ritual suitable to the occasion I chanced to stumble upon a document contained in the Appendix to an edition of the *Rituale Romanum*, published with the full authorization of the Council of the Inquisition, at the royal printing office, Madrid, in the year 1631.

"The document bears the heading *Exorcismus domus a daemonio vexatae* (the exorcism of a house troubled with an evil spirit). The priest is directed to wear surplice and stole and to begin with the words 'In the name of the Father and of the Son and of the Holy Ghost. Amen,' making at the same time a triple sign of the cross. Then after the versicle *Adjutorium nostrum*, etc., and *Dominus vobiscum* etc., follows the prayers and ritual.

THIS WEDDING LEFT THEM LIMPING

ARASH of accidents reportedly marked the wedding on November 21, 1964, of Margaret Ellen Emberson of Guelph and Henry Ernest Rempel of Kitchener in Ontario, Canada.

On the way to the church the parents of the bridegroom, Mr. and Mrs. Henry P. Rempel, were in an auto accident. Mr. Rempel was taken to a hospital with injuries.

The best man, Richard Buller of Riverside, attended the wedding in a wheelchair, having been shot in a hunting accident. The bridegroom's broth-

er John limped into the church as the result of a fall from a truck in which both of his legs had been cut. The bride also limped to the ceremony—the aftermath of an auto accident a month previously.

After the wedding an accident involving a car driven by the bride's brother, John Emberson, left the groom limping. At the reception the bride's sister, Mrs. Joseph Felice, broke her fingers in a door.

The honeymoon was said to have been postponed until after Christmas.

ABOUT THE AUTHOR

Alice Gifford Bowman first related this story of her true experience to her daughter Josephine, who now has written it for FATE. Mrs. Bowman was a clairvoyant who believed in an undiscovered world of the spirit. Her daughter, as Mrs. Josephine Wetzler, is a professional writer who won eight major national awards as director of education for Chicago radio station WLS.



The MALLARD in the WOODS

A fallen bird lay beside the woods trail, mutely testifying to the reality of astral projection.

*By Alice Gifford Bowman
as told to Josephine Wetzler*

FATHER HAD SENT me to Peoria some two weeks before my strange journey took place. My sister's children had been very ill and I was to see them through their convalescence while their mother came out to the farm for a rest. It had been a long siege and the children were still far from well. But Father, whose study of medicine had been halted by marriage and a subsequent journey from Massachusetts to the prairie farm near Alta, Ill., had instructed me care-

fully as to the proper care of the invalids.

Two weeks is a long time for a young, active girl, used to the freedom of country life, to be shut in with three fretful children. At the end of this two weeks I was homesick and tired. I missed the smell of autumn smoke and the rustle of warning winds in the dry corn stalks; I missed the busy life of our big family, the inevitable "company" that came to see Father, to examine his geological collection

that, labelled and classified in handsome walnut cases, stood along three sides of the big front room. I missed the long horseback rides in the yellow autumn sunlight. But most I missed my gentle, quiet, lame mother.

On the fall night (in the 1890's) on which my strange experience took place I had settled the children in their beds after properly dosing them. Too tired to drop off to sleep at once, I lay awake looking out through the small window that faced in the direction of home—and Mother.

Perhaps I fell asleep for a short time. I don't know. But suddenly I found myself outside the house walking along the street that led to the main road toward home. It must have been long past midnight because I met no one and most of the houses were dark. Mile after mile I trudged along, my weariness leaving me at the thought that before morning I should be home with Mother. But by the time I got to Big Hollow my legs were tired and I sat down to rest. It was then I remembered the shortcut through the woods that I once had taken on horseback. The road was little better than a trail but the night was bright with moonlight and I had no fear of getting lost.

I had been walking for sometime through the woods when I saw, lying beside the trail, its green feath-

ers shimmering in the moonlight, a mallard duck. Apparently it had been killed or had fallen in flight recently because there were no signs of decomposition apparent as I glanced at it, thinking to myself that soon Father would be duck hunting in the marshes along the river.

As I came out of the woods onto the open road the eastern sky showed the first faint streaks of dawn. Birds in the hedgerows began chirping their morning songs and from a farmhouse nearby a dog barked. Then on the top of a rise of prairie gleamed the lights of home. I hurried the last half-mile, walked through the big gate, up the long swing of tree-bordered drive leading to the kitchen door.

Through the window I saw Mother standing beside the stove, her crutch under her arm. I could smell ham frying, see Father standing by the sitting room door talking with George Wilkins, an old-time friend who frequently spent the night at our house. I shoved the heavy door open and stumbled into the room. "Mother!" I called—and instantly was back in the stuffy little bedroom in town.

Quickly I got out of bed and looked at my shoes. There was no sign of mud or leaf mold, yet the road through the woods had been soft in places. My clothes were on the chair where I had left them be-

fore going to bed. So, it was just a dream, I told myself. But it was unlike any dream I'd ever had before and my legs were tired. Then as the children awoke I forgot my dream.

That afternoon my brother Charley drove in with my sister and I returned home. As we sat at dinner I asked, "When did Mr. Wilkins go home, Mother?"

"This morning," she answered quickly, "but how did you know he was here last night?"

I told the story of my dream, including the green mallard I had seen in the woods.

"An unlikely story," said Father. "The woods are too far from the river."

But after dinner Father called me into the sitting room and asked me to tell the story again. He was sorting specimens but he listened intently, asked an occasional question in the cold, impersonal way he always spoke. And the next day he sent Charley into Peoria to bring out Dr. Hamilton.

Dr. Hamilton had gone to medical school with Father. They were lifelong friends and Father knew that, if he sent for him, Dr. Hamilton would come. Upon his arrival he and Father stood outside talking for sometime and when they came into the house Father beckoned me into the sitting room.

"Come in here," he said, "and tell

Dr. Hamilton about your dream."

When I had finished Father ordered, "Have Charley saddle horses. We are going to look for that mallard. Not that we are likely to find it," he added.

I rode ahead; Father and Dr. Hamilton followed. After we entered the woods we pulled the horses to a slow walk and began to look for the mallard. Once I looked back at Father. He was sitting stiffly in the saddle, his eyes cold, his mouth grim. Turning to Dr. Hamilton he said, "Just as I thought. Because of a girl's over-active imagination, I have brought you on a fool's errand."

"No matter, Gifford, no matter," Dr. Hamilton assured him, it's a long time since I have gone horseback riding. I'm enjoying it."

Just then I saw the mallard, or the remains of it. Only the carcass and a few green feathers were left.

"Here it is, Father," I cried and jumped off my horse.

Father and Dr. Hamilton dismounted and walked over to the roadside where they stood in silence looking down at the remains of the mallard.

Father was not a religious man. In fact, he was considered an agnostic among the prairie folks. We never were allowed to attend camp meetings or revivals yet, perhaps for years, he had read "sermons in stones" and had the true humility

of the scientist in the face of things past his understanding. He and Dr. Hamilton glanced significantly at one another and then Father bared his gray head and murmured slowly, "How mysterious is Thy universe, O Lord."

Father stooped and picked up two glistening green feathers and gave one to Dr. Hamilton. On the ride back home neither one of them spoke a word; each of them rode very much alone with his own thoughts.

NO ESCAPE

WHEN his car was demolished in an accident near his home in McCook, Neb., Vincent G. Guerrero escaped without injury. But while pulling his wrecked car with a tractor, he fell off and broke a leg.

BREAKING A STONE AGE CODE

FOR YEARS archaeologists have puzzled over the strange lines, dots and symbols which they found inscribed on pieces of bone or on rock walls by men who hunted and fished for a living during the Stone Age. After studying thousands of such notations, Alexander Marshack of New York, a professional science writer, has concluded they show that ancient man devised lunar calendars long before he learned to farm or to write historical records.

Marshack reported his new concept of the antiquity of man's lunar observations in a recent issue of *Science*. His findings are believed to represent a major breakthrough into the origins of human culture.

They indicate that man was observing the passage of days and the phases of the moon some 15,000 years earlier than science had supposed.

Until Marshack's announcement concerning the ancient calendars, there had been no indication that man concerned himself with marking down definite periods of time prior to his development of the art of agriculture approximately 12,000 years ago. Scientists had been of the opinion that time measurement and calendars came into existence because farmers needed accurate data on the seasons. Marshack's research, however, indicates that calendars were useful to hunters and fishermen thousands of years before agriculture.

American Indian's GREEN MEDICINE



Modern medicine has new interest in these ancient cures made from nature's green, growing products.

By W. D. Chesney, M.D.

FOR OVER A quarter of a century I lived with, or close by, many Indian tribes in the old Indian Territory—now the State of Oklahoma.

During this period, which included the years of my own medical education, I had ample opportunity to witness the effective use of what I call Indian Green Medicines—ancient, natural medicine American Indians found growing all about as a bounty of life-giving Nature.

Until synthetic, so-called wonder drugs were developed, these botanical medicinal agents were much used by all physicians, and it is now predicted that the art of medicine will return again to medications based on botanicals. Margaret B. Kreig's new bestseller,

Green Medicine, certainly gives evidence of the trend.

To a great degree, Mrs. Kreig's 1964 bestseller was anticipated by an amazing book published exactly 140 years earlier—John D. Hunter's *Memoirs Of A Captivity Among The Indians Of North America*.

Published in London in 1824, this book includes a very extensive exposition of the *materia medica* of the western American Indians. Because of the new and widespread interest in botanical medicines I would like to review the most important Indian Green Medicines—those I firmly believe in from my medical education, and my experiences while living among thousands of Indians. These are all medicines first described in Hunter's book.

used by Indians for us. Its Indian name lu means "it expells by Caucasians as d flavoring.

Ashes. Wood ashes are rich in alkaline potassium carbonate. Was used as a detergent and to remove the outer hull of corn in making the ancient Indian dish, hominy.

Magnolia. Indians of the South found magnolia a better specific for chills and ague than quinine. They also used it as a substitute for chewing tobacco.

Black root. Botanical name, *Lep-
tandra virginica*. A drastic cathartic used by Indians as an abortive agent. Formerly used in great quantities by orthodox physicians as a liver stimulant.

Walnut. Kiowa Indians used "He-ne-ska" or the "dark colored liquid" made from the hulls of black walnuts for colic. White settlers learned from the Indians to use it also to remove intestinal worms.

Buckeye. Used by Indians for dysentery.

Ice plant. Called Indian Pipe by some. Used by the Osage Indians as a sedative both internally and externally. Green leaves crushed and applied locally gave much relief in inflammations.

Flax. Hunter says that he saw wild flax weed used with very fine results for asthma.

Gentian. Indians used wild gen-

tian in an infusion for debility and stomach weakness. Caucasians physicians have used wild gentian combined with iron, columba and other drugs with excellent results where a most reliable tonic stimulant is required. Tens of millions of prescriptions have been written for it.

Hazel nut. Effective poultices for ulcers and tumors were made from the inner bark.

Asclepias. Under the Indian name "Ne-pe-shaw" Hunter describes its value in dysentery, asthma and dropsy. Under the name Asclepias, Caucasian doctors prescribed it for kidney and pulmonary troubles.

Oak. Several varieties of oak produce bark and acorns used in bowel troubles and ulcers.

Indian balsam. Hunter described this as "the greatest of all Indian remedies for pulmonary conditions including the tuberculosis."

Pine. Pine sap was used by all Indian tribes to increase micturition and as an application to the skin in ulcers.

Plantain. Ordinary plantain was much used for colds and fevers. The crushed green leaves were applied over many injuries with much benefit.

Yellow puccoon. The yellow root, *Hydrastis canadensis*, is an Indian remedy that was once so popular among orthodox physicians that it became practically extinct. Cauca-

sian doctors used it in every sort of catarrhal condition of the body. Few prescriptions for gonorrhea or leucorrhea failed to include hydrastis, or some of its extractives. It is still of great value in eye inflammations. In my time I saw hydrastis roots advance in price from 75c to \$20.00 per pound. To-

day it is almost impossible to obtain hydrastis roots.

Perhaps some among these Indian Green Medicines will be the next portion of foolish old folklore to be vindicated by science as a true, life-giving cure. It happens more often than most of you ever know.

DEATH IN THE WATER

AT A BEACH in Oak Bluffs, Mass., John D. Leavitt, 17, dived into the water, surfaced and then sank. Officials announced that he had died of a heart attack. The previous summer his brother Daniel, 15, drowned at the same beach. Officials stated that the secondary cause of death was a heart attack.

DID DISEASE MAKE SAMSON STRONG?

THE FEATS of strength performed by the Old Testament hero, Samson, as described in the Book of Judges, might be explained as the result of a disease, according to Dr. Max Zoob, a London consulting physician.

In a lecture to the London Jewish Hospital's Medical Society, Dr. Zoob presented his theory that Samson had acromegaly, a condition in which a tumor on the pituitary gland affects nearly all the hormone glands. If this condition arises before puberty, Dr. Zoob said, the sufferer grows excessively and attains great strength.

As was the case with Samson, however, the strength of a person with acromegaly comes

and goes, Dr. Zoob pointed out. Also, a tumor on the pituitary gland can press on the optic nerve, frequently resulting in blindness. Samson, according to the Bible, had been blinded by the Philistines.

Dr. Zoob emphasized that his diagnosis, far from expressing criticism of the Old Testament account, had been made possible by the brilliance of its writing. In one instance, however, which concerns Samson's slaying of the Philistines with the jawbone of an ass, Dr. Zoob believes that the story was misunderstood. It was Samson who had the jawbone of an ass, he said, because acromegaly always results in a very large jawbone.



Bringing THE BIBLE

JESUS HEALS AT DECAPOLIS

Mark 7: 1-37

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of *you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

22 Thefts, covetousness, wick-

edness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

UP TO DATE

IN THE LIGHT OF PARAPSYCHOLOGY
AND MODERN KNOWLEDGE

Decapolis, meaning "the Ten Cities", was a league of Greek-speaking towns in the territory southeast of the Sea of Galilee. Mathew cites several other healings accomplished by Jesus there but apparently this is the one Mark considers important.

In the first verses of this chapter Jesus demonstrates his basic understanding of the sources of sin and error, an understanding which differs little from the way in which modern psychiatry understands sin and error.

In the last verses the man who was healed was not completely dumb, his speech was halting and unintelligible. This suggests that he may not have been born with his infirmity and that it may have had a psychological origin, like stuttering. In this particular case Jesus healed him psychologically as modern-day psychiatrists attempt to do and thus restored an impaired physical faculty. This is no less nor more of a miracle than healing an injured or broken leg, since the damage to a man's psyche, manifest in a physical infirmity, is a very real fracture.

This healing is a first-rate example of Jesus' use of psychological procedures. He aroused the man's confidence and expectancy

by taking him aside, making him a special case, and examining him closely. From then on everything he did was designed to create rapport, to break down any possible psychic barrier. He examines the man's ears. He uses spittle, popularly believed in those days to have great curative power (certainly the patient must have believed this even if Jesus did not). He manipulates the man's tongue to demonstrate to him that there is no physical reason for his inability to speak plainly. He looks heavenward, exhibits emotion (sighing) and commands: "Hear! Speak!"

It is interesting to note that Jesus uses his own Aramaic (Ephphatha) instead of the patient's Greek tongue.

Parapsychology can have no criticism of this healing in which psychological techniques similar to its own are employed by Jesus. The literature of both parapsychology and psychology itself are too full of comparable healings.

So-called miracles of this type, "healing miracles", are not controversial to modern psychology or to parapsychology. What are controversial are the anti-nature "miracles", like the Feeding Of The Five Thousand and The Walking On Water.

the Sad Virgin of Ciudad Mier



Maria Dolorosa—sad-faced statue of the Virgin Mary—wept for three days before President Kennedy's assassination.

By Bill Starr

THREE WAS A time when I would have smiled at anyone who told me that tears could come out of a wooden statue carved centuries ago in Spain. But in late summer of 1964 I visited the sleepy Mexican village of Ciudad Mier, only 10 miles from the border town of Roma, Tex., expressly to see such a weeping statue.

I had to go there several times before I got a photograph of the tears. I also travelled over back roads along the border until I found and talked to those persons who first had seen the statue weep. Among those I interviewed is Padre

Jose Anacleta Robles who was in charge of the Immaculate Conception Church at the time the phenomenon began and who now is head of a small church in the slums of Reynosa, Mexico, just across the Rio Grande River from McAllen, Tex., not far from where I live. I got the complete story from the beginning.

On Tuesday, October 8, 1963, Francisco Rene Lopez roused himself from sleep as the sun came over the wall behind his house on Suarez Street in Ciudad Mier. He doused his head in water from the rusty faucet near the stunted orange tree

Statue of Mary was carved from solid hardwood over 200 years ago by an unknown Spanish artist. Modern investigators found no physical source for the tears that streamed from the Virgin's eyes in October 1963.



then, putting on his loose fitting shirt and his wide straw sombrero he headed down the street for his morning coffee in the plaza.

As he passed the church in front of the plaza he glanced in. It was dark and cool inside. He went in, sombrero in hand. A statue of the Virgin stood at the front of the church on his left, almost in the northeast corner. Lopez knelt in front of the statue, glanced up, and forgot to breathe.

The statue of the Virgin was crying!

Lopez stood up and looked closer. The Lady's pale cheeks were wet.

Drops of moisture were forming trails down the cheeks, as they rolled from beneath each eye, then falling to the floor.

Lopez turned toward the altar. No one was there. Frantically, he started for the street. "Ven aca!" he waved at his *compadres* on the benches in the plaza across the street. Then he dashed back into the church to rouse the half dozen beggars and housemaids, some of whom had slept in the church.

Someone called the padre. By now, rays of brilliant white sunlight poured through the upper windows onto the face of the statue.

"The tears—the moisture was there, beneath her eyes," Padre Robles told me. "At first, I thought it was a trick of some street urchins. Then I saw the drops actually were welling up in the bottom edges of her eyes and rolling down her cheeks. I put my finger up there and tasted one. There was salt in it. I've tasted a few of my own tears in my lifetime and I know what tears taste like. There was no problem of dim light or of not being close enough to see. The sun-light fell right across her face."

By then the church door was clogged with curious villagers, others milled in the street in front of the church, and small groups had gathered in the plaza beneath the orange trees.

Padre Robles checked the walls near the statue to see if there might be dew or moisture condensed on them. But the walls were dry and warmed by the sun. The statue itself was no cooler than the surrounding air, already heated and dried by the rising sun, so white hot that it seemed to bleach the very blue from the sky. The padre, determined to know the truth, climbed up on the roof of the church and checked for water, although there had been no clouds in the sky over this semi-desert community for days.

Word of the "miracle" spread to nearby Ciudad Aleman and, across

the river, to Roma, Tex. Mexicans and American sightseers flocked to see. For months people came from as far away as Monterrey, Mexico, 150 miles west, and from Mexico City and San Antonio, Tex.

"For three solid days the tears flowed," Padre Robles stated, "then they flowed intermittently for several weeks, then just once in a while. Where 10 parishioners a day had been our average we now had hundreds every day for weeks. I tried everything to find out where the water was coming from. The statue is over 200 years old, made out of solid wood—Spanish hard wood. It was refinished and painted a few years ago. There are no tubes or secret reservoirs."

When I talked with Padre Robles, at his new post in Reynosa, he was convinced that the tears were genuine, although he could offer no explanation as to why the Virgin might cry, or what message, if any, was intended for mankind. He could only speculate.

"It wasn't long until President Kennedy was assassinated," Padre Robles said. "Many of my people think the tears had something to do with Kennedy's murder. I don't know. I tried every way to find some ordinary explanation for them. Here I was, a priest who believes in miracles, and when I saw one, what was the first thing I did? I went about doubting it, trying to

put the lie to it. Well, I'll tell you, *Amigo*, after a few days it was hard for me to doubt. Now, after months of consideration, when the excitement has subsided, I believe it was a miracle; its purpose was to cause the people to be more devout, to be kinder to each other, to stop causing each other so much unnecessary misery and suffering. This is what I think of this thing which happened in my parish and my church. I think the tears were shed at the sight of man's unnecessary cruelty to those about him."

As time wore on the statue, spasmodically and without apparent reason, went through alternate stages of tearing and dry spells. I visited the church several times in an effort to get a photograph of the moisture on the statue's face. Finally, I left my telephone number with Moreno Longoria, the son of the manager of the hotel there, with instructions to call me if and when the tears were evident.

In July, 1964, at Longoria's summons, I drove up the Rio Grande to Roma, crossed over, covered the 10 miles of black-top road to Ciudad Mier, and got my pictures. By this time the novelty had worn off and only three or four worshippers and a dozen children filed in and out of the dark, cool archways.

On my way home I again stopped to see Padre Robles in Reynosa. The heat was terrible as I drove

through the slums to his church, a run-down, half-finished adobe structure standing on a half-acre of courtyard which has no single blade of grass nor any living thing on it. The shadow of the church fell sharply in the dust. Inside, stairs without a rail led up to the padre's one-room dwelling.

Many months had passed but Padre Robles remained the same, quiet, unimpressed with himself.

"All I know is that it happened while I was there," he told me again. "I checked out every possible explanation I could think of. The tears were there on the wooden statue and I cannot explain how, except on the basis of the supernatural. I know it is not popular to believe in the supernatural in modern times."

"Were there any cures?"

"Two or three. There was Carlos Gonzales, from Monterrey. Relatives said he was blind and he had all the appearances of blindness when he came. When he left he walked away apparently seeing as well as I do. Then there was a cripple, from Cerralvo, and another from General Bravo, about 75 miles south of here."

"Both of them cured?"

"Cured completely as far as I could tell. These are the only cases I know of."

"The bishop, from Monterrey, what did he say?"

Padre Robles shrugged, "What the church always says—'wait and see'. They figure if it's big and important it will be known. If not, it will fade away."

Again the padre shrugged, "What better way?"

Indeed, what better way, I thought as I crossed over the sluggish Rio Grande and back into the 20th Century.

That was in July, 1964. To date I have not heard that the sad virgin has cried again.

Will she cry again and again until the bishop is forced to recognize her tears? What was the purpose of her weeping? Time alone will tell.

The people of Ciudad Mier have adopted the attitude of the bishop, of Padre Robles, and of the church —they will wait and see.



DEATH IN THE FAMILY

AS THE result of a rare disease of the arteries, Preston Quesenberry, 29, died on July 2, 1964, at a hospital in Hyde Park, N.Y. About a minute later his father, Isaac Quesenberry, 54, died of a heart attack in a hospital in New York, N.Y.



METEORS IN THE SOUTHWEST

ABOUT 7:10 P.M., PDT, on September 3, 1964, what appeared to be a large meteor cut a fiery swath through the skies of southern and central California. It appeared to drop fiery fragments, witnesses said.

State Forestry officials said that fire wardens at the Orosi station, 15 miles north of Visalia, believed the object crashed to earth near the 3,000-foot level of Ellis Mountain in a rugged area accessible only on foot.

Scientists immediately began to search for it. Staff Meteorologist Ronald Oriti of Griffith Park Observatory in Los Angeles said that "if an observed meteorite has fallen in California it would be the first on

record under the circumstances".

Oriti said further, "It's the only fireball I've ever seen in the daylight. I could see the black fragments of cooled matter falling from the main mass." At press time, though, the meteorite had not been found.

* * *

Another apparent meteor illumined the skies over Houston, Tex., two days later, on September 5, 1964. Virgil Pulliam described its appearance dramatically: "It had a blue-green center and its fringes were orange colored. And it emitted a bright, white light. It was almost as if someone had turned on the headlamps of a car when it passed overhead."

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.

MY DREAM CAME TRUE

By Yvonne Erickson Benolkin

DURING THE months of March and early April, 1961, when we lived in Lanesboro, Minn., I had a recurring dream. Each night after this dreaming I would waken to find tears streaming down my face.

The dream always began with me lying across my bed, not asleep, but listening for something. Soon a car would stop in front of the house and I would hear a man's footsteps on the stairs. I would rise, go to the door and open it to find the pastor of our church, The Rev. Leon O. Holtan, standing there, holding his hat in his hands. He would look at me and say, "Bonnie, there has been an accident." I would ask, "How bad?" And he would answer, "The worst! Gordon is dead." At this point I would turn away from him and walk across the living room to sit down in a rocker. He would come over to me, kneel at my feet, take my hands in his and

say, "Let's pray." At this point I always awoke in tears.

I said nothing of this dream to my husband, Gordon Erickson, because I knew he would laugh at me. He was a quiet man, given to great depressive moods. When one of these moods would build up his release from it, and from the tensions it brought, was to get into the car and just drive, to nowhere in



YVONNE BENOLKIN

particular. He drove until he was sleepy. Then he would return, go to sleep and the next day no sign of this depressed state would remain.

Shortly after midnight on April 22, 1961, he told me he was going out for a drive. Suddenly my dreams of the past few weeks flashed into my mind and I begged him not to go. When he persisted, I asked him at least to be extra careful. He laughed and said, "I've driven these roads a million times. I'll be home after a while."

I was unable to sleep. I paced the floor. I cleaned and re-cleaned my house. Finally exhausted I lay down across the bed about 5:00 A.M. I had lain there only a few minutes when I heard a car drive up and stop.

Needless to tell you what happened next. I heard the familiar steps and the knock at the door. I remember thinking, "I won't answer the door", but I did. After hearing the news of Gordon's death—he was killed on U.S. Highway 16 between Lanesboro and Whalan, Minn.—I thought, "I *will not* cross the room to that rocking chair. I'll change this horrible nightmare and it will go away." But, as though pulled by unseen hands, I turned and walked across the room as I had done in my dreams.

I often wonder if, somehow, I could have changed things by speak-

ing up when the dreams first started? I think not. I'll probably never know. But this experience has created a new awareness in me. I have a new respect for my "premonitions" and now weigh them carefully when making decisions.—*Portland, Ore.*

HOME DISTURBANCES

By Altha M. Furtick

ONE NIGHT ABOUT five years ago, when my husband and I had been married only a week, I had a very unusual experience. It was only a beginning. We had spent our honeymoon in South Carolina visiting some farm people. Being quite tired after driving back to Florida to his home, a two-story, older dwelling place, we retired early.

My husband's previous wife had been dead for four years at this time and some of the relations told me she had said she would haunt him if he was to marry again. But I never thought much about this and we took the bedroom upstairs which also had been their room.

When we were ready for bed on this first night at home we were just about to lie down when I heard a noise downstairs. I told my husband to go see who it was as it sounded like someone was opening a window. The light in our room was still burning and after my husband was downstairs I saw a hand come

around the door, reaching to turn off the light. It was awfully white and bony. I started screaming for my husband.

He came running back up the stairs, but the hand was gone. I told him I didn't care to sleep in that bedroom again so the next day we moved into the back room.

In the morning we had our breakfast and he lay back down on a couch in the living and fell off to sleep. I had started to write letters when I looked up to see a rocking chair in the room rocking, just like someone was sitting in it. I woke my husband up and as I did the chair stopped moving.

My husband was still working at that time—he is now retired—so each morning he would leave for work and I would be alone in the house. As he left each day there would be a sound like someone wanted to tear the place down. The venetian blinds would start to shake, things would rattle in the attic.

I soon got tired of this so I told my husband we would have to move downstairs. We did this, leaving the upstairs apartment empty. But this made no difference, the disturbances continued. As my husband left for work I would shut the apartment door into the hall and then I would hear what sounded like a sick person dragging her feet up the stairs. I would open the door and

look out, but there never was anyone there.

My husband's first wife had died from a stroke. She had been unable to speak for four years before her death and so had to knock on the wall if she wanted anything. Well, after our marriage, at nights this knocking would start in the wall. I eventually found a letter from her that my husband had not known about; after this was found the knocking stopped.

We are still living in the same house, but I do not hear all this noise now. To me it was very mysterious and distressing at the time. Was the surviving personality of my husband's first wife trying to drive me away?—*Orlando, Fla.*

THE MISSING GIFT

By Dorothy Montgomery

CHRISTMAS PRESENTS in 1944 in wartime London were a problem, with everything either scarce, on ration, or non-existent in the shops. Therefore, I noted with delight the window of a jeweler in Southhampton Row which featured small trinkets. I was told they were of Egyptian origin, having been dug up from an ancient tomb. The price of the smaller ones fitted my budget and the tiny size made packing and mailing easy. Shipping space for sending gifts home was at a premium, like everything else.

The jeweler told me the things were part of the Flinders Petrie collection and identified some of the little figures as "Anubis with the eye of Osiris." There was one very dainty gold earring which the jeweler said I would not be able to send home, that it had come to its final resting place in London. I pressed him for an explanation and he replied vaguely, "Oh, just some sort of old superstition I would think."

This earring was three bands of gold or gold-colored metal, each of which got wider towards the center at which place was a metal stud, or boss. There were no stones in it. It was of the size and shape of a finger ring and, had I not been told otherwise, this is what I would have thought it to be. The metal was firm and did not bend under pressure. There was no evidence of corrosion or rust. It was not shiny, but somewhat mottled. At the back, opposite side of the stud, there was an opening. The jeweler could not tell me whether it was one of a pair, by whom worn, and if the missing part was for pierced ears or some form of hook to come over the top of the ear. I suppose it might even have been worn by one of the statues of their gods. I remember the statue of "Bast", the cat goddess, at the Chicago World's Fair in 1932. From each of the cat's ears depended a tiny hoop earring.

I checked with the British Museum, showing the caretaker of the Egyptian exhibit my treasures. He identified them as genuine. I was somewhat ashamed of my ignorance when, on asking him who Flinders Petrie was, he told me Mr. Petrie had been the world's foremost authority on Egyptology. When I asked about the story concerning the earring he referred me to the works of Flinders Petrie, saying, yes, he was familiar with some of these old superstitions, but if I was interested I could look it up in the Petrie books. These turned out to be a 20 volume set and I had not the faintest idea where to look!

My Christmas gifts were wrapped with care, each one separately with a name tag. The gay Christmas paper secured with seals and sticky tape seemed very secure. The outer, addressed package, I prepared for registered mail to my mother and, in accordance with British Postal regulations, used red sealing wax abundantly over the criss-crossed parts of the string and the knots. Just for laughs I asked my associates to witness the doing up of the package, telling them the earring was not supposed to leave London.

Mother acknowledged receipt of the parcel and later I had notes from relatives and friends telling me how they liked their little gifts. But I received none from the girl to whom I sent the earring.

The following summer I returned home, to Canada. My mother remarked, "You know, I didn't want to tell you while you were away, but I gave Doris one of the etchings you sent me sometime ago. She was so disappointed you forgot to enclose her gift."

The family had not opened the parcel until Christmas, at which time my mother, father, an uncle and aunt, my sister, and my good friend Doris, the recipient of the package which contained the earring when I wrapped it, were present. When Doris opened her little box in front of these people it contained no earring, nor any of the absorbent cotton packing I had used. They had noted a peculiar greenish, gritty dust in one corner but Mother stated certainly it was not of sufficient quantity to indicate a crumbling of the amount of metal in an earring.

Mother showed me the wrappings and where she had cut through with scissors. She had saved them, wondering if I might want to make claim for recompense through the postal authorities. However, the seals were intact; obviously it had not been opened for Customs inspection, nor for any other reason. Mother thought I had forgotten to place the earring in the box and, not to disappoint Doris, had given her one of the Cecil Forbes etchings which I had sent home earlier.

I told Mother I not only had wrapped the outer package in the presence of witnesses but the inner, gift wrapped packages as well. Then I told her of the superstition.

When Mother showed me the little gift box in which I had placed the earring I saw for myself the bit of gritty dust in one corner.

Whether this disappearance actually was the workings of some esoteric Egyptian law I cannot say. However, the superstition—call it what you will—that the earring could not leave London proved to be quite literally true.—*Dearborn Heights, Mich.*

COLD HANDS

By Velma Sinclair

ICAN'T TELL you why I decided to take a walk along the



VELMA SINCLAIR

river that cold October 24, 1960. I had an incurable heart condition and over-fatigue, exercise or chilling winds leave me weak and breathless.

Yet in the middle of my quiet breakfast, I put down the cup of hot coffee, threw on an old coat and woolen scarf and hurried over the bank to walk on the cold windy shore.

As I trotted along, I looked back over the bank and saw the smoke rising from my neighbor's chimney. It gave me some comfort for I was a little disturbed at this queer thing I felt compelled to do.

Only an instant was my gaze withdrawn from my path, yet when I turned again, there directly in front of me stood a gypsy. Where she came from or how she got there so quickly, I'll never know. She was completely alone.

She reached out two soiled hands, palms up, in a pleading gesture. "Please, do not be alarmed, I had to come . . . you must know the truth. Let me tell your fortune?"

I was angry. I don't believe in such things. And I was a little frightened too. Was this gypsy really here . . . or had I taxed my strength beyond reason?

I looked back quickly toward home and there was John, my husband, at the gate . . . I waved and he waved back. She's real I decided and my courage returned. I

knew John would wait for me.

I turned back to the gypsy, "I don't want my fortune told, I'm busy and in a hurry."

Her dark eyes pleaded, "Please. I had to come to you. Don't you understand? You must know the truth! Come . . . cross my palm with silver. Please . . . so I can tell you quickly. I must hurry."

I realized my hand already had laid hold on a piece of silver in my pocket. Slowly I drew it out . . . no harm . . . John was watching . . . it might even be interesting . . . so, I crossed the gypsy's palm with silver.

With my hand between her two cold palms, I bent close to hear, her voice was so low, "Someone, whom you think is a friend, in your neighborhood, has put a curse on you. It is ruining your health . . . your heart. You must break this spell. Tomorrow at exactly noon . . . lock your door . . . and sit down . . . then slowly drink a large glass of water . . . drink it down in one large breath . . . there will be an interruption . . . but do not stop . . . finish the water . . . and keep your eyes closed.

"Do this again the second day, when again there will be an interruption. On the third day, as you drink, this person will come rushing to you to borrow something . . . but finish your water . . . drink it down . . . then answer the door

. . . but refuse whatever she asks. Turn her away, at once . . . the spell will then be broken."

The gypsy turned without another word and disappeared. I hurried home.

John met me, "What are you doing, trying to die young? It's cold, dear. Let's get into the house. Who is your friend?"

I told John everything and he only laughed. Yet I knew no matter how little I believed of this I never would be satisfied unless I had carried out the gypsy's instructions. The next day at exactly 12:00 noon I locked the door and sat down . . . I took a deep breath and began to drink the water. At once the phone began to ring, loud and insistent in my quiet house. But I finished the water and the ringing ceased.

It was the same on the second day.

On the third day I must confess that my hands shook so I could hardly hold the glass but I finished

the last drop of water.

Suddenly someone was coming in at the gate, running swiftly up the walk, onto the porch. There was a frantic knocking at the door. Cold chills seized me as I opened the door just a foot's width.

There stood my next-door neighbor. She was breathless and seemed confused and embarrassed. "I'm sending a package overseas and for the life of me I cannot find any wrapping cord. Do you have a piece handy? About two yards will do."

I said very firmly, "No. I have no wrapping cord to loan you and I'm busy."

I closed the door. We were not friends after that.

During the next week I made my regular visit to the doctor. He was so amazed he called in two other doctors for consultation. My "incurable" heart condition had vanished and has not returned. I don't know what to think! How do you account for it?—*Wheeling, W. Va.*



CARBON MONOXIDE JINX

IN OCTOBER, 1954, a defective flue in the home of Mr. and Mrs. Harry Treese, Indiana, Pa., released deadly carbon monoxide fumes that killed three of their children, all under five years old. In November, 1964, the Treeses and their five children fell asleep in their car while the motor was running. By morning three of the children — all under five years old — were dead from carbon monoxide. Another child, a daughter, at last report was in serious condition.

DONALD MENZEL

and the

NEWPORT NEWS UFO

A Critical Report

Physicist offers evidence that Harvard astronomer's orthodox explanations of flying saucers fail to explain the phenomena.

Feb. 26, 1961

"Dr. Donald Menzel
Director of Harvard College
Observatory
Cambridge, Mass.
Dear Dr. Menzel:

"Many times over the past few years I have thought of writing you in regard to your appraisal of UFO phenomena.

"As a leading figure in the world of physical science, both by your contributions to the literature of the field as well as by your occupancy of one of the highest seats in the field of learning, you exert great influence on the points-of-view held by college and university people.

"You have written a book on the subject of these phenomena, copies of which are to be found in almost every library in the United States and elsewhere. Your position on the

By

Prof. Charles A. Maney

DURING THE YEARS 1961 and 1962 I carried on an extensive correspondence with Dr. Donald Menzel, Director of Harvard College Observatory, debating the subject of Unidentified Flying Objects. The first letter written to Dr. Menzel, dated February 26, 1961, provides an explanation for the initiation of this correspondence. This letter reads as follows:

Dr. J. Allen Hynek, head of the astronomy department at Northwestern University and Air Force UFO scientist, has recently admitted* that many cases of UFO sightings have been "solved" by "reasonable surmise." The "reasonable surmise" method employed by the Air Force is a procedure easily described. It simply amounts to making a somewhat arbitrary selection from a list of well-known physical phenomena associated with objects observable in the sky such as stars, meteors, balloons, and aircraft, those which by a stretch of the imagination correspond in some degree with features of the UFO sightings under consideration. The method completely rules out the possibility of there being any explanation of the UFO phenomena other than the familiar.

Since many UFO sightings are recorded in great detail, and since the categories of known phenomena employed to explain such sightings are extremely simple in character, it is seldom true that the "explanation" applied is adequate. Yet this "reasonable surmise" method, unreliable and unscientific as it is, is primarily the basis for Air Force decisions in regard to the character

of the UFO phenomena.

In the following article, Dr. Donald Menzel, Director of Harvard College Observatory, and chief supporter of the Air Force position on UFOs, by his efforts to explain one of the best described sightings, the Nash-Fortenberry incident of July 14, 1952, illustrates the shortcomings of the "reasonable surmise" method. It is disclosed in this article that Dr. Menzel attempted in succession five different Air Force types of simple explanation of this sighting, all of the explanations in this case upon critical examination being found incorrect and completely inadequate to cover the complexities of the sighting.

Based upon unreliable and unscientific surmises as data, the Air Force develops elaborate statistical findings which seem impressive to the uninitiated general public unschooled in the fallacies of the statistical method. One must conclude that the highly publicized periodic Air Force pronouncements based upon unsound statistics serve merely to misrepresent the true character of UFO phenomena.

**Yale Scientific Magazine* Vol. XXXVII, No. 7, April, 1963.

nature of these phenomena is well-known and probably reflects the opinions of the great majority of academic people and others who are content to rely on your leadership in scientific thought.

"I wonder if you still hold to the

same views, already expressed in detail in your various writings.

"Have you ever speculated as to your role in the history of science, yet to be written? You know as well as I, I am sure, that regardless of our viewpoints of today, the

true character of scientific phenomena will in time come to light. There are many of us in the field of physical science who cannot understand your position.

"Might I venture to express to you what appears to me to be the prevailing viewpoint of many scientists and other objective thinkers who have given much thought and study to this problem. I am quoting from a statement made by Dr. Charles P. Olivier, President of the American Meteor Society:

"The subject of UFO's is one which should be studied scientifical-ly, which it has not been due to suppression of pertinent data and also to subjecting reports of trained and reputable people to ridicule. Further to the certainty that, to date, we do not know what some of these phenomena are and what causes them. Also that it is even possible that they might eventually have serious effects upon our planet and its inhabitants, either for good or ill. In any case the fullest scientific study should be given them."

"I am sure that many of us, as scientists and seekers after the truth, would appreciate a statement of your present viewpoint on this subject.

Sincerely yours,
Charley A. Maney,
Board Member of NICAP"

Copy sent to Mr. Richard Hall,
secretary of NICAP.

In the course of this correspondence many aspects of the UFO problem were covered and our diverse points of view were brought into sharp focus. Copies of all the letters were sent to Richard Hall, Secretary of National Investigations Committee on Aerial Phenomena, and copies of some of the letters, in particular those dealing with the Newport News or Chesapeake Bay sighting of July 14, 1952, also were sent to Captain William B. Nash, the principal in that sighting. For a time there was a four-way discussion. The net result of this concentration of thought on this one well-known UFO incident was to bring out clearly and in detail the efforts of Dr. Menzel, an orthodox scientist of distinction, to attempt to explain this UFO sighting within known categories of science.

After giving a condensed account of this sighting derived from the report of Captains Nash and Fortenberry, I shall quote in chronological order certain statements from the participants in the discussion regarding the analysis of this UFO incident. These statements will bring out the trends of thought of those involved in the discussion, as well as indicate the nature of the sources of information upon which participants based their respective positions.

At 8:12 P.M. on the night of

— ABOUT THE AUTHOR —

Prof. Charles A. Maney is professor of physics at Defiance College, Defiance, O. He is a charter member of the Board of Governors of the National Investigations Committee on Aerial Phenomena (NICAP) of Washington, D.C., and is Special Consultant in Physics for the Aerial Phenomena Research Organization (APRO) of Tucson, Ariz. With Richard Hall, secretary of NICAP, he is co-author of the book, *The Challenge of Unidentified Flying Objects*. Professor Maney's "Experimental Study of Sliding Friction," published in the *American Journal of Physics* in April, 1952, resulted in the discovery of new laws of sliding friction.



July 14, 1952, Captain William B. Nash, veteran flyer of Pan American Air Lines, with co-pilot William H. Fortenberry were flying a DC4 with 10 passengers aboard some 8,000 feet above Newport News, enroute from New York to Miami. The visibility was exceptional and Nash was pointing out various landmarks to Fortenberry: Richmond, Newport News, other cities. The plane was 20 miles north of Norfolk. About 35 miles distant over Chesapeake Bay they observed a bright red-orange light 20 times as bright as any city light. Presently the light, coming closer, resolved itself into six distinct and very bright disk-shaped objects flying across the bay in echelon formation.

The front three, sliding over each other, were one mile below at an approximate altitude of 2000 feet. Looking down, the pilots observed the disks perform a startling maneuver. The formation of six made a quick flip on edge, seeming for the moment to sever formation, then flattened out again in formation in a 150 degree change in direction like the rebound of a billiard ball. They dimmed, then brightened. As they were streaking away, two other disks appeared from the rear and joined the formation. The front six blinked out, and one second later the other two blinked out. Then with all eight in line they lighted up and angled upward at a 45 or 50 degree angle in an odd jumpy

movement, quickly passing out of sight. Their speed was calculated conservatively at 8,000 miles per hour. The objects were under observation for 12 seconds. The disks were estimated to be 100 feet in diameter, about 15 or 20 feet thick, with extremely distinct edges. Their color had depth, like hot coals. According to Nash and Fortenberry, the disks demonstrated intelligence in maneuvering in formation, with a leader. Throughout the maneuvering the leader occupied the lowest altitude position.

The amazed pilots radioed a report on the sighting. The report was relayed to the Air Force, and intelligence officers later contacted the pilots in Miami where the pilots were interrogated separately and at length. Nash and Fortenberry published a detailed account in the October, 1952, *True Magazine*.

Here, now, are extracts from the correspondence showing our efforts to interpret what had occurred:

July 10, 1961; Menzel to Maney:

"From what evidence I have at hand, however, it is clear that what Nash and Fortenberry wrote for *True* does not apparently agree with their original report in the Air Force files."

August 1, 1961; Menzel to Maney:

"The Chesapeake Bay sighting sounds very suspiciously like auto-kinesis to me."

November 23, 1961; Menzel to Maney:

"The *True* article contains an abundance of detail not reported to ATIC (Air Technical Intelligence Command), such as the way in which the saucers reversed their flight . . .

"There is no evidence from either report that the pilots either considered the possibility that what they saw was a *reflection* in the window of their plane, something from the western horizon whose light passed through the western window and then was reflected from the eastern window and appeared projected against the eastern darkened sky."

January 13, 1962; Nash to Menzel:

"It appears to me that ATIC has not made a clear, well organized report of our experience . . .

"Dr. Menzel, regardless of your figures (referring to Menzel's astronomical calculations of the time of sunset and duration of twilight) the western horizon was *not* 'quite bright', and regarding your 'reflection theory', in the first place the objects were between us and the west. In the second place, they would have had to be damned persistent and consistent, and impossible reflections to have manifested themselves in *three* cockpit windows in exactly the same way. We first observed them through the front

window. As they approached and as I moved across the cockpit, I kept my eyes on the objects and saw them through the curved corner window of the windshield, and we both finished our observations looking through the right side window. That is why there is no evidence (as you complain about to Professor Maney) that the pilots considered that what they saw was a reflection."

January 18, 1962; Menzel to Nash:

"Your comments about the similarity of visibility through the several different windows of the cockpit, including the curved section, may possibly—though not necessarily—destroy my reflection theory . . . The reflection, I would conclude, if it was a reflection, was of some illuminated object outside of the plane. Otherwise, it would not have moved in the way it did.

"I accept your correction about the western horizon. There may have been some obscuring clouds, but twilight was not yet officially over . . .

I think you need to elaborate further as to why this could not have been a reflection from some bright object or objects on the left side of the plane."

February 5, 1962; Nash to Menzel:

"I . . . emphasize the following as evidence against the reflection theory, which I consider weak:

"1. The apparent 'intelligence error' of the objects sliding past one another as they approached. The objects also passed one another vertically during the climb.

"2. The objects blinked off and on after reversal, and blinked off separately in disorder, at the end of the observed climb.

"3. The intense 'hot coal-like' brilliance of the objects.

"4. The two additional similar discs which came from *beneath* our right wing to join the original six. These two were *not* in our sight *above* the wing, as they should have been if they had been reflections.

"5. The objects turned on edge and back flat again.

"6. One pilot saw the unchanging objects through *four* glass surfaces. The other saw them through two, perhaps three glass surfaces. (The front windshield is V-shaped with two panels.)

"7. *The (at least seven) ground reports of objects similar in shape, color, and maneuvers.*

"8. The same kind of 'reflections' were seen over Washington, D. C., visually from ground and air, and by both ground and aircraft radar, and were locked on by aircraft radar, at least three separate nights, two for hours at a time, within 10 days after our sighting.

"9. Our extended experience (far greater than yours, and that of

most other scientists) in observing and analyzing *actual* reflections and natural phenomena, and our Navy training in rapid identification.

"10. The fact that the objects were observed between our aircraft and the west.

"11. The investigators also advised us that they already had seven other reports from persons who had witnessed objects such as we described. These reports were all within 30 minutes of ours, and were from the same area. One was from a *Lt. Commander and his wife*, who were driving back to his base or ship in an open convertible. *They described a formation of red discs travelling at high speed and making immediate direction changes without turn radius.*"

February 14, 1962; Menzel to Nash:

"What confuses me a trifle is your statement that the western horizon was completely dark. My own calculations, which probably I should re-check, showed that the sun set at 19 hours and 12 minutes local time. Your sighting is listed at 20 hours and 12 minutes Eastern Standard Time, which corresponds to 20 hours and 6 minutes local time. Thus the sighting was 45 minutes after sunset. The sky should have still had considerable brightness, unless there were heavy obscuring clouds low on the western

horizon. The theoretical end of twilight is 21 hours and 12 minutes."

February 28; Maney to Menzel:

"Despite Nash's contention to the contrary, I still favor some unusual reflection . . .

"Could there not have been a moving source of red light within the cabin? *The hostess taking a drag on a cigarette? A reflection from a swinging door opening into the cabin?*"

February 28, 1962; Maney to Menzel:

"You seem to be determined to prove that the Nash-Fortenberry incident can be explained by reflection of light.

"It is difficult to understand how two very intelligent and very experienced aviators could be simultaneously fooled in the simple way you try to suggest. *When you found that the UFOs could not be explained as images of the sun*, you suggested a moving red light in the cabin or the '*hostess taking a drag on a cigarette.*' Actually, Dr Menzel, do you think that anyone with an ounce of common sense could take you seriously on these explanations? . . .

"Please tell me how you can explain the following description in terms of your suggestion of '*the hostess taking a drag on a cigarette*':

"From Captain Nash's letter of February 5:

"As they climbed, they oscillated up and down behind one another in an irregular fashion, as though they were extremely sensitive to control. In doing this, they went vertically past one another, bobbing up and down, (just as the front three went horizontally past one another as the initial six approached us). This appeared to be an intelligence error—'lousing up the formation' . . . they disappeared by blinking out in a mixed up fashion, in no particular order!"

"Quite a long drag, wouldn't you say?"

"It seems to me, Dr. Menzel, that your reflection theory in this case fails completely."

March 2, 1962; Menzel to Maney:

"You ridicule my attempts to find a realistic explanation . . . 'Quite a long drag' on a cigarette, to my mind, is much more likely than flying saucers from outer space, despite what Captain Nash reports . . . I am not satisfied that the reflections are completely ruled out."

March 27, 1962; Menzel to Maney:

"I still lean strongly to the reflection hypothesis but it is not yet clear to me whether the reflection came from within or without . . .

"I asked certain questions about the lighted cigarette and all I get from you is ridicule about the 'long drag.' Dr. Maney, that is not the

way the scientist responds.

"This leads me to ask a final question of Captain Nash. Does either Nash or Fortenberry smoke? Were either of them smoking at the time of the sighting?"

March 29, 1962; Hall to Menzel:

"When you begin asking questions such as 'Were Nash and Fortenberry smoking at the time of the sighting?' after the detailed information Captain Nash has sent you, it becomes crystal clear that you are grasping at straws and that it is you who are on weak ground . . .

"You don't question Captain Nash's sincerity or honesty, but plainly you do question his intelligence. If the Captain of an airliner could not recognize the reflection of his own cigarette off the windshield, I would be scared to death to travel by commercial airline . . .

"You continue to take Air Force files as 'authoritative' . . . Obviously, ATIC files are spotty and incomplete."

April 4, 1962; Nash to Menzel:

"Regarding your communicating with Bill Fortenberry—I regret to advise you that Bill was aboard a Pan American Clipper which crashed in the Pacific on November 9, 1957, with all on board lost . . .

"Incidentally, about lighting cigarettes in the cockpit, I have never smoked; we had no stewardess on board, since this was a ferry flight

with 10 passengers. I cannot accurately recall whether or not Bill Fortenberry smoked, and if he did, whether or not he smoked in the cockpit, but, as the beatniks would say, 'Man, that is like a "way-out" theory . . .'

"Incidentally, the door from cockpit to cabin was not open, so we can eliminate that as a reflection source . . .

"Again, you mention, the burden of proof not being up to you. I say it is up to you if you propose to attempt to convince people that there is nothing to the extra terrestrial theory. It might not be up to you, if you were not assuming the responsibility of writing a book, and setting yourself up as an expert in this field . . .

"In the second paragraph of this same letter to Dr. Maney, you say you found no other reports of red saucers in this eastern region in the Air Force files . . . I must agree with you again; the Air Force has been derelict in its record keeping."

May 18, 1962; Menzel to Maney, Nash, and Hall:

(Dictated from the ship Le Havre en route to Europe and South Africa)

" . . . we have a report of a case that sounds very, very similar to that reported by Captain Nash. The analysis is not complete, but the explanation—suggested by the observer himself—seems reasonable

enough. I am sure that Captain Nash is aware of the fact that a temperature inversion can lead to a sharp concentration of haze, ice crystals, smoke or other particles in a relatively thin layer. The layer is often invisible until the plane actually goes through it, when it appears as a thin, bright, hazy line that disappears a moment later when the plane breaks through it. Multiple layers of such haze are not unknown, stacked one on top of the other. Now a sharply focused searchlight, shining at night through a series of such hazy layers, will show up as a series of discs. As the searchlight moves, the discs will appear to spread out, exhibit perspective, and, as the searchlight turns around, the discs will appear to ricochet.

"Captain Nash has pretty well convinced me that what he saw was something outside of the plane, though I think that my questions and suggestions were quite within reason . . . it would be unlikely to explain the phenomenon as an internal reflection.

"Now, without implying necessarily that what Captain Nash saw was related to the phenomenon I have mentioned, one that is not at all improbable, I hope that one of you will indicate why Captain Nash's sighting was not of this variety."

May 27, 1962; Nash to Menzel:

“Captain William B. Nash
Pilot c/o Operations,
Pan American World Airways,
Rhein Main International Airport,
Frankfort, Germany.

“May 27, 1962

“Dr. Donald H. Menzel, Director,
“Harvard College Observatory

“Dear Dr. Menzel:

“Thank you for your letter of May 18, written en route on your journey. It will be a while before my typewriter catches up with me, so forgive, please, my subjecting you to the interpretation of my handwriting, which was rather completely destroyed by taking notes from rapid-talking college professors (would I'd learned shorthand!).

“At any rate, it is gratifying to learn that you are finally convinced that what Bill Fortenberry and I saw was outside of our aircraft.

“You asked that one of us indicate why what we saw could not be explained as a searchlight or other source of light reflecting upon an inversion layer.

“The answer to that should be right in your record if the Air Force files were complete. There was no inversion that night. The Air Force Investigators told us this the next morning during interrogation. They didn't have to, however, we already knew that from our own weather reports and our confirming observation of a sharply clear night in all directions.

“Naturally, I have seen thousands of inversions, and almost as many reflections on them, just as I have witnessed thousands of windshield reflections and automatically check *thoroughly* for a reflection—because we are vitally interested in other lights in the sky, as they could be other aircraft on a collision course. We constantly check for reflections of *all* kinds, within and outside the aircraft, for our safety.

“I still hope that you will not distort any of my statements—and that you will read thoroughly all of my letters regarding the experience before you write about it.

“Dr. Menzel, I'm not a dreamer. I'm a rather practical fellow—and so was Bill Fortenberry. We were convinced that the startling brilliance of the objects, their firm definite maneuvers, apparent intelligence errors, and apparent solidity could make them nothing else but extremely advanced aircraft of some type. Since their performance was far beyond any on our planet, our next logical conclusion could only be—they are not from this planet. Our other two conclusions were that they were definitely aircraft (aircraft or space craft) and that they were rather obviously intelligently controlled.

“I would appreciate your secretary copying (and furnishing) Dr. Maney and NICAP with this letter.

My time is very limited right now, learning the delicate navigation through the thin corridors to Berlin.

"With Best Wishes
"William B. Nash."

September 4, 1962; Menzel to Wellman:

(Extract from a letter from Menzel to Mr. Wade Wellman, Chapel Hill, N. C.—copy sent to Maney.)

"Some day, the historian will want to know the facts underlying the UFO hysteria of the last decade or so. In discussing this with some of my colleagues, I decided that I owed this to history as well as to science to place this information on record . . . The new book is complete except for a few minor sections. I shall be sending it off to a publisher, I hope, within the week.

"My feeling toward the UFO is very much like that toward astrology. I shall do everything that I can to combat ignorance and superstition, in whatever field I may find it. As for dedicating my life to the elimination of the UFO, you are wrong. When this book goes off the press, I plan to give no more time to the subject. In fact I have really devoted very little time to it in the last few years, other than my rather voluminous correspondence with Maney, which was interesting because it helped clarify my picture of a man with a scientific back-

ground who still believed in the reality of the UFO."

Before we summarize the results of this specific investigation let me record that it was willingly entered into by Dr. Menzel, as shown by the following quote from Menzel's letter to me on February 14, 1962: "I do not think that the Air Force has any definite or confirmed explanation of the Nash-Fortenberry sighting. This is one reason why I am glad to concentrate on it."

I believed, in the case of a UFO sighting where the description supplied a wealth of detail by intelligent observers, that orthodox explanations of the phenomenon could be shown to be completely inadequate. As the investigation worked out, this viewpoint in the case at hand proved to be correct. A total of five different orthodox explanations were suggested in order, and each one of them failed completely to explain what took place.

The five suggested explanations of the sighting in the order proposed by Dr. Menzel are:

1. *August 1, 1961.* The Chesapeake Bay sighting sounds very suspiciously like autokinesis to me.
2. *November 23, 1961.* A reflection in the window of the plane, something from the western horizon (and January 18, 1962), some illu-

minated object outside of the plane.

3. *Febraru 14, 1962.* The hostess taking a drag on a cigarette.

4. *February 14, 1962.* A reflection from a swinging door opening into the cabin.

5. *May 18, 1962.* A sharply focused searchlight shining through layers of air due to temperature inversion.

A very important disclosure which was amply indicated by this investigation is that the files of the Air Force pertaining to this sighting are woefully incomplete. Dr. Men-

zel had full and free access to the files. Since both of the principals in this sighting were interviewed separately by Air Force Intelligence officers for one hour and 45 minutes immediately after the sighting, it is apparent that few details could have been overlooked.

Also, the interviews disclosed pertinent information to this sighting, supplementary to it, and since Air Force files failed to note such information, it is apparent that the Air Force has been derelict in its record keeping.

ARE COMETS RELATED TO EARTH?

WITH THEIR spectacular streaming tails, comets have fascinated and mystified man for as long as he has been aware that they were different from other heavenly objects. Comets are believed to be aggregations of chunks of frozen gases. As comets approach the sun, the gases heat up and evaporate, forming long tails.

Comets have been explained as interstellar wanderers which were formed outside the solar system and which were captured by the sun's gravitational field. Another theory, however, is that comets — of which there may be millions — were formed in the same region of the solar system as the earth and were hurled into vast, elliptical orbits.

Evidence to support this latter theory recently was re-

ported to have been found by Dr. Jesse L. Greenstein of the Mount Wilson and Palomar Observatories, in collaboration with Dr. Antoni Stawikowski of the Nicolas Copernicus University in Poland. Using the 200-inch telescope on Mount Palomar, they observed that rare carbon 13 was present in the comet Ikeya in about the same proportion as it occurs on earth. In Ikeya it occurred in the ratio of one atom to every 70 of common carbon 12. On earth the ratio is one to 90.

The similar carbon isotope ratios for Ikeya and the earth, Dr. Greenstein stated, argues against the theory that comets are captured alien wanderers. If comets were created outside the solar system, one would expect them to be unlike the earth.

A Slap in the Face for Margaret

Whatever had taken up residence in the old house was ghostly—but not unsubstantial. The nurse's bruised cheek was evidence that it would and could use physical force.

By L. Berger Copeman

I ALWAYS HAVE been intrigued by the many claims found in occult literature that bodily harm can be inflicted upon living persons by invisible entities or forces. A few weeks ago I had an opportunity to learn of such a case first hand.

Lapeer is 20 miles from Flint, Mich. The county seat, it is a bustling, well-ordered city whose citizens take just pride in the beauty of the fine homes that line its quiet, shaded streets, especially those in the "older section" of town where many predate the Civil War.

One such home, on a corner of Calhoun Street, was built by the town's leading banker, Edward Brownell, just before the turn of the century, for his new bride. It is a spacious house with many

large, high-ceilinged rooms, wide hallways, a pantry and "backstairs."

For 18 years a distant cousin of mine, Mrs. Burt Gibson (Edward Brownell's only daughter) lived there alone. Then in January of 1963, when she was 86 years old and partially paralyzed from a stroke it became necessary for her to have a nurse-companion. Mrs. Margaret Hall, a pleasant woman in her early 60s, was engaged. Later when Mrs. Gibson needed full time nursing care a housekeeper, Mrs. Joyce Wilson Reed, was hired.

It was at this time, in January, 1963, that the first of a series of unexplainable events occurred. The happenings at first tended only to amuse but as the weeks went by they increased in frequency, and seriousness.



Mrs. Hall told me this story:

"I guess it was the footsteps in the upper hall that we heard first," she began. "They seemed to be those of a man . . . a man wearing heavy boots or shoes. We heard them at intermittent intervals for over a month or more."

"And then . . . ?" I prompted.

"It was just after we had finished the supper dishes one night."

She got up, walked into the next room and stood in front of a large, glass-enclosed cabinet.

"I was here, putting some plates away. We both heard them, Joyce and I. The footsteps of a woman this time; a woman wearing sharp-heeled shoes. They walked the upper hallway for the better part of

an hour; back and forth, back and forth—as though whoever it was was very disturbed about something."

"Come into the kitchen," she directed. "See those doors?" She pointed to the south walls.

I saw four doors, all in a row.

She approached each door, in turn, starting at the extreme left. "This one leads to the downstairs bathroom. It also can be entered from Mrs. Gibson's bedroom on the east side. This second one opens into the broom closet. This third door leads to the back stairway. And this one," she touched the partially open fourth door, "is to the basement stairs."

I nodded.

She threw up her hands, exclaiming, "We can't keep them closed! No matter how many times Joyce or I close them during the night *they are open the next morning!*"

While I was considering this Joyce joined us. "Tell him about the voices," she suggested.

Mrs. Hall smiled ruefully, "Actually, it was only one voice I heard—that of a woman."

We returned to the parlor where she indicated a large, overstuffed davenport along one wall. "I sleep here nights to be near Mrs. Gibson. And sometimes I nap here in the afternoon if I've been up a lot the night before.

"Every afternoon for the past two months, with very few exceptions, *she* has waked me up at exactly 3:15! The same voice will say: 'Margaret! Get up! Margaret, it's 3:15! Margaret! Get up! Margaret it's 3:15!' And it will keep calling me until I do get up, no matter how tired I am."

"Have either of you ever seen anything?" I asked.

Both women smiled and Mrs. Hall said, "Indeed we have, many times. But not until recently. And I guess I was the first again. I was in the upstairs bathroom one morning, getting ready for the day's work. The door was partially open and I glanced up to see what I thought was Joyce hurrying down the hall.

"I called out to her that I'd only be a minute but she didn't answer. It puzzled me a bit so I asked her about it at breakfast — to be told that, at the time, she had been down in the basement sorting clothes."

"And you?" I turned to Joyce.

"I've seen something, several times," was her ready reply. "In the hallway; passing my door after I retired for the night. Once I woke up early one morning to find *her* bending directly over me as I lay in bed!"

I'm afraid I was only partially successful in concealing a sudden chill that passed down my spine.

"I've noticed that both of you always say *she* and *her* when referring to your visitor. Can you actually recognize the figure as being that of a woman?"

"Not as you would recognize a woman by any particularly distinct features," Mrs. Hall replied, "it was more—well, let me say it was more of a general, over-all impression, an impression of billowing, fluffy clothes, indistinct, though at the same time quite recognizable for what they were . . . unquestionably those of a woman."

"Did it walk, run . . . or what?" I persisted.

"It just *glided*. Soundlessly! Éthereally! A misty-white, female figure, floating along just a few inches above the floor," she said.

Mrs. Hall then approached me and turned her left cheek to show me an ugly bruise. It was red and swollen.

"She sometimes does more than just glide," she said grimly, "she *slaps!*"

I stared. "You mean *she did that?*"

"Only yesterday afternoon—right here in this room. I had had an unusually rough night of it. Mrs. Gibson takes a turn for the worse now and then and I had not been able to manage a minute's rest. It was not until about 2:30 in the afternoon that Mrs. Gibson finally became quiet enough for me to lie down. I had slept for perhaps a half an hour when the voice said: 'Margaret! Get up! Margaret! It's 3:15!'"

Well, I guess I didn't rouse quickly enough to suit *her*. For suddenly I was struck so violent a blow across my face that I actually awoke with a cry of pain, just in time to see *her* drifting off across the room towards the front entry-way, up the stairs, and out of sight!"

I closed my notebook quietly.

It was the end of the story. I am sure ghost was the word in all of our minds—but, what is a ghost? I had seen the physical evidence of a real force with my own eyes.

Mrs. Gibson had been bedridden for months; her feet had not touched the floor once in all that time. It could not have been her.

On that particular day Joyce had been out shopping and had not returned until time to get the evening meal.

And it couldn't have been an unknown caller. Mrs. Gibson was most insistent that all the doors to the house be kept closed and locked. You had to ring to get in.

It seems that, for some unexplained reason, some *spirit* has "taken up residence" in the big house on Calhoun Street, in Lapeer. I spent a weekend there in November, 1963, and heard the footsteps myself. But no identification of the visitor seems possible despite Mrs. Gibson's persistent question, "Who are you? What do you want?"

Perhaps we know *what* slapped Margaret Hall, but we certainly do not know *who* slapped Margaret Hall.

ABOUT THE AUTHOR

L. Berger Copeman is a freelance writer whose articles have appeared in such publications as *Tradition*, *Empire* (Sunday supplement of the Denver Post) and *Mobile Living*. A new book by him, *Warpaint and Buckskins*, is forthcoming from Naylor Publishing Co., San Antonio. This will be followed by *Valor on the Plains*, a book for boys. Born in Idaho in 1907, Mr. Copeman graduated from Michigan State College in 1930.

Reviewing the Classic Case of Patience Worth

Her claims were sensational; her evidence was impressive; her poems and novels a delight—but who was she?

By Bert Groth

Did the spirit of an English woman from the 17 Century manifest through an Ouija board to a woman in St. Louis in the early 1900s? Could a spirit have produced, for a period of almost 25 years, masses of beautiful literature—poems, stories, dramas, proverbs, as well as entertaining conversation?

An affirmative answer to these questions is implied in the very interesting book *The Case Of Patience Worth*, originally published in 1927, by Dr. Walter Franklin Prince, and republished in 1964 by University Books.*

Dr. Walter Franklin Prince was a Methodist and an Episcopalian minister. It was through his study of psychotherapeutics in church

social work that he became interested in psychic research. Eventually he became an assistant to Dr. James Hyslop, of the American Society for Psychical Research and then the second American to be president of the Society for Psychical Research (London).

Among the many responsible critics acclaiming the literary material produced were William Marion Reedy, publisher of *Reedy's Mirror Magazine*; Henry Holt, head of Henry Holt and Company, book publishers; Lawrence Gilman, composer, former associate editor of *Harper's Weekly*, and musical critic of the *New York Herald Tribune*.

Whatever personality produced this writing possessed an intimate knowledge of ancient times in

* Price: \$6.95

Rome, Jerusalem, Persia, and Medieval England. It seems impossible that the conscious or subconscious mind of Mrs. John H. Curran, the medium, a woman with a sketchy education who never had been outside the American Middle West, could be responsible. At the same time it is hard to believe the one who claimed to be the originator of the writing, Patience Worth, was the spirit of a young woman of English birth who came to America in the 17th Century and shortly thereafter was killed by Indians.

The language of the Ouija board messages was usually archaic English, seemingly of the 17th Century, but containing both modern words and traces of older elements, as well as words and phrases given an original meaning. Many references are made to clothing, mechanical items, musical instruments, and household articles of the 1600's.

"A good wife keepeth the floor well sanded and rushes in plenty to burn. The pewter should reflect the fires bright glow," said the Ouija board, "but in thy day housewifery is a sorry trade."

One unusual ability of the so-called Patience Worth was to present poems to suit any topics suggested by the company.

On January 12, 1926, at Straus's Studio in St. Louis, for the Current Topics Club, these poems were composed in response to subjects

suggested by those present. Each poem was given with no noticeable delay, without change of word, then or after.

LAVENDER AND LACE

A purple sky; twilight,
Silver fringed of tremorous stars;
Cloud rifts, tattered, as old lace,
And a shuttling moon — wan-faced, seeking.

Twilight, and garden shadows;
The liquid note of some late songster;
And the scent of lavender and rue,
Like the memory of the day acling.

GIBRALTAR

Beacon, 'gainst which the ocean swirls,
Mutely, thou standest, age upon age, while the waters woo.
Mutely, thou standest, erect, watchful, in silence,
A symbol which answereth the turmoil in the Ocean's throat.

The famous poet, Edgar Lee Masters, asked if anyone could write poetry that way—instantly, to topics selected by the group—replied, "There is only one answer to that. It simply can't be done."

However, it was being done!

Not much material of an evidential nature was given. Patience Worth herself seemed to think her origin unimportant. However, she did mention landmarks and scenery

around her former home in Dorsetshire, England, when Casper Yost, a St. Louis newspaper man interested in the phenomena, planned a trip abroad. When Yost reached Dorset he did find the cliffs, old buildings, monastery, and scenery as Patience had described it. This is interesting but hardly proof.

Mrs. Curran was born Pearl Lenore Pollard, at Mound City, Ill., February 15, 1883. An indifferent student, she left school shortly after being graduated from elementary school. She then began to study music. At 18, having come to Chicago to study voice, she played the piano at her uncle's Spiritualist church, where he was a medium. But Pearl and her parents were not Spiritualists. Although she had attended Sunday School at a Protestant church as a child, apparently none of the teachings made a lasting impression on her. Nor was she a student of history or of the Bible. She never had written professionally and took no interest in psychic things.

Such was the background of the woman who, at the age of 31, produced through an Ouija board, the profound Patience Worth material.

* * *

THE MOST CONVINCING evidence that Patience Worth was not the conscious or unconscious creation of Pearl Curran is the material itself.

Patience Worth could pass from one English dialect to another at will, or she could write in modern, everyday English.

The *Story Of Telka* is a 60,000 word poetic drama of Medieval English rural life, written in mostly Anglo-Saxon words. It was composed during a series of sittings. As in all Patience Worth productions, there was no revision and no breaks where dictation left off or began again. Wickliffe's Bible of the 14th Century is the only comparable production and is composed of almost pure Anglo-Saxon. However, the language of Telka does not resemble the Anglo-Saxon of Wickliffe. There are few words difficult for the modern reader to understand. The desire seems to have been to create an effect of olden times that still would be readily comprehended.

What living person can compose such a dramatic, poetic work, while limiting his vocabulary to easily understood Anglo-Saxon words?

The poems of Patience Worth are in many styles. Their content shows a great poetic nature.

These communications were put in poetic form by the recorders. No punctuation was given on the Ouija board:

NOON

Morn is the golden bird
Of Paradise,

Perched upon the portals of heaven,
And Eve a blue heron,
Skimming up
From the lake of Night.
Somewhere in the heavens they pass,
Their wings lapping one o'er the other,
And the moment is exultant, illumined!
And it is called Noon.

Morn is a siren singing upon the shore which is Night. And the crafts of men are lured through the day. And behold, to the lips of Morning is pressed the golden grape, the sun, and men drink drunk through the hours until Night finds them sleep sodden and they awake to listen to another siren singing.

This poem was received on December 8, 1919:

I think that Yesterday is but Today grown pale in sleep, and Today is but the instant of her awakening; and tonight she shall sleep again and wake in the Morrow. This is Life and Eternity. Yes, but Life is sleeping and Eternity waking. Life is a confused dream and Eternity is its understanding.

It was followed by a poem on practically the same subject in dialect:

REMEMBRANCE

Oh, I ha'e a tryst, a pledge,
A troth with Yesterday. Today,
A winsome lass wi' smilin' eyes,
Wi' red lips flashin' wi' cheeks as pale

As lily buds and flushed as poppies,
Tempts me, but yonder in the twilight
At the stile, waits Yesterday.

'Twere but an instant of my days
That she wert my companion; one
Fair morn when Earth sang upward
To the heavens flaunting her beauty;
And I dallied, giving my troth
To Yesterday, pledging it wi' a circlet
O' remembrance.

Yonder, a little way in the twilight,
At the stile, waits Yesterday.

* * *

ONE OF THE principal concerns of the Ouija board under the supposed control of Patience Worth was the production of novels.

The Sorry Tale, pronounced a masterpiece by critics, was started July 14, 1915. Two or three evenings a week were given to this story until it was completed. The story proceeded as fast as Mr. Curran could take it down in abbreviated longhand. Dictation continued for as long as Mrs. Curran was physically able to receive it.

"Ye see," said Patience Worth, "man setteth up his cup and filleth it, but I be as the stream."

Professor W.T. Allison of the English Department of the University of Manitoba stated, "No book outside the Book of Books gives

such an intimate picture of the earthly life of Jesus and no book has ever thrown such a clear light upon the manner of life of Jews and Romans in the Palestine of the day of our Lord."

At the same time *The Sorry Tale*, was being produced another story, *The Merry Tale*, was begun, as a relief from the sadness of the first. For a time work was done on both novels, sometimes during a single evening.

When the first words of the next book, *Hope Trueblood*, appeared, two weeks after *The Sorry Tale* was ended, the sitters were astonished. For the first time since Patience Worth's arrival four years before, the material was in plain English. Previous stories had dealt with ancient Rome, Palestine, and Medieval England. This story described the experiences of a little illegitimate girl's effort to find her heritage in a Mid-Victorian English village.

When *Hope Trueblood* appeared in England with no clues as to its origin it was accepted by English critics as the work of a new English woman writer of great promise. No one doubted the English birth of the "new author".

Among Patience's short stories is *The Fool And The Lady*, which appears in the book, *Patience Worth, A Psychic Mystery*, by Casper Yost, published by Henry Holt

and Company. This is a touching tale in Medieval English dialect about the hopeless love of a fool for a great lady. He tells of his love to his pet monkey and finally perishes at a tournament before his lady after her own lover had failed to vanquish the foe.

Most of the time in her conversations with those working the Ouija board Patience Worth used an English dialect.

* * *

PATIENCE WORTH first made herself known on July 8, 1913. On that date the board seemed unusually strong to Mrs. Curran and her friend, Mrs. Hutchings.

It began, "Many moons ago I lived. Again I come—Patience Worth my name."

The women were surprised.

"Wait, I would speak with thee. If thou shalt live, then so shall I. I make my bread at thy hearth. Good friends, let us be merrie. The time for work is past. Let the tabby drowse and blink her wisdom to the firelog."

"How quaint that is," remarked one of the women.

The personality, Patience Worth, immediately showed them the sharpness of her tongue when she replied, "Good Mother Wisdom is too harsh for thee and thou should'st have her only as a foster mother."

Mrs. Pollard, Mrs. Curran's

mother, suggested they ask her when she lived.

The glider moved hesitantly, "1649 94."

Mrs. Hutchings then asked, "Patience, where was your home?"

"Across the sea," was the spelled answer.

Mrs. Hutchings pursued the subject, "In what city or country?"

Patience replied somewhat impatiently, "About me ye would know much. Yesterday is dead. Let thy mind rest as to the past."

When the material of Patience Worth first began coming all of it was received by Mrs. Curran and her friend, Mrs. Hutchings, on the Ouija board. But it soon was evident that Mrs. Curran was the one mainly responsible for the phenomena, for no matter who sat with her the answers were characteristic of Patience Worth.

Gradually the letters began to come directly into Mrs. Curran's mind. By 1919 she saw the letter even if she looked away from the board. Words came to her without having to be spelled out, and still later that year, for the first time, a poem came through words alone. Finally, by 1920, Mrs. Curran discarded the Ouija board and spoke the words or letters as they came to her.

Through all the time she saw striking pictures in her mind while the composition was going on. It

was thought that these were suggested by the literary material being received. However, during the writing of *The Sorry Tale* she saw pictures of little incidents taking place on the streets of Jerusalem. These incidents contained facets of the daily Jewish life of that time that were unknown to Mrs. Curran. It seems evident the pictures were not suggested by the writings, but were produced in the same way the story, the words, the letters were produced.

Patience Worth herself describes the process of communicating through Mrs. Curran, whom she calls her "ain harp", in the book by Casper Yost.

"Hark," she said, "there be a pulse—Nay, she (Mrs. Curran) putteth o' the word! Alist. There abe a throb; yea, the songs o' Earth each do throb them, like unto the throbbeing o' the heart that beareth them. Yea, and there be a kinsman o' thee who throbbeith as dost thou. Yea, and he knoweth thee as doth nay brother o' thee whose throb be not as thine. So 'tis, the drop that falleth athin the sea, doth sound out a silvered note that no man heareth. Yet its brother drops and the drop o' it do to make o' the sea's voice. Aye, and the throb o' the sea be the throb o' it. So, doth thy brother seek out that he make word unto thee from the Here, he then falleth aweary.

For thee of Earth do hark not unto the throb. And be the one aseeked not attuned unto the throb o' him he findeth, 'tis nay music. So 'tis, what be the throb o' me and the throb o' her ahere, be nay a throb o' music's weave for him aseek.

"I tell thee more. The throb hath come unto thy day long and long. Yea, they be afulled o' throb, and yet nay man taketh up the throb as doth the sea. The drop o' me did seek and find, and throb met throb o' loving. Yea, and even as doth the sea to throb out the silvered note o' drop, even so doth she to throb out the love o' me."

Patience Worth seems to be saying that as those living became enrapt with those seeking to communicate then in certain cases messages are possible; but that many messages are never received because the living do not really try to receive them.

* * *

IF WHAT THIS BOOK implies is true, as regards the possibility of automatic methods of communication with spirits, much of comfort and benefit to the human race is being neglected. And the new publication of *The Case Of Patience Worth*, by University Books, serves to recall this to our attention. For the odd thing is that the wonderful story of Patience Worth has been allowed to drop almost

out of sight. Apparently when no answer was forthcoming to this phenomenon, one that agreed with the public's preconceptions, they gradually lost interest in it. It seems quite clear that people prefer to ignore a thing, if facing it forces them to change their views of reality!

One possible explanation of the writings is that Mrs. Curran consciously produced the Patience Worth material. This theory fails to solve the problem of where Mrs. Curran obtained the knowledge evident in the literature. And it raises the question of motive.

As for the theory that Patience Worth is the subconscious creation of Mrs. Curran, Dr. Prince explains in his book that nothing can come from the subconscious that has not first been encountered in some manner by the personality. Something cannot come from nothing.

If both the conscious and subconscious mind of Mrs. Curran are discarded as sources of this material, where did it come from?

The simplest solution, and the one that covers all the circumstances, is to accept the material verbatim: Patience Worth was an English woman of the 17th Century who sought and found a means of bridging the gap between the living and the dead.

My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories should deal with an actual experience proving spirit survival. They should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to "Survival" Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. Manuscripts must give author's name and address and include a stamped, self-addressed return envelope.

MATERIALIZATION BY DAYLIGHT

By Jesus M. Aviles

ON FRIDAY, June 14, 1958, at approximately 4:00 P.M., as usual my wife met me at the Ionospheric Research Project building on the grounds of the Colleges of Agriculture & Mechanic Arts, University of Puerto Rico, in Mayaguez. Mr. Arthur Diaz, the laboratory photographic technologist, on our invitation boarded the back seat of our Fiat 600 so we might drop him at his home in midtown.

It was about 4:30 when we arrived at the intersection of Mendez Vigo and Post Streets. Practically in the middle of Mayaguez, and at that very instant, the red light went on and we made a full stop. All the way in, meantime, we had been talking about reckless drivers.

My wife and I, glancing at the 57-year-old lady standing on the corner of the sidewalk right next to us, recognized Mrs. Miranda. Mrs. Miranda lived on the outskirts of town near where, 19 years ago, we had our home. (She was a stranger to Mr. Diaz.

Knowing the red light takes only 30 seconds to change at that inter-

section, after saying hello we hurriedly asked her two specific questions.

"How is Mr. Miranda doing?"

She came right back, "Pretty fine, he's now retired from his job at the sugar mill."

"And what about Frank?" (Her son.)

"Now working as a chemical engineer at the same mill, after graduating from college."

Then she asked us briefly about



JESUS M. AVILES

This is
THE HUMAN AURA

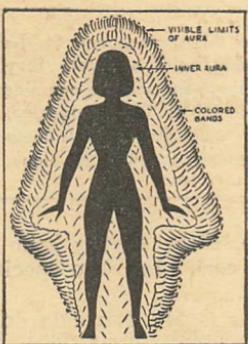


Diagram of normal aura based on
W. J. Kilner, M.D.

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our "little Nilsa", as she usually called our daughter, now a grown-up university student.

Suddenly the car behind us announced the light had gone green. It was overcast and I felt the temptation to take Mrs. Miranda home as we had done on other occasions. But heavy traffic was waiting for us to move so we bid her good-by.

With a smile on her face she shouted, "It is a pity you never dropped in at my house."

Seventeen years before, when we used to pass by her house on our way to town accompanied by our then four-year-old Nilsa, Mrs. Miranda often stood waiting with a basketful of mango fruit for our child. And always, Mrs. Miranda had on her lips the phrase, "Please drop in sometime."

The truth is we never did drop in at her house in all the four years we lived nearby.

Our friendship had started when I helped her boy, Frank, with his Math lessons when he was a high school student and, later on, when he was in college.

My wife and I did not heed Mrs. Miranda's words on this occasion when she pronounced, "It is a pity you never dropped in at my house."

Two weeks later, on June 30, Father's Day, my wife and I went to the local graveyard to visit my father's tomb and, just before reaching it, we saw Frank Miranda, dressed in mourning and praying before a tomb. In asking him about his father and mother, to our surprise, he told us his mother had passed away. In fact, he was amazed to find we did not know about it.

"But, Frank," my wife comment-

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ed, "it must have happened about a week ago at the most."

"No, Mrs. Aviles," he said. "Mother died on December 1, 1957, that is last year. You can see for yourself, it is written there on her grave."

After some words of condolence and both feeling very confused, we left.

Next Monday, June 1, at the Ionospheric Research Laboratory I told all this to Mr. Diaz who then said with a puzzled face, "Now I understand what the lady meant to say that day when she spoke 'It is a pity you never dropped in at my house.'"

When we tell this story someone always points out that probably we spoke to some lady we mistook for Mrs. Miranda. But this is entirely out of the question since, in our short conversation with Mrs. Miranda that afternoon in midtown Mayaguez, we definitely identified her in two ways, first, by her appearance, and second, because we mentioned names definitely relating her to the Mrs. Miranda we used to know.

Only heaven knows how many people, known and unknown to us, we meet on the streets, who long ago were put to rest in peace in their graves.—*Hato Rey, P.R.*

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By Nan Hampton

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always had gifts of meat for less fortunate families in the village. Even the Shaman, an old man when I first knew him, depended upon him for most of his winter's meat. None of his sons were good hunters. They had no need to be; their father always had provided for them. But then Matthew's father, the great hunter, died.

Winter was coming on and there was little food in Matthew's house. Matthew was growing desperate. He knew, as the oldest son, it was his duty to provide for his family. Perhaps he could have faced starvation for himself, but not for his family. He felt, too, that the other men in the village looked at him with less respect now. He could not stand the shame.

On a particular night he lay sleepless, knowing something must be done soon — but what? Then there was a scratching on the door. Softly, yet insistently, it came. Matthew slipped quietly from beside his sleeping family and went outside.

A fur-clad figure outside the door wordlessly beckoned him to follow and led the way to the *kashim* — the men's bath house. In the light of the moon he recognized the fur-clad figure as the old Shaman and his knees shook as he realized something very important must be about to happen.

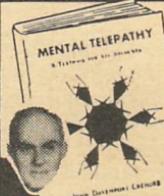
"My son, I respected your father above all men in the village. He provided me with much meat and was kind to the others in the village. Now he is worried because he did not teach his sons to be good hunters. I don't want him to be unhappy in the other world. It should not be so," the old Shaman

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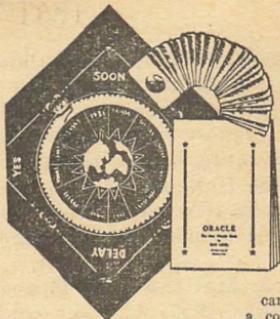
said. They were standing in the *kashim* now with the moonlight shining through the smoke hole in the roof.

"I do not go along with the white man's laws about hunting seasons. Eskimos take meat when they need it. They don't take it when they don't need it as the white man often does. But, so that you will know when it is the right time, we will observe the white man's law. On the first day of hunting season for moose you will go alone and very early to the sand point across the river from the village. A fine big moose will be standing there at the edge of the willows. You will shoot him. You will not miss. You will have plenty of salmon and this should provide your family with enough meat."

And now Matthew suddenly found himself alone in the *kashim*. It was as if the Shaman never had been there. But he knew that he had; for had he not given detailed instructions? Matthew walked many hours that night before he could go home and sleep. Then he slept soundly and woke refreshed. Minutes after he awoke the house was a babble of excited voices. The old Shaman had been found dead in his bed—I was present when he was found. He had died in his sleep. The village mourned him and Matthew mourned with them, and wondered to himself.

When the moose season opened Matthew went, as the Shaman had instructed, to the point across the river from the village. Sure enough — there was a fine moose. He got it with the first shot. He did not miss.

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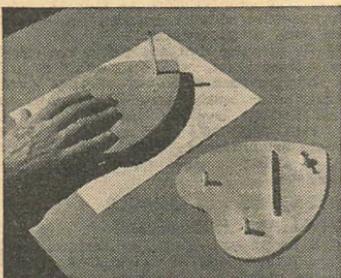
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and, to this day, Matthew gets his moose each year on that point. Missionaries, the priest, the school teacher and traders in the area tell me Matthew seems to get his moose always on the first day of the season. Others say they have hunted in this same area without seeing a sign of moose.

I first knew Matthew in 1955 and it was perhaps 1959 when he told me this story of his successes as a hunter.—*Barrow, Alaska.*

MYSTERIOUS MABAN

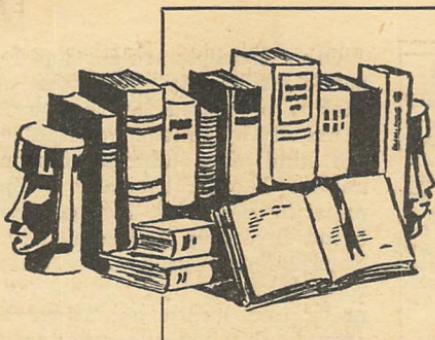
THE MABAN tribe of about 20,000 persons lives in the Fung area, 120 miles from Roseires on the Blue Nile. Here, according to Reuters, is a people with acute hearing and eyesight into old age —one whose blood pressure does not increase with age like that of other peoples. The Maban tribesmen stay young. Why?

International medical men are converging on the area to try to find out. Ear specialists from several countries, led by Dr. Samuel Rosen of Columbia University, took part in the medical mission.

"A Maban man can chat with a voice 10 times lower than that used between two men living in a modern society sitting within one yard," Dr. Rosen said.

So far, though, medical men have not produced the final explanation of why these people stay young.





New Books

A RELIGIOUS OUTLOOK FOR MODERN MAN, by Raynor C. Johnson. McGraw-Hill Book Company, New York, N. Y., 1963. 220 pages, \$4.95.

From its title, this book might be thought to be just another that discards the dogmas of traditional Christianity and then exhorts to brave, self-reliant sailing on seas thus left uncharted. But readers who start with this assumption are due for a surprise. True, the dogmas are discarded, but the seas are recharted.

The author, Raynor Johnson, Ph. D., D.Sc., and Master of Queen's College, University of Melbourne, has, for 20 years, been developing his own concepts of life, death and destiny. A physicist by training, he has sought for philosophic and religious enlightenment by studying psychical research, communications received through mediums, the history and testimony of mystics, the philosophy of Hinduism, the little-known writings of Douglas Fawcett, and indeed whatever suited his purpose. In 1953 he published *The Imprisoned Splendour*, an outstandingly good book on psychic phenomena and mysticism. Other books have followed, and now he has writ-

ten this one, which he intends as a practical guide for the "ordinary person of a religious turn of mind, but puzzled and disappointed by what passes for religion today."

If the "ordinary person" has not previously ventured beyond traditional Christianity he may well be astonished by what he finds in this book. He will not have read far before he finds mention of the "past journeying" of his soul, a rather abrupt introduction to a later chapter on reincarnation and the concept of karma. He will also find a chapter on Jesus Christ that suggests that the Father of whom He spoke was probably not the Supreme Being, but what Johnson calls a "One-Many." Little explanation is offered, so at this point the puzzlement of the reader unacquainted with Johnson's other books is likely to be profound. Elsewhere, Johnson has described a One-Many as a "Group-Being," or souls united by a common spirit, and participating in a "Divine Society," concerned with the government of the world system. This concept may be called a special kind of spiritualism as it is supported by communications received through certain mediums.

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Other concepts are developed with sufficient clarity, and the chart that is presented for the wayfarer is essentially that of spiritualism—the kind that admits of reincarnation. Though basically a Spiritualist in viewpoint, Johnson says he is not favorably impressed with the Spiritualist church movement; he regards most Spiritualists as too naive and undiscriminating. However, he does not appear to be much of an organization man as far as any church is concerned.

Johnson considers that the mystics, "who speak from first-hand experience of higher levels," furnish our best evidence of God and His involvement in the universe.

All chapter titles except the last are framed as questions, which Johnson does his best to answer. As these are the familiar questions that arise regarding religion, the book should be of wide interest. Also, some interesting case reports—people's experiences—are presented.

Of course, many persons with little previous knowledge of psychic, mystical, and spiritualistic evidence may consider this a "far out" book. Unfortunately, a single volume provides much too meager space in which to present the cumulative weight of evidence that is generally needed to produce strong belief in the areas concerned. However, all who seek enlightenment with an open mind should be interested in knowing the conclusions to which this scientifically trained, well informed, and thoughtful man has come after 20 years of exploration and cogitation. In an appendix he has provided a reading list for pursuing matters further.—Harold Steinour.

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DURING SLEEP, by Robert Crookall. Theosophical Publishing House, London, 1964. 102 pages (paperback), 10s6d (about \$2.75, including postage).

This is the third book by the tireless Dr. Crookall to appear in 1964, and he has an additional five books listed as "in preparation"! A partial explanation for this voluminous production is that all his recent books have been quite brief and based mainly upon quotations from others, with thoughtful commentary accompanying them. The present paper-bound volume fits this pattern.

This time Dr. Crookall has undertaken a rather controversial subject. The subtitle (The possibility of "co-operation") more accurately describes the contents. The "co-operation" studied is alleged interaction between incarnate and discarnate beings to achieve certain aims. The title derives from the claim that during the dreamless stages of sleep spiritually-advanced persons travel astrally into the spirit plane and assist in the orientation of dying and newly-dead persons to their new plane of existence. The still-incarnate, Crookall argues, have special qualifications for such activities, as their vibrations are closer to those in need of help than are the highly-evolved spirit folk who regularly perform such welcoming work. This idea is one more widely taught by Theosophy (as witness the publishers) than by Spiritualists.

The difficulty in producing evidence for this "co-operation" lies in the fact that few mortals remember their night-time activities after awakening. Thus Crookall's evi-

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dence comes largely from "communications" through mediums, augmented by an occasional psychic or astral projector. He has done his usual capable job of outlining the points of correspondence between independent testimonies and developing a logical pattern from them. It is the fault of the inadequate evidence rather than of Crookall's sincerity that the case does not quite succeed. To repeat the usual warning: don't try to tackle this without a pretty good background in Crookall's earlier books on survival and astral projection.—David Techter.

FORGOTTEN HERITAGE, by Brinsley Le Poer Trench. Neville Spearman, Ltd., London, 1964. 265 pages, illustrated, \$5.95.

There is, Author Brinsley Le Poer Trench feels, a growing demand in the world for a new Revelation. *Forgotten Heritage* appears to be his own attempt to supply the lack, and in many respects it is a capable, original and impressive one.

In his previous books, *The Sky People* and *Men Among Mankind*, Mr. Trench postulated Space Brothers resident on other planets or in other star systems. He now advances the concept of Cosmic Men, in other universes which interpenetrate our own and which are higher extensions or vibrations of it.

Inherent in most ancient religions and traditions of the world, according to Mr. Trench, are concepts of a Supreme Being, a four-fold cosmos or Macrocosm peopled with divine beings and the creation by these beings of a Microcosm — called the Waters or Matrix — within the greater cosmos.

The four Macrocosmic Universes, or planes, can be perceived from within the Microcosm only as influences. Tradition calls them Fire, Air, Water and Earth to indicate the nature of their effects within the Microcosm.

Mr. Trench calls these four universes the Chemical Universe, the Astral Universe or Great Sea or Cosmic Emotional, the Cosmic Etheric or Universe of Form, and the Cosmic Mental Universe of Creative Mind or the Analytical Synthetic. There is no distance between them, he asserts. All four of the Cosmic Universes occupy the same cosmic space, exist and function within the same cosmic three-dimensional framework. The universes differ from one another in the construction of their substance or in the vibration rate of their various particles.

Traces of this forgotten heritage, Mr. Trench claims, are to be found in the world's earliest religions. Ancient peoples of Egypt, Sumeria, Babylon, the Americas, India and Tibet were basically monotheists. They worshipped one supreme god and considered Him the creator of the Cosmos or Macrocosm, containing the higher universes. He then peopled it with his Divine Sons, some of whom in turn created the Chemical Universe or Microcosm and peopled it with man.

These Divine Sons — also called Cosmic Men or Jehovah (plural) — were not creators on the order of the Supreme Architect, and this explains shortcomings in Man. To improve matters, among other reasons, some Cosmic Men, as Mr. Trench interprets ancient religious beliefs, entered into their creation

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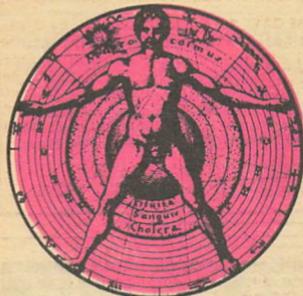
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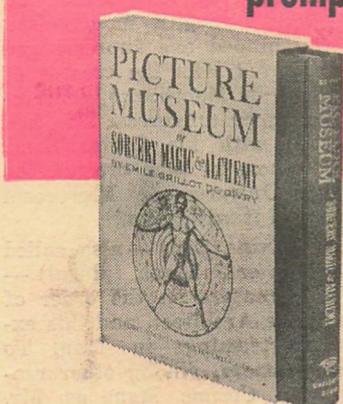
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by incarnating in chemical — human — bodies. This, however, limited their spheres of perception and action in much the same way that donning a diving suit and descending into deep water limits a human being. Still, the emotional and intellectual life of the Microcosm proved so absorbing that many Cosmic Men became addicted to it and lost sight of their identities — if not of their identities.

A rare few, like the Nazarene, overcame the limitations of their chemical bodies, remained aware that they were not of this world and worked wonders.

Some may feel that Mr. Trench's evidence is rather slender, and in particular those familiar with the history of the Sumerians, Babylonians and Egyptians may argue that such ideas as the four-fold cosmos have other interpretations than the one he advances — for example, that they are based on astrology.

However, it must be pointed out that Mr. Trench is not dogmatic or evangelistic in advancing his new revelation. He offers his evidence and conclusions and in effect says, "If the shoe fits, wear it." Those willing to embrace a well-reasoned and well-detailed religio-philosophical concept, one on so grand a scale that the imagination is awed, may find that the shoe fits very well indeed. —Chester S. Geier.

Among the papers of John Zebrowski, a marine killed in a car accident near Uniontown, Kans., was a message, in red letters: "Drive carefully and live to enjoy your next leave."

Report FROM THE Readers

WINGLESS, SHINY OBJECT

I bought my first copy of FATE and enjoyed it so much that I felt I had to write and congratulate you on your fine work.

I believe strongly in ghosts and UFO's, and my young sister believes in the latter because she and her horse saw one. Her story is as follows:

"I was riding home and just as we were going up a hill, I saw a wingless, shiny object. It made no noise and was hovering rather than flying. The UFO hovered about 50 feet from the ground and made no approach toward me and my terrified horse. Cotton (the horse) perked up his ears and snorted at the object as it hovered near. After I rode up the hill I turned back to look at the UFO once more and it was gone!"

A few years ago my father and I were hunting for some cows and as we entered a huge swamp, I saw a large house which had not been there before. It was a plantation-type manor house, white and with four huge columns on the front. It was the most beautiful house I ever saw.

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but he saw nothing. And when I looked again, I couldn't see it either. It seemed to have disappeared into thin air. Was it only an "atmospheric reflection," as my mother has suggested?—*Sandra Lavell Gollehon, Chateau, Mont.*

HOVERING SPHERICAL OBJECT

I wish to report this possible UFO sighting.

On the evening of September 24, 1964, at about 8:45 P.M., I gazed out of my front window at the city lights and the city hall. I noticed a spherical object suspended in the air with lights streaming out as if from portholes. It may have been there for a longer period, but after five minutes the object's lights abruptly went out and it moved away with a series of red lights going on and off rapidly.

At first I thought it was a helicopter, but when I saw its rapid motion and large spherical bulk, I decided it was no helicopter.

Almost immediately a multitude of searchlights in a ring around the city came on and played over the area where the object had been stationed. Then a four-engined, propeller-driven plane, a smaller prop plane and a jet criss-crossed the area. All this took place in the northeast quadrant of Los Angeles, no more than five miles from the city hall itself. No mention of this activity was made on the radio or in the newspapers.—*George Caberra, Los Angeles, Calif.*

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Dickhoff in "AGHARTA" explores the report of the director of the International Academy of Sanskrit Investigation at Mysore, India who discovered an ancient treatise on aeronautics, which was written 3000 years ago. This treatise gives diagrams describing 3 types of aircraft, including apparatus that could neither catch fire nor break. Can we honestly say there has been no flying machine before the Wright Brothers?

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Dr. Dickhoff in "AGHARTA" claims that to understand the true nature of Flying Saucers and their origin it is necessary to know the history of Atlantis, since it is the opinion of Hugeneen that flying saucers are nothing more than Atlantean aircraft which before the catastrophe that destroyed Atlantis were brought to the subterranean world in the hollow interior of the earth. They flew to this inner world in their chief mode of travel, the Flying Saucers, and their home was Shangri-La or the Sacred Land of Paradise. These people were SUPERMEN who live in a land of beauty with tropical climate, free from ice and snow with mountains covered with forests, lakes and rivers, green vegetation, animals and fish all strange to us. These SUPERMEN want nothing to do with us . . . IF YOU ARE READY TO LEARN ABOUT AGHARTA, The Mysteries of the Subterranean World 800 Miles below the surface of the Earth, inhabited by Supermen and the true home of the Flying Saucers . . . and not everybody is ready. Then don't hesitate, fill out the coupon below and send for Dr. Robert Ernest Dickhoff's book "AGHARTA" The Subterranean World. The book is highly illustrated. There is NO RISK if the book is not for you, return it in 10 days for full refund, no questions asked. The supply is limited and the offer may be withdrawn at any time. Send at once to avoid disappointment.

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I would wake from sleep and lie in bed for a short while. Suddenly I would feel something like a strong, deep sting, starting in my head. I would get an awful dizzy feeling and find myself gasping for breath. I would try to rise, but be as if paralyzed. I would try to call for help, but could not speak.

Then I seemed to be levitated upward. I didn't see myself rise, but saw myself still lying in bed. I moved along the room, in mid-air, and heard weird voices, some laughing, some screaming as if in agony. I saw the distorted faces of men and women whirling around the room.

Finally I would awake on the bed and find myself covered with perspiration. I was breathing rapidly and my heart raced.

At other times I would be asleep and suddenly I would find myself soaring into the sky and passing clouds. Occasionally I would find myself "flying" through my rooms.

I have had none of these experiences for about three years now—and I hope I never have them again.—J.G., Brooklyn, N.Y.

SPIRIT DOG

I wish to tell you of a strange experience I had some time ago. I had a dog named True, of which I was very fond. She fell ill through the neglect of a veterinarian and died.

Later a woman in the spirit called on me and asked if I would like to see True. I said I would love to, and she told me to close my eyes as she'd put me in a trance.

After a few seconds I opened my eyes and was astonished to see True standing there. She seemed bewildered as if she knew something had happened to her. She looked all around and went from one room to another, trying to find out what had happened. Finally she laid down beside my bed as she had been accustomed to do. Then she was gone.

I had cried for days over her loss before this incident. Now I am convinced that animals as well as all living things survive death.

—Mildred Rathbone, Waterloo, Ia.

PREVIOUS INCARNATIONS

I just finished reading the February issue and can't understand why you keep harking on the fact of reincarnation not being possible. To me it is entirely plausible.

I know the last days of my last incarnation. I lived in Paris shortly after the revolution. I also have seen plainly how I was taken by my father to a temple in Egypt when I became 12 years old about 3,000 years ago. I know of several incarnations since then.—W. Barth, Portland, Ore.

SUPERFLUOUS HAIR PROBLEM

I have a problem that never has been easy for me, as a woman, to discuss, but I must or I never will get married. I am 33 years old and have excessively superfluous hair. My hair is black and my skin is very light, which makes the situation worse.

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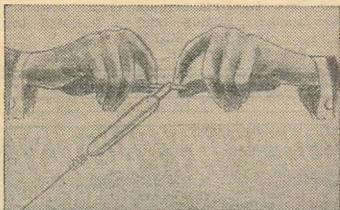
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I've tried everything—and I mean everything—from wax, to electric needle, to healers. I am writing to FATE as a last hope. There must be someone who can overcome this condition.

I am desperately in need of help and welcome any and all ideas and suggestions. I will be deeply grateful if readers will write me in care of FATE.—B.N., Los Angeles, Calif.

EXCEPTION FOR EXCEPTION

Reader Huey P. Beasley (February, 1965, issue) takes exception to the conclusion that Christianity existed before Christ (as given in Dr. Potter's book, *The Lost Years of Jesus*, and in numerous other reports evaluating the Qumran Scrolls). Furthermore, he would have us believe that such renowned Church historians, exegetic theologians, and Greek and Hebrew scholars as Guignebert, Loisy, de Chardin, Dupont-Sommer, Schweitzer, Tillich, Niebuhr, Buber and Dr. Potter (to name but a few) spend their entire lives and efforts in attempting to disprove the Christian Bible and undermine the religious convictions of devout believers.

Mr. Beasley, you have missed the whole point. These scrolls, clearly shown to be from 100 to 200 years older than the time of Christ, contain every (repeat: *every*) major parable and teaching known to come from the lips of Jesus. Moreover, they provide excellent opportunities to view whole sections of the Old Testament unadulterated by editing and translation through the years.

Your argument against Jesus being one and the same as the Teach-

er of Righteousness is wasted. The latter was proven to have lived at least a century prior to Jesus. That their lives and ministry were almost identical is the issue. As for Christ refusing to honor his Essene heritage and affiliation, you have but to recall that the Disciple whom Jesus loved the most was of this sect. That He did not shout the praises of being an Essene but chose to cry out against the Scribes and Pharisees would be tantamount to a modern-day Sufi quietly working against the dangers of ultra-right conservatism (whether in religion or politics).

Mr. Beasley's letter (as well as Father Danielou's book) represent a segment of religious opinion which refuses to admit the facts: (1) Jesus was one of many who came in the name of God (incidentally, Mr. Beasley, Jesus never claimed to be God); (2) He and His Disciples believed the Kingdom of God was to be established on Earth within their lifetime; (3) after His death a religious cult sprang up mostly because of Paul — to form a religion in His name never entered his mind (His message was simply, "Love thy neighbor and thy God as thyself"); (4) the results of the Dead Sea Scrolls prove that our present editions of the Bible need correcting and demonstrate that the teachings of Christ existed several centuries before Jesus; and finally, (5) one never quotes from the Bible to prove arguments concerning the Bible. — *Robert F. Weirauch, Bloomington, Ind.*

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four-inch diameter crystal ball I bought from Venture Book Shop is beautiful.

At 6:00 one morning recently I pulled down the shades, turned off the lights and gazed into the crystal, which was on a stand beside my bed. I saw a large coin with the word "Paris" at the top. People were moving around, all dressed in blue, as if it were a street scene.

Then the crystal clouded and seemed to become half a ball, as if neatly sliced in two, leaving the top half apparently suspended in mid-air in defiance of the law of gravity.

I did not recognize any of the people I saw, but it was an interesting sight. I have had no lessons in crystal gazing.—Udalara V. Armstrong, Seattle, Wash.

PATRIARCHAL WITCHCRAFT

Regarding the article on witchcraft in the January issue, Mr. Frank Buckley may be an expert on witchcraft, but he is one according to patriarchal tradition. He should be informed that as soon as crude sex emblems are used, the witch-performance is a man's work. Woman, being mother of both sexes, never needs crude sexual pictures of any kind in black or in white magic.

Our world stinks of the he-goat, just as it did in the time of Pericles, who installed masculinity or patriarchalism in Greece. The word "man" is not a generic one either, it is the accurate name of the opposite of woman. Only white people make this blunder. We must learn to respect women and to teach men to respect us. Patriarchalism is on its way out. Any editor has the

duty to prepare women for it after their 2000 years of slavery.—*Mrs. C. van der Pelen, P.Q., Canada.*

TRAVELING WITH "FATE"

It always gives me great pleasure to find FATE wherever I go. I recently found it in Puerto Vallarta, the lovely but hot place where the movie, "The Night of the Iguana" was filmed.—*Josette Thomas, Los Angeles, Calif.*

BALLS OF SEA FOAM

In regards to Patricia Perry's letter, headed "Barrels of Foam," in the December issue, I may have the answer.

Before moving to Maine four years ago, I spent 20 years in California, and during that time I made many trips from Vallejo, where I lived, to the coast north of San Francisco, for the purpose of photographing the surf and ledges, as I paint sea scapes.

On days when the wind was blowing strongly from the west, off the ocean, the surf, pounding into certain places in the ledges, created a fine, tough foam which piled up several feet deep behind crags until an eddy of wind took chunks of it, from the size of baseballs to large barrels, lifted them and rushed them upward over the face of the cliff and on high into the air.

I often wondered how far the wind would carry them as the land steadily rose several hundreds of feet and the foam disappeared in the distance high over it, supported by the rising wind. They must have descended miles inland, and Mrs. Perry states that the foam came from the west.

I have colored photographs of

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this foam at the seashore — not flying saucers, not angel hair, but balls of flying sea foam. Cotati, where Mrs. Perry saw the barrels of foam, is less than 20 miles from the coast as the crow flies.—*Maxwell Leland, Bar Harbor, Me.*

WEIRD SUBSTANCE

In August, 1956, on the shore of Lake Michigan, in Manistee County, Mich., I was one of several witnesses to a weird thing or things. On the sandy beach just beyond the waves, in a shallow and slightly damp depression, half an inch deep and four inches across, was an olive-drab, greenish substance which seemed to be alive. It was in constant motion — swaying, rocking, rising and falling in its various parts — not as one unit, but like a mass of microscopic individuals in motion. It was like watching a dense crowd of people in violent commotion from an airplane half a mile above them.

It was so strange and "spooky" that none of the four witnesses (all college graduates, including one electronic and one mechanical engineer) had any desire to stir it with their fingers. Small insects which alighted on it were engulfed despite their struggles and disappeared, only their wings rising to the surface and working off the edges. Some larger insects managed to pull themselves clear and escape.

When the sun's rays were focused on this mass through a magnifying glass, emanations shooting from it could be seen — each individual particle sparkling for an instant in the concentrated light — much as the enlarged image of radium emanations appear when viewed in a spin-

REPORT FROM THE READERS

117

tharoscope. As the emanations continued, the four-inch, olive-green mass grew smaller and smaller and finally disappeared completely in the course of about half an hour. No sign of it remained. A stirring of the place where it had been revealed nothing but clean, white sand.

Has another such mysterious visitor appeared to astound and perplex other humans? Can anyone explain it?

The above report is a verbatim copy of one written only a short time after the actual experience, while details were still sharp in our memories. At that time we sent the report to *Scientific American* and to the Entomology Department of the University of Michigan, hoping for an explanation of what we had seen, but none came. We did not know about FATE at that time.—*Margaret A. Florman, Grand Rapids, Mich.*

SEA SERPENT SEEN

There are sea serpents—I saw one myself off the coast of Southern California in March, 1910. I was running a work engine during construction work on the Los Angeles Division of the Santa Fe Railway at Del Mar, Calif., when they were reconstructing the San Diego line.

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Numerous whales are visible along the coast there and many pelicans. I was sitting, looking out across the water in hopes of seeing a whale spout or a pelican take a nosedive, when suddenly, right in my line of vision about half a mile offshore, three coils of a sea serpent rose out of the water, six to 10 feet, and were visible for a minute.

It appeared to be about two feet in diameter and, although the ends were not visible, I estimated it to be 60 to 100 feet long.

It was a dull yellowish color and looked just like pictures I had seen of sea serpents.

I hardly could believe my eyes, but I had good vision then and I know my eyes didn't deceive me. When I got over my surprise, I called to my fireman, but by the time he came over to my side of the cab, the serpent had sunk beneath the surface. I never saw it again, although I ran along the ocean front for two months after that.—*Melville Pendleton, Erie, Pa.*

THE FLOATING ARAB

Seeing TV on eyelids is, I think, an interesting expression. When I was a boy in the early 1900's, I could see pictures on my eyelids and I knew many other persons who could also.

After picking wild strawberries, for instance, I could close my eyes and see wild strawberries. My mother would come in after picking wild

(Continued on page 128)

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(Continued from page 118)

raspberries and say, "I have picked so many raspberries that I can close my eyes and see raspberries." I recall a girl telling me that she had strung so many beads that she could close her eyes and see beads.

While living in Imperial Valley, Calif., I cleaned some Kaffer corn to see if it would make a good substitute for pearl barley in a pot of soup. Whenever I closed my eyes after cleaning the corn, I saw not only the corn but my hand at work cleaning it.

That gave me the idea that I might be able to see, with my eyes closed, whatever I willed myself to see. I experimented with playing cards and got so that I not only was able to see any card in the deck but could see the cards with my eyes open.

At that time I lived 14 miles from El Centro, Calif., and had to bring in supplies on foot. I usually set out for El Centro for my supplies at 12:00 o'clock at night. One bright moonlit night when I was about a third of the way to El Centro, I saw by the roadside a Hills Brothers coffee can with its picture of a turbaned Arab in a long, dress-like garment. To help pass the time as I walked, I kept a picture of the Arab floating near the ground until I reached El Centro—a distance of about nine miles. I was walking about three miles an hour.

The Arab was never much more than a foot tall nor shorter than six inches, since I was unable to get his height adjusted. He sometimes disappeared when I took my mind off him, but he always showed up when I wanted him to. And he

reappeared whenever I wanted him to for some time after that. I sort of made a toy out of him. At times he looked material enough for me to be able to touch him, but I couldn't.

—Del W. Beach, Oakland, Calif.

BUYING WARTS

When my son Herby was about eight years old, the back of his hands were covered with unpleasant-looking warts, some large and some small. One day as I told my husband Chuck how hard it was to get Herby's hands clean, he said, "I have heard you can buy warts from people and they will disappear. I am going to try it on Herby."

When Herby came home from school that afternoon Chuck told Herby he would give him a penny apiece for his warts. Herby thought that would be just fine. Not only would he get rid of his bothersome warts, but he would have money for candy.

Altogether there were seven warts on Herby's hands, four on his right and three on his left. Chuck touched each wart as he bought it saying, "Here is a penny for this one," and so on until Herby had seven cents.

Time passed and we forgot all about the "deal." A couple of weeks later, while getting Herby ready for school one morning, I suddenly noticed that all his warts were gone — without a trace or scar!

Chuck was as amazed as I was. He hadn't thought it really would work. Herby never has had another wart on any part of his body and he now is 30 years old. This indicates that warts are peculiar to say the least.—Marie M. Hatton, Blue Rapids, Kan.

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