

SEPTEMBER 1966

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FATE

TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN

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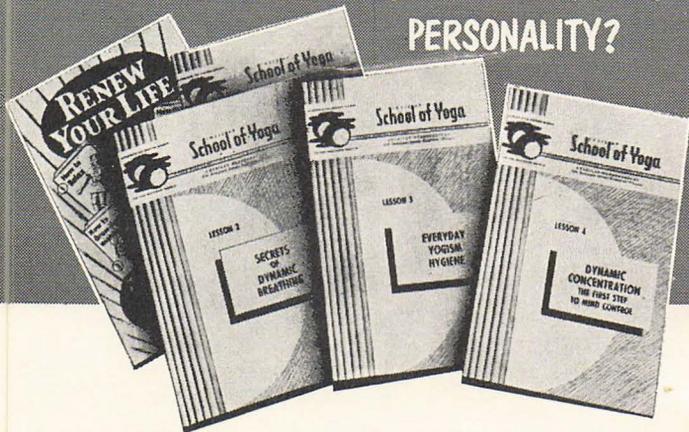
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FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 19—No. 9

Issue 198

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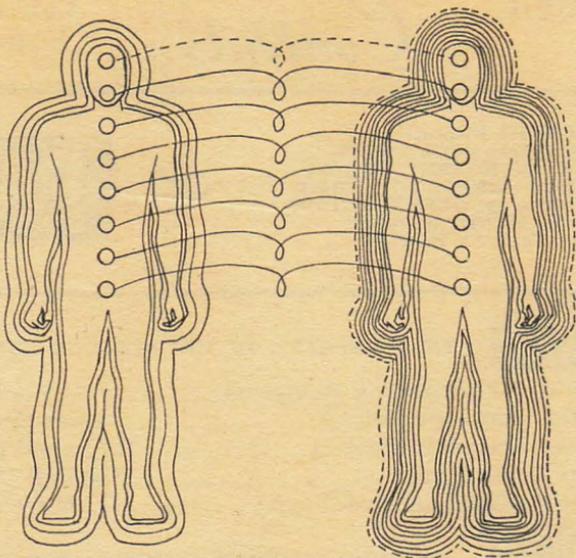
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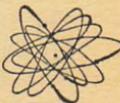
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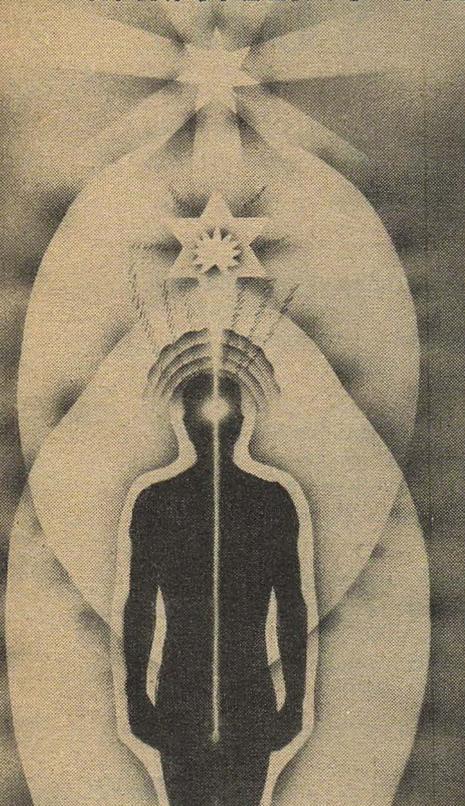
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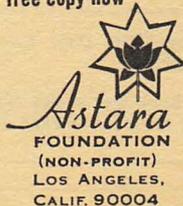
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I See by the Papers

FROM UP THERE

TO THIS writer, FATE Magazine has come to represent an inquiry into the nature of physical reality. This was not our purpose when we began to publish but the kind of evidence that we have turned up over the years has given us this overriding consideration.

We are not much nearer an answer than when we began but we have clarified in our minds some of the problems.

We are tempted to make a comparison between so-called apports, for example, and unexplained falls of physical objects from the sky. Neither is believed to exist by orthodox scientists and as is so often the case we find ourselves out on a limb arguing with the wind. Let us go this far: many mysterious falls from the sky partake of the nature of apports (assuming that apports exist).

An apport, in psychic context, means a physical object that is mysteriously (telekinetically?) moved from one location to another. This is done by psychic means with no acceptable physical explanation as yet available.



CURTIS FULLER

Objects allegedly apported vary from human beings and animals to books and gem stones.

Objects moved in poltergeist manifestations might be considered apports, for is there a genuine difference between a bottle moved across the room in Seaford, Long Island, and a rain of stones on the roof of a home in California? Or for that matter, the successful influencing by a human mind of the fall of dice?

The rain barrel that mysteriously and continuously refilled itself on an Ozark farm while

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BESSIE LISPENARD
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Parapsychologist William Edward Cox kept watch from a nearby tree falls into this same class of phenomena. And so may the frogs or fish that fall during a rainstorm.

The most common kind of unexplained fall is the fall of ice from the sky. Some of these falls, such as ice that contains soapy water or other human residues, may be a kind of apport. Others may not.

We have two cautions for you:

1. All objects that mysteriously fall are not apports.

2. To classify anything as an apport really does not explain it. "Apport," a word only, may help to guide our thinking about psychic matters and may help to classify certain physical mysteries, but it is not an explanation.



THE TANK AT 1738 BIDDLE ST.

ONE APPARENT characteristic of apports is that they are almost always familiar objects and even when they are unfamiliar the observer has the feeling they could be identified.

Now here is a fall that is in the nature of an apport:

About 4:00 P.M. on Tuesday, May 24, 1966, a steel tubular container weighing about 25 pounds landed on the roof of a building at 1738 Biddle St., St. Louis, and

bounced off, into the roadway in front of 1801 Biddle Street. The cylinder was about two feet long, 10 inches in diameter, and had a narrow open neck. It was empty.

What was this object and where did it come from? It was the wrong size and shape for an aircraft jettison tank. It bore no identification marks and no marks of a rough landing. It seemed a bit small for a welder's tank, although it resembled that.

There are no high buildings in the vicinity from which it might have been thrown. There were no reports of explosions which might have tossed the tank into the air.

If you argue that the tank came from an airplane, how could it possibly have escaped (1) getting itself bent out of shape, (2) plunging right through the roof of the building? A 25-pound steel object from any altitude would have had the impact of an artillery shell.

We say it *might* be an apport. Whether it is or is not, the important thing is that this same crazy kind of unexplained fall is occurring over and over again and no one but FATE pays attention.



SMASHED GLASS

GLASS, BECAUSE it can shatter for any number of

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reasons, often figures in physical mysteries. Shortly after noon on Tuesday, April 12, about 100 panes of 12 x 18-inch glass in Andersen's Greenhouse, Florham Park, N.J., suddenly shattered.

Helge Andersen, the owner, checked with police. They had no records of explosions and the airport had no record of supersonic booms or even of any jets flying over the area.

It's difficult to see how there could be a conventional explanation for the glass shattering. Only a few minutes after noon three sections of the greenhouse suddenly blew outwards — violently. Pieces of glass and wooden molding landed 50 feet away.

Five minutes later a fourth section blew outwards. We offer this case to science with a challenge to produce an orthodox explanation. Glass breaking inwards, yes. But outwards?



STRANGE WIND

WE HASTEN to offer our own explanation, though not very seriously.

Mr. and Mrs. Lee Dobson live in a two-story frame house on the southern slope of Brush Mountain, about three miles northeast of Spring Mills, Pa. On Sunday, April 17, Mrs. Dobson and her son Ronald, 15, were



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in the yard and Mr. Dobson, a daughter Beverly, 14, and a married daughter, Mrs. Guyer Ilgen, were in the house.

Mrs. Dobson had been watching television and she and Ronald had gone out to adjust the antenna. "There was a light breeze," Mrs. Dobson later said, "and as I walked across the yard it was like something pushed me against a little tree in the yard. At the same time I heard a metallic rattling and saw the roof let go."

What happened thereafter had to be seen to be believed. Another person who saw the disaster was a neighbor, Kenneth Confer, who was working near his home several fields away. Confer said he heard a noise "something like a jet." He looked around and saw the entire roof of the Dobson house lift up.

As Confer watched, the roof moved up, turned around once in a counter-clockwise direction, then flew to pieces. Confer later said there was a slight breeze but nothing that even could be termed a wind.

Two members of the Penn State Meteorology Department showed up to investigate. Donald McConathy and John Kenyon visited the site several times. They found debris scattered all around the house—it had not

gone off completely in a single direction. Pieces of corrugated iron roofing and roof timbers were scattered 150 feet southwest of the house and 600 feet northeast. The attic floor was unharmed but nearly everything above it was gone. Clothing and paper stored in the attic festooned trees and fields as much as a half mile to the northeast.

During the entire event the sky was clear, the sun was shining and the temperature was about 60°.

What caused this strange and local phenomenon? About three weeks after the incident McConathy, a graduate student at Penn State, concluded that the wind was a "dust devil" or "whirl wind" of a type common to early spring.

The young man reasoned that the wind originated on the southeast slope of Brush Mountain, moved southeast toward the Dobson home, then northeast across a gap in the mountain and up the other side. He believes the storm path showed scattered debris and broken tree limbs for at least a half-mile along a path not more than 200 feet wide. He believes that the warm valley air rose in thermal "bubbles" through the cooler air above it, allowing the cooler air to displace it. This displacement,



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he reasons, caused the rising warm air to rotate, resulting in a "miniature vortex." One of these then dropped down on the Dobson home and took the roof off.

All we can say is, beware those miniature vortices!



UP THERE

COMPARE EARTH to a buckshot (which really is still too large) and the universe to a hollow ball the size of our earth. We have not even completely investigated the tiny buckshot which exists within this unthinkable large space; what then can we know about the rest of the sphere? In actual fact, nothing should surprise us because we know so little.

Near Hartville, Mo., on Tuesday, May 10, 53-year-old Roy Dowden was discing a cornfield when "two pieces like red hot iron" about the size of corn grains hit him in the back of the head, then fell to the tractor seat. "One piece burned a little hole in my cap and another burned a hole in my pants' leg," Dowden said. He felt they might be "particles from a meteor" and said he would send the tiny particles to the University of Missouri at Rolla for analysis.

* * *

In a fragment of meteorite

from the rim of Arizona's meteor crater, a diamond about one-seventh of an inch in diameter — the largest ever found in a meteorite — has been discovered. The find was made by Ronald A. Orti of Griffith Observatory in Los Angeles, while he was cutting up the fragment he had discovered.



UNEASY EARTH

IN MATUSHIRO, a city in central Japan 125 miles northwest of Tokyo, roads winding through the paddyfields are warped and cracked; wooden buildings are twisted; stone and earth walls have been destroyed.

Since last October there have been more than 300,000 measurable earthquakes in Matsushiro — more than 30,000 of them strong enough to shake the buildings and people.

Farmers on the edge of town often sleep on the floor with bags of their valuables beside them for a hasty exit.

Nobody has been able to explain this glut of earthquakes or predict when they will stop. Some scientists propose that volcanic activity in the mountain is increasing; others that the crust has just become more unstable, which seems like the master understatement of the year.

But Yoshiaki Numata, a Bud-

dhist holy man knows the answer. "Man has angered the god of the earthquakes, he explains.



UNEASY MOON

NOW HOW COULD the moon be eroded? There is no wind and no water to grind away its rocky cliffs. Alternate expansion and contraction by temperature changes, it is true, could produce some effects that are being observed but that isn't what the Russians think has been going on there.

It had been assumed that the surface of the moon would be

found to be buried deep in meteoritic debris. Results of the Soviet moon photographs by Luna 9 now appear to contradict this. One photo shows what appear to be inch-wide streaks of minerals in what seems to be bedrock. Another shows rock-like objects standing on small pedestals. These look similar to earth objects created when soft earth erodes away from a rock-strewn surface leaving pedestals standing.

The only Russian proposals that could explain the erosion are multiple small meteorites — or the solar wind itself. Dr. Fred Whipple, head of the Smithsoni-



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Journal of American Institute of Hypnosis,
Oct. 1965, page 34.

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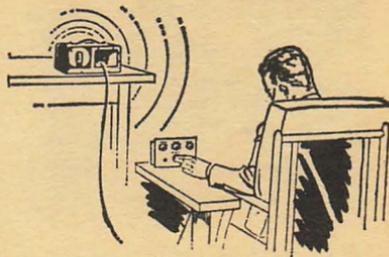
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*SOME OF THE MANY REFERENCE ARTICLES ON THE BRAIN WAVE SYNCHRONIZER

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 39-41

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

Journal of the American Osteopathic Association,
Feb. 1964 pages 536-539.



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an Astrophysical Observatory at Cambridge, Mass., suggests (as he has for 25 years) that each meteoritic impact with the moon may be blowing off more material than the meteorite itself contributes. This would explain why there are not enormously deep drifts of moon dust as many scientists had anticipated.



SUPERHUMAN?

WE ARE SO used to superlatives that we do not always watch our language. We wish to make one statement, though; nothing that is human is super-human.

Therefore we define the fantastic abilities shown by some humans in times of stress as purely human, not superhuman characteristics.

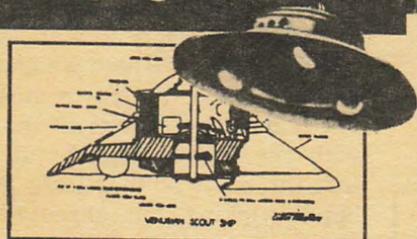
In recent months we have collected two cases in which persons showed enormous physical strength during emergencies. Last November 9, for instance, 11-year-old Dorothy Hawkins of Xenia, O. was operating a farm tractor when it overturned on her, pinning her between seat and steering wheel. Her 14-year-old brother William rushed to her rescue. Alone and unaided he lifted the whole rear of the vehicle while other brothers and sisters removed Dorothy. She es-

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caped with a six-inch gash on the back of her head.

In West Covina, Calif., a few weeks later, 12-year-old Rubert Heitsche was buried beneath a half-ton of bricks and steel scaffolding which fell upon him at a construction site. Officer Clint Collins, 28, who stands five feet 10 inches tall and weighs 155 pounds, lifted the entire mass of scaffolding and bricks off the boy with one mighty heave. "It was just the sight of that little guy's hand sticking out through the steel and bricks," Officer Collins said later. "At that moment I would have tried crashing through a brick wall to help." Alas, the boy already had been so crushed that Policeman Collins' effort could not save him.



BEWARE, STUFF AT WORK

NOW HERE'S a strange story and we wonder there hasn't been more about it in the newspapers.

A group of farmers in Western Oklahoma claim that "something" which they call "the stuff," is "burning them alive, destroying their homes and livestock, driving them from their land and even gnawing clothing from their bodies." Jack Porter, regional editor of the Amarillo *Daily News*, tells the story in a

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It began with the Daniel Allen family, who have abandoned a wheat and dairy farm in Roger Mills County that was bringing them an income of \$22,000 annually. They gave up the farm completely and are living in Sayre on the small income they obtain by leasing their land.

They blame it on the "stuff" which they claim arrived in the delivery of a tank of butane January 22, 1963. After the 700 gallons of fuel were placed in the tank, said Mrs. Allen, "in a few hours we noticed we had no heat from our fires, just long red flame, then terrible odors came from stoves in both house and barn which made us nauseated and ill with suffocating, coughing, diarrhea and burning of our flesh to a deep red."

Later, the butane tank was drained but by this time, say the Allens, the contamination had spread to the buildings and begun to eat away at the construction materials and household articles.

According to them, the buildings cracked and their cement softened, the paint and plaster began to blister and peel, the floor covering came loose, clothes were eaten after a few washings so they looked like

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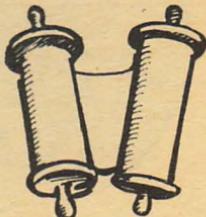


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lace, dishes were eaten until they looked like mice had been chewing at them, black holes were eaten in silver tableware, stainless ware and cooking utensils.

All this took place in their four-bedroom ranch-style house, made of concrete blocks. On March 12 the Allens both fainted while eating at the table. On regaining consciousness they left the premises, leaving all their furniture and most of their clothing behind.

In the fall of 1964, "the stuff" allegedly moved to the farm of their neighbors, the Woodrow Myers, whose dairy herd once brought them \$1,100 per month but now brings only a third that much. The same story was repeated at the Myers farm, in addition to which their children, aged seven to 14, began losing their teeth, Myers said. They have sent the children into town because "why punish them and keep them here?"

About 40 neighbors have signed petitions asking for help from officials ranging from the county health officer to Gov. Henry Bellmon. They have not been convinced by studies which have found nothing—for instance the U.S. Department of Health, Education and Welfare stated there is no air pollution

problem evident in the area.

But the farmers remain unconvinced and the Allens claim the contamination is spreading throughout the countryside.



FROM DOWN UNDER

WE SUSPECT this story may be a hoax but we can't resist reporting it. We have two different clippings from Darwin, Australia, concerning the discovery of animal flesh, hairs and hide during a well-drilling operation at a depth of 102 feet.

An experienced well driller, Norman Jensen, was boring for water 15 miles from Killarney homestead, about 350 miles south of Darwin. He had penetrated seven layers of limestone, clay, red soil and sandstone when, at 102 feet, the bit of the drill struck something soft and quickly dropped to 111 feet.

Jensen thought the drill had penetrated an underground water course and lowered a pump to make tests. His pump brought to the surface a bucketful of what he believed to be flesh, bone, hide and hairs. Jensen told Constable Roy Harvey he never had seen anything like this before. Some of the material was given to chickens at Killarney station. They ate it, apparently without ill effect. Several days

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later the rest of the matter had not putrefied, although it had been left exposed in the open air.

Dr. W. A. Langsford, Northern Territory Director of Health in Darwin, stated that microscopic examination revealed the material to be hair and tissue. Samples were to be forwarded to forensic laboratories in Adelaide for further tests. There is even a possibility, he said, that the matter is human.

Possibly romancing, Austrians report that for many years overland drovers have disliked taking cattle along that part of the route because of frequent stampedes.



LAST WORD FROM LOCH NESS

IT IS HARD to imagine a greater tragedy than the one that may be about to befall us. It looks as if there really is a Loch Ness monster! If this turns out to be so, alas, the columns of this magazine no longer can engage in that particular monster speculation.

What could be worse than proof that there is a Loch Ness monster? The existence of other monsters will be confirmed and, even worse, they may be identified.

Experts of Britain's Royal Air Force and the Defense Ministry

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evidence concerning flying saucers and related incidents, declare the author has been kept from the public to prevent possible hysteria. But censorship of this sort is not acceptable in the American tradition of an enlightened populace.

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reported on February 20 that a 16-mm film taken in 1960 of an object moving through the waters of the Loch depicts what is "probably an animate object." Photoreconnaissance experts of the two services issued a 1500-word report on the object in the photographs. They concluded it was about 92 feet long, not less than six feet wide and five feet high. They also concluded it was moving through the water at 10 m.p.h.

The analysis was made by the Joint Air Reconnaissance Intelligence Center using the same procedures applied to aerial intelligence photographs. The analysis ruled out other possible explanations, "which leaves the conclusion that it was probably an animate object."

Lord Shackleton, defense minister for the Royal Air Force, who always had been a disbeliever in the Loch Ness monster, nevertheless asked the Intelligence Center to examine the films. "Now I am more mystified than ever," he said, "but I find it difficult to discount the findings of the report."



THAT TERRIBLE DAY IN 1908

THE WORLD'S scientists are still deeply concerned with the huge Tunguska explosion of

1908, when what was thought to be a meteorite plowed into the Siberian taiga and devastated a vast area, incinerating scrub trees and a herd of reindeer.

The latest suggested explanation for the huge blast, which was estimated to equal 30 million tons of TNT, is that the earth was struck by a small bit of antimatter which promptly was annihilated as it touched the conventional matter of which earth is composed.

This proposal is made by no less personages than Nobel Laureate Dr. Willard S. Libby, Dr. C. R. Atluri, also of the University of California at Los Angeles, and Dr. Clyde Cowan of the Catholic University of America.

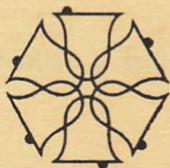
These scientists are extremely tentative in their ideas. They only suggest them as a hypothesis worth additional investigation.

They predicted that if their proposal is valid, then unusually high levels of carbon 14 would have been expected to exist in wood formed shortly after the blast. So far, preliminary studies of tree rings support this prediction.

—Curtis Fuller



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FATE

By Alphonse Zulli

Trees give vital irrefutable evidence
that a 30-foot something landed near that peach orchard!

GLASSBORO **ufo** LANDING REVIEWED

ON SEPTEMBER 4, 1964, a UFO reportedly landed at Glassboro, N.J.

A glowing red ball was seen to descend into a wooded area near a peach orchard outside this tiny South Jersey community. Reliable persons reported the observation to police and a local NICAP (National Investigations Committee for Aerial Phenomena) representative, Ward Campbell, immediately visited the scene. Dr. John Pagano of Fort Lee, N.J., another NICAP member and researcher, also investigated the landing, along

with some college professors and Air Force personnel.

Two teen-aged boys reported they were fishing in a lake in the wooded area when two roughly clad men approached them. Appearing quite excited the men hurried up to the boys and, pointing back in the direction from which they had come, asked, "Have you kids seen anything land in the woods, like a helicopter or anything like that?" While the two boys stared with little comprehension and some fear the other man spoke, "You better get back in there and see



Investigators find mysterious holes, scorched earth, unidentified chemicals at site of "landing" but injuries to surrounding trees tell their own story.

what we saw. Something mighty odd landed in that woods and somebody better tell the cops."

These two boys were the sons of NICAP investigator Ward Campbell who lives in Glassboro and that is how Mr. Campbell came to the scene so early in the investigation. The older boy knew his father would be interested in any mysterious landing and decided to risk following the two men back into the denser woods. One of the men agreed, "O.K., O.K., we'll show you the spot but we can't hang around here."

They headed back into the fringe of trees and the two boys followed. They cut across a tiny ridge, which later was trampled by 20,000 feet of eager sightseers and officials. Following a winding path for a few hundred feet with the two men lumbering on ahead, they broke into a clearing. The men paused at the edge, almost in trepidation, and the Campbell boys stared in disbelief. The clearing floor was entirely scorched, all grass and low vegetation burned as if it had been hosed by fire. The pattern of the burn was circular. In the

center of the clearing was a hole 30 inches in diameter and 18 inches deep surrounded by a mound of kicked-up earth and sand, all scorched black. The clearing was devoid of trees except for one 12-foot sassafras which was broken. Branches of surrounding trees 30 to 40 feet tall were broken and hung downward. Around the center hole small white cubes of some mysterious material glowed in the dim forest light, the boys said. There were three six-inch holes in the ground apparently at equal distances from the center larger hole.

The young Campbell boys looked up after their initial astonishment to find the two mysterious men had vanished. Now thoroughly excited the boys rushed back to the lake where they waited impatiently for their father to come back for them, as he had agreed to do.

The debate as to whether this landing was a hoax or a fact raged furiously for months. Less-heated discussions continue. Newspapers on the East Coast publicized the story. It was televised out of Philadelphia. But as usual, final proof seemed lacking.

At one point some other teenagers shouted, "Hoax!" and claimed, "We buried gasoline in

the hole and it burned for an hour and a half." If the kids really manufactured the evidence found at the site in New Jersey, then Cape Kennedy needs these young wizards!

The stage seemed set for a technical examination of the purported landing and on September 11, seven days after the sighting, I took my staff of technicians to the scene. Trees are our business and the mysterious holes, the scorched earth, the reportedly unidentified chemicals, the statements of local observers, concerned us very little. But the injuries to the trees of the area told their own story to Louis Zulli, former United States Department of Agriculture scout in Dutch elm disease control work, and Jack Estok, long-time employee of Avanti Tree Service and competent tree expert, and me.

It was because of an Associated Press story published on September 10 in a northern New Jersey newspaper that we decided to conduct our own investigation. The story said, "An oak tree, bent and broken, seemed to indicate that some mysterious object had landed here. Singed leaves on surrounding trees, etc., etc. . . ."

I picked up my tree-conscious ears. Although I had been inter-



Feet of 10,000 eager sightseers and officials cut deep path to mystery site.

ested in UFO's for many years I had not personally investigated any sightings. Now because of the trees involved in this case and because I have been a tree expert for many years I decided to see these damaged trees for myself.

It was a 100-mile trip and September is the middle of the busy tree-care season. Nevertheless, the three of us went off. Eventually I made three visits to the site.

And I became convinced that the trees themselves told us, with

irrefutable evidence, that an airborne craft had landed there.

Just as the American Indians could tell from tracks and other indications on the ground what, when and who had passed before them, so a tree expert can come to definite conclusions by examining tree damage and other conditions relative to trees and the surrounding terrain.

Perhaps only because this was my first UFO investigation I was astonished that, to my knowledge, no experts in any field were sent to investigate this re-

ported landing. Police, yes; Air Force personnel, yes; but no experts of any type, particularly other experts in dendrology (the study of trees) were involved.

The weather was fine when we arrived at Glassboro on September 11 for our first visit to the site. A youth, Lou Kilpatrick, operating a tractor in the neighboring peach orchard offered to take us to the exact site of the alleged landing. One of my boys rode with him on the tractor directly across the swamps. Two of us went the "long" way around. By foot and road it was not a mile.

As we entered the clearing our first impression was one of awe. To the layman the tree injury there might have seemed insignificant or even explainable. To us it was neither. Forty feet off the ground at the very top of the surrounding trees broken twigs and charred leaves hung, testifying to the passage of something not less than 30 feet across which had emitted fire or heat as it entered or left, or did both. Whatever had entered the 30-foot clearing had made its entrance and exit over the lowest trees in the circle. To the technically informed the evidence for this was as clear as evidence can be. That this evidence might mean little to the uninformed was also clear.

I ordered a "climber" to the top of a white oak to secure charred leaves and twigs for closer analysis. Later laboratory tests confirmed our field analysis; no diseases, insects or other known causes could have produced this charring of twig and leaf — 40 feet above the ground. Some leaves were charred more than others, some leaves *on the same twig* were not charred at all. For us this made the case: only a mechanical exhaust system could be so selective, burning most of the leaves closest to the exhaust. That the bark was seared soot-black in places also indicated the same selective scorching.

For weeks this twig lay in my equipment room. The green leaves slowly dried in the manner characteristic of white oak but they never resembled those leaves that had been burned at the site and which remained dark and charred. Paul Gawenus and Robert Charles Laffler, long registered with the State of New Jersey as tree experts, reviewed the evidence we brought from the site and came to share our conclusions.

We found areas on the trunks of the oak trees where the outer bark appeared to have been *blown* off. We saw a two-foot pine seedling that had been seared by

flame or heat and lay on the ground near the center blast-off hole. Every vestige of soil had been blown from its fibrous root system which itself was intact. Obviously this could not have been done with a shovel or by uprooting the tree in any ordinary manner.

We saw the much-photographed, broken 12-foot tree that was mistakenly identified by the Air Force as an oak but is actually a sassafras tree. This tree could have been broken in any of a number of ways but its *sprung root system* tells another, meaningful story. We spent an hour testing and discussing the significance of this exposed root system. It had been forced partially out of the ground apparently by pressure exerted on the crown of the tree in a downward angling direction which had caused the roots to spring from the ground. A heavy weight, a ton or more, could have done this. We concluded it would have taken more than 10 strong men or an equivalent pressure by heavy machinery to accomplish this since the root system, while not deep, was interwoven with a mass of other roots from nearby trees, heavy shrubbery and undergrowth, making a highly resistant mass. It is significant also that we found at the base of this tree

trunk and within inches of the ground a smooth, recent bruise. We all examined this with care and could come up with only one solution. It could have been produced only by rubbing with a smooth cylinder, harder than the trunk of the tree and probably metal. We concluded it was possible that one of the landing prongs of a UFO, in feeling for a footing, had rubbed against this tree, been withdrawn because of instability, and next moved ahead two or three feet to unobstructed ground where in fact a hole (much written about by other investigators) was found.

We continued to prowl around the area looking for signs that might not have been noticed by nontechnical observers. All reports of the Glassboro incident had mentioned a three-pronged landing, previously unknown in such cases. We found the fourth hole. Unlike the other three it was located in a tangled mass of prickly growth where other observers had not ventured. It was not so deep as the three previously discovered holes because, whereas they were in sand where no tree roots existed, the fourth hole rested on a matted mass of roots which had resisted the weight of the machine. The measured distance from hole to hole tallied exactly and, more

important, the distance from landing prong hole to center blast-off hole tallied. The diameter of this newly discovered hole was precisely that of the other landing prong holes; the angle was the same toward the center; and the same conclusive evidence of the hole having been created by pressure rather than by digging was present; i.e. the fallen leaves within the hole had taken on the configuration of the hole itself, having been pressed into a mold that was cylindrical in shape.

My experts also discovered and brought home for further analysis a two-foot section of a log six inches in diameter that was charred black. We concede it could have come from any fireplace except for one significant detail not readily apparent to the layman. This piece of wood was charred and dried, cracks and crevices had appeared during the seasoning process, and these cracks and crevices had been sprayed with fine sand similar to the sand from the blast-off hole. When we tried to remove these grains of sand from the log we faced a new mystery. They would not shake out; they would not blow out; they would not sweep out. They were *embedded* so deeply in the crevices it seems they

must have been fired from a sandblast gun or other high pressure implement. This log, as evidence, is filed.

To rule out any reasonable doubt I sent my men scouring a quarter-mile in all directions for evidence of a campfire from which this piece of charred wood could have come. We did not expect to find such a campfire and we did not find it.

We carefully studied the clearing itself being especially interested in the broken twigs at the tops of the trees outlining a circle roughly 30 feet in diameter. These twigs were not all singed. The singed leaves and twigs were confined mainly to one segment of the circle where the trees grew lowest. We conjectured that the pilot of the UFO had entered the clearing at an angle, electing to come in over the lowest growing trees for his landing. Moreover, the broken twigs in the circle were uniformly broken *toward the earth*, thus eliminating the possibility of wind breakage which normally leaves the twigs pointing in every direction of the compass.

This concluded our observations for that first day.

I returned to the scene alone twice more within a three-month period. These subsequent visits revealed nothing new but neither

did they indicate that any of our original conclusions were questionable. So after three visits to the site, logging a total of 600 miles, I rest on the conclusion that a UFO landed near Glassboro, N.J., on September 4, 1964, using a means of propulsion unknown to modern earth's science and unquestionably possessing knowledge or vision that enabled it to locate from the air a tiny clearing in a dense woods.

And the clearing must have been chosen very carefully. Separated from wide fields and open areas only by a narrow fringe of 30-year-old growth of mostly oak it is only thinly curtained from passerby. Also, it is very near the only fresh-water lake within many miles, although any im-

portance attached to this fact remains in the realm of conjecture. Obviously the lake shore should have been scrutinized for tracks while the landing was fresh. We did this but it was six days after the incident and thousands had visited the site in the meantime. A clearly defined path led from the landing site to the water's edge but presumably it too had not been scrutinized for tracks or other evidence immediately after the landing.

Another conclusion I have reached is that if we could have immediate and organized investigation of reported UFO landings by experts from many fields and disciplines, we might learn something about Unidentified Flying Objects.

ABOUT THE AUTHOR

Alphonse Zulli began his forestry career in 1933 with the United States Forest Service. Originally assigned to the Kanicsu National Forest near Idaho's Canadian border, he later was transferred (in conformity with Forest Service policy) to national parks in central California, Smoky National Park in North Carolina and Palisades Interstate Park in New Jersey — in the capacity of technical adviser.

In 1943, the government drafted Mr. Zulli to supervise a lumber camp in New Hampshire — since it fell to the United States Forest Service to provide lumber for wartime needs.

At the end of the war Mr. Zulli returned to New Jersey to enter private business and he now conducts his tree-saving service in Oradell, a thriving suburb within minutes of New York City. He is a member of the National Forestry Association, the Farm Bureau, the Bergen County Board of Agriculture and a commercial associate member of the New Jersey Federation of Shade Tree Commissions.

Diplomacy by

WATER JAR

ABOUT THE AUTHOR



Margueritte Harmon Bro's varied interests in Eastern philosophies, religions, customs and history started during a six-year stint in China in the 'Twenties, as wife, mother of three and teacher. Learning Chinese whetted her interest in the rest of Asia where she since has traveled extensively. In two years in Indonesia she gathered material for her definitive study, *Indonesia: Land of Challenge* (Harper & Row). After a year in the mountains she lived another year in Djakarta — where the story of water jar diplomacy begins.

Though miles away from his walled-in home, an out-member remains protected by awesome clairvoyance.

By Margueritte Harmon Bro

THE PLACE WAS Djakarta, capital of Indonesia, sixth largest country in the world. The time was 9:30 on a January evening in 1952 and the occasion a dinner party for 24. Some of the guests were in the diplomatic service, two were businessmen, one was a bigwig from Washington with his wife and four were highly-placed Indonesians, as were our host and his wife.

At my left sat a handsome

Indonesian, Mr. Djajadiningrat. Smiling, he said to me, "Apparently I'm going soon to your country."

I may have looked surprised, for rumor had it that President Sukarno was about to make him ambassador to France.

A Britisher across the table asked, "A special mission?"

Mr. Djajadiningrat said, "I have no idea myself why I'm going." He chuckled, almost like

a child anticipating a surprise.*

The Englishman broke into a delighted laugh; "Your uncle has been in town!"

Mr. Djajadiningrat nodded, his dark eyes mirthful, and the Britisher turned to me saying, "Get him to tell you about his family's hidden village and his own particular 'jar of diplomacy.'"

During the rest of the dinner party and in my many subsequent visits with various members of the Djajadiningrat family, these facts emerged:

In the early 15th Century when Islam wrested control of Java, Sumatra, Celebes and the Spice Islands from the Majapahit Empire (which then included much of southeastern Asia and the Philippines) the culture shifted from Hindu to Moslem — but not quite. The islands of Bali and Lombok remained Hindu-Buddhist and so did a tiny walled district of Badoej in central Java.

Three remote primitive villages decided they would be contaminated by the new religion. They walled up 14 square miles of countryside and refused to have any commerce with the outside world. From that time to

*Mr. Djajadiningrat was sent to the U.S. shortly thereafter on a special mission — and not to France, as had been rumored.

this they have remained completely self-sustaining except that they must barter for salt. To get salt they pay three times the market price rather than be tempted into trade, which they believe will dull their spiritual sensibilities.

Within the walls there were 40 families, some of which now have reached the proportion of clans. They speak an old form of Sudanese, have no written language, count by means of bundles of five sticks and weave their own cloth. The community brooks no polygamy, no remarriage after the death of a spouse and no marriage outside the community. Fortunately the stock is strong, clean and apparently without degenerative strains, or such intensive inbreeding surely would have weakened the people. But the reverse is true and members of the group who have left the walls have proved themselves particularly brilliant.

Within the walls the leader of the community is an elected "headman". After taking up his leadership he must remain within the confines of a specially-designated house and gardens. If the elected head refuses the position he must leave the community and never return. About 300 years ago my friend's forefather

(about 11 "greats" back) preferred to leave. He went to Solo in central Java and entered the service of a rajah as a stable boy. By sheer brilliance, discipline and will power — gifts from his ancestors — he proved his exceptional ability, married a princess and established the distinguished Djajadiningrat line.

The astounding fact about the in-group is that they keep track of all the out-group members of the clans *without ordinary communication*. No letters or messengers bring in news. Instead, in the headman's garden stand 40 old trees (each tree representing one of the original 40 families) and under each tree is a tall jar of clear water. Every morning the headman and his sons examine these trees and look intently into the jars of water. The family's tree indicates the well-being of each member; from the main trunk to the smallest leaf each bit is significant. In each family's jar of water the headman "sees" events of importance, present and future. If he sees nothing he concludes that family needs no assistance. But sometimes a jar practically calls out for help. At any rate the headman seems to know when he walks into the garden which tree and jar merit particular attention.

If the headman sees a need he hastily dispatches the old uncle with a message for the indicated outside member.

When one of the younger Djajadiningrat men whom we knew was appointed to the embassy at the Court of St. James he received the message that his appointment, shortly after his arrival, would be changed — that he would become economic adviser. He was told to prepare himself as an expert on Indonesian needs, especially for cement, paper and printing equipment. Appalled but obedient to tradition he started collecting figures on these pressing needs, grumbling to himself that it was silly since he had been appointed to deal with press and public relations. Two weeks after his arrival in London his position was shifted as had been predicted. His immediate command of his new job astounded all but two or three close friends who knew about the old uncle's warning.

On another occasion a Miss Djajadiningrat whom I especially liked — a stout jolly brilliant teacher — was all set to travel to England on a fellowship when the uncle brought word she was to go to the United States and take "the highest degree". Disappointed, torn between following her own rational plans and

taking the word of the tree-and-jar, she finally stuck by the family tradition, obtained her doctorate in the United States and returned to her own country a highly useful educator.

Another out-member of the group returned to Indonesia from Europe suffering severe asthma. He was met at the boat with instructions to proceed to Bourabodour, the most famous ancient (and half-ruined) Hindu temple in all of southeast Asia, near the city of Solo. There he was to meditate in the sunshine for one week, speaking to no one. The diplomat was unskilled in meditation, not much interested, and he felt, he said, like a fool. But he went. For a week he spoke only when absolutely necessary. He began to feel as if he were being "meditated through" — used as the instrument of someone's profound prayer. And during all this his asthma left him and never returned.

Distance seems not to cloud the diplomatic messages of the water jars. Occasionally a far-away member may be advised to throw his influence in a certain direction. An Indonesian representative in his United Nations delegation got some highly relevant advice from the family headquarters — which if followed might have restrained In-

donesia's withdrawal from the world body. But what modern statesman is going to listen to a water jar? A Djajadiningrat himself might, but whether he could swing his delegation is another matter.

Sometimes the headman "sees" sickness for an out-member. The young son of one of the Djajadiningrats I knew became seriously ill and a consultation of doctors held out no hope for his recovery. In the night the old uncle appeared from the walled village, bringing measured doses of herbs. By morning the boy's fever had broken and in a few days he was well. A Dutch physician wanted a sample of the herbs for analysis but the doses had been closely measured — no more, no less — and the uncle would bring no more.

On his return to the walled village, by the way, the uncle never tells stories of the wonders of the outer world that might "confuse" the young members. He reports only to the headman.

For many years government officials and scientists have wanted to make a study of this walled-off community but for the most part have respected the group's insistence on privacy. However, a generation ago a Dutch commissioner insisted on going into the segregated area to

gather population statistics. He was warned that things would not go well with him personally if he broke the taboo. Laughing off this advice he went in. He was unmolested and gathered such facts as he could with the somewhat limited cooperation he was given. Returning home he prepared his report for publication. Two weeks later he died peacefully in his bath.

During the Japanese occupation in World War II some officers invaded the village and their leader also died in his bath.

I very much wanted to go to the village and I hoped to be invited, not caring to die in my bath! I wondered if the man at the gate (or perhaps one of the water jars!) would sense my honest regard and real humility in the face of their devotion and let me share the group's corporate life for a time. Could I see the water jars? Could I detect a small leaf withering on a twig of one tree? Is there a preparatory period of meditation at sunrise? Are man-

tras used? I never got to learn. I never even had an opportunity to have translated the report made by the ill-fated Dutch commissioner, which somehow seemed quite hard to come by.

Certainly the political acumen and cultural contributions of some of the out-members of the Djajadiningrat clan, as well as the firmly dedicated spirits of the in-group, make a study of this unusual group seem most worthwhile. Some day perhaps someone will go there and bring back the secrets of the strength of this group whose members are bound clairvoyantly as well as by ties of blood and common goals.

The early Christians had this group identification; some Jewish groups have it. And in both cases they developed seers. Perhaps the requisites are these: that there be no self-advancement on the part of one member of the group, that life be kept simple at its biological roots and that the spirit remain uncontaminated by greed.



DIAMOND JOE'S TREE

WHILE serving a 10-year sentence at the State Prison in Jackson, Mich., "Diamond Joe" Rosselli lavished affection upon an elm tree in the prison yard. Each yard period found him sitting in its shade, and the other convicts placed a sign on the elm reading "Diamond Joe's Tree." Recently Rosselli died quietly in his sleep. Within two days, his cellmates reported, the elm withered and died.

Film star shows another talent that has saved lives, fortunes, provided ways and means for many persons to improve their lives.

By James Crenshaw



What do your Lips betray?

IN A MOTION picture studio in Caracas, Venezuela, the beautiful star, Maria Graciete, was sitting apart from the set while an assistant touched up her makeup. A huge chandelier hung over a table where she soon would take her place with two other persons for the forthcoming scene.

The shooting already had started; the cameras were rolling. The star turned to walk back into the scene, toward the table where her fellow-actors already were playing their parts. Suddenly she screamed. There was no scream indicated in the script and the director was both startled and annoyed.

"*Cuidado! Cuidado!* (Be careful! Be careful!)," she cried. Her shrill voice stopped the scene. The director looked at her with annoyance and disgust. The scene would have to be reshot. But Maria Graciette continued to scream her warnings:

"*Corran o van a morir! El chandelier va a caer!* (Run or you are going to die! The chandelier is going to fall!)"

The actors at the table threw themselves backward to the floor. The set was in confusion. The director screamed too, but what he screamed is not printable. Yet the star continued shouting her high-pitched warnings in such rapid Spanish that the words tumbled over each other — as did the actors.

Then the chandelier fell. And because Maria had screamed, two lives — those of the other actors — were saved.

How did she know the chandelier was going to fall? All the cast and crew gathered around her to ask. She could not tell them.

"I just knew," she said.

That was in 1959. Gradually the story of her other talents came out. She could read auras. She sometimes "saw" or felt approaching events. She got impressions from people as they spoke. Their lips told her more

than their words were saying.

The episode of the falling chandelier became known throughout Caracas and Maria Graciette's reputation as a seer was soon almost as great as her fame as an actress and singer. Many of the city's leading citizens asked her for advice. When she could give it, she did. It became a matter of good public relations, not only for her films but also for a weekly television program in which she then was starring as a singer.

One day at the studio she was introduced to a man described only as "very important." She did not know he was an inspector of the *Seguridad Nacional* (national police). He questioned her at length about the chandelier incident and about her unusual "powers". When she told him she could read lips — that is, read lip prints — he arranged for her to prove it.

At tea in his home the following day, he presented her with a series of four lip prints, made by pressing lipstick-covered lips onto a sheet of paper. As a favor, he said, he would like her to "read" those prints. He was planning to marry. So it would help greatly if she would tell him something about the owners of the lips.

"Do you want the truth or just

a story?" she asked. She still did not know his exact identity; she knew only that her director said she *must* accept his invitation. "*Muy importante*," he had insisted.

Her feeling toward all the prints was negative. She received no good impressions, only bad ones.

"You do not want to marry this one," she informed her host, as she looked at the first print. "She is a bad woman. I see blood all around her."

Maria blushed. She had not intended to say that. She had difficulty continuing because of her embarrassment.

"I see such terrible things." She hesitated, but her host encouraged her to continue. Strangely, he was not upset. Then she let the words flow.

She saw a knife. There had been a murder . . . other ugly things.

"There was a woman killed by this one," she said. "You must stay away from her."

Another set of lips brought a similar response.

"This person is no good either. She is no good for you or anyone. She took money and killed Juan, the poor guard."

He was surprised at the use of the name. Maria noticed this. He must be horrified.

"Perhaps I am not in my right vibration," she apologized. "I have been working very hard at the studio and I am tired. Possibly I should stop now. I do not read well when I am tired."

But her host insisted; she must go on. A third lip print proved as bad as the other two.

"Just this last one," he urged. "This is a very close friend. Do your best, please."

She took the print into her hands, held it for a moment and began to tremble. She preferred not to continue. Still he insisted.

"If this person is not very careful," she said reluctantly, "she will kill herself in jail."

This was a strange message. Something made her say it despite her reluctance. She thought surely she had offended him this time.

But instead of taking offense he began to laugh. She had been correct in her analysis of the other prints, he said. But this last set . . . he was laughing heartily now.

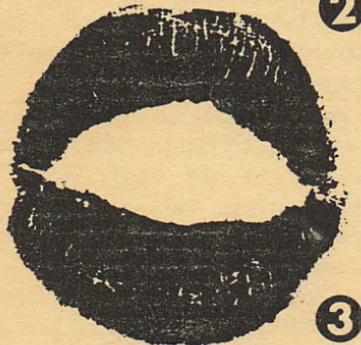
"You see," he told her, "these are my lips. The others are also men — all criminals who are in prison. I am not in prison and I cannot die in jail, because I am the inspector."

Now Maria wanted to die. What a mistake!

How could either of them know

HOW DO YOUR FRIENDS' LIPS COMPARE WITH THESE? HOW DO YOURS?

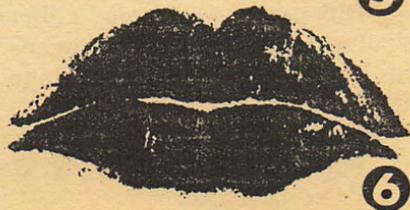
(1) Full lips curving down slightly show sensuality but also a life of sacrifice, conflict, misunderstanding. Marriage likely would come in middle life, if at all. These lips show great desire to be loved but lack of ability to understand love. She will always pursue love, however, principally in its grosser manifestations. Wearing green would help bring more natural adjustment to life and love.



(2) Thin lips and general configuration indicate insincere type. This person tends to be proud but her own insecurity betrays her. She blames others for her own faults and failures. Such pride may lead to a fall. She should wear white (spiritual color) to uplift personality as well as improve her spiritual outlook.

(3) Romantic woman often holds mouth open showing spirit of hope and expectancy as well as zest for life. Undoubtedly she laughs a lot, has considerable vivacity and tremendous vitality. Also indicated are early marriage and ability to sing. Orange (color of sunshine) and turquoise appropriately supplement her vitality.

(4) These lips show not only cynicism but false values complicated by inferiority feelings. Without positive effort to change this pattern, her life may be unhappy, marked by poor health, low resistance to illness and low blood pressure. Wearing the colors yellow and gold (which represent wisdom and understanding) may favorably influence this person's life.



that within the year the inspector would indeed die in jail by his own hand! Neither she nor he would have believed that during a revolution he would be captured and imprisoned and because he could not stand the treatment, take his own life — in prison.

Many other persons in Venezuela asked for lip print readings

and one of these readings led Maria to begin writing a column for a Caracas magazine. She called it: *Que Dice Su Boca?* (What Do Your Lips Say?) She wrote under the English pen name "Miss Star". Thousands of persons sent in lip prints for this feature, which first appeared in the weekly *Revista Paginas* and later in a daily newspaper. She

(5) Curved lip corners, shape and lines of mouth betray depression, a "cry-baby" personality, full of self-pity. Unless she ends as an old maid, she is likely to have more than one unhappy marriage. She tends to leave until tomorrow what should be done today and often becomes victim of her own procrastination. She should wear more pink, the color of love, and surround herself with flowers and youthful friends.

(6) These lips betray grasping nature and tendency to walk over people. This type could sell her soul for a penny, though deep inside she has some good features. However, dreams of power and money could be so strong as to drive her to crime. Wearing blue would help heal both mind and body; purple assists in stimulating spiritual awareness and balancing her tendency toward unwholesome ambition.

(7) Giving, unselfish person is also the outgoing type—always ready to serve, always helpful, always highly regarded. She often gets to be an "angel" in her community, for she is always ready with a good word and she is constantly called on for help and advice. Wearing lavender might help her attract to herself as much or some of what she gives out. She should start receiving instead of always giving.

(8) Martyr type regards herself as Joan of Arc in modern dress, eagerly adopts causes and would rather die than change her mind. She considers herself always right and her mission in life is to convert others to her way of thinking. She is hurt if everyone doesn't fall in line but she enjoys her suffering. She knows she has the answer to everyone's problems. Wearing pink and blue might tend to balance her dictatorial intellectuality.



7



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had to employ two secretaries to cope with the deluge of letters she received.

Maria was asked to start this column when an editor heard through a friend of her ability to analyze lips. The friend's husband had been told by another seer that he would die "because of an animal". Since this woman found it inadvisable to furnish prints of her husband's lips, she brought a photograph of him. From this Maria "read" the lips and so, as she says, got the "vibration".

The woman insisted on the complete truth although Maria tried to reassure her. It was probable, she said, or at least it appeared to her that the man would some day be killed by an animal, but not just any animal — only a horse. Horses are very easy to avoid, especially in large cities. Therefore, simply avoid going close to a horse, Maria advised.

A few months later Maria's friend came to tell her of a strange tragedy. She and her husband had gone to Paris on a vacation trip. After a happy holiday in France, on the day before their scheduled return to Venezuela, the two were walking along a Paris street. Without warning, an advertising sign crashed down upon them. It

struck the husband, killing him instantly.

French newspapers carried the story the next day. It was only then that Maria's friend learned that the illustration on the sign was a large picture of a horse!

* * *

CAN ONE READ character by observing the lips of a person or "reading" lip prints?

Maria Graciette says yes, because she has done so many times, as the pages of Venezuelan publications disclose. Of course, her natural psychic ability helps too, but she has found that lips have telltale characteristics. For instance, here are several types of lips which betray their owners' personalities:

Thin lips tend to indicate insincerity.

Full lips often denote sensuality and an emotional nature.

Lips that curl down at the corners are apt to belong to a person whose life is frustrated and without goal or meaning.

A small mouth that tends to remain slightly open may indicate happiness and joy of living.

Even, well-proportioned lips curling neither up nor down at the ends indicate security, wisdom and compassion.

Lips that are full, somewhat sensual and rather heart-shaped — kissable lips — indicate

love of romance and a sincere desire for complete fulfillment in married life.

Persons who more often than not hold their lips open, as if ready to speak, are generally successful in both love, business and money matters.

Maria explains that combinations of characteristics must be read together for an accurate evaluation of any individual. Furthermore, lips change as lives change. One's spiritual growth and the manner in which one meets life's challenges are reflected in the changing shapes and lines of the lips, says Maria.

Taking into account all of the nuances of meaning that can be read into the shape and lines of each pair of lips, her analyses of thousands of lip prints in South America proved to be of great value in answering specific questions. By observing the type, shape and lines of the prints she received, she was able to reply to questions with a breadth of understanding that created an unprecedented response among Latin American readers.

* * *

WHO IS MARIA Graciette?

Those who know her say she is one of the world's most remarkable women. She is an actress, singer and dancer of great talent, well-known both in Latin

America and Europe, and she is also a writer, lecturer and an authority on metaphysics and occult sciences.

She is a natural psychic and clairvoyant whose readings and prophecies have been widely acclaimed. (She was one of those who predicted the assassination of President Kennedy — 11 months before the event.)

In her nonprofessional status she is Countess Maria Graciette de Montpelion, originally from Lisbon, Portugal, and a true cosmopolite, having lived and traveled all over the world, mingling with leaders in government and society in most of the great capitals. Her ability to advise and prophesy has made her sought after by persons of both high and low station.

Maria Graciette is now in Hollywood to make a new movie, and she continues to be sought out by those who have heard about her unique "lip reading" ability and her psychic talents. (One Hollywood skeptic was startled when she told him she saw "monsters" around him — something to do with a book and a movie. It developed that he had written a book about a man who made a movie about monsters!)

In South America her analysis of lip prints for the weekly Re-

vista Paginas led to an encounter with native witchcraft. On examining a set of lip impressions she had received through the mail, she experienced a bad physical and psychic reaction. In fact, she found it impossible to get anything from the print without experiencing severe nausea.

Consequently, she asked the sender of the prints to see her personally. As the woman sat in front of her, Maria felt the same reaction she had received from the prints — extreme nausea and a feeling of illness worse than before.

“The only thing I can see is chickens,” she said finally. They seemed to be coming at her in great flocks, claws extended. It was frightening.

The woman was not frightened. She was astonished. She said she operated a chicken farm approximately 100 miles from Caracas. Thousands of her chickens were affected by a strange ailment and gradually were dying off. She begged the actress to accompany her to the ranch. Maria reluctantly agreed, after arranging for a substitute singer to take over her Caracas television program. The woman promised to compensate her well.

At the farm Maria asked to be

blindfolded. She was guided from place to place. She touched various objects and walked around until she reached a particular spot. There she exclaimed, “This is voodoo!”

She drew a circle on the ground and instructed those with her to make an excavation. Some five feet down they dug out a voodoo doll surrounded by chicken feathers.

She decided rites of exorcism should be performed and a local priest was called in to help. The doll was burned, the exorcism was carried out according to church tradition and Maria herself contributed other rituals.

Up to this point the chickens had been dying by the thousands. Those remaining were listless — almost lifeless. All were affected by the voodoo malady and virtually no eggs were being laid. Within hours, life returned to the farm. Almost all of the chickens revived and began crowing and cackling in a normal fashion. Normal egg-laying soon resumed. Later the voodoo was traced to a discharged and disgruntled employee, who had hoped to ruin the owner of the ranch. The grateful ranch-owner insisted on a celebration banquet and then pressed on Maria far greater compensation than she had expected.

Maria warns that voodoo is something to be taken seriously. Anyone seeking to combat it must reckon with real dangers, both physical and psychological. Fortunately, her occult knowledge, which goes far beyond mere reading of lip prints, helped to overcome this particular voodoo evil.

She has studied both Western and Eastern philosophies, notably under the direction of the famous masters Maharish Yogan and Kirpal Singh in India. As a result she has become a very sensitive and mystical person. Yet she is young and modern in her outlook, teaching and demonstrating the spiritual aspects of life while continuing to ex-

plore new approaches, from present-day adaptations of ancient Yoga to positive self-help teachings, from aura reading to lip analysis.

Her more worldly interests range from church to women's clubs, from society parties to the peaceful atmosphere of her home in the west Hollywood hills where she lives with her mother and small daughter. She makes her living from radio and television appearances and acting before the camera.

As more and more persons in this country hear of her South American experiences, she is asked more frequently to answer this same question: "*Que dice su boca?*"



BANGKOK'S HOUSE OF MYSTERY FIRES

FREQUENT fires which have been breaking out in the Bangkok, Thailand, home of Udom Chollekha, a Senior Lieutenant in the Thai Royal Navy, reportedly have led baffled police and fire department officials to discuss witchcraft and occult influences as possible explanations.

Lt. Chollekha, who bought the house four years before, said strange things began to happen shortly after he moved in. The bathroom door, for example, continuously and mysteriously locked itself.

Recently Lt. Chollekha called

in an exorcist to "purify" the house. Fires started breaking out immediately after the exorcism ritual was performed. Almost a dozen small blazes within a period of three days were recorded.

Finally the Chollekha family moved out of the house and police moved in to conduct an investigation. The local fire department kept a fully manned fire engine in front of the house. At last report the firemen still were rushing inside to extinguish blazes and the police were no closer than ever to an understanding of the cause.



Monument

TO A MIRACLE

Only one man acted on a warning implicit in
a vivid dream — and only one man had a wheat crop that year.

By F. Beatrice Macintyre

RECENTLY, while passing through the picturesque hamlet of Spring Hill, south of Harrisonburg, Va., we noticed a granite marker. Some distance behind this marker a large white house stood amid tall old trees.

Believing the stone to be an historical marker perhaps setting forth the description of another battle we stopped to study

it. This is what we read: "Samuel Frame, buried on this farm, warned by an angel in a dream, September 22, 1870, to remove his wheat from Palmer's Mill, now Spring Hill, which he did. The following day a flood destroyed the mill. Erected by his granddaughter, Elizabeth Carson."



Granite marker erected by Samuel Frame's granddaughter stands in front of house where he lived, although some old Spring Hill residents dispute that it is the actual site. Full inscription appears in text on preceding page.

This cryptic story stirred our imaginations and we decided to investigate the tale which apparently had been handed down in the Frame family for several generations.

We were told that Samuel Frame, like so many of the Shenandoah residents who were mostly farmers, had a Herculean task to restore his farm after the cessation of the War Between The States. However, his crop, especially his wheat, had reached a record output in 1870

and his gratification was complete.

In those days the farmers of the vicinity stored their wheat in Palmer's Mill, located on Middle River about a mile from the Frame farm, in what is now the village of Spring Hill. The wheat later was to be ground into flour, there being a sort of barter system.

Nowadays the mills carry insurance but in postbellum times no such protection existed. Both miller and farmers were honest. Only an act of God could cause a loss. Perhaps Samuel Frame had been worrying lest just such a thing occur. He had worked so hard, fought such an uphill battle; perhaps it was difficult for him to believe that all was well.

At any rate, on September 22, 1870, Samuel Frame had a vivid dream.

In his dream an angel appeared to the farmer and seemed to utter this warning, "Take your wheat from the mill if you want to save your grain." As part of the dream Samuel Frame was also aware of the sound of rushing water.

Apparently it was a very convincing dream. It convinced Samuel Frame. Despite the trouble of removing the grain from the mill, despite the scoffing of his neighbors, Samuel Frame

and his family, church-going folks, accepted it as a heavenly warning. And although they failed to persuade their friends and neighbors to benefit from the angel's warning they removed their entire crop from the mill.

Unexpectedly the very next day the heavens opened in a torrential downpour. The usually quiet little Middle River which flowed past the mill at the foot of a steep mountain swelled into a raging flood, overflowed its banks and partially destroyed the mill itself and completely destroyed all the wheat stored within. Only Samuel Frame's wheat, of all the wheat harvested in the valley that fall, was saved — because due to an angel's warning it was now stored elsewhere.

Elizabeth Carson, granddaughter of Samuel Frame, heard this story of the angel's warning when she was a little girl. When

she grew up she had the marker placed in front of the house on the Frame farm. She herself lived on the Frame farm for many years but sold the old place to Alfred Ryder, the present occupant, a few years ago and moved to Florida where she since has died.

We were told that the marker actually may not be in front of the house where Samuel Frame lived. Some of the older residents of Spring Hill say the remodeled house is not on the site of the original Frame home but stands half a mile down the road in the direction of Spring Hill.

There also is some question as to whether Samuel Frame is buried on his farm. Many persons told us they believe that Samuel Frame's grave site is unmarked in an old cemetery nearby.

But of course these extraneous facts have no bearing on the validity of the angel's warning.



BRIDGE OF DESTINY

WHILE standing beside his bicycle on Big Lagoon Bridge in Eureka, Calif., Dennis Whisler, 14, was struck and killed in December, 1965, by a car skidding on the icy roadway. In January 1959, the boy's grandfather, Hiram L. Bensinger, was killed on the bridge when a skidding lumber truck overturned on him and two other men. And in February, 1957, the boy's great-grandfather, Richard L. Bensinger, 90, was killed by a truck while walking in the middle of the bridge.

True Mystic Experiences

FATE will pay \$5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

PHANTOM TRAVELERS

By Thelma Gibson Young

RECENTLY MY FRIEND Harriette Huson, who lives in Buena Park, Calif., some 20 miles from my home, called to tell me of a strange and frightening experience she had had the night before while on her way home from visiting me.

Harriette said she was driving about 50 miles an hour on a two-lane highway in bumper-to-bumper traffic, with the oncoming lane little better, when suddenly an old truck slowly pulled across her path. She was so sure of a collision that she braced herself even as she pulled as far right as she dared, hoping to avoid the truck.

She said, "I couldn't have missed it — as close as it was! I looked in my rear-view mirror after I was past and a modern car was close behind. The truck couldn't have wedged into the

line of cars. That means I had to go *through* it!"

I told her that I believed she had driven through the truck and that my husband and I had had a similar experience in 1929 on a narrow road between Tulsa and Sapulpa, Okla.

We had visited my husband's parents in Sapulpa and were on



THELMA GIBSON YOUNG

our way home to Tulsa. We were driving a Model-T Ford roadster and doing a pretty good clip for that time and that car. I held my 18-month-old son on my lap. We weren't talking and the baby was asleep. Car lights were not what they are today and we drove almost dead center on that narrow road, for we couldn't see very far ahead. No cars were behind or in front of us.

Then suddenly, right in front of the car, a covered wagon lumbered!

I gasped and my husband instantly swerved the car far to the left since there seemed to be the most room on that side. We bumped to a halt on the grassy shoulder of the road.

We jumped out of the car to find that we were the only living things in sight. All was silence. There was no wagon. There was nothing.

I think we yelled in unison: "That was a covered wagon!"

Both talking at once, we tried to describe what we had seen. Each of us had seen a barrel inside the wagon, the food box on the back, a frying pan and tub hanging from the food box. But it wasn't there! We had nearly collided with a covered wagon that wasn't there!

Perhaps one might say that Harriette was miraculously

saved from falling asleep at the wheel when the phantom truck crossed her path. Or that it was a dream. But I am sure the truck was there — to see, but not to touch or hit. — *Pomona, Calif.*

WHO WARNED ME?

By Dolphine Rioux Webb

WHEN I WAS a youngster, my knowledge of "strange" happenings consisted of a few little stories my mother Virgie Rioux used to tell about "table-rapping". Since these experiences came from the inconceivable distance of her teen-age years, I believed in nothing but facts!

We lived in Shreveport, La., in 1926, where I attended the C. E. Byrd High School. It was customary in the spring for the juniors to entertain the soon-to-be-graduated seniors and our type of fun in those days was a combination hay ride and wiener roast. We planned to go to a large plantation about 15 or 20 miles north of the city and several flat-bed trucks layered with hay were provided. For city kids this was a joy in itself!

We anticipated lots of fun but our parents may have been apprehensive. Those were Prohibition days, and along our route were quite a few "speakeasies". Where and how the illegal liquor

was made was a moot point. Sometimes it caused a paralyzing illness and to say the least "bad" liquor quickly produced a high degree of intoxication. It was to be expected that more accidents occurred on the highways harboring the speakeasies.

At any rate, we arrived at the plantation with no difficulty, roasted our wieners, yelled, joked and raced around as teenagers do.

About 10:00 P.M. our leaders said it was time to start home. (Our parents had some silly idea that we had to be in by 11:00 P.M. even on Fridays and Saturdays!) Reluctantly we took our places on the outer edges of the truck-bed. My partner Joe chose the left side over the rear wheels. Why I'll never know but had he not, this story could not have been told.

As the truck leisurely proceeded along the highway, we sang the old familiar songs, laughing and joking as only carefree kids can. Over the noise I distinctly heard a voice say, "Get your feet up!" Since we were packed in like sardines, I shrugged off the impression as we continued our homeward journey.

The second time the warning was stronger: "Get your feet up!" But someone or something

on the truck — I don't remember what — diverted my attention and again I ignored the warning.

The third warning, the same words loud and clear, was unmistakable. I asked, "Why?" and just as clearly came the answer "A car will pass and strike right here!"

Now I squirmed, trying to make room so that I could sit cross-legged, Yogi fashion. The process of getting into this position led Joe to ask if I were cold. When I said no he pressed further, "Well, why are you sitting that way?"

I told him the truth. "A car may pass and hit here."

He chuckled and said, "Oh, no, it won't!"

Nevertheless I continued to sit cramped and cross-legged the rest of the way. More than once I glanced back along the highway and finally two headlights loomed in the distance. Vividly I can see them now, dim and close together, typical of cars of the mid-'Twenties.

The car rapidly closed the gap between us, with the unmistakable weaving motion of drunk driving, and sure enough, as it passed the truck, the back of the car forcefully whacked the truck-bed, splintering the edge. Joe's knee was scratched — and he looked at me in alarm.

"Something told you to move?" he asked. All I could do was nod my head.

Had I not been persistently warned, not once but *three* times, I surely would have suffered painful, even serious injury. Had I overlooked the third and most insistent warning, I might have had lots of time to ponder—in a nearby hospital. — *Texarkana, Ark.*

INEXORABLE FATE

By Florence S. Moulson

ONE OF THE definitions of the word "fate" is "something inevitable" and I have had an experience that irrevocably falls into this category of meaning.

My brother Joe and I as children were very close and on a rainy day we loved to play in the huge basement of our home in Providence, R.I. Our most favorite game we called "submarine." We used one of the upright cedar posts as a periscope and traveled all around the world. We put in at a different port each time and never tired of sailing the seven seas. Joe named our submarine "O-4" and inscribed this insignia into our periscope with his wood-burning tools.

One day the game seemed to be going as usual when my

brother became quite preoccupied and sad. At the end of our journey he sank the submarine and he told me, "All hands were lost." We never played that game again and if I mentioned it he would seem depressed.

Time passed and we reached our middle teens in the "Roaring Twenties". I had forgotten all about "submarine"—until one day Joe announced to the family that he was going to join the Navy. His first two years in the service were happy ones. He had fallen in love and planned his marriage for his 21st birthday. We knew that plans were under way for his transfer to Panama when one day he decided to ask for a transfer to the submarine school in New London, Conn.

Joe studied hard and graduated just in time to be assigned to the S-4. I felt a shiver of apprehension when I remembered how close "S-4" seemed to our old play submarine the "O-4."

On December 17, 1927, the Navy ordered out the S-4 for tests and maneuvers off Provincetown, Mass. A cold bleak day and a rough sea greeted the beginning of their underwater tests.

Normally, to keep all shipping away while tests are being carried out, a submarine tender accompanies the underwater craft,

but for some unknown reason, this day the tender stayed inshore. When the tests were completed the S-4 surfaced. As it burst out of the deep, the Coast Guard cutter *Paulding* cut right across its bow mortally damaging the submarine. The S-4 almost immediately went to the bottom in 120 feet of water. Most of the 41 men aboard (40 seamen and one civilian engineer) died instantly but six men trapped in the torpedo room were alive. My brother was one of them.

Rescue attempts began and divers immediately went down. They communicated with the trapped men by tapping out messages on the hull. But every rescue attempt failed and after four heartbreaking days no more messages came from the stricken vessel.

From the wreckage that floated ashore a rough cross was hewn in memory of the 41 men who lost their lives. It was placed in the churchyard at St. Mary's of the Harbor in Provincetown.

The Navy termed the disaster an inexplicable accident but I have always felt different about it, at least in the case of one of the men.

Joseph L. Stevens had met "fate" 100 feet below just as his ship had done on the day we

played "submarine" for the last time. — *Rehoboth, Mass.*

LIFE-SAVING DREAM

By Donald C. Hansen

ELIZABETH AND I had been married only a short time when we decided to take a motor trip from Minneapolis, where we then lived, to Nashua, Iowa, to visit some relatives. It was mid-May, 1959, and for some months we had been looking forward to our short spring outing.

Three days before we were to start, I dreamed that we were driving in pitch darkness and our car went off the end of the highway into a deep pit. In the dream I saw highway construction work had been in progress and a deep pit had been dug as if for an overpass to be built. No barricade had been set up to warn traffic, no detour signs warned drivers of the excavation



DONALD C. HANSEN

and no signs indicated a secondary road.

I awakened the next morning only faintly remembering the dream. I passed it off in my own mind as just another dream, but really I was afraid to mention it to my wife and possibly alarm her. So I said nothing to her or anyone else about it.

Three days later we started on our trip, arriving at the Iowa border just as darkness came. Not until I had driven several miles did I remember the dream. My memory was faint, the dream came back in pieces. I remembered that the car had gone off the highway well after dark and I was driving between 55 and 60 miles an hour. The

dream haunted me as I drove along. I couldn't shake it.

Suddenly I realized I was slowing down, although I had not been aware of relaxing my foot on the accelerator. Just then the headlights picked up the pit, empty and black dead ahead. I stopped the car in time, but the pit of my stomach roiled.

There in my headlights was the scene of my dream: a large excavation unprotected by barricade, detour or warning sign.

Call it what you will — fate or premonition. If it were not for my dream, the preoccupation that slowed my car, my wife and I both might have died that spring evening. — *Temple, Tex.*



“FLYING SAUCER NESTS” IN AUSTRALIA

AUSTRALIANS in Northern Queensland were reported recently to have discovered “nests” apparently built by flying saucers. According to Reuters News Service, investigators have found three 30-foot nests of dry reeds in the swamplands in the Tully district, 950 miles north of Brisbane.

George Pedley, 27, a banana grower, discovered the first nest. The second and third were found by Tom Warren, a cane farmer, and Hank Penning, a teacher out for a walk.

Pedley stated he was driving his tractor toward his farm when he heard a loud, hissing noise. In the next instant he saw a “spaceship” shoot up out of a swamp called Horseshoe Lagoon about 75 feet in front of him. It vanished from sight in seconds.

Pedley described the craft as blue-gray, about 25 feet in diameter and 10 feet high. Spinning “at a terrific rate” it rose vertically to a height of some 60 feet, made a shallow drive and then rose almost straight up into the sky.

THE GREAT CATAPULT MYSTERY

or

The Case of the Sneaky Slingshot

Recurring explanations of poltergeist phenomena as human naughtiness rank high on the silly spectrum.

By Raymond Bayless

PSYCHIC RESEARCH represents a serious scientific endeavor to clarify the mysterious phenomena of man's experience. And among the many curious mysteries remaining unsolved is the authorities' overwhelming desire to find "naturalistic" explanations for the poltergeist. In the face of these quite common phenomena naturalistic explanations periodically are advanced — with an intensity that bears looking into — by police investigators, newspaper reporters and college professors.

Every year the poltergeist investigations conducted show that some poltergeist phenomena necessarily have paranormal origins, that some are attributable to normal, known causes and still others are a combination of both. But invariably during the investigations

ABOUT THE AUTHOR

Raymond Bayless is distinguished as a parapsychological "detective". In 20 years of study he has become a national authority on fraudulent mediumship. Now delving into poltergeists, he has similarly low tolerance for "fraudulent" or inexact explanations of these phenomena.

some version of what I call "the great catapult mystery or the sneaky slingshot" is advanced as a sort of blanket explanation. I use these terms somewhat loosely, I admit, to accommodate the vast number of so-called explanations intended to prove that poltergeists are some form of human naughtiness.

During a famed fall of rocks at Chico, Calif., in 1922, the authorities invoked the phantom catapult. Marshal J. A. Peck of Chico said, "I could find no one

through my investigation who could explain the matter. At various times I have heard and seen the stones. I think someone with a machine is to blame.”

Why, with poltergeists as with no other physical phenomenon, do the authorities find it unnecessary to bolster their theories with evidence? The “great catapult and the sneaky slingshot” remain forever unbound and invisible; yet Marshal Peck and all his brothers-under-the-skin before and since 1922 make this type of pronouncement as if they had solved something. Surely *invisible* catapults and slingshots present a mystery all their own that deserves attention!

During a genuine poltergeist rock-throwing which I investigated in Lynwood, Calif., in 1960, the invisible catapult again was with us. When I interviewed Police Captain Mervil M. Miller he remarked that 18 officers had searched the surrounding neighborhood as well as the afflicted car lot trying to apprehend the unknown marksman thought to be using a catapult. No catapult was found; nevertheless the *Los Angeles Times* and the *Los Angeles Herald-Express* both mentioned catapults and slings and seemed to feel they had explained something.

The slingshot sneaked in when

a typical poltergeist rock-throwing began the last week of August, 1962, in San Diego, Calif. An intermittent shower of stones and clods of dirt struck friends and family alike. Even a 17-month-old baby was hit. The blows were called “. . . painful but not serious.” According to the *San Diego Union* of September 10, 1962, “. . . Police, meanwhile, have gone underground in efforts to catch the culprit, who may be using a large slingshot in a tree to hurl walnut-size rocks and an occasional clod of dirt at the Snyder home.”

Needless to say, no culprits, no slingshots were found.

The beleaguered family was advised by telephone that the rocks were from outer space and that the barrage would stop if their children were given away — thus (theoretical) flying saucer people were assumed to be utilizing a Stone Age morality! At first reading this may seem far-out, but then so are invisible catapults and slingshots!

In 1962-63 I investigated another stone-throwing poltergeist. This one bombarded a mountain home in Big Bear City in southern California. Prominent among the theories observers offered to explain this obviously paranormal phenomenon were catapults

and slingshots. The *Los Angeles Herald-Examiner* on November 23, 1962, printed the observation that "... Deputy Ringhofer says that the most prevalent theory among the numerous callers is that somebody is using a big slingshot or a catapult."

Other naturalistic explanations relied on violent winds, meteorites, rocks conducting electricity that made them float through the air (this was about the silliest!) and elusive (illusive?) children. Ranking high among the ridiculous was the pontification: "... the floating rocks are caused by an unknown gas vent in the ground." This was particularly interesting because the suggested gas vent has an ancestor in an account written in 1910 (and included in the works of Charles Fort) which attributed a rock-throwing in Spain to a hypothetical volcano. This, although Iberian eruptions are best-known for their nonoccurrence.

A similar rock-throwing case brought this statement from the *Philadelphia Inquirer* of May 20, 1963: "... They guessed the source (of the stones) to be a powerful slingshot, or a small catapult, probably mounted at some elevation — on a roof or an upper floor." How illusive can even a small catapult be?

Various newspapers reporting this case (at least those I encountered) totally ignored the possibility of paranormal origin — which really was quite backward of them. Usually press reports in recent years contain some reference to the poltergeist even if it's oblique and to sneer.

Occasionally a rock-throwing will be proved to stem from perfectly natural causes. An example of this took place in San Diego in September, 1963. The rock barrage afflicting homes and smashing windows was found to have been the plan of a 16-year-old prankster. Incriminating evidence was obtained when the boy took a polygraph test and later told officers that he was copying the actions of teenagers he had seen driving up his street throwing rocks at a window. All alone he was trying to be "one of the guys." This case has interest not only as one that was solved but because it is free of any suggestion of the paranormal. Slingshots and catapults were conspicuous by their absence.

The characteristics of paranormal rock-throwings cannot be attributed either to catapults or slingshots. During the Big Bear City disturbance, for example, the offending stones did not possess the normal velocities of

catapulted or sling-fired missiles; they struck comparatively lightly and temperature oddities were noticed. Such "unnaturalistic" attributes commonly are found in poltergeist cases along with other strange actions of thrown objects, utterly impossible to explain by naturalistic means.

The mysterious catapult and sneaky slingshot are not limited to this country. They are international.

During an interesting poltergeist rock-bombardment plaguing a house in Brooklyn, New Zealand (which I investigated by correspondence), *The Dominion* of March 27, 1963, reported a police officer's views: "... He was quite sure the objects were being fired from a catapult somewhere on the hill overlooking the guest house." This case is particularly interesting for two

reasons. First, the rock barrage was prefaced by a short bombardment of coins; second, an exorcism rite performed by a Maori apparently quelled the disturbance. Of course during and after the missile attacks (which occurred at night) no catapults or other exotic devices were found despite an intensive police investigation.

It is comforting and satisfying that our elusive catapults and slingshots are neither Johnny-come-latelies nor exclusively "home-grown." They have pedigrees and respectability which age alone can give and their international nature gives them a certain flair and sophistication. If you can close your eyes quite tight — against the glare of facts in evidence — you can manage to feel mysterious catapults and sneaky slingshots are what is socially acceptable.



HOTEL REUNION

WHILE checking guest slips at the Clark Hotel in Los Angeles, C. F. Christianson, senior cashier, noticed a familiar name on one of them. He investigated — and was reunited with his son, Chris Nels Christianson, 28, a seaman in the merchant marine, who had stopped at the hotel before returning to his home base, New Orleans. Each had not seen the other since a divorce separated the family 23 years before — and each had been told the other was dead.



Ghost Flame

Locates Mexican Treasure

By Carmen Flores as told to Theo Halladay

Remembering words of wise old woman helps Mexican girl
who faced strange flame and strange fraud.

WORKING FOR many people you learn much, *verdad*? I have learned that God does not want me to be rich. A strange thing that happened to me taught me this.

I must explain that I have a special gift of seeing things that not everybody sees. You wish to hear?

I was working for a family named Luna in Guadalajara

about eight years ago. The Señor was *ingeniero quimico*, a chemical engineer. They had a lovely house with a garden, a high wall and tall trees. The couple had no children — only two big dogs, *chatos*, with flat faces (bulldogs). They are *muy bravos*, those dogs. I always fed them and they did not harm me; but a person well may fear them. And they see things that

most people are not able to see.

I had worked for the Señor and Señora about nine months when they took a trip to Acapulco. Imagine! They left me alone in that big house on the street of Bartolomé for three weeks.

"I am leaving all our possessions with you," the Señor said to me. They trusted me much; they were very pleased with me. Later when I left them they did not want me to go. But it was my idea. You will see why.

I was not afraid when they left me alone. I am almost never afraid of anything, even though I am *muy chaparra*, a little scrub oak. I closed up some of the big rooms but every evening during the time the *patrones* were gone I went all around the house and property, inside and out, and put everything in order. About 9:00 o'clock I would open some windows and close others, water the house plants, then go and do a little watering outside, and let the dogs loose to guard the house.

Perhaps one of the reasons I was not afraid was that I knew things were not bad the way they used to be. I used to listen to my grandmother all the time when I was a little girl and her stories used to make my brother and sister afraid. The relatives used to tell me I should not lis-

ten so much to the little grandmother, what she said was not useful. But they did not know what was going to happen.

My grandmother used to tell us about the Revolution. Her mother remembered terrible things that had been done then — all kinds of cruelty and robbery. Everybody was afraid in those times; and people who had possessions did not know what to do. The banks were destroyed and those who had money were in danger. For this reason many people buried their money. And sometimes after this, those who buried gold and silver were killed so no one knew where it was.

My employers had been gone two weeks and everything was going well. One evening as I was clearing off my supper dishes I heard the dogs begin to bark. It was dark and I remembered I had not unchained them. I looked out the window, wondering if someone had come into the yard.

It was some distance to the outside wall of the property and a tall pine tree grew just inside the wall. I could not see very clearly because thin panel curtains covered the window. But even through the curtains I could see that there were flames in front of the tree.

I thought, what can be burning out there? The flames were higher than a table and the whole of the tree was illuminated. The moon was full and in its light the tree and the flames looked silvery — very pretty.

I opened the door and stepped outside. The dogs were still barking loud. I moved forward to do something about putting the fire out and then I realized these were not ordinary flames. When I looked again the whitish flame that had been several feet high was dying low and had begun to flicker sideways.

There was nothing to burn, no fuel for the flames under that pine tree. When the flame had died down the tree was not burning. It only glowed beautifully in a white light, more than even in the brightest moonlight. Now all I could see of the fire was a little flickering close to the ground. It looked very strange.

As I stood watching it my thoughts turned back to the stories I had heard from my grandmother. She had said, when metal is buried under the ground it produces vapors which some people can see in the air above the place. I was full of trust in God so I was not worried about it, only curious. Surely this must be what *la abuelita* used to tell me. There must be something



Now living in Encino, Calif., Carmen Flores (picture taken in February, 1966) is widowed, has 2 daughters.

buried in the ground there. I thought I should mark it so I will not forget the place and can tell the Señor and Señora.

Still I did not think of buried treasure or of money. All that occurred to me was that a piece of metal must be under there. At this moment the flame leaped up again, as if newly ignited. This high it was, about to my shoulders. Again the dogs barked and I did not think of unchaining them.

The barking of the dogs recalled something else my grandmother had said. She had spoken of the forms of animals appearing in the strange metal-

lic vapors. When people bury money, she said, they often kill all the dogs on the place and bury them there too. This serves two purposes. In the first place, they have an excuse for digging a deep hole. People will think they are burying dead dogs instead of a hoard of money. In the second place, they know that the soul of the dog will stay where it is buried and protect the money. This my grandmother told me and many things that she told me have proved true. That is why the forms of animals are seen in the vapors above the stored treasure, and people are afraid of them. Did the two dogs perhaps see the form of an animal?

But this flame showed me no animal form. It died down and changed again to a rapid sideways movement. Thus it continued and a third time rose up high. After the third time it disappeared and came no more. The whole experience had taken about 10 minutes.

I found a square of wood, walked across the yard and laid it at the exact spot where it seemed to me the flame had centered. Except for the full moonlight pouring down everything looked perfectly normal. I unchained the dogs; they had stopped barking.

Nothing more happened and when the remaining week had passed my employers returned. After they had bathed and eaten the noon meal I told them what I had seen.

As soon as he heard what I told him the Señor went for a bar and he sank it hard into the ground at the spot I showed him. The ground was soft and the *barra* easily went into it. About three feet down it struck a hard object.

With a shovel then the Señor began to dig. *Con mucho gusto* he worked and the Señora showed *mucho gusto* too. My grandmother also had told me that when treasure is being dug up, if the people who are watching have hard thoughts, planning already the things they are going to buy with the money, then the treasure will vanish and never be seen. But we all had innocent thoughts — no more than interest and curiosity. I thought that perhaps good fortune lay ahead for them. I was happy for that and I would be content if I could have a little handful. So whatever was under the ground did not disappear.

Instead, as the Señor dug, he came to bricks — many bricks cemented together, in a flat area about the size of the top of a modern dishwasher. The bricks

looked very old but the cement was hard; it had not broken up. The Señor had to work until he was sweating and finally he had to take the bar and break up the brick layers into big chunks so that we could take them up. When the pieces were dug out and separated, we put them aside one by one.

When the Señor picked up one of the center pieces, he suddenly turned aside and began to cough. Fumes came pouring from underneath the cement. They would have choked him if he had not moved away. Then we saw that a metal plate about 15 inches across, like a big dinner plate, was cemented to the bottom side of the last layer of bricks. When it was struck by the shovel, it rang with a clear sound of good metal. It was about three feet down.

Underneath was the mouth of a jar, somewhat narrower than the plate. And inside the jar — *válgame Dios!* — we saw gleaming metal coins.

Such pleasure the Señor and Señora showed! I was happy too, in my little way, and I began to think of having a little for me and my children.

It was a mild day — it does not get very hot in Guadalajara — and the Señor was working in the shade of the pine tree

branches. Yet I felt a surprising heat. I reached out my hand and realized that it was coming from the jar. They say that is the way it is with metal that has been under the ground many years. The Señora took out some of the coins and found them hot to the touch.

As we were examining the first handful of coins, the Señora began to look a little embarrassed. Then she said,

“My husband buried this money but he forgot where he buried it.”

The Señor, who still was digging, nodded that this was so. I looked at her and I remembered that they had told me they had owned the house only for one year. How could they have forgotten a thing like this in one year? And if they knew when they bought the house that this money was here, why did they not dig for it during the months before?

We looked closely at the coins and more than ever I doubted the Señora's words. She was as curious about them as I was, but now having told me this story she could not reveal herself so freely. The coins were not those in use today. The top half of the *jarra* was filled with a kind of thick silver *peso*. On one side it had a little horse, without sad-

dle or bridle or rider. On the other side was a woman's head, like that of *La Libertad* but without the long hair. She was facing to the left. It had the same writing that we have on the modern *peso*.*

As the Señor tried to dig out the jar, he found that it was set in cement like the bricks. He could get it out in only one way — by breaking it. So with blows of the bar he broke it into pieces and they took out the money and laid it in two piles. In one pile they put the heavy silver *pesos* from the top of the jar. Filling the lower half of the jar were smaller coins that looked like these earrings of mine, which are pure gold. The little shining yellow coins were very pretty. On one side was a pair of balances and on the other a woman's head, well-formed and rather like the one on the larger coin. My mother says they must have been real gold, for she once saw some that her great-grandfather had.

I suppose I could have taken one of the coins from the pile without their noticing. Or maybe I could have demanded one. One! The jar, at least a foot deep and much wider than its

mouth, was full to the brim. But to take one did not seem honest. I felt that the coins did not belong to me, that they were not meant for me. But the Señor and Señora did not hesitate. I brought them a large basket, as they commanded, and they piled all the money into it. Then they picked it up — with difficulty, since it was very heavy — and carried it off to their bedroom. I never saw any of the money again.

Later we piled all the broken pieces of the jar in one corner of the yard and put the dirt back in the hole. But it had been a large hole, as deep as the flame had been high. (The little grandmother had told us to expect this.) The dirt did not fill the hole and this bothered them. Pretty soon the Señora announced they had decided to plant a lemon tree in the spot. To do this they had to cut back the branches of the pine tree, and it looked peculiar that way. But that is how they did it, in fear of what the gardener would say if he saw such a big hole. They bought the lemon tree and planted it.

To me they gave 100 *pesos* as a reward for finding the lost money. That is about \$12.00. It is not much, is it? I stayed with them another week, hoping that

*Neither this nor the second coin described appears in Utberg's *Coins of Mexico*. But Utberg emphasizes that many Mexican coins never have been catalogued.

perhaps it was the will of God that in my widowhood I should have something more on which to support my two daughters and myself. But there was no more. So I left them. I could not bear to stay.

Oh, they were sad to see me leave. They pleaded with me to stay with them. Afterwards the Señora must have felt shame, for she sent me four blankets and two pairs of shoes and a pile of toys for the children for Christmas.

And here I am, and my younger daughter is still with my mother. They wait each week in Guadalajara for the money I earn. I try to send them \$20 of my pay, but I can't always manage this much.

After I left them I did not see or hear anything of the treasure except that later one of my relatives saw the Señor driving a new car. It was a very fine car, a big one like the Americans drive. Then they believed a little more about my having found the treasure in the yard. For even an *ingeniero* cannot afford a car like that — not when he is still a young man and not long established.

After that, we heard very little more of that family. How can I tell if this other thing that happened had any connection with

it? I only know that my mother's friend Angela took a job as a cook in the household of a priest, who lived not far from the Luna home. This priest had taken a number of orphan boys into his house to live with him and my mother's friend cooked for them. On her way to market Angela walked by the big house with the pine tree and the dogs. She told my mother that sometimes she heard people quarreling in the house. Of course she could not see in because the wall was high.

Still, Angela was curious because she had heard about the treasure from my mother. She even had heard my mother call me a fool — imagine, my own mother called me a fool because I did nothing to get the money for myself. Because of her curiosity, Angela did not hurry when she went past the Luna house. She would be carrying the *centavos* the priest gave her, so little to feed all those hungry boys. But the priest was kindhearted and always hopeful.

Whether Angela told the story to the padre I do not know. She was not a talkative person, but perhaps since it was in his parish . . .

This much Angela did tell us. One day the padre came home wearing a new set of vestments

made of good-quality material. And on his hand there were two beautiful rings. An architect also started coming to the house and spending long hours in consultation with the priest in his study. There began to be much activity on the property. After a

while, where a herd of pigs had been, there stood a fine new school building for the orphans and for the parish. And there were more *centavos* for food.

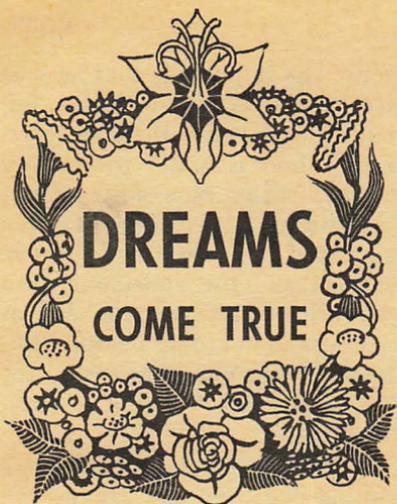
Who knows how the Lord works or what a guilty conscience may do? At any rate I am content.

AUTHOR'S NOTE: Carmen Flores (this is her real name) told me this story while she was working for me. I still am in touch with her and her family and in every way she seems a guileless person. I do not believe her capable of such detailed fabrication as that required to spin a yarn like this from imagination or extraneous information. On repeated tellings and under questioning she does not change the details, nor does she show any hesitation or confusion in answering. She is particularly insistent about the design of the coins, even though it would have been to her advantage to have them match some in the catalog (Utberg's Coins of Mexico). At the request of the editor of FATE Magazine I have confirmed many of Carmen's statements through correspondence with her mother, Sra. Ignacio Cuevas, who still resides in Guadalajara.—Theo Halladay.



A MILLION-TO-ONE SHOT

TWO MEN who had been feuding met in a Cleveland, Ohio, bar in July, 1965, and began firing at each other — one with a .32 caliber revolver and the other with a .41 caliber Colt revolver. After four shots were fired, it was found that one of the participants had been hit twice — in the abdomen and in the arm — one of the shots had gone wild and one was mysteriously unaccounted for until Cleveland police examined the guns. They found that the chamber slot of the .41 caliber Colt, aligned with the barrel, contained two fused bullets. Microscopic examination of the rifling of the topmost bullet indicated it had been fired from the .32 caliber revolver and had entered the barrel of the .41, fusing itself with the lead of the cartridge in the chamber.



The reality of prophetic dreams is attested to by thousands of cases collected and documented in several independent studies.

By Roger E. Shadow

THE ABILITY of man to dream about something that later occurs has fascinated chroniclers throughout history. It is a matter of record that prophetic dreams have been the basis for superstitions and legends but, at the same time, many of the most talented, intellectual minds of both past and present have been concerned with this strange gift of man's.

Some years ago the great English writer, Sir H. Rider Haggard, wrote the *London Times* to tell of a dream he had had in which he saw his dog lying dead by the side of a railway track. He reported the dog was missing when he awoke and subsequently its dead body was found at the exact spot he had seen it lying in his dream.

In the early part of June, 1956, a peasant woman, named Zarcadoolas, who lived in a hamlet near Famagusta on the Island of Cyprus, had a graphic dream in which she saw an ancient church beneath the devastated area of Zalaki. According to the British historian Jules Toutain, in his book *The Economic Life Of The Ancient World*, Zalaki is near Salamis, principal city of ancient Cyprus, on the east coast, north of river Pedreas (Pediaeus). Zarcadoolas' dream came to the attention of a psychologist of the Royal Edinburgh Society who was doing some work in "ancestral memories" at the time and who helped to persuade the Cyprus Antiquities Department to dig at the point specified in her dream. Several days digging disclosed part of an early church to two Byzantine monuments.

Approximately 30 months before the terrible Sunday morning, December 7, 1941, bombing

of Pearl Harbor F. S. Cook, an American war correspondent, was lying asleep in a small Chinese village. He dreamed that he was on the beach of Waikiki. All was peaceful until he heard the sound of motors and looked up to find the sky filled with planes. The airplanes of his dream bore the insignia of the Rising Sun. Cook began to run toward the harbor, shouting: "The Japs are coming!" But when he arrived at the harbor he found it filled with burning warships. In the midst of this dream he was awakened by an old Chinese who admonished him, "You wake everybody — only bad dream — go back to sleep."

Newspaper reports of prophetic reveries are abundant but prophetic dreaming is not limited to the modest and obscure. Renowned individuals of various professions have kept meticulous accounts of their prophetic visions. In his biography, *SOMETHING ABOUT MYSELF*, Rudyard Kipling reports a prophetic reverie. While sleeping, he saw himself standing in a line of well-dressed men "in some vast hall, floored with rough-joined slabs. Opposite the width of the hall, was another line, and the impression of a crowd behind them." On Kipling's left a cere-

mony was in process that he was most anxious to observe but could not because the man next to him had a huge, protruding stomach which blocked his view. Eventually both lines of men separated and began to move forward and the enormous area was filled with people. All at once a man came up behind him, clasped his hand beneath his arm, and said, "I want a word with you."

Approximately six weeks after Kipling dreamed this dream, because he was a member of the War Graves Commission, he was in Westminster Abbey where the Prince of Wales was to dedicate a plaque to the "Million Dead" of the First World War.

"We Commissioners," stated Kipling, "lined up facing, across the width of the abbey nave, members of the Ministry and a big body of the public behind them, all in black clothes. I could see nothing because the stomach of the man on my left barred my vision. Then my eyes were caught by the cracks of the stone flooring and I said to myself: 'But here is where I have been!'"

"We broke up, both lines flowed forward and met and the nave filled with a crowd, through which a man came up and slipped his hands upon my arm. 'I

want a word with you, please.' ”

Kipling already was familiar with the strange phenomenon of dreaming true because another English author, Sir Arthur Conan Doyle, creator of Sherlock Holmes, had reported several prophetic dreams he had experienced.

“I have several times in my life awakened from sleep,” related Doyle. “In one case, for example, I got the strange name of *Nalderu* so vividly that I wrote it down between stretches of insensibility and found it on the outside of my checkbook the next morning. A month later I started from Australia on the *S.S. Naldere* of which I had then never heard. In this particular instance I got the word Piave absolutely ringing in my head. I knew it as a river some 70 miles to the rear of the Italian front and quite unconnected with the war we were fighting (WW I).

“Nonetheless, the impression was so strong that I wrote the incident down and had it signed by two witnesses. Months passed and the Italian line was rolled back to the Piave, which became a familiar word. Some said it would go further. I was sure it would not. Therefore, I felt sure that some great victory and the turning point of the war would come on the Piave. So sure was I

that my friend, Mr. Macon Watson, who was on the Italian front, was told about it and the incident got into the Italian press. It could have nothing but a good effect on their morale. It is now a matter of history how completely my impression was justified, and how the most shattering victory of the whole war was gained at that very spot!”

Some skeptics continue to scoff at the possibility of prophetic dreams developing into reality, but they do so in the face of overwhelming evidence.

There is the case of Arthur Train's prophetic dreams. Although a famed novelist, Mr. Train also was a hard-bitten realist, an attorney whose legally trained mind was not easily impressed. However, his dreams developed into such astonishing forecasts that he wrote them down.

Train dreamed that he was present at a party with a large number of people. He was seated in a chair with his right hand resting upon its arm when suddenly a bird, approximately the size of a parrot, flew over the heads of the guests. It had a female's face, dead white, with extremely red lips. The bird lingered above Train and eventually came to rest upon his wrist. Tilting its head towards one side

and staring up at him it said, "My name is Wilhelmina."

The following morning at breakfast Train commented upon the dream to his wife. "Do you know any Wilhelmina?" she inquired.

"Only the Queen of Holland," he stated.

During the afternoon of the same day, Train's wife asked him to take her to a performance by the famed Houdini. Train never had seen Houdini perform and was glad to oblige. As the curtain rose, Houdini stepped out upon an empty stage, snapped his fingers, and out of the wings flew a flock of pigeons. The birds flew in a circle above the heads of the audience and then returned to the wings with the exception of one, a rather large bird with a whitish face. It continued to fly in a circle and sank lower and lower. Houdini extended his right arm and the bird came to rest upon his wrist. The magician then advanced forward to the footlights. Tilting the pigeon around so that it seemed to be staring directly at Train, Houdini stated, "Her name is Wilhelmina."

An even more startling prophetic experience had occurred to Train when he was eight years old. He and his parents were vacationing in a hotel in New

Hampshire. Young Train and his mother shared a room and his father, who was unwell, slept in an adjoining room. On a still, windless night the boy was waked from slumber by three loud raps on his father's door. Alarmed, he called out through the open door between the rooms, "Someone is knocking at your door, Pa!"

The door was opened but no one was to be seen outside. Young Train just had gone back to sleep when the three raps were repeated, this time on his own door. He looked out but, as before, no one was there. Once more he returned to sleep only to be waked for the third time by three raps. He leaped out of bed and ran into his father's room. The nurse was leaning over the still form of the elder Mr. Train and whispered, "Your father is dead."

In December, 1959, Alfonso Reyes, former diplomat and one of Mexico's leading authors and poets, reported a vivid dream in which he saw himself resting in a magnificent coffin surrounded by beautiful flowers. Senor Reyes' dream picture of himself was one of peace and tranquility, he said. When asked by his friends what he thought the dream meant Reyes replied, "I think my death is close."

It was a true dream because a few days later Reyes died.

As in the case of Sir Arthur Conan Doyle's experience, individuals are capable of having prophetic dreams which involve events of world significance. Robert Morgan's dream, which inspired his book *Futility*, was such a one. *Futility* deals with a gigantic ocean liner which was thought to be unsinkable. On her maiden voyage the liner, having among her passengers some of society's most distinguished personages, struck a mysterious object and sank.

So much for the story.

Now, startling parallels are to be drawn between Morgan's liner and the tragedy of the *Titanic*. The weight of Morgan's liner was 88,000 tons; the *Titanic* weighed 66,000 tons. The length of Morgan's ship was 800 feet; the *Titanic* was 828 feet. On Morgan's liner 1,200 individuals lost their lives; on the *Titanic* 1,500 persons perished. Also, among the *Titanic* passengers were a number of distinguished individuals. One other point — the name of Morgan's ship was the *Titan!* But most startling of all is the fact that Morgan's book was published in 1898 — 14 years before the *Titanic* struck an iceberg and sank on that ill-fated night of April 14, 1912.

Students of history and literature will recall the prophetic dream Abraham Lincoln had a few nights before he was shot by John Wilkes Booth. Lincoln and his wife were much disturbed by this dream in which Lincoln saw himself layed out in a coffin in the corridor of the White House and heard sounds of sobbing and mourning. History, of course, has proved this to be another true dream.

The great Elizabethan dramatist and poet, William Shakespeare, used prophetic dreams in his works more than once. The most familiar example is in *Julius Caesar* when Caesar states, "Nor heaven nor earth have been at peace tonight: Thrice hath Calphurnia in her sleep cried out, 'Help, Ho! They murder Caesar!' . . ."

Edward Samson, news editor of the *Boston Globe*, falling asleep one evening in August, 1883, in the newspaper office, dreamed the graphic details of the explosion of an entire island in the Pacific. On awakening, the dream so impressed him that he immediately wrote the details, in the form of a news story. He recalled the name of the island as Pralope, geographically near Java. He described the deafening explosions from within its volcanoes and the seas of bubbl-

ing lava that swallowed entire villages. He concluded his story with the account of a final gigantic explosion and stated the entire island vanished beneath the sea.

Finishing the account of his dream, Samson left it on his desk and went home. The editor of the *Globe* found the story the next morning and, assuming it had come over the wires during the night, lost no time scheduling it to run on the front page of the next edition. Needless to say the story created instant excitement. But when Samson was asked for more details and stated he merely had written an account of a vivid dream he promptly was fired.

However, the next day accounts of huge tidal waves in the Pacific and of strange explosions in the Indian Ocean began to come in. These news reports so resembled Samson's account of the catastrophe that he was called back to the *Globe* to rewrite the story. Subsequent dispatches verified his dream: a tremendous explosion had destroyed the volcanic island of Krakatoa, which then had been engulfed by the sea, together with thousands of its inhabitants — all of this occurring after Samson recorded his dream.

Perhaps the strangest aspect

of this strange occurrence is that he called the island Pralope, which later was revealed to be the native name for Krakatoa — a native name that had not been in use for over a century.

* * *

WHAT DOES IT all mean? How can individuals have dreams of events that exist only in the future? How does this affect our concept of time?

James Dunne, an English mathematician, tried to find out.

Dunne's concern with the relationship between time and human consciousness was awakened when he noticed that his dreams occasionally contained details that he encountered in waking life *after* he had dreamed of them. Study and analysis led him to conclude that his dreaming mind made use of past and future material with equal impartiality. That is, as one generally dreams of fairly recent past happenings, events seldom more than two or three days old, so Dunne found that the "future" details of his reveries were generally encountered not more than two or three days later.

These discoveries disturbed Dunne and he wondered if his mind worked differently than others. Therefore, he approached some friends, choosing

those who said they never dreamed at all, and instructed them in the technique of recalling reveries. Those persons soon discovered that they were in the habit of dreaming after all, and in their recorded visions the same blend of past and future

material was discovered. This fantastic relationship of the dreaming mind to time, apparently was fairly common, possibly universal.

But all this explains nothing, and prophetic dreams remain one of man's strangest gifts.



PREVISION THAT SAVED 29 LIVES

HOW A FRIGHTENING dream saved the lives of 29 coal miners was related in a recent issue of *The Daily American*, published in West Frankfort, Ill. The story was told by Roscoe Harris, 71, a Johnston City, Ill., resident.

In 1924, Harris said, he was in charge of concrete work being done on a new engine room at Old Ben Mine No. 9 in West Frankfort. At home one night, a few hours after he had gone to sleep, he awoke, shouting. He explained to his startled wife he had dreamed that the third cage at the mine had fallen, killing 29 men.

In the morning he rushed to the mine, reaching it just as the third cage, with 25 miners aboard, was about to descend. Harris said he yelled for Bob Shipp, the mine superintendent, to stop the cage. He told Shipp about his dream and insisted

that they put safety chains on the cage before it went down.

Shipp agreed to the precaution, Harris recounted, and after the safety chains were attached the 25 miners, annoyed by the delay, once more entered the cage. They were joined by four more men just before the cage was lowered.

Then Harris heard a "tremendous crash, followed by terrifying screams" — just as he had dreamed. The cage had fallen, but because of the safety chains the 29 miners aboard it were saved. They were hauled back to the surface by block and tackle.

After the ordeal was over, Harris said, Shipp told him he had agreed to the safety chains because he had had the same dream. And when the two men compared notes, they found Shipp had dreamed it at the same time as Harris — 10:50 P.M.



Fingers of Fate

By Harold Helfer

While swinging from a pole Marianne Mooney, seven, of Rochester, N.Y., fell and broke her left arm. A few minutes later her brother Michael, five, trying to show their parents how the accident had happened, also fell and broke his left arm.

A burglar robbed William McClinton's home in daylight, taking almost \$300 worth of property, including his watchdog, a German shepherd.

When Mrs. Bridget Farlee, of Grand Island, Neb., found her sister, Mrs. Mary Klinge, dead, she sought help from a neighbor who called an ambulance. When it arrived Mrs. Farlee was dead too. The coroner said both women had died of natural causes.

Five minutes after her husband Harry died of a heart attack at their Blackpool, England, home Mrs. Bower fell down the stairs and was killed.

Amaraki Kata, of Suva, Fiji, developed cramps while swimming and could not make it to shore under his own power but was washed onto the beach by the tide. Mouth-to-mouth respiration was given but he did not respond. The police then put his body into the back of a jeep to transport it to the morgue. During the ride a voice from the back said, "Where are you taking me? I have done nothing wrong." The bumpy ride over a backwoods road had revived Amaraki Kata.

Being thirsty saved Thurman Arnold a fortune. He woke in the early morning hours and decided to go downstairs for a drink of water. He came upon an alarming scene: the house had been ransacked by burglars. Antique silver valued at more than \$10,000 was bundled into tablecloths and suitcases ready to be carted off. Evidently Mr. Arnold's approach had frightened the thieves away at a moment just preceding their departure.

THE DEATH OF

Emilie Dionne

FORESEEN

New book — "We Were Five" — brings
the world hitherto unknown facts of mother's premonition.

By Lorraine J. Carbery

THAT EMILIE DIONNE suffered from epilepsy from early childhood was a carefully guarded secret during the time the famous quintuplets received the most publicity. As recently as the late 'Thirties, epilepsy was thought to be a shameful affliction, to be discussed only in whispers.

Now the truth has come out in a recently published book, *We Were Five* by J. Brough and the Dionnes (Copyright Simon & Schuster, New York, N.Y.)

Despite her handicap Emilie, just turned 20, entered the convent *L'Hospice de L'Accueil Gai* near St. Agathe, Que., Canada, as a postulant. She spent several happy months there and although she had several epileptic seizures, the nuns cared for her

and she always recovered.

The parents of the quintuplets and the rest of the family lived in Corbeil and the book relates Mrs. Dionne's frighteningly accurate premonition:

"On Thursday evening, August 5 (1954), Annette was alone with Mom, getting ready to walk down the road and do some baby-sitting for Ernest and Jeanette. It was not a particularly unusual way of spending an evening, and Mom had given no thought to being left alone. But suddenly, she could not bear the prospect. She is not a timid woman, but now she was plainly terrified. The time was close to 8:00 o'clock.

"'I can sense death in the air,' she insisted, and there was no consoling her. Annette felt it

would be wrong to leave her. She called off the baby-sitting and stayed home that evening."

The next morning the convent called the Dionnes, urgently suggesting that they come at once if they wished to see Emilie alive. She was critically ill after a seizure sustained the following

evening. Shortly thereafter, while the family hastily prepared to leave for the convent, a second call came saying Emilie was dead.

Mrs. Dionne's premonition had marked the beginning of Emilie's epileptic seizure and her last hours on earth.



SEEN IN THE CLAIRVOYANT'S MIRROR

By Frank Ball

THE FAMOUS Lady Stair's House in Scotland, presently being used as the Burns-Scott Museum and carrying many mementos of these two Scottish writers, is known as the home of a lady who experienced a remarkable incident of extrasensory perception.

Built in 1622 by Sir William Gray, a prosperous Edinburgh merchant, the house was occupied by Lady Eleanor Campbell in the latter part of the 17th Century. She was a talented beauty, not yet 20, when her dissolute husband left her for fields afar. Lonely, she disguised herself as a maid and visited a clairvoyant for help in locating her errant spouse.

Bidding Lady Campbell to kneel before a mirror, the clairvoyant went into a trance. And Lady Campbell beheld in the mirror a scene of horror: her husband going through a bigamous marriage with some foreign wench. The scene was oc-

curring on the Continent. As it progressed, Lady Campbell saw her brother steal up behind the couple, intending to kill the groom.

Here the picture faded. Lady Campbell returned to her Lawnmarket home. And a few weeks later her brother returned from his journey abroad and related in exact detail the incident she had witnessed in the clairvoyant's mirror.

Lady Campbell's husband died in Holland some months later, but not at the hand of her brother, and the popular young widow married John, the Earl of Stair. She outlived him 12 years, dying in 1759, the year that Burns was born in a rural section of Scotland many miles away. Burns' famous story, "Aunt Margaret's Mirror," from his *Cannongate Chronicles*, was based on this story as handed down by the lady who once owned the house that now holds many of his original manuscripts.

Anthropologist stumbles onto sacred secret,
then detects concept that pervades all primitive religions.

By Dr. Clyde Keeler

WHO TOLD you about *Achusimmutupalit*? My father never would tell you about *Achusimmutupalit*. That is *purpa* (sacred spirit) and to speak about *purpa* is taboo!"

The speaker was José, the son of Chief Ikwanktipippi, and we were in the cane-and-thatch island town of Ailigandi which lies in the chain of coral and

a sacred secret — one which for centuries had been carefully guarded from the white man.

The mystery of *Achusimmutupalit* intrigued me and gradually my quiet questioning among the islanders paid off. I gathered information bit by bit until I pieced together details about the most sacred great dragon — which turns out to be a universal con-

Achusimmutupalit

THE DRAGON DEITY

sand atolls in the Gulf of San Blas on the northeast coast of Panama (east of the Canal Zone). Many times by dugout canoe I have traversed the long San Blas chain. The tiny atolls, most of them fringed with waving coconut palms glistening in the bright Caribbean sunshine, present a scene of indescribable beauty and an unexcelled arena for the study of primitive religions and rituals.

From the tone of José's voice I realized that I had stumbled onto

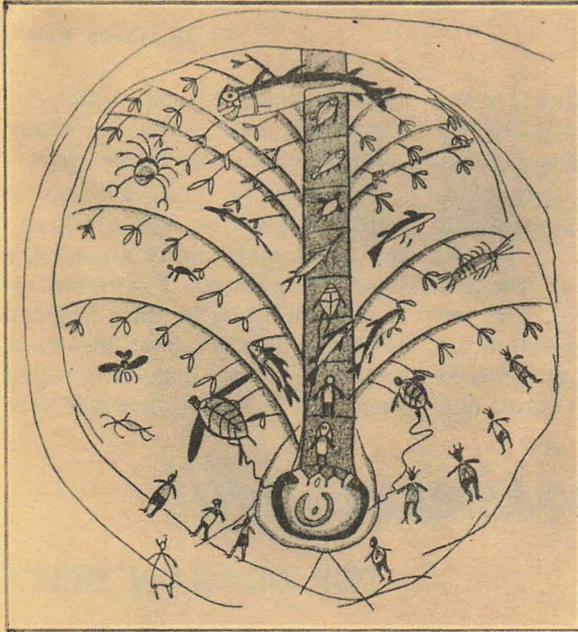
cept among primitive peoples.

One day an old Cuna medicine priest declared, "You Christians believe in God the Father, God the Son and God the Holy Spirit, but we Indians believe in God the Father, God the Mother and God the Dragon."

"You mean God the Sunfather, God the Earthmother and *Achusimmutupalit*," I said — on a hunch.

"Yes, you are right," replied the priest.

Just who is *Achusimmutupa-*



Chief Ikwanktipipi's picture of Tree of Life in Earthmother's womb shows animals, plants attached by umbilical cords. Earthmother and Sunfather are on trunk and her eight assistants under tree. Chief portrays placental monster as a carnivorous fish.

lit? What are her place and functions in primitive religion?

Achusimmutupalit is a deity — so big that she can swallow the sun and the moon. Reproduction of all life is her vital concern. Now a spirit, she is believed to have functioned on earth — as Christ did — in ages past.

Her name actually means “the shaggy-bellied carnivore with the long umbilical cord”. As the spirit of the Earthmother's placenta, she often is represented in the general shape of a tapir with

a long twisted navel cord with foetal membranes attached. *Achusimmutupalit* guards the Earthmother's children — plants, animals and man — sired by the Sun-god. Other primitive cultures represent *Achusimmutupalit* as an enormous bloody-mouthed carnivorous fish.

According to legend, long after the creation of the universe the Tree of Life (umbilical cord and foetal membranes) shot up from the Earthmother's womb bearing the first plants, animals and

man on its branches. *Olowaipipilele* (the Sun-god) and his brother *Puksu* (the Morning Star) were present.

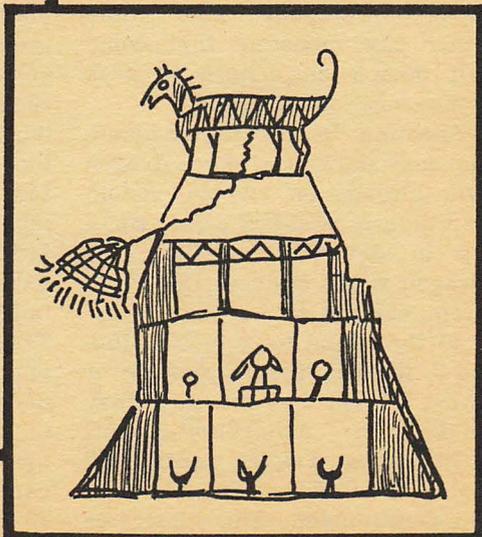
Three monsters guarded the Tree of Life when it burst forth from the Earthmother's *mons veneris*. They were the colossal

Snake (spirit of the Sun-god's phallus), the great Toad Mother (spirit of the womb) and *Achusimmutupalit* (guardian spirit of the placenta).

With great difficulty *Puksu* the Morning Star slew these monsters with bow and arrows. Then *Olowaipipilele* the Sun-god struggled many days using his stone axe to chop down the Tree of Life (cut the umbilical cord). The cuts he made in the Tree of Life healed almost as rapidly as he chopped. But when finally he severed the Tree, the Water of Life (amniotic fluid) gushed forth and flowed down the Sacred Mountain to become four rivers



Olowitinappi, Mulatuppu medicine man, gave author drawings of Achusimmutupalit, the placental dragon deity who guards all-reproduction.



which then formed all the oceans of the world.

The "bursting of the waters" of the great Earthmother is the Great Flood in the legends of many primitive peoples.

On a Sunday evening in June, 1965, in the island town of Narkana, I looked skyward as an eclipse of the moon began. The streets suddenly were empty and all was quiet. *Achusimmutupalit* was trying to swallow the moon again and even the best-educated natives betrayed their misgivings. In more primitive island towns an albino man quickly would have been appointed to shoot — with bow and arrow — *Achusimmutupalit* and three other sky monsters that come out during an eclipse to seek vengeance on mankind.

Shooting to kill the sun-and-moon-swallowing sky dragon was already an age-old custom in China in 2000 B.C., because — as in San Blas — killing the dragon would prevent the world from coming to an end.

In the island town of Mulatupu I learned that Cunas never pray, except for one plea they make to *Achusimmutupalit*: "*Om nana kekuet tanippoe!*" (Mother of Maize, do not make me sick tonight.) This illustrates their faith that *Achusimmutupalit* the Dragon also has to do with

the reproduction of plants.

When a high priest representing the Sun-god goes to the mainland jungle in San Blas to gather Golden Apples of Immortality from the Saptur Tree of Life, he takes food to appease *Achusimmutupalit* who guards the Tree. The food consists of half a banana and half of a boiled hen's egg. The Sun-god proxy eats the other halves. The banana here is a phallic symbol, the white of the egg represents female secretion and the yolk, semen.

At the puberty rites of each Cuna girl today, a high priest (proxy of the Sun-god) dances toward the Tree of Life in the mainland jungle blowing on his reed flute (more phallic symbolism). He dances round and round his assistant who carries a burning incense pot representing the womb. Under the Tree of Life on a little table (representing the *mons veneris*) sits the father of the newly-matured girl for whom the Apples of Immortality will be picked from the Tree of Life. The incense pot appropriately enough is placed under the little table. The juice of the apples when painted all over the girl will turn black, camouflaging her against evil spirits that might destroy her before marriage.

This sacred black apple juice

is called "*Achusimmutupalit ti*" (the fluid of *Achusimmutupalit*) and it is said to be the Earth-mother's menstrual blood. Because it produces a cloak of invisibility, it is much used in Indian medicine against diseases, especially since it hides the patient from the devils of disease.

In the rite that might be called a "coming-out party" for a maiden, the bones of *agoutis* (tropical American rodents about the size of rabbits), doves and other prescribed species are quickly buried in the ground to appease *Achusimmutupalit* who might otherwise destroy or harm the girl.

I once asked where *Achusimmutupalit* is now and a medicine man answered, "Like Jesus Christ, she came down from heaven to earth once, and for all

time she ascended and is *purpa* (sacred spirit)."

Knowing that I had learned so much about *Achusimmutupalit*, José's father, Chief 'Ikwankitippi, finally decided to discuss the Tree of Life and the great dragon with me. (In fact, he made a religious picture for me showing *Achusimmutupalit* guarding one of the gates of Heaven.) He confirmed many of the things I already had learned and I felt my understanding of *Achusimmutupalit* and her lore was broad. But I was curious about one thing.

"Why does the Sun-god spiral up and down the Tree of Life when he collects the Sacred Apples of Immortality?" I asked.

The chief replied: "The umbilical cord is always twisted, is it not?"



CANCELLED DATES WITH DEATH

JOSEPH F. SIROTEK, JR., and his wife, Rosalie, of Barrington, Ill., had been scheduled to accompany 73 Thermo King Corp. dealers and officials who were among the 124 persons killed in the crash of a BOAC jet liner in Japan on March 5, 1966. Due to the press of business he had cancelled the trip. On February 12, 1963, due to the press of business the Siroteks had cancelled a flight on a Northwest Orient plane which crashed in the Florida Everglades killing all 43 persons aboard.

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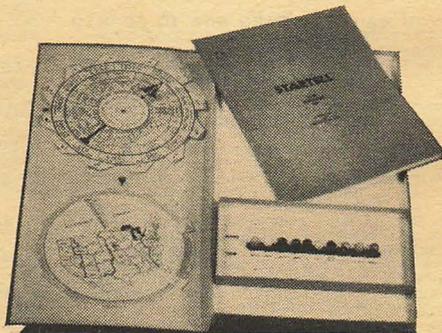
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MOTHER'S WARNING

By Dorothy J. Osborn

ON JANUARY 25, 1950, my mother, who died September 18, 1939, spoke a warning to me that undoubtedly saved my life. "Dorothy," she said, "see a doctor at once. Don't delay."

I was in the kitchen at the time, working at the sink. I had been feeling half-sick, half-well for about two months but had neglected to see a doctor, in the hope that whatever was troubling me eventually would clear up.

The sound of my mother's voice coming from behind me, outside my range of vision, didn't frighten me but I was startled. The identity of the voice was unmistakable and I knew at once that I should heed it.

The following day I made an appointment with Dr. Hite, the family doctor, for a thorough examination. Dr. Hite determined that I was suffering from chronic appendicitis and advised an immediate operation.

Five days later I underwent surgery. The operation was none too soon. On the verge of rupturing, my appendix was enlarged to the

point of contacting my liver, which it was beginning to damage.

"A few more days, or perhaps only hours," Dr. Hite told me later, "and you would have been in serious trouble."

This experience was particularly meaningful to me because my mother died from lack of medical attention. I am convinced she returned to warn me, to prevent me from experiencing a similar fate. — *Toledo, Ohio.*



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MY MOTHER'S TRANSITION

By Velma I. Carlson

SOME DAY psychologists, scientists or possibly Mr. Average Citizen will pin down an explanation of ESP. That it does exist has been authenticated by numerous testimonials, but researchers today seem no nearer an explanation than when the phenomenon first was recognized.

I recall many baffling incidents that can't be called coincidence. Most of them have occurred during daylight hours, but the most vivid happened one night in February, 1936.

It was Washington's Birthday. My children had displayed their art masterpieces from school — cherry trees loaded with big red cherries, pies, and even George himself with axe in hand felling the famous tree — on the bed where I lay recuperating from an attack of flu.

My mother lived across town and although she was infirm, we felt no anxiety or concern about her health. In fact, I was so preoccupied with my own problems I hadn't given her a thought. At midnight I was quite weary as I turned off the light. Suddenly, Mother was standing near my bed. She was dressed in her finest and her hair was beautifully done. She commanded me to get up and dress and drive her to an urgent appointment. I protested I was in no condition to do so, but it was useless. When Mother wanted anything, we had been taught to obey — and soon I was dressing in the apparel she laid out for me. I assumed from her selection we must be going to a party, although I was too weak to care.

Next we were in the family car speeding down an unfamiliar highway. Mile after mile we traveled. An aura of happy anticipation sur-

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Now THE SUPERNATURAL rips the veil of secrecy from men and women who seem “just like you and me” by day—but walk with Satan by night. UNMASKED: the innocent young secretary, so shy she won't even hold your hand. But at midnight she will feverishly join the naked dance round the Phallic Pillar. UNMASKED: the Voodoo Priest with hundreds of followers right in mid-Manhattan. He instructs his frenzied cultists in the arcana of the JuJu Doll, Murder Spike, and “Blood Bucket.”

Only fools are “too grown up” to fear the occult. Nobody intelligent believes in weird supernatural tales, we are told. Yet why does the Church—Catholic and Protestant—still regularly performs exorcisms to drive out demons and evil spirits? Why are mediums no longer being “scientifically exposed” in public—is it because the so-called “ghost breakers” found that some mediums defy scientific exposure? Why are leading universities, like Duke in North Carolina, quietly spending millions of dollars for research into mind-reading, fortune telling, telekinesis and other aspects of ESP—is it because they don't believe?

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rounded Mother but still she hadn't divulged our destination. I was perturbed and miserable in contrast to her apparent vitality. The road narrowed and I saw deep gorges on either side. Eventually we arrived at what seemed to be a dead end. I stopped and looked out — to see that the road went straight up a long steep incline right to the top of a mountain! I felt panicky. I was positive the car could never make the ascent.

I prepared to turn back but the narrowness of the road and the canyons on both sides gave me no alternative except to go ahead. Cautiously backing a little way, I pushed the throttle to the floorboard and started — only to stall the motor about 20 feet up. I backed down for a fresh start. The road seemed well traveled, and with mother's prodding, I repeated the performance only to stall again. Now desperate and frightened, as Mother urged me to hurry so that she would not be late for her appointment, I made a third unsuccessful attempt. I backed down to the starting point and alighted from the car, suggesting that if we were to get there we'd better walk. As I spoke mother slipped under the steering wheel and easily drove up the hill, leaving me gaping at the base, horrified to think what would happen to her. She had never driven a car before. As I watched, she arrived at the top, stepped out, threw me a kiss and disappeared. I was now alone in that desolate place and I sat down on a ledge and wept.

Drenched with perspiration and still sobbing, I sat up and found myself in my own bed. I switched on the light as the phone began to ring. My brother was calling and before he could speak, I screamed that mother was gone!

Affirming my statement, he asked

how it was possible for me to know as only moments before she had quietly passed away. I tried to tell him how she had wanted to take me with her, of my humiliation, my inability to do what she had done. Thinking I was delirious, he said he would be right over. He arrived and held my trembling hands as I related the complete episode. It was so real. I couldn't believe it hadn't taken place.

It had been midnight when I retired. The clock now showed 12:30. The whole spectacle had taken place in less than 30 minutes. It had coincided with the exact moment of mother's passing and I am positive I was a witness to her transition.

With my brother at my side I soon regained my composure. I became calm, indescribably calm. I could see Mother again reassuring me that all was well with her. At that moment death lost its sting. Surely I had been given the knowledge that death is not final, but a climb to a new and happier state. — Pine, Colo.

NATURALIST vs. NIGHTMARE

By Mildred White

SEVERAL YEARS AGO, through my activity in our local bird club, I met a very fine man. He had been a brilliant up-and-coming naturalist, but after a severe illness followed by a complete nervous breakdown, he had to retire. Thus he took an interest in the bird club and our mutual interest in wildlife quickly led to friendship.

My husband and I decided to invite this lonely man to share our home—thinking that life with a family over the winter holidays might bring a little cheer into his life. He moved in with us in September, 1958. Our children adored this soft-spoken gentle man

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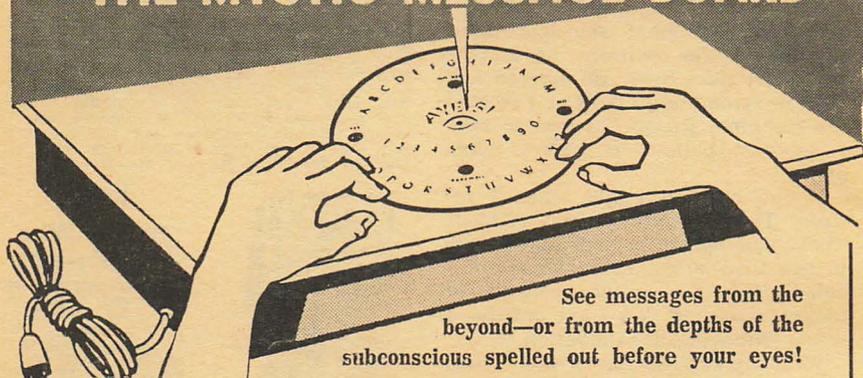
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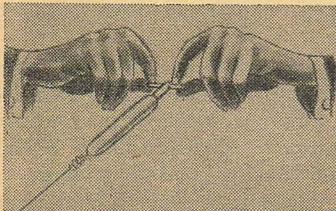
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By saying, "Jump, Mike!" I soon had him performing this trick on command, and he never refused. He grew into a large strong beautiful cat and to show off to my friends I'd ask him to jump. He always obliged.

In 1964 I spent Christmas with my children and grandchildren in Little Rock and when I came home on December 27, Mike was gone. By inquiring among the neighbors, I learned Mike had wandered away from home and been killed by a dog. I was heartbroken but I still had my lovely mother cat and some little dogs to keep me company.

On March 22, 1965, my old mother cat again presented me with two blue long-haired male kittens whom I immediately named "Wynken" and "Blynken". As they developed I noticed that Blynken had all of Mike's sweet ways. One day he jumped into my arms just as Mike used to. He looked up at me as if surprised that he could make it from the ground to the height of my arms. Now he jumps on command and takes pride in his accomplishment.

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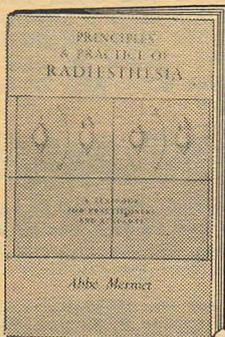
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Other readers probably will learn about this book's release from a four-page direct mail flyer. This reviewer is no authority on Madison Avenue but the publisher's money-back guarantee on all of their books may be the only salvation for this promotion. What the grey-flannel boys have done to Vernon Howard's book has a thrill on every page.

The promotional flyer makes this book sound like a collection of ancient spells, incantations, formulas and brews from legend and folklore. It's almost like sending for a book on

witchcraft and unwrapping a copy of Mother Goose rhymes — the flyer on *Secrets of Mental Magic* is just about that misleading.

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In his autobiography Sukarno frankly explains that he was destined for greatness because he was born at the moment of dawn, that ineffable instant when the power of the earth rises to meet the power of the skies; when psychics see and understand, when prayers are answered and saviors are born to the people. Only one birth in many millions is said to occur at that instant.

His family was poor but deeply determined that this son was to be given the advantages of an education in the classic Dutch pattern that prevailed when Holland, dominated

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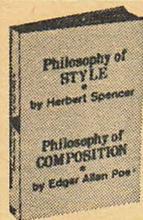
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the islands and the Indonesian people were only seven percent literate. When the boy was 11 his studies were interrupted by a severe bout of typhus, and for two and a half months he lay at the point of death. During that time his father slept on the cement floor under the boy's cot, directing the full force of his mystical power into the boy's wasted frame. Thereafter, it is reported, the boy himself had psychic powers. "When anyone was sick in the village or had a running sore, Grandmother would summon me and with my tongue I licked the affected area. . . . Strangely enough they were healed."

He also had clairvoyant powers until he entered college and turned orator, when the psychic seemed to drain into his electric power of persuasion. Many who heard him at the height of his country's struggle for freedom attest the extraordinary power that swept from him across an audience almost like a visible flame. Friends say that when he quoted the great patriots, Gladstone, Garibaldi, Lenin, Briand and Jefferson, he seemed to assume their mien and intonation. "I actually was Voltaire," he himself says.

He also describes how his charisma, his holy gift of leadership, came upon him. One night in his early twenties he stood motionless on a little bridge for hours, drinking in the stench of the crowded huts, until he felt he had absorbed into himself the despair of his pauper people. "I just drained in the people," he states — and the revolution was born.

Sukarno is a strong Moslem, saying the prescribed prayers five times a day, but a Moslem with Hindu undertones, a citizen of the seen and unseen worlds. During the Japanese occupation, when he frankly collaborated for the sake of developing the self-reliance of his people, he often

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PROCEEDINGS OF THE PARAPSYCHOLOGICAL ASSOCIATION, 1957-64. Durham, N.C., 1966. 91 pages, \$3.50.

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is a professional group in the field of psychic research, primarily university experimenters in card and dice tests. Until recently, the convention proceedings always had appeared in the *Journal of Parapsychology*. Following a disagreement with the *Journal* editors, however, the P.A. decided to undertake publishing its own proceedings. The considerable effort involved in independent publishing ventures is reflected in both the price and the delay in appearance.

In addition to reports on the affairs of the Association, this volume contains three major items. The first is a summary of the papers presented at the first seven conventions, grouped by major emphasis. To one who has followed the literature of laboratory parapsychology, this is an admirable and concise summary; to the novice, I fear, it will be almost incomprehensible. (A feature appreciated by this reviewer is the inclusion of two photographs taken at the conventions and depicting numerous parapsychologists.) The summary might have been made more useful if references had been included to the publication of the convention proceedings in the *Journal*.

The other two features are the major addresses made at the Oxford convention in September, 1964. W. G. Roll's Presidential Address presents his theory of a "psi field" adhering to objects and persons, thus explaining such phenomena as "token-object" readings. The idea is one long familiar in occult writings. The most interesting feature here is Roll's citing of evidence from earlier psychic researchers to support his arguments. The other address was made by John Beloff, a psychologist at the University of Edinburgh (and one of the most brilliant minds to enter psychic research in recent years).

Beloff presents the two most famil-

iar justifications given by parapsychologists when challenged as to their interest in the field. One is that certain phenomena now considered "paranormal" eventually will be found to fit into accepted scientific knowledge when more fully understood. The second more honestly admits that there is ample evidence of the existence of a mental or spiritual reality in addition to accepted physical reality and that psychic research is the attempt to apply scientific procedures to the study of this non-physical cosmos. Beloff cautions that these two arguments are contradictory and shouldn't both be held at the same time.

Both Roll and Beloff are stimulating thinkers, and all persons seriously interested in parapsychology will wish to read this volume. — *David Techter.*

POWERS THAT BE, by Beverley Nichols. St. Martin's Press, New York, N.Y., 1966. 240 pages, \$4.95.

Beverley Nichols, the versatile English man of letters, has for many years been seeking an answer to the questions asked in the subtitle of his latest book, *The "X" Force: What is It? How Does It Affect Our Lives?*

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George Bernard Shaw developed his dramatic themes from a concept that he called the "life force". Henri Bergson in his work on biological evolution created the idea of an

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Further investigations by Nichols led him to other persons who possessed unusual powers: the controversial George de la Warr and his complex diagnostic Black Box which has been the subject of legal wrangles; Evelyn Penrose who divines the location of minerals in the ground by means of a pendulum suspended over a map; Harry Edwards who attracts vast throngs to his spiritual healing demonstrations in London and of whom Beverley Nichols says, "If I had not seen the power flow through Harry Edwards' hands into the bodies of the sick time and again, I might feel inclined to dismiss the foregoing. But I have seen these miracles and many thousands of other independent witnesses can testify to them."

These cases and many more are such as to challenge belief, but the undeniable integrity of the author gives us pause.

We are led to conclude that there is a mysterious something called the "X force" that manifests itself.

Although it may be more vividly displayed in a gifted few, its powers lie latent in everyone and within that concept lies a potentiality capable of transforming the world. — *William G. Wedlake.*

Report FROM THE Readers

MYSTERIOUS ANCIENT COIN

I am enclosing a photograph that may be of interest to FATE readers. It is a picture of a gold coin which seems to me to have Egyptian symbols on it. It came into my hands through a friend who bought it from a young man who had been recently released from prison here in Kentucky.



The story my friend tells is that this convict worked in highway construction and was digging near the Mississippi River in the western part

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of the state where he brought up two of these coins. One of them he disposed of and none of us knows what symbols appeared on that one.

The one I have however has been tested with acid and it is gold. Its dimensions are $\frac{7}{8}$ inches in diameter, one inch in height and $\frac{1}{8}$ inch in thickness.

It is rumored that the vicinity in which the coin was found used to be an old route for slaves escaping north prior to the Civil War. It is only speculation on my part but I assume that it was dropped by a slave who had treasured it, either because he or his parents had brought it to this country from Africa.

If anyone is familiar with these symbols, I would like to know what they mean and whether the coin has any real value. — *John C. Shepard, Louisville, Ky.*

INDISPENSABLE ASSISTANCE

The Illinois Society for Psychic Research has available its *Bibliography and Index of Psychic Research and Related Topics* for the year 1964. This third annual bibliography is an indispensable guide to the current literature on psychic matters. Over 1200 books, articles, stories, reviews and scientific reports are listed relating to psychic research, telepathy, spiritualism, apparitions, dreams, witchcraft, mysticism, psychokinesis, reincarnation and dozens of other topics. The volume is completely indexed by subject.

A special feature of the 1964 bibliography is new and extended coverage of the psychedelic drugs, now the single largest entry in the index.

Copies of the first two volumes, the 1962 and 1963 bibliographies, still are available and each of the three vol-

umes contains distinctive materials, without duplicating the other two. The price of the 1964 volume is \$3.00; 1963 and 1962 volumes are \$2.00 each. However, all three may be purchased at this time for \$6.00. FATE readers may order them immediately by writing to me at the address below, making checks payable to the Illinois Society for Psychic Research. It is necessary to send payment with order as we have no extensive book-keeping plan.

The three bibliographies are unique reference tools and no serious student of psychic phenomena can afford to be without them. I want to give FATE readers an early opportunity to obtain the full sets of three volumes since of course the supply is not unlimited. — *David Techter, Executive Secretary, Illinois Society for*

Psychic Research, 5748 S. Stony Island Ave., Chicago, Ill. 60637.

THE VISITOR FROM VENUS

With considerable interest I read the article by James Crenshaw, "The Great Venusian Mystery," in the June, 1966, issue of FATE. It succeeded another published in 1954 or 1955 and both of these were sketchy, omitting some of the most important facts of the whole event.

The omissions of these facts and the misinformation as to the identification of the leaf in the bottle from Mazatlan, Mexico, is misleading. I still have the leaf in my possession as well as pictures of it. Some of the letters on it still can be seen under magnification.

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correction on this point: it was not a banana leaf. I have this as the opinion of a respected botanist who inspected it.

I still have all the reports of Smith Emery and other reliable testing laboratory reports, as well as the plate and the control plate on which tests were made. Recently I had another spectrograph of the plate made by a research physicist and his report disclosed some new information since he used the latest developments in the identification of elements.

As all of this is so clearly linked with the controversial UFO subject I feel that information that is not valid, disseminated by publication, serves no good purpose. Again, I would appreciate the correction.—Gene Dorsey, Calairco Flameproofing, La Canada, Calif.

AN INSCRUTABLE LANGUAGE

In my story in the June, 1966, FATE, "CO x 3: A Case of Synchronicity", I would like to call your attention to a serious *errata* on page 88. You have printed: "The palace was said to be *Fong-Shue*."

Fong-Shue in itself means only "wind-water" and carries neither good nor bad connotation. The sentence should have read: "The palace

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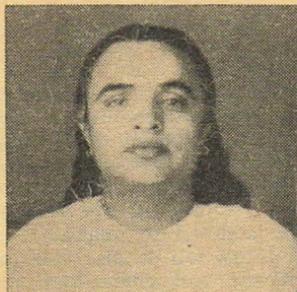
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was said to have had *Fong-Shue*."

In all fairness to the Chinese language this ought to be corrected.
— Dr. Maria V. Wilkinson, Seattle, Wash.

THE WHOLE STORY

In your June, 1966, issue, Curtis Fuller reports in "I See by the Papers" on the strange death of Baroness Sylvaine Thybon de Courtry. I quote his last paragraph: "I saw my death tonight in my dream. I shall have my hands and legs tied, and I shall be stabbed to death."

You didn't tell it all. The judges decided she had committed suicide and had tied her own hands and feet. She had so arranged the dagger that she fell on it. They claimed she fulfilled her own prediction. — *Dede Smith, Harrison, Ark.*

WHO'S SEEING RED?

In recent months I have read several comments on "The Ghost Wore Red" (page 35, August, 1965, FATE). Since I originally clipped the article and sent it to you I would like to make a few comments of my own.

I have to agree that under normal circumstances it is almost impossible to distinguish color in the moonlight. But one important point is overlooked. That is the very nature of the kind of sight involved in seeing things that have no physical substance. If we apply the line of reasoning that originally brought about the objection to seeing red we might well say it is impossible to "see" something that does not exist.

If the thousands of reports of sightings of ghosts and other psychic phenomena are reliable, then it is time we looked into the nature of the sight involved. Isn't it possible that we see nonphysical phenomena with our

minds? Like dreams, psychic visions may be impressed directly on the mind and we remember them as physical sight afterwards.

Ivan T. Sanderson, one of the first to draw attention to the impossibility of seeing red in the moonlight (in "Report From the Readers", page 145, October, 1965, FATE) had an article in the same issue ("Haitian Hallucination, The City That Wasn't There") in which he said "... the moon came gloriously up over the mountains; round, clear and luminous. In a matter of minutes it lighted our way. . . ."

A few paragraphs later, he said they could see the red glow of candlelight through those nonexistent windows of the Paris scene that constituted the Haitian hallucination. I would like to ask how it is that he too saw red in the moonlight? Please don't let him say it was because the light came from inside the houses or else I shall have to ask *what houses?*

I am not deliberately picking on him. I only refer to it as a different horse of the same color. What is an hallucination anyway? Is it not sight originating in the mind? — Mrs. L. Johnson, Indianapolis, Ind.

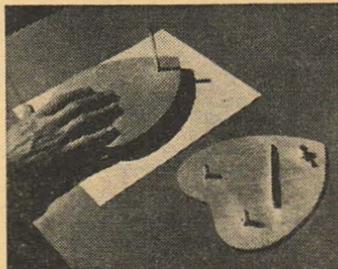
SOME LIKE IT HOT

In your April, 1966, issue Dr. Irwin Ross equates real fire-walking with certain "scientific" Air Force-sponsored experiments at U.C.L.A. which saw the human body successfully resist temperatures in the vicinity of 262 degrees F.

Perhaps he felt that no one would believe that the temperatures in the firepit of the real fire-walkers could be measured higher than could be scientifically accounted for. At any rate, I sense his refusal to believe that there is possibly another field of force, perhaps a vector psychically

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generated, which will resist much higher temperatures than the U.C.L.A. experimenters were able to survive — without proper psychic stimulation.

If memory serves, a few years ago FATE published an account of a group of Argentine fire-walkers who demonstrated before a crowd of 15,000 in a stadium. I queried a professor of the University de la Plata in Buenos Aires and the Argentinian stated that he had personally measured the temperature of the firepit with a pyrometer and that it exceeded 1400 degrees F.! — *Dr. A. A. Michael, Paradise, Calif.*

PROVING THE UNPROVABLE

Through my experience with psychometry, I have learned that some losses or thefts are often harder to solve than murder cases. Recently a lady doctor here asked me to see if I could discover where she had lost a diamond ring she was wearing. She gave me no other information than that after shopping she had returned home, then noticed the diamond missing from the ring.

I told her I felt she had been in a large department store with two small children whom she held by their hands. This was correct — they were not her own children but those of a neighbor. I told her that one of the little ones had accidentally pulled the stone from the ring; then I said the child got scared and swallowed the stone. This likely was true, but not provable, as by then there was no chance of obtaining the stone.

On another subject, I have found there is often a comic side to spirit communications. On one occasion, a medium manifested an elderly lady spirit purposely clacking her teeth, and of all things smoking a cigar.

The sitter said the spirit when alive had ill-fitting loose teeth and only accidentally clacked them. Also she said that this old lady had once bet the sitter \$5.00 that she could smoke a whole cigar. She proceeded to do it and thus won the bet. We may be sure that spirits "over there" do not suddenly become sobersides, and even the occasional nonsense is proof of survival. — *Rene Harris, Victoria, B.C., Canada.*

FIENDISH FORCES

I feel I must write you about two incidents that could have a slight connection with the articles "Something Landed in Pennsylvania" by Ivan T. Sanderson and "The Fiendish Force in Warminster, England" in your interesting March, 1966, *FATE*.

In the first case, I too saw something (meteor, shooting star?) fall from (or across) the sky and I'm pretty sure now that it was during the same week in December, 1965, mentioned in Mr. Sanderson's article. I had just come up from the barns after getting the cows in for milking about 6:15 P.M. Saturn was showing large and bright in the southwestern sky and it was a clear night. I decided to walk down the drive to shut our gate and as I did so a "ball of fire" literally floated out of the sky. It was flaming and it burst about three seconds after I noticed it.

Now for "the fiendish force," etc. On a farm we used to have, we saw and heard a number of queer things. For example, I always knew when my husband was coming home. Ten minutes to the second before he arrived, the youngsters and I would hear his car turn into the drive. Then we'd hear footsteps on the wooden steps to the door, and then a knock on the door — but there was never

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anyone there. Ten minutes later, my husband actually would arrive.

An incident I well remember happened on this farm on April 17, 1959. My daughter and I went for a walk across some ploughed land, our dog running on ahead of us. On the way back we retraced our steps as closely as possible (we were not encouraged to go traipsing over newly-ploughed land!) and as we neared the house our dog barked and stood looking at one spot. We found there a dead rabbit, so close to our path we *couldn't* have missed it when we started out. There was not a mark on it and it was warm to the touch, but rigor mortis already had set in. I removed the body into the bush, and I watched it off and on for quite a while. It never went limp; no animals, worms or insects ever touched it. It just seemed to dry up and crumble away and took a long time doing it! I wonder if this is something similar to what hit the "flock of pigeons in flight"? — Mrs. D. Mott, Langley, B.C., Canada.

PSYCHIC POWER IN FLUX

For many years I have been interested in and have demonstrated psychic ability—at least to the extent of knowing the time of death of persons close to me, either just previously or a few minutes thereafter. This is something I seldom discuss, one reason being that I find that evidence that is indisputable to one person is unacceptable to another.

Until about six months ago I had a very close and loving relationship with my mentally retarded brother. He demonstrated (to me) extraordinary powers which I will not go into except to say that his vision was within two points of legal blindness but he crossed streets and moved

around freely. He always said that our father (who is deceased) guided him.

Yet after years of experiencing the foreknowledge or immediate knowledge of the death of a loved one, I had nothing at all from my brother. In his final illness I suggested that he call on his father who had always watched out for him but his sorrowful reply was, "There is nobody there now, sister."

My belief that for years has sustained me is shaken because it seems that of all people, I should be able to communicate with my brother. I am not young and it is a shattering experience to wonder after all these years if I have been deluding myself.

If anyone can offer a reason or explanation for why psychic communication suddenly should be cut off, I would be most appreciative.—*Bessie Briscoe, Laguna Beach, Calif.*

GRAVE GRAVITY QUESTIONS

Perhaps Mr. Gordon H. Evans (in his article on gravity in the April, 1966, FATE) is not too far off in proposing a velocity in excess of c (the speed of light) even though the major portion of orthodox science does not accept such a possibility.

Let us consider an apparently unrelated statement made by a recognized scientist, Dr. Dwight Wayne Batteau: "Energy can't do anything."

At first this statement seems false but let us analyze it:

(1) Energy is merely another form of matter. They are interchangeable and therefore technically equivalent.

(2) Neither energy nor matter can be created or destroyed. They can only be transformed from one state to another. However, nothing is lost or gained.

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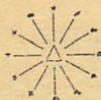
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(3) Hence, things can be done to energy and matter, but energy or matter cannot *do* until *done* to.

If this sequence of assumptions is correct, we face a need for someone or something that not only can but must of necessity function at velocities in excess of the speed of light. Else without it the ultimate particles of mass/energy could not be controlled and manipulated.

Orthodox science says *c* is the ultimate boundary. But is it? How many previous ultimate boundaries crumbled before concentrated thought? It follows that until instrumentation is devised that can function and measure in excess of *c* all measurements will necessarily stop at *c*. — Janio Mieczkowski, San Pedro, Calif.

When using a gravimeter in an area, a mean elevation must be computed (as if all the hills were pushed into the valleys so the area would be flat). This adjustment has to be made because generally speaking gravity readings are less on a hill than in a valley.

With this adjustment, the readings might be assumed to be about the same but this is not always the case. The subsurface variation will take over. These subsurface readings are used to construct gravity contour maps that show the underground "hills and valleys", fault lines, etc. The composition of the underground stratum also affects the gravity readings. For instance an underground salt dome will show lower gravity readings than the surrounding stratum. An igneous plug that has pushed up from great depths, even though not surfaced, will cause higher gravity readings than the surrounding area.

Other factors that influence gravity readings are latitude, the position of the moon and the tides, and also

the side pull of mountain ranges and man-made earth fills (such as used in road construction).

For me, these facts discount the gravity "push" theory and prove the "pull" theory. Anyone who wants to establish new theories about gravity should undertake a thorough study of this precision instrument, the gravimeter, and its use. — *Frank Hudson, Elkins, Ark.*

$$M + L = SL$$

Three months ago, after a two-year period of acute personal loss and deep depression, I unexpectedly renewed an acquaintance with an old friend, M., who was undergoing a similarly trying period. She had been attempting to reach a departed close friend, S., whom I had never met.

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However, I have undergone a strange and compelling personality change, as if I were moving and thinking with facilities not wholly my own. I feel this influence quite strongly at times.

After a series of tests, it was concluded that my new actions and abilities were similar to characteristics of the departed S.

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Finally I have found the mood to write to you about my experience with a flying saucer.

Either the 14th or 15th of June, 1956, about 2:00 A.M., our dog's whining awakened me. I thought he wanted to go outside so I took him to the front door. As soon as he was outside he turned around, looked at the roof and started barking. I went out to see what he had found and when I looked up, there on top of our roof was a flying saucer.

While the dog barked, somehow the craft folded itself up until it was flat, then took off. I knew the distance from our house to the town was about a half-mile so I counted the seconds, noting that it took about 12 seconds for the saucer to reach the town.

When it came off our roof it passed right over my head. It was orange in color, about 12 feet in diameter, and I could not see through it. If UFOs do not exist, what was it? Why did the dog whine and later bark? — M. Stevens, Al Tahoe, Calif.

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We are writing you from Los Osos, Calif., a city about halfway between Los Angeles and San Francisco.

At 9:50 P.M. Pacific Daylight Time, the day of the failure of Gemini 8, my wife and I left our widowed daughter's house to return home after having a nice dinner and listening to TV reports on the space flight failure.

At first we did not look up, coming from a brightly-lighted room to walk to the car we were watching where

(Continued on page 145)

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(Continued from page 134)

our feet went. But once beside the car, I chanced to look out over the ocean. There was no moonlight, but flashing on and off in the sky — I would say 50 miles out over the ocean — were two strings of bright stars. One vertical string of three was above another vertical string of three.

They were too close to California to be airplanes in the service of the astronauts and the rapidity of their movements and stops makes me conclude they were interplanetary spacecraft. — Rev. J. R. Kingham, Los Osos, Calif.

THE HAT-EATING CRAZE

In the article, "I Photographed a UFO", in the June, 1966, FATE, is the photo on the title page (page 67) supposed to be the same object described by the author on the next page?

If it is, I question somebody's eyesight. The author, Arthur A. Strauch, describes the object as he viewed it through 7 x 35 binoculars as being "a large, silver-colored disc, shaped somewhat like a derby hat. The outer rim seemed to be spinning and an orange-white glow surrounded the whole thing. Some dark spots, which could have been windows or exhaust ports were visible around the upper part of the dome."

The picture on page 67 shows what looks to be a generous slice of pizza. It is a triangular-shaped object with one of its sides curved. There are no dark spots visible on "the upper part of the dome" because there is no dome. In fact there is no disc.

If this picture looks like a "derby hat", I'll eat it! — Ralph Rankow, AP Photographic Advisor, New York, N.Y.

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∞ Huldah Stevens tells of a gestalt — a pattern of paranormal phenomena recurring in certain families — that has given a 48-hour warning of death on five known occasions, four of which she witnessed.

∞ Gordon Evans discusses the question of whether the UFO's have given us conclusive proof that they possess and use a paralysis ray. Is it the same beam of light that stops automobile motors?

∞ Harmon Bro, Ph.D., has written for FATE details of eight months he spent observing the amazing clairvoyant, precognitive counseling done by the great psychic, Edgar Cayce.

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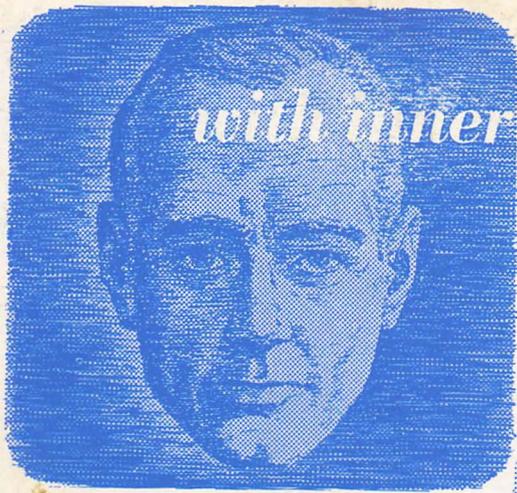
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