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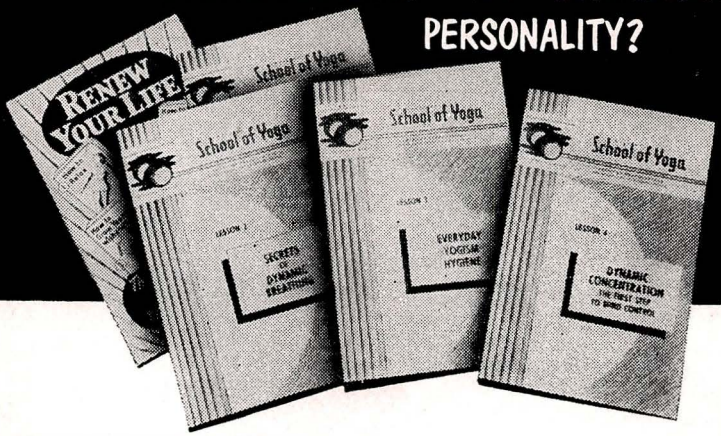
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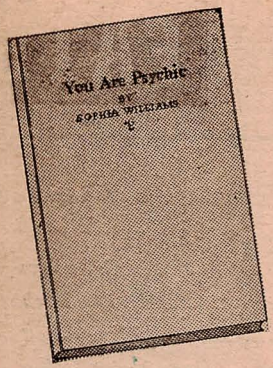
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Vol. 15—No. 10
Issue No. 151

Publisher: **CURTIS FULLER**
Assistant Publisher: **PAUL FOGHT**
Editor: **MARY FULLER**
Managing Editor: **CHESTER S. GEIER**
Foreign Editor: **MIR BASHIR**
Art Director: **SYDNEY BARKER**



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Published every month by CLARK PUBLISHING COMPANY, 845 Chicago Avenue, Evanston, Illinois. Second class postage paid at Evanston, Illinois, and at additional mailing offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscribers should notify us of address changes 30 days in advance, giving both old and new address.

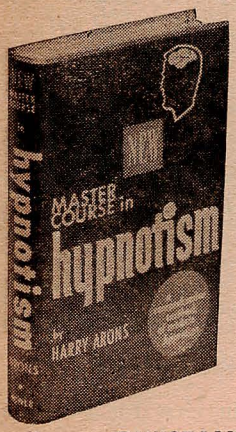
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I See by the Papers...

QUOTE OF THE MONTH

I have decided I do not want my name released. I have grants here for research which I do not want to jeopardize should some prejudiced person make an issue out of this sighting . . . I feel I can't take the chance . . .

—Dr. Blank of Blank University

ANOTHER SAUCER FLAP

TYPICAL OF the attitude of many UFO witnesses is the one quoted above taken from a letter describing a sighting which was received by Prof. Charles A. Maney of the Defiance College, Defiance, Ohio.

Dr. Blank is in the science department of Blank University in Ohio. He observed an unusual flying object from his automobile, pulled over to the side of the road, and with a companion watched an egg-shaped object, estimated at about 100 feet in diameter and no more than 1200 to 1500 feet distant. It had curved edges and appeared to be a bright chalk-white on top with a narrow band of shadow at the bottom.

It was moving at moderate speed with no noise and had no protuberances or markings. It described an



By Curtis Fuller

arc and was in view for five minutes.

The scientist who witnessed the phenomenon made a special trip to Defiance to confer with Professor Maney, who urged him to make his observations public. But after thinking it over he wrote the letter asking for secrecy. And that, dear reader, is where our "quote of the month" came from on this particular day of truth and enlightenment.

∞

THE DEFIANCE SIGHTING

FORTUNATELY many UFO witnesses feel no such pressure. One of these is Professor Maney

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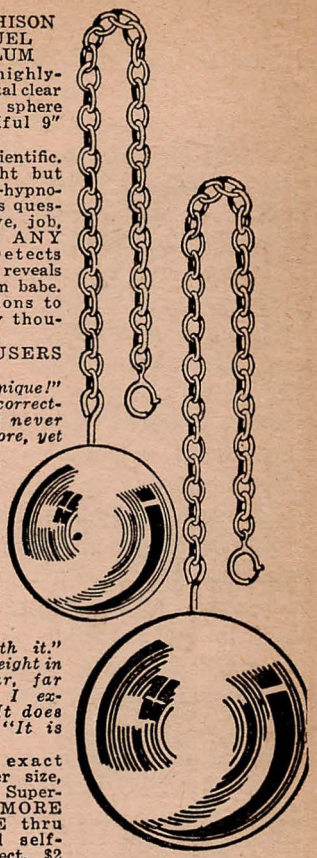
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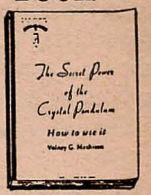


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himself, a board member of NICAP, who was witness to a UFO sighting on May 20. Actually there were two sightings of what was probably the same object, one between 8:00 and 8:30 P.M. and the second between 8:30 and 9:00 P.M.

It was first seen by Quincy L. Dray, Jr., of Lima, Ohio, who sighted a round object moving west and south at a low altitude. It was a fiery blue changing to a brilliant yellow. It moved erratically, seeming to dip or back up and then start forward.

The second sighting, witnessed by Professor Maney and six other persons, lasted some 30 minutes. There were both jet and propeller-driven craft in the air at the same time, their flashing lights contrasting distinctly with the fiery light from the UFO.

In evaluating his observation for the Defiance *Crescent-News,* Professor Maney commented particularly about the brilliant color and the color changes; the hovering characteristics with sudden changes of speed; the round shape.

Even so, he stated that "this sighting, though interesting in some respects, does not give suffcient detail to classify it clearly as non-recognizable phenomenon." As a scientist, Professor Maney is a cautious man but not a timid one.

∞

SAUCERS IN MAY

THERE APPEAR actually to have been two world-wide UFO "flaps" in May and June. In the latter part of May an Irish International Airlines *Viscount* airliner was flying from Cork to Brussels when a strange, globe-shaped object streaked beneath it late on the afternoon of May 21. The *Viscount* was around 17,000 feet approximately 35 miles southeast of Bristol and Capt. Gordon Pendleton estimated the UFO was about 3,000 feet below him.

This is an unusual sighting because it is one of the few where UFOs are seen at a lower level altitude than the sighting aircraft. Captain Pendleton first saw the object "streaking towards us at about 500 miles an hour. It was brown in color and smaller than the *Viscount* . . . It was not a balloon." Pendleton's co-pilot saw it also and both agreed it appeared to be a large orb with irregular antenna-like protrusions.

A few days later, on May 24, an official Argentine television station, with the assistance of the Air Force, told the story of a woman rancher who saw a flying saucer at close quarters and was taken to the hospital suffering with shock. The woman's name was not disclosed but she was reported to have seen two strange men "resembling robots" near the unidentified object.

The TV report stated that grass in the area where the object supposedly landed was singed in a circle 18 feet across.

On May 25, two Bethlehem, Pa., policemen saw a dazzling object in the northwest sky just before dawn. It was a bright blue-green streak, changing to a brilliant white as it shot across the skies and descended toward the north. John Holzinger, Bethlehem police captain and an Air Force reserve major, called it "the brightest object I have ever seen in the heavens."

This sighting might be written off as a meteor if by coincidence an unidentified stationary light had not been observed in the same area earlier in the evening.

∞

JUNE FLAP

ON JUNE 15, a bright green, rocket-like object flashed across the skies over Prince of Wales Island, Australia, and the following night four fisherman at Karumba Lodge in the Gulf of Carpentaria reported seeing a greenish-red light cross the sky. By June 18, a total of seven unidentified flying objects had been reported over Australia, ranging from a green ball giving off a 30-foot-wide green glow on the ground to a greenish streak and, finally, to reports of a silvery-white object spotted on a hillside on Prince of Wales Island by searchers.

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

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To acquaint the readers of FATE Magazine with the easy-to-follow rules for developing skill in remembering names, places, figures, dates, business transactions, or even passages of literary content, the publishers have printed full details of their interesting self-training method in a new book, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your request to: Memory Studies, 835 Diversey Parkway, Dept. 3187, Chicago 14, Ill. A postcard will do. Advertisement

Meanwhile at Desert Hot Springs, Calif., a UFO was sighted at noon Monday, June 18, according to the Indio Sheriff substation. Byron Crawford, a nurse at Angel View Crippled Children's Hospital, was looking out the dining room window at the Hospital when he saw a fantastic sight.

"It was a red and silver object about the size of a one-bedroom house," Crawford said. "It was traveling end over end, tumbling, and traveling from south to north. It remained in sight about five minutes." Several other employees of the hospital saw it, and some of the child patients saw it. After "hanging around" the area for a while, the object went off in the direction of Twentynine Palms.

At 1:17 A.M. Tuesday, June 26, Jack Reiley, Russell Mackie, Karen De Noto, Diana Jensen and Kendra Mott of Beloit, Wis., were in the 1700 block on Arlington Ave., when they saw an aerial object moving from side to side heading in a southwest to northeast direction. Officials at Truax Field, Madison, confirmed the report but later "failed to offer further information" according to the Beloit *Daily News*.

The object was observed the three nights following and watching it became quite a fad. On the night of June 28, two objects were spotted in the sky at the same time. Truax Field thought at least one of them might be Echo I. Other persons were sure it was a weather balloon.

∞

CASE OF THE SPEEDY SUBMARINE

HERE'S THE kind of mystery that has turned up several times in recent years. The report just reached us although the incident occurred Tuesday, November 14, 1961.

Australian and New Zealand warships were conducting Navy exercises off Sydney Heads when they detected and pursued a large underwater object that interrupted the maneuvers.

There was no visual sighting of the object but Senator Gorton, the Minister for the Navy, said it could have been an ocean-going submarine. If so, "the speed and ease with which the mystery craft eluded the fleet suggests it was nuclear-powered," the Sydney *Sun* stated.

But suppose it wasn't a nuclear-powered submarine? All the Navy would say officially is that it was an "unidentified object". Contact was soon lost. Neither U.S. nor British submarines were in the area at the time.

∞

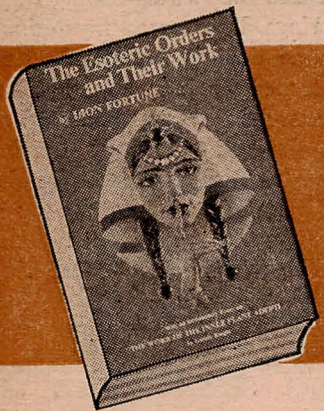
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JIM BISHOP, whose syndicated column appears in many newspapers, is a fascinating writer even though he recently wrote that he

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finds it impossible to believe in the reality of mental telepathy, clairvoyance, spiritualism and extrasensory perception of all kinds.

In a recent skeptical column Bishop states he is not impressed with the findings at Duke University.

Yet in the same column he says, "I know of three events, rare and mystifying, which are beyond any rationale."

One typical incident he mentions involved Edgar Cayce who, from Virginia Beach, Va., desscribed a certain drugstore in New Orleans where a medicine existed that could save a dying woman. From New Orleans they phoned Cayce that no such medicine was in stock and Cayce told them to look on the second shelf behind the prescription counter on the left side. They did. There was the medicine! Yet Edgar Cayce never had been in New Orleans.

The two other incidents Bishop lists involved psychic experiences of his father. They both were associated with premonitory symbols of death and both were veridical (although Bishop does not call them that).

Despite these incidents, Jim Bishop remains a skeptic. The human mind is a strange and wonderful thing which accepts and rejects without rational reason and forgets what it wishes to forget.

We wish to remind Jim Bishop of one more psychic experience he *knows* because he himself was involved in it. It concerns his wife Elinor and their two wedding rings. Both rings disappeared mysteriously at the time of her death. Hers later turned up in a box that had been searched a dozen times. Two years, almost to the day, after her death Mr. Bishop was undressing one night and looked on the top of the tray where he placed his cuff links. There was his wedding ring.

∞

THE CAT WAS SPOOKED

DORA SESSIONS LEE tells this story in the Arizona *Republic*. She says her husband, the late Richard H. Lee, was a great lover of cats and owned a big black tom of whom he was specially fond.

When the Lees were living in Prescott Mr. Lee went to Phoenix on a visit and was killed by an automobile. The message of his death reached Mrs. Lee around midnight.

The next morning the tom cat acted strangely. He seemed to be highly excited. He would not enter the house nor allow Mrs. Lee to approach him.

"When I went out and offered him food," Mrs. Lee writes, "he climbed the stone wall back of the house in a perfect panic."

Although the cat stayed in the

neighborhood he never returned to the home. Occasionally Mrs. Lee would catch a glimpse of him perched on a stone wall watching the house curiously. If she opened the door or made any advance toward him he ran away.

Mrs. Lee says by way of explanation. "It is my firm belief that on his way to wherever it is that the spirit dwells, Dick came by his home. To me, of course, that means that he did not perish."

∞

SOMEBODY HAD A WRECK

JULIAN SCHEER tells about the personal experience of a colleague in the June 14 issue of the Charlotte, N.C., *News*.

At 1:00 A.M. on Sunday, June 10, Howard Wheeler of the *Jefferson-Standard* broadcasting staff was preparing to go to bed. He was on his knees saying his nightly prayers when he heard the sound of an auto crash. His wife Pat heard nothing, but he said to her, "Somebody had a wreck. I'll be back in a minute."

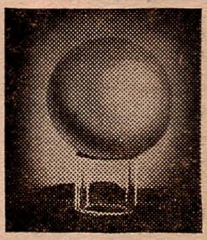
Wheeler stated later that what he heard didn't sound like a normal auto crash with the squeal of brakes but more like the coupling of two freight cars far off in the distance.

Where was the accident? There were half a dozen streets Wheeler could have taken in his search but

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he chose, for unexplained reasons, to drive down Park Road, to turn left at Woodlawn, and to proceed down to the shrimp boat at the foot of the hill. Then he got the notion he ought to turn back and he drove right on Montford Dr.

"He went about 200 yards on Montford, around a curve, and there he saw a car smashed against a telephone pole." Wrote Sheer. "The impact had driven the motor back into the car. There didn't seem to be anyone there. But Wheeler got out, went to the wreck and looked. A voice said, 'Help me, Humpy.'" "Humpy" is Wheeler's nickname.

In the wreck was Joe Funderburke, a senior at East Mecklenburg high school and an old acquaintance of Wheeler's. His face was bleeding, his left arm was twisted and swelling. Wheeler rushed him to Mercy hospital where Joe was operated on that night and his left arm was saved.

Coincidence? Hardly. Thousands of persons live closer to the wreck than Humpy Wheeler yet not one appeared on the scene. The first the police knew of it was when Wheeler reported it about 45 minutes later, after taking Funderburke to the hospital — although usually dozens of persons gather at a wreck, even at 1:00 A.M.

∞

WITCHCRAFT

WITCHCRAFT is very much in the news these days which means that it is still very much in the lives of people.

Two years ago Salvatore Valenti was released after completing a prison sentence for trying to murder a woman he called a witch. He had attempted to kill Caterina di Paola in 1952 because he believed she was trying to bewitch him for refusing to marry her many years before. At that time he shot her and she recovered only after months in the hospital.

When Valenti got out of prison he painted the door of his house in Flavia, Sicily, with good luck charms which he hoped would keep the "evil eye" away from him. They didn't work. Valenti, now 55, believed that Caterina, 70, still pursued him to work vengeance and on June 16 he hacked her to death with a sickle.

* * *

Witchcraft is alive in Germany, too. In Hesse, 26-year-old Johann Vogel set fire to the cottage of Elisabeth Hahn, 64, in the village of Mailach, because he believed she had cast a spell on him. She escaped with her life, only to die a natural death, but her property, worth $6,000, was destroyed. Vogel was sentenced to three years in prison — a light sentence was imposed because the court found that

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RAY PALMER

AMHERST, WISCONSIN

the entire village population, including the burgomaster, believed in witchcraft.

* * *

A sad story comes from Poland where a deformed child was born to a peasant farmer 11 years ago. He had a large head and willowy legs and was compelled to live in a pigsty by his parents who feared he was a witch. Here his only friend was Johnny, a year younger and lame. The two little children made boats from pieces of wood and nails and the villagers said, "he must be a devil, for how would he know what a boat looks like. He's never seen a real boat."

When two pigs in the pigsty died and a neighbor's chickens became ill the villagers knew the child Kusy was a witch, and they took him out and drowned him three days before Easter with the permission of his parents. Kusy was 11 years old.

The source of this story, for doubters, is *Kurier Polski* via Reuters, and this happened in A.D. 1962, a year of atomic explosions and circling satellites.

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PSYCHIATRIC WITCHCRAFT

IN STRANGE contrast to this European savagery is the story of Dr. T. Abeoye Lambo, a native Nigerian educated in Britain and a trained psychiatrist and psychoanalyst.

Returning from England in 1954, Dr. Lambo found that the Western practices of mental treatment he had learned were unsuited to the needs of primitive tribesmen. He stopped work on a three million dollar, 1,000-bed mental health clinic and began experimenting with a "community system" of mental treatment.

He also "pioneered" in prescribing animal sacrifices, rituals and dances for mentally ill Africans. In so doing he shed new light on

parallel methods of modern psychiatry.

In short, Dr. Lambo is using witchcraft as an aid to psychiatry in treating the mentally disturbed.

∞

$1,000 FOR ESP

HYPNOSIS QUARTERLY has offered $1,000 to anyone who can prove his telepathic or clairvoyant abilities in a simple test. Editor Harry Arons will hold a piece of folded paper in his hand containing three simple English words. All the winner has to do is to call out, under test conditions and before witnesses, what these words are.

Applicants must make an appointment at the magazine's offices in Irvington, N.J. They must pay their own traveling expenses unless they win. If they do win they must also submit to two weeks of tests in Irvington, expenses paid.

Close doesn't count. The *exact* words must be given. Which tends to rule out the way telepathy often works.

∞

IN DEFENSE OF MONSTERS

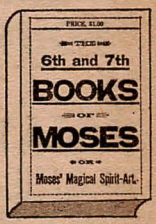
IN THE San Diego zoo there are three animals, gifts of the people of North Borneo, which even the zoo experts haven't succeeded in

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identifying. An anthropologist from Sacramento State College suggests they are a new species of civet or genet. A surprising thing, really, to have a new species turn up in a zoo.

In Munich, Germany, Dr. Heinz Heck of the Hellabrunn Zoo has succeeded in re-creating two extinct animals — the aurochs, which was the ancestor of all modern cattle, and the tarpan, the European wild horse which became extinct a century ago.

First, with the aid of medieval drawings and descriptions, cave drawings, and skeletons, Dr. Heck constructed a model of what the aurochs, the last known one of which died in Poland in 1627, really looked like. Then he selected types of existing cattle with special characteristics and carefully crossed them. He accentuated the desirable characteristics and eliminated the undesirable. At last a calf was born that was like the ancient aurochs. Today Dr. Hecks has a flourishing herd of these magnificent giant horned cattle.

The same procedure was followed in re-creating the tarpan. And today there is a small herd of these grayish ponies with short, stiff erect manes and hoofs so hard they can travel unshod on a thousand miles of modern roads without suffering.

Significantly, none of Dr. Heck's herds produce any throwbacks.

FORGET LICHENS

BECAUSE LICHENS are perhaps the hardiest form of plant life on Earth, thriving in the interior of Antarctica, and on the rocks of the highest mountaintops, science fiction writers have said that no matter how tough conditions are on Mars, at least lichens must be growing there.

Well, you can forget it, says Dr. Mason E. Hale, Jr., the lichen man of the Smithsonian Institution.

Even if lichens could thrive on Mars they could not have developed there, Dr. Hale is sure.

In fact, their development is probably rather complicated. Lichens differ from all other members of the plant world because each specimen is a partnership of two widely differing plant types — one a fungus, the other a minute green algae which is enclosed in it.

∞

LEIF ERICSON IN THE NEWS

NO DEMONSTRATION of the gradual unfolding of history and ancient days could be more typical — or exciting — than the growth of our knowledge about the Viking settlements of Greenland and America.

Last month we reported briefly that Helge Ingstad, a Norwegian explorer, had discovered ruins on the northern tip of Newfoundland that he believes were the head-

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quarters of Lief Ericson, son of Eric the Red, during the period when Leif explored Vinland. Now we have more information about Ingstad's discoveries.

Ingstad came from Norway on a Norwegian ship, bringing along a 48-foot motor sailer. He and his wife and daughter sailed to the northern tip of Newfoundland in this boat, carefully checking the landmarks against descriptions in the old Viking sagas. And they asked questions as they went.

Fishermen told Ingstad they long had been puzzled by the odd contours of the ground at a place called Lance-aux Meadows, an isolated area sometimes used by the fisherman but having no harbor. Ingstad went to the place and began to dig.

He reports that he found a structure 60 feet long by 45 feet wide with five rooms and a great hall heated with five fireplaces. The walls were made of sod. It is not clear from the reports what it was roofed with. There were six other buildings, small and square.

Although the ruins are not on a harbor, and are several miles from Meade Bay, Ingstad points out that the Vikings routinely hauled their boats up on open beaches.

He has sent a variety of fragments to the University of Oslo for carbon-14 testing. It is his belief the structures could not possibly have been made by Indians or Eskimos.

He also says he found iron nails, fragments of iron objects and what is probably iron slag. It is not clear from our account that these finds were made at Lance-aux Meadows.

But Ingstad's discoveries are not the only ones made last summer concerning Leif Ericson (they called him "Leif the Lucky"). Dr. Jorgen Meldgaard of the Copenhagen National museum has identified the ruins of the first Christian church built in the Western Hemisphere in South Greenland. Around the church, says Dr. Meldgaard, is the probable grave of Leif Ericson.

There are about 100 graves in the burial ground and these will be excavated next summer in an attempt to identify the particular grave of the great explorer. The church already has been identified as having been built by Leif's mother Tjodhilde, in 1001 or 1002 A.D. Tjodhilde was a Christian although her husband, Eric the Red, who discovered Greenland in 981 was a heathen.

When Leif Ericson died about 1025, as a Christian he was almost certainly buried in the newly found church graveyard, Dr. Meldgaard believes.

∞

ARCHEOLOGY ELSEWHERE

JUST AS IN Greenland, so all over the world anthropologists, archeologists and paleontologists are collecting little bits and pieces of that jigsaw puzzle, the history of man.

On a series of 114 parallel beaches, extending inland from the ocean at Cape Krusenstern, Alaska, near Bering Strait, researchers are discovering the remains of a succession of cultures that extend back thousands of years. These 114 beaches extend from the ocean to an inshore lagoon for a mile and a half, and each successive beach provides the relics of a more ancient period.

The oldest beach is perhaps 5,000 to 7,000 years old — and surprisingly, according to Dr. J. Louis Giddings, it is the most sophisticated in workmanship and artistic freedom. Its flint arrowheads and knives are so carefully chipped that the technique can be appreciated only with a magnifying glass. This is the Denbigh culture which, like most of the others here, has not yet been dated satisfactorily.

A whaling culture found on the 53rd beach has been dated as about 3,700 years old.

Significant findings so far are:

1. Since the most distant beach is only five feet higher than the present one, it can be assumed that since the building of the Egyptian

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pyramids the world never has been significantly warmer — at least not warm enough to melt polar ice which in turn would have raised ocean levels. This Alaskan coast indicates no significant change in sea level.

2. Although new ways of living for native Americans come and go in this area there is no evidence during the period of great migrations from Asia.

∞

SIR ARTHUR'S JOKE

SIR ARTHUR Conan Doyle wrote his Sherlock Holmes stories mostly while he was practicing as a physician in his house in Devonshire Place, in the heart of London's fashionable medical quarter.

The present owner rents the house in suites to seven London specialists and has installed an elevator for their patients. This elevator is serviced monthly and yet it has developed a mind of its own. When it is carrying patients it usually stops between the third and fourth floors, where Conan Doyle had his medical quarters.

No one has an explanation for the stoppages. The owner says the elevator is treated like a baby. One of the doctors says:

"Unlike Conan Doyle, we have a regular flow of patients. Maybe it is his way of showing he is still interested in medicine."

Another odd thing, according to Charles A. Smith of the Hearst Headline Service, is that whenever a patient leaves the office on Conan Doyle's old floor, "the windows rattle though there is no wind outside, and doors creak."

The elevator attendant-janitor is a man named Malcolm Campbell. Whenever the elevator stops with a patient inside, Campbell helps things along with this assurance:

"Sir Arthur is with us again."

∞

LAST PARAGRAPHS

IF LUNATIC man had not destroyed the aurochs and the tarpan, Dr. Heck's work would not have been necessary. But this kind of destruction is only a glimpse of the dangers that threaten us.

Be on the lookout this fall for a book written by Rachel Carson entitled *Silent Spring*, to be published by Houghton Mifflin.

The title refers to the fact that in some parts of America spring has become silent — because the birds that herald the rebirth of nature are dead. They have been killed by chemicals used for pest control; while the insects themselves have became immune to the chemicals.

As we write this, early in May, we have no robins living near our suburban home. We have seen but a few this Spring, including two dead ones found in our own yard.

— *Curtis Fuller*

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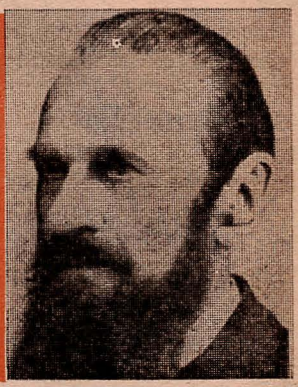
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The SAD STATE of PSYCHIC RESEARCH at

Almost 50 years ago Thomas Stanford gave Stanford University a fund for psychic research and a collection of "apports" for display and study. How far have his wishes been fulfilled?



Thomas W. Stanford, American businessman who grew rich in Australia had deep interest in psychic phenomena.

By James Crenshaw

One of the principal considerations which prompted Thomas Welton Stanford of Melbourne, Australia, to give the present equivalent of several million dollars to his brother Leland's prestigious Stanford University in California was a deep and abiding interest in psychic phenomena, mediumistic and otherwise.

The full story of what has happened to these "psychical research" funds, the conditions and events associated with their donation and the frustrating efforts to put them to fruitful use, along the lines the donor intended, is herewith presented for the very first time.

It may come as something of a surprise that Duke University's great pioneer in extrasensory perception research, Dr. J. B. Rhine, has had an indirect connection with the use of the funds and is not a little distressed over alleged negative results from ESP experiments at Stanford University. His pointed comments on this aspect of a long simmering controversy regarding the nature and extent of the research carried on at Stanford are likewise quoted for the first time below.

Thomas Welton Stanford, the

STANFORD UNIVERSITY



Plant reportedly grew to height of 16 inches in a few minutes at a Bailey seance attended by Stanford.



East Indian picture of Hindu gods was one of scores of apports produced by medium Charles Bailey.

American businessman who took a shipload of kerosene lamps to Australia in 1880 *and remained to acquire a large fortune from sewing machines and real estate, early became interested in the new frontier of psychical research.*

As he said himself: "My experience in all kinds of phenomena has been so wide that a large volume would scarcely suffice to contain it."

He added: "Many are the remarkable tests I have received."

As an example, he told of an experience with the American medium Henry Slade: "I had great opportunities with him, as my sittings with him were chiefly of a purely private and spontaneous kind in my own room, when spending a quiet hour with him. On one occasion Slade requested me to ask for any particular physical phe-

nomenon I cared to name.

"We were sitting in full light, and I said I would like my hat to be brought from the other side of the room and placed on my head. A twitch at the collar of my coat drew my attention to the fact that the flowers in the buttonhole had disappeared, and while I was remarking on this loss, my hat was placed on my head. On taking it off, the little bunch of flowers dropped out of it. This took place, as I said, in full daylight.

"Presently, as I was sitting beside Mr. Slade, with my left hand clasped in his right, I said I would like the hand bell on a small table opposite us to ring and come across to me. Instantly the bell rose, rang loudly, as if shaken by a firm hand, came across in a sort of curved movement down to my feet . . . " The bell, said Stanford, then rose up to his hand. (Quotations are from the October 1, 1918, issue of the Australian journal Harbinger of Light, *which Thomas Stanford substantially supported. He had died on August 28 of that year at the age of 86.)*

STANFORD MET and tested many psychic sensitives, but he considered Charles Bailey of Australia the most remarkable. Bailey won international attention as an "apport" medium. He (or his "controls") could produce large numbers of unusual and exotic objects apparently out of thin air under the most stringent of test conditions. There was a direct connection between Bailey's mediumship and the plan for the gifts to Stanford University.

The fact that Bailey and Slade, as well as other psychics, were at one time or another accused of fraud did not deter Stanford in his investigations nor alter his conviction that psychical research was proper in higher educational institutions.

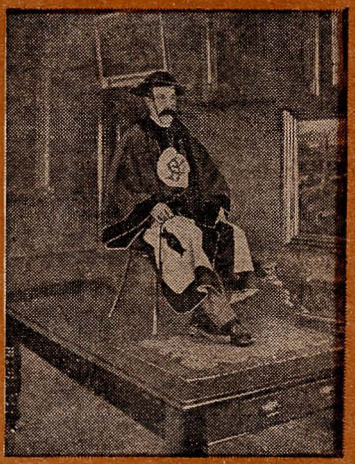
Despite the serious accusations against Bailey, with whom he experimented for some 12 years around the turn of the century, Thomas Stanford sent crates of assorted apports to Stanford University. These were to be museum pieces and objects of investigation in connection with his consuming interest. (See *Fraud Is Where You Find it,* FATE, April, 1962.)

Two funds were donated to Stanford University by Thomas Welton Stanford, younger brother of California Senator Leland Stanford, famed railroad builder and founder of the University, which was a memorial to the latter's son, Leland Jr. One fund was large, one much smaller. In terms of present inflationary values, their total—$576,000—might not seem great as compared to the millions which colleges now frequently receive. How-



Photo of Charles Bailey in Chinese Mandarin costume was taken in Thomas Stanford's Melbourne office.

Official proclamation on goat skin, said to have come from Tibet, is another remarkable Bailey apport.



ever, at the time of the Stanford donations, they were equal in buying power to the millions of today.

The first gift of $50,000 was strictly for psychical research. It was made in 1911, and a covering letter (dated March 28 of that year) provided that the $50,000 be invested at a "fair rate of interest," this to be credited annually to a fund "exclusively for psychic investigation."

The second, larger gift was in the form of a bequest under the terms of Thomas Stanford's will, dated June 1, 1911. It set up a fund from the residue of certain trust assets for "psychical or psychological science study or research."

Upon Stanford's death and the probate of the will, it was found that this residue amounted to about $526,000, which the will provided must be held intact and the income only used for the purposes specified.

In practice, this income has been devoted entirely to what the University calls the "normal studies"

of its Psychology Department. Hence, the available psychical research money has been restricted to the income from the $50,000 gift. This currently amounts to around $4000 per year and obviously can no longer support a full time fellowship for psychical research as in the past.

NOW, THE UNIVERSITY reports, psychical research investigators or "fellows" are appointed only every two or three years. They must have their doctoral degrees, but previous experience in psychical research is not required. Rather, primary qualifications are: intellectual ability, sound psychological training, demonstrative aptitude for research, open-mindedness with respect to psychical research issues.

At Stanford, the term "psychical research" is used in a broad sense to include mediumistic phenomena, telepathy, clairvoyance, hallucination, hypnosis, dreams, dissociation of personality, subconscious mechanisms, motor automatisms, subliminal perception and "any other phenomena that may be assumed to have a direct bearing on the psychology of the 'occult'."

The fellowship is administered by the Psychology Department, which also gets the income from the larger grant. The most recent work has been carried on by Dr. Rosemarie K. Moore, who studied the hypnotic susceptibility of children. Her findings are being published.

From 1952 to 1954, Dr. Stark Hathaway of the University of Minnesota was granted a fellowship for a study of "clinical intuition."

Appointment of another fellow in psychical research is expected in 1963, the University has announced.

All this is a part of a straightforward report of the psychical research activities by those administering the smaller of the two funds. Whether or not the true intentions of Thomas Stanford have been carried out has become a matter of some debate. There are those who argue that the words "psychical research" have been interpreted too broadly and that more of the income from the larger gift should be used to supplement the smaller one.

In recent years, a group of Stanford faculty members were interested in obtaining funds for psychical research and tried personally to do so but were unsuccessful, according to a research group with which some of them were associated.

However, it was not any of these matters which brought a tight-lipped reaction from Dr. Rhine. Instead, it was a University report to FATE on the results—or lack of them—obtained in extrasensory perception experiments, since this report referred to Dr. Rhine by

name and by implication challenged the findings of the noted parapsychologist. The paragraphs in the report which most concerned him were these:

"The most comprehensive work done under this endowment was probably that of Dr. John Edgar Coover, who was the psychic research fellow from 1912 until his retirement in 1938. He exposed a number of mediums and gave an occasional course on the history of the psychic research movement. His findings were all negative, but he was a most honest worker in the opinion of faculty members.

"Some of the first fellows, particularly Dr. John Kennedy, checked many of the claims of the well-known Dr. Rhine of Duke University but were unable to verify any of them. When this had continued for a period of years, Dr. Ray Lyman Wilbur, then president of the University, asked that a man trained by Dr. Rhine be appointed as a a fellow. This was done—Dr. Charles Stuart was the man—and he was given a completely free hand. After three years, Dr. Stuart had to admit failure in verifying the Rhine material."

HERE IS Dr. Rhine's reply:

"Although I have long felt badly about Stanford University's handling of the Thomas Welton Stanford Psychical Research Fund, I have been hesitant to speak out against a great university which is otherwise doing such fine and important work.

"But when the paragraphs were shown me from the Stanford University report with a request for my comment, I could no longer be silent. These paragraphs are so full of erroneous and misleading statements that one can only be amazed that they were ever released.

"Let me take them point by point:

"First, Coover's 'findings were all negative,' it is said. Yet five independent scholars appraised Coover's ESP tests on students, made with playing cards, and pointed out that he had significantly *positive* results. (See footnote on page 147 of *Extrasensory Perception After Sixty Years;* Holt, New York, 1940.)

"Coover *hid* the significance of his findings, but the fact that they were *not negative* has been known for over 20 years.

"Next, Dr. John Kennedy is referred to. It may seem incredible, but he was engaged for the Psychical Research Fellowship with the express understanding that he knew nothing about psychical research, the subject to be investigated. The Department of Psychology, which was responsible, seemingly wished to be sure that there would be no positive interest in the subject on the part of the man chosen to carry out the wishes of the donor.

"It is true, as stated in the report, that Dr. Ray Lyman Wilbur, chancellor of the University, yielding to the pressure of eminent alumni of the University to see that the funds for psychical research were properly used, did ask for a man

from the Parapsychology Laboratory at Duke, and Dr. Charles E. Stuart was appointed a Fellow for two years.

"One of the most active of the alumni in trying to correct this handling of the fund for psychical research was the late Dr. Louis Cornish, president of the Unitarian Society. Dr. Cornish told me that he had been told, with a chuckle, by the chancellor of Stanford, Dr. David Starr Jordan, who had negotiated with Thomas Welton Stanford for the second and larger grant for psychical research, that he had persuaded Mr. Stanford to allow the words 'psychological science study or research' to be added to the subject psychical research, for which the first grant had been made exclusively.

"With this broadened statement of the object of gift, the money could legally be used for psychology; and from all indications it has not been used for psychical research. It has, however, served as a warning to others who might allow undue latitude in deeds of gift. The ethics involved may be, for many, a fine point, but the warning is clear enough.

"I now come to the last sentence of the paragraph, 'Dr. Stuart had to admit failure in verifying the Rhine material.' I would challenge anyone at Stanford to produce support for that statement. Rather, there are three articles by Dr. Stuart, published in the *Journal of Parapsychology* for the year 1945 and that of 1946, all three affording *positive* results from ESP experiments conducted at Stanford and with footnotes acknowledging that fact and crediting the Thomas Welton Stanford Fellowship in Psychical Research for support for the work done.

"I have felt it wise to leave it to Stanford, her alumni, her administration and others to work out this problem in their own way and time, but I could not allow these misleading and damaging statements to be published unchallenged.

"There is a great deal more to the story, and I will pursue this issue, if necessary, as far as the Stanford representatives responsible for the statements would like to go. But I think, for the good of all and especially for this great University, it would be far better candidly to reconsider the spirit of this gift for psychical research, respect the clear intentions of the deceased donor and straighten out a long-standing problem that has continued to puzzle many of us. Can a first-rate institution do less?"

DR. RHINE suggested that others interested in donating funds for parapsychological and psychical research might profit from a close look at what has come to be known as the "Stanford situation." He made four interesting points:

1. The gift of money alone is not a sufficient guarantee that the gift will be properly used or that a desirable program will be set up.

2. The donor needs careful professional advice (legal and otherwise) in formalizing the terms of a gift, because the recipient university or institution will want the greatest technical and legal freedom in controlling its own use of the funds.



Assyrian tablets materialized at a Bailey seance were judged to be genuine by archeologists.



Birds' nest produced through Bailey were among collection of unusual apports shipped to Stanford University for study.

3. It is a good question whether funds in the form of endowment (with use of income only) should be given for use to an institution for any investigation as specific and as likely to be subject to the fluctuations of cultural influence as is parapsychology.

4. In light of the Stanford situation, it might be better for a donor of substantial sums for work in this field to set up an independent trust fund or foundation which at all times would control the use of money handed out. This could be done through the guidance of a firmly regulated board or committee empowered to place funds where they would do the most good and to perpetuate the ideals and objectives of the donor.

A pattern of such educational trusts, research foundations and similar independent charitable and philanthropic entities has been developed since the time of the Stanford gifts. They generally also make it possible for directors to invest

funds wisely and thus avoid losses in true income due to inflation, as in the case of the $50,000 research grant.

Nevertheless, there are some indications that Thomas Stanford knew what he was doing when he gave money directly to the University. In his letter of March 28, 1911, he said:

"It is my wish to act in harmony with my co-trustees and to place as little restrictions as possible on my gifts to the University." (He was a life member of the Board of Trustees of the University.)

His will of June 1, 1911, making the bequest to the trustees specified that the income from the fund "shall be applied in such manner and under such conditions consistent with the trusts of the said University as shall seem to them in their . . . absolute and unfettered discretion best, exclusively and wholly in the advancement of education, learning and general knowledge in connection with psychical or psychological science study or research."

SO MUCH for what has happened to the two Thomas Welton Stanford research funds. What of the scores of "apports" which supposedly were sent to the University for display and study? These were said to have directly inspired his gifts to the University for psychic research.

It is reported that only about 30 apports now remain. (Probably many were destroyed in the 1906 earthquake, which badly damaged some of the University buildings and resulted in other gifts by Thomas Stanford for their reconstruction.) They are stored in the drawers of a mahogany chest and include such things, according to the University, as "Indian moccasins and other ordinary items."

One account says there are also "supernatural pictures of ectoplasm and Egyptian pieces 'materialized' at seances." They are regarded as "having no value" except for possible research into the life and activities of Thomas Welton Stanford.

Biographical material released by the University refers to him as a "devotee of psychical research" and a "patron of psychology" by reason of his bequest. Income from the endowment under his will constitutes a major part of the annual budget of the Psychology Department, it is stated.

In the approved biography, Thomas Stanford is described not only as an astute business man but one interested in science. He maintained facilities for the study of botany and astronomy and was said to have preserved skeptical reservations as to psychical manifestations, even though, says the biography:

"There were some phenomena in the seances that puzzled him. At

times he seemed to be completely convinced of the spiritistic hypothesis; at other times he was quite skeptical. In case his mediums were criticized he was apt to defend them, even though he himself had his doubts. Out of these doubts grew his determination to establish research in the University that would be better adapted to ascertain the truth than were the results of investigations published in the *Proceedings* of the Society for Psychical Research."

The biography states that one evening a week was set aside for Stanford's "permanent interest" in spiritism.

"These weekly seances were held in his magnificent office building in Melbourne," the biography continues. "Admission was by invitation only, and the names for any given date were selected by Mr. Crook, his secretary and manager, from a card catalogue of about 200 persons, consisting of the elite of the social, political, and business circles of that city. He saw to it that these names were put through permutations, so that the circle would be constantly changing in its composition. This he did to preclude conspiracy, for he entertained something of a suspicion that the mediumship was dominated by an intention to swindle him financially.

"This master doubter once told Bailey he would believe his tricks if the latter would produce a copy of the *London Times* of yesterday's date. Bailey said he would do this; but what he produced was not the *London Times*. It was a Hindu paper printed in the vernacular. Mr. Crook took it to the University to get the date translated and found that it seemed to be in fact yesterday's paper. The day of the month was right and the month was right, but unfortunately on closer examination it was found that the paper was exactly one year old."

A somewhat different picture of Thomas Stanford and his interests is given in the *Harbinger of Light*. The 1918 article quoted Stanford as once saying:

"It is remarkable how many people get their conviction from physical phenomena, and that was the reason why I maintained for so long a time the sittings with Bailey, who was the most remarkable medium I ever met, as he combined both the physical and intellectual phenomena, some of his addresses in the trance state being of the highest class."

As to the apports, which always were produced while doors and windows were locked and sealed, with Bailey securely locked in a net cage, plainly illuminated with a red light, the *Harbinger* said:

"The multiplicity of apports that arrived was simply astounding, and in the aggregate constitute a veritable museum. They included scores of tablets and cylinders with incised

figures and cuneiform inscriptions from Eastern countries, scores of live birds of foreign varieties, many beautiful birds' nests from Egypt and India, several live fish enveloped with seaweed dripping with sea water and permeated with sand, a live starfish being found in one of the heaps, and dozens of 'hopping insects' frequently found on the sands."

Other apports, said the publication, included:

"A leopard's skin, measuring six feet from the neck to the end of the tail; Greek, Egyptian and Roman manuscripts; 100 antique coins; many nests, containing birds' eggs; lumps of clay with spearheads embedded therein; portion of a mosaic pavement purporting to have been brought from Central America; a piece of Indian tapestry, measuring 11 feet by 5 feet, which completely enwrapped the medium; heaps of ivory and other beads; several foreign plants, some of which were subsequently to be seen growing in Mr. Stanford's garden; a live turtle, which lived for two or three weeks; a beautiful silken garment, said to have belonged to a Nautch dancing girl, its length being nine feet, but which was afterwards dematerialized and taken away again, as it was thought the wearer might have died of fever.

"Precious stones; some charming little white birds, subsequently dematerialized and taken back to their native haunts; a fishing net, 15 feet long and 10 inches wide with shells as sinkers and pieces of wood for floats; a human skull; head-dresses of native chiefs; leaves of palm trees with prayers written thereon; and a host of other curious articles too numerous to mention."

The "whole of these" were sent to Stanford University, stated the journal (not, of course, including the dematerialized and deteriorated items.) In previous years, the *Harbinger* had published numerous photographs of the apports, purportedly representing "matter passing through matter."

The *Harbinger* also quoted a more generous appraisal of an early consignment of apports to the University — a letter to Thomas Stanford from his sister-in-law, Mrs. Jane L. Stanford, written in July, 1903:

"Let me tell you how pleased I am to possess the tablets you have sent me. They are priceless. They have been placed in the center of the Egyptian room in the Museum, in a blackwood case with glass cover. Those that were translated and numbered have cards with printed translations, and can be read easily by visitors. These cylinders covered with hieroglyphs are as fine as any I saw in the museum at Cairo.

"I hope you will not think I am asking too much if I express the wish to have the mss. also and any

other antiquities you may care to part with."

IN PAST DECADES, some representatives or faculty members at Stanford have been wont to deny the existence of the apports or even of a fund for psychical research, but the present administration has taken a somewhat more enlightened attitude.

With the wider acceptance of such research and the expressed interest of at least one or more present faculty members, hope is growing that there will be a more extensive use of both the Thomas Stanford grants in accordance with the wishes he so clearly indicated.

Note: Dr. Rhine, on seeing the manuscript of the above article added this comment:

"This article helps my perspective. I recognize that T. W. Stanford may well have *intended* that a more liberal interpretation of the aims of his gifts be made. While I still firmly believe Dr. Cornish's story, of course, and I see no reason to doubt that Dr. Jordan felt he had a hand in broadening the statement of purpose of the second gift, I would now concede that this may not have been the whole story.

"Mr. Stanford may himself have cheerfully concurred or may even have wanted it this way.

"Also, since a great deal of attention is given to the apport junk which was turned over to the University, I think I should add, in fairness, that I can see no reason for exhibiting these worthless tokens of a prescientific stage of the investigation of this field if there was no express agreement with the donor to do so.

"Finally, while I would hope for more reliable University news releases in the future with regard to parapsychology, I would join the author in the hope expressed in his final paragraph."

SENILE JUVENILE

ELEVEN-YEAR-OLD Arthur Balidoy, of Watsonville, Calif., died recently of a rare disease—old age! His pediatrician, Dr. Thomas Schmida, said it was one of about 50 recorded cases of progyra in world medical history. At the time of his death the boy weighed less than 30 pounds. As wrinkled as an extremely aged man, he had hardening of the arteries and a heart condition.

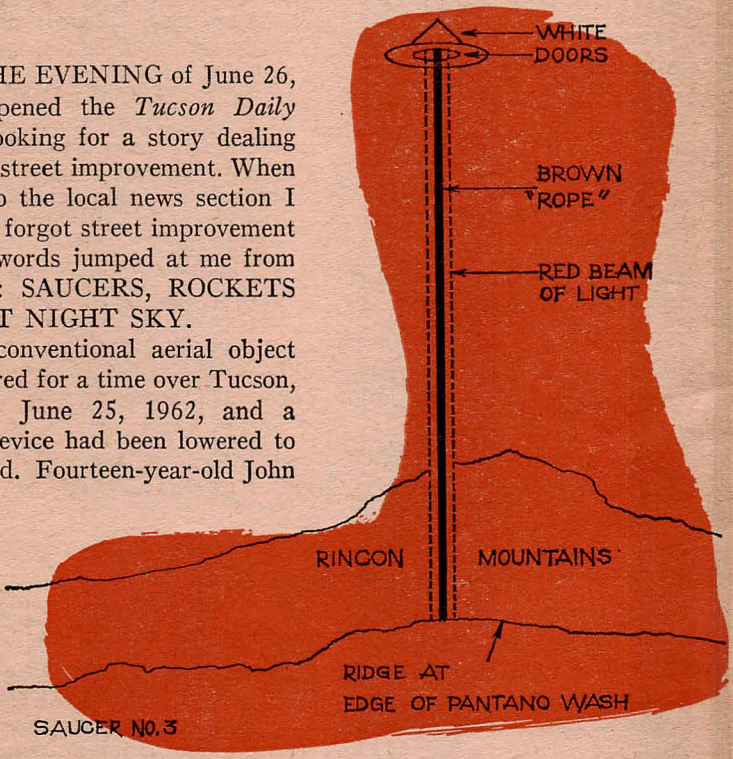
"Rocket-Shooting" SAUCERS over Tucson

By Coral Lorenzen

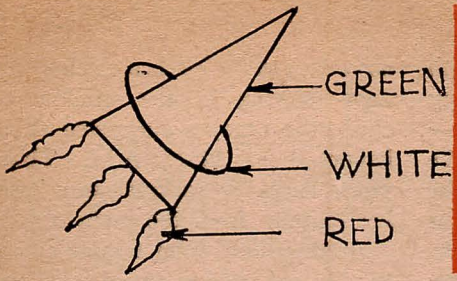
Rocket-like objects emerged from and returned to the saucers. And one disgorged an even stranger gimmick.

ON THE EVENING of June 26, I opened the *Tucson Daily Citizen* looking for a story dealing with city street improvement. When I came to the local news section I promptly forgot street improvement as these words jumped at me from the page: SAUCERS, ROCKETS INHABIT NIGHT SKY.

An unconventional aerial object had hovered for a time over Tucson, Ariz., on June 25, 1962, and a strange device had been lowered to the ground. Fourteen-year-old John

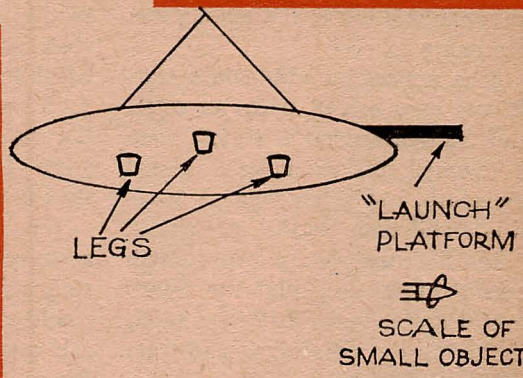


Drawing shows "rope" lowered to ground during remarkable saucer activity over Tucson.



Sketch of one of rocket-like objects fired from saucers is based on descriptions by boys who saw them. Estimated to be six feet long, "rockets" had conical green body with white rim or ring at mid-section.

Unusual features displayed by one of the saucers in Tucson sighting were conical superstructure, retractable legs and tube or platform from which rockets were launched.



Westmoreland, his brother James and next-door neighbor Ronnie Black had spent the night in a tent in the Westmoreland backyard and for four hours had witnessed some strange aerial phenomena.

I read the article and reached for the telephone book. Seconds later I was talking to Mrs. Logan Westmoreland, mother of John and James. She graciously invited Mr. Lorenzen and me to come to her home and interview the boys. Three hours later we were seated in the comfortably furnished living room of the Westmoreland home in southeast Tucson.

I really didn't expect to find out anything of importance; 11 years' experience investigating UFO sightings, as Director of the Aerial Phenomena Research Organization (APRO), has taught me skepticism.

However, the boys were eager to talk about their adventure and they told this story:

John and James Westmoreland and Ronnie Black had been given permission to spend the night in the tent in the backyard. Armed with a deck of playing cards and pad and pencil for score-keeping, they had settled down to a game of 500 Rummy by lantern light. Short-

ly before 9:00 they were bored with the card game but not yet sleepy and they decided to go outside — to watch for meteors, to look at the stars, to catch a passing breeze. The day had been hot but summer rains were in the offing and the night air, although still warm and humid, was beginning to cool.

John noticed an odd-looking star. It was very bright, white in color, and "moved around a little." Soon it dimmed, moved a little toward the south, lost a few degrees in altitude and then became stationary.

Mr. Lorenzen determined through careful questioning that the "star" was at first about five degrees south of due west at an elevation of from 30 to 40 degrees.

However, the boys soon had lost interest and went back into the tent to another game of Rummy. From time to time they peeked out at the strange "star" but it just "stayed there." All three boys were beginning to think about turning in for the night. One of the fun things about sleeping out was staying up beyond normal bedtime, but they had to admit to themselves that they were sleepy. Then at about 11:45 things began to happen.

The bright "star" became much brighter and seemed to move closer. It assumed a triangular shape as it grew larger. Then it became stationary again. How long this process took the boys did not know, but according to the kitchen clock (they kept peeking in the window to check the time) a surprising thing happened at 12:15 A.M. Three green flares or rockets were fired horizontally from the main object.

At this time, John scrambled into the tent, and emerged with the score pad and pencil. Having decided to keep notes he wrote: "At 9:00 o'clock at night we saw a flying saucer. At 12:15 it shot three green things that traveled faster than any plane."

Jim and I questioned the boys in a conversational tone, changing off subjects occasionally. Sometimes I would talk to John while Jim would ask questions of Ronnie Black or James. Then we would switch and I would talk to the youngest boy and Jim would concentrate on John and James, and so on. They all agreed that the rockets were too fast to track with the eyes.

After the first "rocket" was fired John noticed the second "saucer" which we will hereafter refer to as Number Two. It came racing from west to east across the northern sky, "turned a flip," and came to rest about 15 degrees east of north at a slightly greater elevation than saucer Number One. Shortly Number Two, which appeared closer and larger than Number One, was approached by a "flare-like object" which came in from underneath and appeared to be absorbed through

the bottom of Number Two.

Then the first saucer spat out another of the small objects. About three minutes later Number Two was approached again by a tiny object which seemingly disappeared into the bottom of Number Two.

Number One was still in the same position, appearing to be triangular in shape. Number Two appeared round, and much closer, with two leg-like or stilt-like protuberances on its underside.

A third flare emerged from Number One and was shortly "received" by saucer Number Two. Things were getting interesting.

Number Two then shot out a "rocket" which quickly disappeared into the night sky. Number two began to dim and fade into the sky and was not seen again. Number One retained its position.

At this time saucer Number Three was spotted at about 100-110 degrees and about 45 degrees elevation. It appeared the largest and highest of the three, which suggests that it was closer. The detail reported by the boys bears this out.

But the best part of the show was yet to come.

Number Three sported a cone-shaped superstructure above an apparently round airfoil. Its color was white and like the others it made absolutely no sound. At 1:16 a jet plane went over. We later decided it was probably in the flight pattern of Davis-Monthan AFB, a Strategic Air Command installation a scant three or four miles from the Westmoreland home.

The new visitor closed in and three of the stilt-like protuberances "popped out." Then the object gained altitude. An elongated dark *something* slid out from above the circular rim and three of the small rocket-like objects emerged in quick succession. In a few minutes they were back. Two doors swung down and back up flush with the bottom of the saucer. As the doors opened, the "legs" receded into the object. The little "rockets," now clearly seen, swiftly entered the opening, one by one. The big object elevated slightly, moved sideways and then became stationary again.

During our conversation the boys talked excitedly, sometimes disagreeing about time intervals but always agreeing on the basic information.

They said that during the latter part of the sighting involving the saucer with opening doors they became frightened but were too curious to go indoors.

The newspaper had printed only the boys' notes which recorded merely general movements of the aerial objects. For instance, in describing saucer Number Three, John had written: "Something lowered from the bottom. Something came out."

I asked John what this meant. He said something which looked like a rope or cable came out and lowered to the ground. I asked him what color it was and two voices — John's and James' — replied in unison, "brown." I asked how they could tell the colors at that time of night. "From the light," they said.

"What light?" I asked.

They then told me that when the saucer doors opened, a red light shone down from the inside in a perpendicular narrow beam that extended to the ground. When the long, rope-like object began to emerge, it was clearly visible and appeared brown in color.

The boys estimated that after three to five minutes the "rope" began to go up into the saucer again. After it had cleared the top of the ridge bordering Pantano Wash they realized something was on the bottom of it. It was slowly pulled up into the large object, the doors closed and the object moved upward, eastward, and out of sight.

The youngsters stayed up a little longer watching for more activity in the sky, but before long sleepiness due to the excitement of the night and the late hour overcame their curiosity and they retired to the tent.

As soon as they awakened in the morning they rushed in to tell Mrs. Westmoreland what they had seen.

Pat Westmoreland, about 40, is an understanding mother but a firm one. She thought at first the boys had made up or had imagined the story but she soon realized they had had a real experience. She decided the newspapers should know what had happened the preceding night and called them.

The boys were anxious to find out if others had witnessed the phenomena. During one of our conversations John expressed considerable disappointment that no one had reported the objects to us. He said, "I can't figure how anyone could have missed it."

The newspaper which printed John's notes pointed out that the incident could be real or imaginary and did nothing to investigate for other witnesses or to establish the facts.

After three long visits with the boys, during which time Mr. Lorenzen walked with them to Pantano Wash over which they thought the UFO had hovered and I sketched the objects from their instructions, we found no indication that they were not telling the truth. Mr. Lorenzen and I have no evidence nor any suspicion that the boys were attempting to perpetrate a hoax.

Some of the things, over and above the apparent honesty of the boys, which impressed me concerning the sighting are the objectivity

and intelligent powers of observation displayed by the three boys.

When attempting to describe the object which was brought up by the "rope" or "cable," John Westmoreland estimated the object was about as long as his father. In other words, its length was approximately six feet. If saucer Number Three was above Pantano Wash, as the boys thought, we can have an idea of its size as well as of the size of the flares or "rockets" and of the size of the objects pulled up by the "rope".

The rim of the third saucer seemed to have the same displacement as the five-foot cross-arm on the utility pole at the corner of the Westmoreland lot. Thus, if it was over Pantano Wash, one-fourth mile distant, it was approximately 80 feet in diameter. The small objects then would have been about six feet long, and the object taken up into the saucer would be about the same size as the "rockets," and certainly of the same general configuration (see sketches).

It is interesting and tempting to speculate that one of the rockets, at some time or other, had become disabled and a search had been initiated and, eventually, a recovery effected (the incident observed by the Westmoreland boys and Ronnie Black). The latter phase of the sighting, in which a device was lowered to the ground and returned to saucer Number Three with a triangular-shaped object at the end of it, certainly indicates something was raised from the ground to the saucer. This may be supported further by the fact that, after hours of hovering in the vicinity, the UFO left after the small object was taken into Number Three. The recovery of that object may have been the sole reason for the presence of the saucers that night.

* * *

DURING THE COURSE of our investigation I heard a third-hand account of a sighting from an individual whom I consider reliable. This object had a yellow light on it and "gave off" small bright objects. It was seen southeast of Tucson about two months prior to the Westmoreland incident. The individual who told of the previous incident did not know all the details of the Westmoreland sighting.

After the initial publicity, a group of local college students sent up some balloons filled with ordinary kitchen gas and lighted by candles encased in fireproof crepe paper. This was done three days after the Westmoreland sighting.

A professor of atmospheric physics who is interested in UFOs was told of a strange lighted object in the sky and viewed it through a small telescope. The story of his sighting was in the *Arizona Star*, a morning paper, on Friday, June 29,

1962. Upon reading the details, plus his theory that the thing was an "extended source of light," I wondered if some hoaxers had been at work. I called the *Tucson Citizen*, asking that they mention APRO's interest and asking for further sightings of the Thursday object if any came in. I suggested that the object seen that night might have been the result of a prank. Later I talked to the physicist and found that he also had decided that the object was a hoax.

Later news stories said the boys involved in the "prank" were "carrying out experiments dealing with wind velocity and other weather conditions." Considering that the balloon was home-made, of dry-cleaning bags, and that it contained dangerous, highly flammable gas and was tied to a device with an open flame, it is not likely it was more than a prank. It appears more likely the "young men" realized the childishness of their actions and attempted to pass them off as "an experiment."

The only two observers of the lighted plastic bags who called me and described what they had seen did not think there was anything mysterious about the objects. One lady said she felt the thing she was watching was a balloon with a light attached to it. Nevertheless, the local press gave the impression that those who viewed the hoax objects were completely fooled. This certainly was not the case.

It is lamentable that the newspapers, apparently satisfied with the "young men's" explanation, stated that these "experiments" may have been the cause of all saucer sightings in Southern Arizona in the past few months. Unfortunately, a large percentage of the press disposes of the perplexing UFO problem by ignoring the evidence.

Mr. Lorenzen duly informed the Airdrome officer at Davis-Monthan AFB of the Westmorelands' saucer sighting, but they have not been contacted by any official investigator. Indeed, the officer did not seem to be interested in the sighting.

The events of June 24-30 aptly demonstrate my contention concerning the psychology of the "disbeliever." The skeptic is so intent upon disproving what he does not wish to believe, by labelling it a hoax or the misconception of a conventional object, that he often sets about perpetrating a hoax to support his own convictions and allay his subconscious fears.

* * *

A THOROUGH PERUSAL of newspaper stories concerning the Westmoreland sighting, as well as other newspaper reports of unidentified flying objects, emphasizes the foolhardiness of accepting *in toto* the information pertaining to UFO sightings as presented by the

news media and points up the need for thorough investigation. Had I accepted the Westmoreland story as presented by the *Tucson Citizen* I would have had a short dissertation completely lacking in detail. A few hours spent in investigation enabled APRO to log one of the most detailed sightings of an unconventional aerial object in our records.

* * *

AT THIS POINT, perhaps you wonder why the boys didn't report their observation when it took place.

The answer is quite simple. The first UFO remained only a "star" in the sky for some time. When the interesting phenomena began it was late and Mr. and Mrs. Westmoreland had retired. Both of the Westmoreland boys said they would hesitate to wake their parents to report a "flying saucer." And the Westmorelands admit that they would not have felt kindly disposed toward tales of UFOs in the middle of the night.

None of them believed in flying saucers before June 26 of this year.

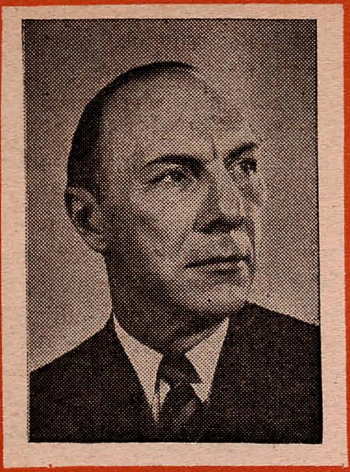
WALTER M. GERMAIN DIES

AUTHOR AND long-time FATE contributor Walter Germain, who believed he kept himself alive the last few years by will power, died June 22, in a Saginaw, Mich., hospital, the third fatality of an automobile crash.

A FATE writer since 1953, Germain's articles include "Experiences in Telepathy" (June, 1954), "Miracles By Mental Suggestion" (November, 1954), "You Can Learn To Heal" (September, 1956), "The Practical Side of Prayer" (May, 1957), and "Live To Be 100" (November, 1960).

Germain, 72, who wrote the best-seller *The Magic Power of Your Mind,* claimed that he cured himself of cancer of the chest by mental therapy. His books advise readers that they can improve themselves through mental discipline.

Throughout the years Germain has been one of FATE'S most faithful readers and vocal critics.



The MAD, BAD DOUKS

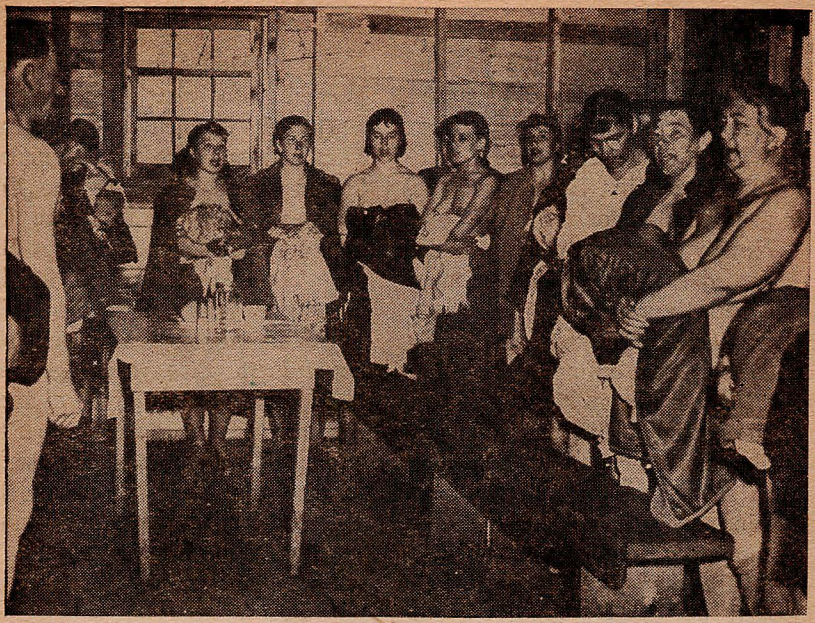
They call themselves Sons of Freedom but to them that means freedom to burn, bomb and strip in public places.

By Marcus Bach

Marcus Bach, noted author and lecturer on religion, made personal visit to "Douk" country.

WHEN I HEARD that the Sons of Freedom were fanatically burning their homes in a mid-June rampage against the Canadian government, I flew to Castelgar, British Columbia, rented a car and drove to Doukhobor country. At Krestova, Glade, Shoreacres and Gilpin, I saw the smouldering ruins of some 90 homes, homes which their owners had deliberately set ablaze. Twisted skeletons of metal beds and stoves lay in the charred and gutted foundations, grim reminders that the occupants had not bothered to remove their belongings.

This was not the first time that this renegade sect of the Doukhoborski had resorted to arson to show their displeasure against the British Columbia government. I had been in this area on three previous occasions during the past 12 years. There were burnings then. Once because the government insisted that the Freedomite children be sent to school; again when the children were forcibly taken to school; another time when some of the Sons were on trial for arson. There were also other reasons for triggering fires in the Kootenay country, reasons no one seemed



Hymn-singing Doukhobars shed clothes in a typical demonstration of religious fervor.

able to figure out. All that people could say was, "The mad Douks are at it again."

Several months ago a high power line and its mammoth tower on the east bank of Kootenay Lake had been ruthlessly blown up. It plunged the Kootenay Valley into darkness, threw thousands of men, mostly miners, out of work, endangered life, and caused half-a-million dollars damage. Sons of Freedom were blamed and apprehended. A trial for 71 members of the sect's ruling body was set for June 11. It was now June 10. Hence, the burnings. The Sons of Freedom wanted the world to see how they were being "persecuted." They were protesting the school issue, too, affirming that secular education lures their children from God.

There was still another excuse for willfully putting the torch to their two-story tinder-box homes. It was an old reason, one that I had heard many times and that I now heard again as I stood in the smoke-filled mountain village of Krestova. One of the Sons put it this way, "Jesus wants us to burn everything!"

"How do you know that is what Jesus wants you to do?" I asked.

"He told us."

"How did He tell you?"

"We know that He told us, that is good enough for us."

Nearby stood a Royal Canadian Mounted Police. He did not interfere with those who wanted to burn their homes. He just watched to make sure that no one perished in the flames. His attitude and that of the British Columbia public generally seemed to be, "Let them burn themselves out if they have a mind to, and let's have an end of the pesky Sons once and for all."

As I walked through Krestova it looked as though this time the Freedomites were really determined to do away with all of the 100 or more dwellings. To be sure, some of the homes were little more than shanties, but others were well built and well cared for dwellings; homes, the one possession most men work for, were being almost eagerly set aflame.

Krestova, which means "the place of the cross," is a picturesque community, especially when the women with their white headscarves and their full, long-skirted dresses gather in groups to discuss their fate, or when they move through the mountain trails like pilgrims out of some pastoral yesterday.

They want to be pilgrims, these Russian Doukhobors who have banded into what they call the Fraternal Council of Reformed Doukhobors, who are popularly known as the Sons or the Freedomites. There are less than 1500 of them, but they have kept British Columbia in turmoil for half a century. Will this be the end?

History argues against any such hopefulness. Five years ago, after considerable arson and dynamiting, the Sons said they were sick and tired of Canada and wished to return to their homeland, Russia. The British Columbia government said in effect, "Good! We will pay your way!" But they did not go.

I asked one of the women leaders, Fanny Storgoff, in Krestova, why this plan had failed. She said, "They (the B.C. government) poisoned the minds of the Russians by saying we are not good people. We are ready to go to Brazil, too, but they have poisoned the minds of the Brazilians until Brazil does not want us."

Fanny, a strong, dominant woman in her 40's, spoke good English in this village where Russian is the vernacular. I asked her where she learned it.

"In school," she said.

"Then why do you oppose education for your children?"

"It's because of the way they (the government) go about it." With

a far-away look in her eyes she added, "They never understand us. They do not want to understand us."

You will never get anyone among the Sons of Freedom to admit that the government ever has done anything decently and in order. The general attitude is that "they have it in for us—they blame every crime in the province on us—they refuse to understand our religion."

Religion is at the heart of the Sons' contention that everyone is against them. Theirs is a religion that stresses non-violence, but that resorts to violence. It is a religion that dictates compassion, but that arouses animosity; a religion that believes in God and Jesus and the Holy Ghost, but that will have nothing to do with any other religion that believes in God and Jesus and the Holy Ghost; a religion that permits many things which other institutionalized faiths forbid—arson and nude parades, for example. Fire and nudism are the twin weapons of the "peace-loving" Freedomites and though they may have been accused of crimes which they did not commit, there is plenty of evidence that they are guilty on both counts of arson and indecent exposure!

On a visit to Krestova in 1959 I saw a woman saturate her home with kerosene and then toss a lighted torch inside. While the flames licked through the unpainted frame structure, she calmly shed her clothing. Then, joined by six other women who also stripped, she led the group in a most enchanting Russian hymn.

This time there were nude parades along the dusty mountainous road that leads to Crescent Valley and, as there have been scores of times before, there were nude demonstrations in the staid little city of Nelson. As usual, the police rounded up the nudists and herded them into jail while the chanting voices praised the power of Jesus over the evil influence of "the world."

The world and their Jesus—these are the persistent rivals in the jigsaw puzzle of the "mad, bad Douks," and you cannot understand the Sons of Freedom without recognizing this equation. You may not understand them even if you *do* recognize it. Nobody really understands them for they do not understand themselves.

This became increasingly clear as I once more talked with the people. There were, for example, two tow-headed boys on bicycles calmly riding the Krestova road. I said to them, "Have your homes been burned?" They answered in unison that they had.

"Why?" I asked.

They shrugged as if to say, "How should we know?"

"Who burned them?"

"My mother burned mine," explained one of the boys. "My father is in jail."

"Who burned yours?" I asked the other boy.

"My grandmother."

"Why?"

He shrugged as if to say, "How should I know?"

"Where are you living now?"

"In the woodshed."

"How did you feel when you saw your mother set fire to your home?"

"I was sleeping."

"Where?"

"In the barn."

"Your mother put you in the barn?"

"I went there to sleep."

"Will you build another home here, do you think?"

They shrugged and, understandably weary of being interrogated, they rode away.

One woman who burned her home said she remembered how her mother had burned their parental home when she was a child. Would these youngsters of 10 remember and imitate their elders when they came of age?

Ever since the mid-18th Century when a group of dissenting peasants defected from the Eastern Orthodox Church in Russia, Doukhoborism has followed a specific, imitative pattern. It has been true to its name for Doukhobor means "spirit wrestler," one who struggles, so the Sons say, against the spirit of the world. The Freedomites have always been convinced there must be enmity between the world and their Jesus. They have consistently refused to comply with the pronouncements of secular governments, have opposed military service and the taking of oaths, resented public schools, and have insisted that because they are a specially chosen people they should have special privileges and preferential treatment.

They always have believed in voices and visions, and have an incredible faith in leaders who possess or claim to possess charismatic gifts. The greater the boast of these leaders the more stubbornly dedicated to the Sons they become. There is something masochistic about these Freedomites. They want to be regimented and hurt, not by worldly governments, but by those whom "God has called."

They believe they have such a leader now in Stefan Sorokin who has been known to abuse them and beat them with a cane if he thought they needed disciplining. Currently in self-appointed exile in South America, Sorokin keeps in touch with his people through epistles and proclamations and the Sons are longing for his return. If you say, "But he will whip you," the reply will be, "Maybe that is what we

need, to be whipped . . . You whip horses when they need it . . . And children. Sure he will whip us if we need it." The police in British Columbia also are waiting for Sorokin and are prepared to arrest him on any of a number of charges.

Eleven "inspired" leaders have guided and misguided the hapless Doukhobors through their stormy days in Russia and the big name still remains that of Peter Vasilivich Verigin. He was the one who, together with aid from Count Leo Tolstoy and the help of a group of Philadelphia Quakers, made it possible for the Doukhobors to come to Canada. Some 12,000 came beginning with a migration of 2000 in 1899. Most of them have become Canadianized and these, who live mostly in Saskatchewan province, are as annoyed with the Sons as are the people of British Columbia. Saskatchewan Doukhobors have little in common with the Freedomites, unless it be the traditional chants and the admiration for Peter Vasilivich who was mysteriously blown up in an explosion aboard the Canadian Pacific Express on October 28, 1924.

His tomb, which is shared with his swashbuckling son, Peter Petrovich Verigin, has become a shrine, and I stopped there again during my Doukhobor stay. The cement mausoleum has been mysteriously dynamited several times in recent years and its holy hill near Brilliant, B.C., was more neglected than I ever had seen it. Still the Verigin name carries a lingering magic, and no one has forgotten that on the day of Peter Vasilivich's burial some 10,000 chanting mourners marched across the meadow.

When driving away from the tomb, I realized that the name "Verigin" was still in the news, for a bulletin on the car radio said that the home of John Verigin in Grand Forks had just been set afire. "Young Johnny" is a leader of a faction called the Orthodox Doukhobors and apparently the Freedomites resented his lack of understanding with their cause. Thirteen naked hymn-singing women walked into the Verigin home with kerosene and matches and set the house a-burning. Johnny was at a prayer meeting two miles away. Word was gotten to him and to the fire department in time to save most of the house. Years ago Johnny said to me, "There are no more terrible words for me to hear than, 'Johnny, the sky is red.' "

This is the feeling of many non-Doukhobors who live in Doukhobor-land. Some feel that the Sons are "modified fanatics" restricting their acts of arson to their own communities. Others are more apprehensive and some keep loaded guns in their homes, having warn-

ed the Sons never to set foot on their land. Government officials feel that the Freedomite policy is one of constant harrassment and embarrassment, designed to wear down the provincial officials until they grant the Sons special favors.

On May 27 of the current year five Freedomite women stripped in front of Prime Minister John Diefenbaker when he spoke at a British Columbia political rally in Cominco Arena at Trail. The elderly women had planted themselves seven short rows from the prime minister and suddenly took off their clothes. Arena attendants rushed forward and thrust the clothing back into the women's hands in the hope they would re-dress. They refused and Mr. Diefenbaker saved the day by saying, "I grew up on a homestead farm and what is happening here is no novelty to me!" This evoked the applause of the 2000 spectators and gave the dapper RCMP a chance to rush in and hustle the naked women off to jail.

I once was confronted by some 50 Freedomite nudists during a talk at a meeting at Krestova. One by one the women disrobed and advanced to the platform where I stood with my interpreter. I asked leader Mike Verigin the reason for this act and he said, "They want to show you how we must go to meet God. Naked we came into the world and naked we must some day leave it."

The jails are never without some "nude-mad-Douks" as the public calls them, and provincial prisons usually house some arsonists of the Freedomite sect. At Oakalla Prison Farm where several hundred are now incarcerated, they continue to issue their proclamations and communiques accusing the government and the public of being prejudiced against them.

The question is: who is prejudicing whom? This is the riddle that has baffled Canada ever since Peter Vasilivich Verigin brought his people to Brilliant, British Columbia, and called it the Promised Land.

I viewed this land again from the Castelgar airport. It is an enchanting valley situated at the confluence of the Columbia and Kootenay rivers. The orchards and farmland which stretch for miles through fertile meadows are still watched over by the huge brown frame houses where Doukhobors lived communally in the days of their brief utopia, some 30 years ago. Today most of these houses are inhabited by members of the Orthodox Doukhobor group who have posted "No Trespassing" signs and who keep uneasy watch for Freedomites who may be carrying fire bombs or sticks of dynamite, or both.

To outsiders the Doukhobor debacle seems like a tragi-comedy which the British Columbia authorities should have called off years ago. But because the issue is religious liberty and by virtue of the fact that the Sons of Freedom do not seem ever to resist arrest, but rather welcome it as martyrdom for their cause, the situation is extremely delicate and complex. Studies of the problem have been made by sociologists, educators, psychiatrists, as well as by legal experts, but none have come up with a workable solution. Evidently no authority wants to follow public opinion which bluntly advocates, "Drive them out!"

Will the present uprising be the end? Will the Freedomites make good on their threat that "We will scorch the earth so that Jesus can begin a new society on earth?" It is anyone's guess. Those who burn their homes and strip and chant while the flames crackle and the mounties watch, say that every new fire is a "telegram to God." But what the telegraphic message is supposed to be remains the mystery. It is doubtful whether God Himself knows just what it is the Sons are trying to convey.

THEY WILLED THEMSELVES TO DEATH

THE RESULTS of belief in witchcraft are real, according to Dr. R. J. W. Burrell of the Bantu Cancer Registry, Cape Province, South Africa. Addressing a recent symposium on the causes of heart attacks at Henry Ford Hospital in Detroit, Mich., Dr. Burrell said he had reached this conclusion after investigating scores of mysterious deaths among the Bantu in South Africa.

Dr. Burrell told of seeing a Bantu witch point at a man and predict that he would die before sunset. The man, Dr. Burrell stated, went home and died within the time limit.

Heart disease, he reported, is extremely rare among the Bantu because their diet consists almost wholly of carbohydrates. But he has seen the natives struck by death as sudden as that from heart failure. Autopsies failed to explain these strange deaths, and chemists were unable to find any evidence of poison, Dr. Burrell said.

He believes such sudden, inexplicable deaths occur because the Bantu die at will. Although perfectly well, he said, they just lie down in their huts and fall into a sleep from which they never wake up again.

Fingers of FATE

By Jeffrey Liss

A mile and a half away from the scene of his father's fatal crash five months earlier, Stanley J. Savoy was driving along, chatting with his mother, sister and three of his brothers. In Dover Plains, N.J., he crashed into another car. Mrs. Savoy was killed; the others were hospitalized. The driver of the other car? Stanley's brother Ralph.

●

When Lam Chung-mun was offered a lift by an unlicensed taxi in Hong Kong, Lam called the police. The driver was behind the wheel of Lam's car — stolen only the day before.

●

The race horse *Very Slow Pay* paid very little to Lloyd Aspinwall, who bought him for $3,500 just before the ninth race at Aqueduct, in New York. On the backstretch *Very Slow Pay* tripped, fell and died of a heart attack. Aspinwall was paid $10 — for the carcass.

●

"We never know when tragedy or death can strike," Paul A. Rowley, Administrative Officer of Gardena, Calif., told a group of citizens. Then he collapsed and died.

In Akron, Ohio, Carli D. Palermo and Carol Ann Sada share an apartment. Both are 23, single and teachers at the same school. Driving to work separately, 13 minutes apart, both girls were nabbed by a police radar unit at the same place for the same offense. Both were driving exactly 13 miles per hour above the speed limit.

●

Sheriff John Misterly of Sacramento, Calif., was appearing on television to demonstrate the safe use of fireworks when he waved a lighted sparkler too near a basket of fireworks — which promptly exploded.

●

As Jess Foster of Chicago, Ill., tried to strangle his girl friend in her apartment, he collapsed and died.

●

At 4:47 A.M. on June 6, 1961, Mrs. John W. Clark, patient No. 5,359 at St. Joseph hospital in Mt. Clemens, Mich., gave birth to a son. At 4:47 A.M. on June 6, 1962, Mrs. Clark, patient No. 5,359 at the same hospital, gave birth to another son.

True MYSTIC EXPERIENCES

FATE will pay $5 for each True Experience published. Stories should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to the TME Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. They must be signed by author and the author's address must be given. Manuscripts will not be returned unless accompanied by a stamped, self-addressed return envelope.

THE PURPLE CROSS

By J. A. Ocello

WHEN I was a small child I had a very bad sinus condition, and nothing I took relieved the pain for very long. It seemed that the older I got the more serious the condition became. By the time I reached 17 I was missing school, and when it rained I was unable to leave the house.

One evening in 1957 I was lying on the bed with an exceptionally bad headache. I remember praying to go to sleep and never to wake up, because the pain was so bad. Then I looked up at the window and saw a bright purple cross with a kind of silver halo around it. I closed my eyes a couple of times but when I opened them again it was still there. I lay still for a couple of minutes just staring at it. Then I fell asleep.

When I awoke a couple of hours later the cross was gone, and so was my pain. It hasn't bothered me for five years, and I know that when it does, I will only have to turn to God and he will help me as before. Only this time I will ask for help and not release.—*St. Louis, Mo.*

GREAT GRANDMOTHER'S CURSE

By Patricia Ann Kremer

WHILE GROWING UP I heard the story of my great grandmother's curse many times. All her life Nancy Tony was cursed with a dream of death. She would dream of a chariot drawn by white horses which would stop before the old family home and whoever came out the door was the one to die next. She had this dream for members of her family and later for her children and also for many in-laws and friends.

My family history tells me that at the end of her own life she had this dream and this time the chariot came for her. They say she laid out her burial clothes the day before she died.

As I grew older I forgot this story

of my great grandmother, Nancy, until I had a dream which recalled the story to my mind. In February, 1953, I dreamed that my great grandmother came and told me the chariot was coming for my grandmother, Mrs. George McLeod, and that I must not be sad as my grandmother was going to a place of beauty and peace. The morning after this dream I worried all day and finally called my mother who lived in Mt. Shasta, Calif., close to my grandmother to see if Grandmother was well.

Mom said Grandma was well and happy and had not had a sick day all winter.

But three days later I received a telegram saying my grandmother had died quietly in her sleep.— *Redlands, Calif.*

HARTFORD CIRCUS FIRE

By Harriet E. Stanton

ON THE MORNING of July 6, 1944, my friend from Rockville, Conn., called me by telephone at my home in Monson, Mass., and asked me to meet him in Hartford to go to the circus. But it seemed that a spirit voice was telling me, "Don't go to that circus."

"No, I can't go to that circus today,' I replied.

I usually look forward to a day at the circus and my friend spent several minutes urging me to go. I would not, however, go against my strong intuition to stay away. I finally agreed to meet him in Hartford and go to a movie.

He met me at the train and again begged me to go to the circus. "If you don't want to go to the circus," he said, "Let's at least ride out to the grounds and perhaps we can see some of the animals outside of the tents."

I reluctantly agreed to this compromise.

The circus bus was crowded and I was fortunate to get a seat. A woman with a little girl was standing nearby. I offered to hold the little girl on my lap. She was the sweetest, prettiest child, with big blue eyes and a pink ribbon bow in her long curly hair. When we reached the circus grounds all of the passengers, except my friend and me, went into the big tent.

We didn't see any animals outside and my friend again begged me to go inside. But an urge to get away from this place was so strong that nothing could induce me to enter that tent.

I suggested that we walk to a park a short ways away and watch the tennis players. After spending about 20 minutes at the park we started to walk back to the entrance to the circus grounds to take the bus back to the city. Before we reached the bus stop I noticed that people were coming out of the tent, and then I saw flames shooting out

from the top of the tent.

The scene that followed was so horrible that I covered my eyes and turned away. One hundred and ninety six were killed and 682 were injured.

For several days afterward the newspapers published the picture of a little girl killed in the fire. It was the same little girl who had ridden on my lap in the bus. No one ever claimed her body or identified her.

I certainly thank God and my spirit loved ones who, I am convinced, saved my friend and me from death or injury by impressing me to keep out of that tent.—*Monson, Mass.*

THE PHANTOM TRAIN

By Thomas Phillips

ON JANUARY 10, 1960, I was in Bellville, Tex., on a business trip. Leaving Belleville at dark I was going on to Sealy, Tex., for my next stop. As it would be too late to transact any business in Sealy that day I decided to drive slowly and relax.

Driving along about 40 miles an hour, listening to my radio and turning from one station to another but finding nothing pleasing, I at last drifted off into thought. Thinking about nothing in particular, I noticed that the road was almost deserted. I could see the lights from only two cars in the distance. I can recall nothing that would have prepared me for what was about to happen.

Going down a slight grade, I suddenly realized that something was happening just off the road to my right, maybe 200 or 300 feet ahead. There seemed to be a cloud of fog moving slowly toward the road. As I approached, I saw an old style locomotive emerging from the very midst of the cloud and moving into the road in front of me. Being very close I applied my brakes.

As I watched the engine move across in front of me, I realized that there was not a light of any kind on it. Nor were there any crossing lights, signs or signals. I became very angry and from the bottom of my heart condemned anyone who would be so stupid as to run a locomotive across a State Highway without any warning. Then I noticed that even though my car had excellent lights they were failing to light up the engine. I could see very clearly the road between the front of my car and the engine, but when they should have shown upon the engine they just didn't. The engine seemed to be lighted from a source entirely apart from the lights of my car. But as it moved across the road it came between me and the cars in the distance and I could not see their lights any more.

The engine slowly passed and was followed by freight cars. As I sat there watching them go by I could see the light from the horizon between them but I still could not see the lights from the automobiles in the distance. As freight car after freight car passed I kept waiting for the caboose but it never came; the last was just another box car.

Then suddenly the lights of the automobiles reappeared in the distance. And my great surprise came when I realized that there was *no sign of a railroad bed*, not even a break in the pavement where one ever had been.

Driving on down the road, I felt I just had to share this experience with someone, so I stopped at a little roadside restaurant. Inside I struck up a conversation with the fellow who ran the place, and after a moment or so I told him what I had seen. He hesitated, but finally told me there was no railroad anywhere in the area. When I asked him what he thought of it, he muttered, "It's a warning." He seemed not to want to continue the conversation. After stopping at another place and receiving about the same reaction I decided to pursue it no further.—*Pasadena, Tex.*

HE SAID GOOD-BYE

By Erna Schuiling

REUBEN DAHL, Walter Schuiling, and I were on our way to class early one morning in 1940 at Bemidji State College in Minnesota. It was Monday and I was chattering along about my Saturday night escapade. Reuben paid only absent-minded attention to me and finally broke into my conversation.

"Dreams must certainly come from the very bottom of our memories at times," he said. "Sunday night I dreamed of a fellow I haven't seen for three years and even then I didn't know him very well. He was just someone in the small town where I grew up."

"What was the dream?" I asked, curious because Reuben seemed genuinely troubled.

"Herb Anderson — that's the name of the fellow — was going along the street shaking hands and saying good-bye to everyone he met. Those he spoke to wore sad expressions as if it was an unhappy trip he was about to take. He even shook hands with me although I'm a lot younger than he is and he just knew me as one of the kids around town. I still have an unhappy feeling left over this morning," he finished.

"It's probably connected with something that's happened lately or maybe you've seen someone who reminds you of him," I offered.

"Could be, but I haven't even thought of him in years," Reuben said skeptically. He shrugged his

shoulders and we talked of other things.

Later, when Reuben's weekly letter from his mother arrived, he called me. "Do you remember the dream I told you? Well, come over here and read part of my mother's letter."

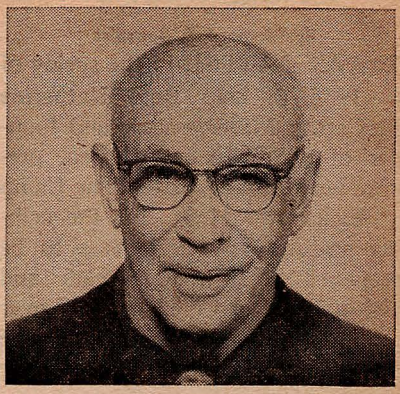
I read the part he pointed out: "I don't know if you remember Herb Anderson or not. He used to work at the feed store. Anyway, we were all shocked last Monday to hear that he had died unexpectedly in his sleep the night before." — *San Bernardino, Calif.*

DOUBLE IN DIAMONDS

By H. F. Strain

ONE NOVEMBER night in 1948 my mother, Etta Strain, removed her valuable diamond ring and placed it on the night stand beside her bed when she retired, as she had done for many years. Dad slept in another room. The house was closed and all doors and windows were securely locked.

When Mother awoke the next morning the ring was gone. She and Dad turned the house upside down looking everywhere for the ring, without success. She was broken-hearted, for my dad had given her the ring many years before. Detectives came but could find no sign of any forced entry. Anyway if someone had entered her room at night my mother would have waked at once as she was a very light sleeper.



H. F. STRAIN

About six months later Mother woke one morning to find her ring lying on the night stand, along with another ring which was its exact duplicate. The same conditions existed as before. The house, every door and window, was closed and securely locked and again there were no signs of forced entry. At first Mother thought it could be some kind of phony joke. But Dad took the rings to a reputable jeweler who pronounced them both genuine and of equal value. Mother's own ring could be identified by the mark inside.

Mother and Dad have since passed away. My sister, who lives in Los Angeles where all this happened, still has the rings. But the mystery never has been solved — *Santa Barbara, Calif.*

DOOMED ROOMS

By Clarence S. Benedict

I WAS INVITED in the spring of 1936 to help Rev. Katherine McCarthy Miller, pastor and founder of a Spiritualist Church, prepare her Fraiser Spiritualistic Camp at Vicksburg, Mich., for the coming season. The camp was to be reopened after many years and visitors were expected from all over the United States. I was to welcome the guests and show them to their rooms.

I had taken a room on the main floor at the rear of one of the dormitories. I was sitting on my bed unpacking my things, putting my clothes in the dresser drawers, when suddenly I felt fear, as if something threatened me. Something would happen to me!

I tried to forget it, but the feeling remained. There was no reason for it. I heard no voice, nor saw anything, living or dead.

Immediately I packed my things and went to Reverend Miller's cottage, explaining that I was going home. She was quite concerned, but suggested "Take a room at the front of the dorm."

There, I had a repeat performance. I had only opened my suitcase, when the same fear struck — only stronger.

By this time I had made up my mind: Reverend Miller would have to get someone else to take over.

A week later Reverend Miller visited me at my home. When we were seated in the living room she said, "I have a letter from Mrs. Fraiser." She started to read, "Dear Reverend Miller. We had a bad storm here. Lightning struck an old tree, splitting it about four feet from the top and throwing it high into the air. When it came down it struck the side of the building on a slant. The point penetrated right into the center of the bed in the room at the rear. It's a good thing you hadn't rented it yet; someone very easily could have been killed.

"Also," the letter continued, "the downstairs porch collapsed and was hanging across the front of the building where there was considerable damage. It took building jacks to put it in place again. The rest of the camp was also a mess, with branches all over the entire place."

Reverend Miller stopped reading and asked, "I don't suppose you would consider going back and helping me out?"

I said, "yes."

I knew it would be OK now.— *Grand Rapids, Mich.*



the GUEST was a GHOST

Being an Amazing Chronicle of the Unexpected Visit paid by Mrs. Veal upon Mrs. Bargrave in the Year of Our Lord, 1705.

By William W. Ayre

MRS. BARGRAVE, a housewife in Canterbury, England, was sewing in her parlor when she heard a knocking. She dropped her work and opened the front door. Outside stood her friend, Mrs. Veal. Mrs. Veal looked very well and was stylishly dressed in a riding habit. Mrs. Bargrave expressed her surprise at seeing Mrs. Veal.

She would have expressed far more than mere surprise had she known that at that moment the friend who stood before her already had been dead for 24 hours!

The apparition that confronted Mrs. Bargrave is among the most notable supernatural phenomena of all time. Because it was investigated and chronicled by the great author, Daniel Defoe, an accurate report of the occurrence has come down to our time although it took place September 8, 1705.

As a result of Defoe's investigations we know that Mrs. Bargrave and Mrs. Veal had been friends since childhood, for about 30 years. Defoe was well qualified to comment upon the personal relations between the two women since he himself had been acquainted with Mrs. Bargrave for more than 15 years.

The lives of both of these young Englishwomen had been touched with hardship and for a long period they had found comfort in one another's company. They were known to have found solace together reading books on the hereafter, particularly one book.

During their early relationship, Mrs. Veal had financial difficulties and Mrs. Bargrave often extended a helping hand. Mrs. Veal, who lived with a brother, also was described as being subject to fits, probably epilepsy if a modern diagnosis were possible.

Although Mrs. Bargrave apparently enjoyed better financial circumstances, she was said to have had a cross to bear in the person of a "mean" husband.

Mrs. Veal's financial status ultimately much improved when influential friends found a rewarding job for her brother in the Dover custom-house. As her economic position began to improve, Mrs. Veal dropped her old friend. Then Mrs. Bargrave moved to Canterbury, about 10 miles from Dover, and the two childhood friends were truly estranged.

After a separation of more than two years, it is no wonder that Mrs. Bargrave gave a startled cry when she saw her old friend at the door. Mrs. Bargrave is reported to have expressed her surprise at seeing Mrs. Veal. Then, suppressing the vexation she must have felt, she bent forward impulsively to kiss her old friend.

Mrs. Veal instantly "drew her hand before her eyes" — saying she was not very well — and thus avoided physical contact.

As she stood in the doorway, she told Mrs. Bargrave she was "going on a journey" and had an overwhelming desire to see her friend before starting on it.

This news nonplussed Mrs. Bargrave, as she knew how unpredictable and severe were the fits to which her friend was subject. She asked if Mrs. Veal's brother had given her permission to travel alone.

Mrs. Veal replied she had given her brother the "slip" and wanted to see her, before starting on her journey.

She followed Mrs. Bargrave into the room where the latter had been sewing, and sat in the armchair which Mrs. Bargrave had used. She repeated that she really had come to renew their friendship, and to beg her pardon for breaking it

so abruptly. Mrs. Bargrave told her in a kindly way she had no hard feelings about it, adding she had thought that the advent of prosperity had affected Mrs. Veal as it did most other people.

The conversation went on in this normal, human fashion for some time. Mrs. Veal reminded her friend of her many kindly acts to her, and of the comfort they both had derived in reading Drelincourt's *Book of Death.* She also mentioned the titles of some other books on the same subject, but said that she thought Drelincourt's was the best. Learning that Mrs. Bargrave still had the book, she asked that it be brought to her.

When the book was brought, she made no motion to examine it but spoke in loftly tones about the hereafter, saying that if the eyes of faith were as open as are human eyes for material things, legions of angels could be seen guarding the afflicted. With much emotion, she clasped her knees — assuring Mrs. Bargrave that she, too, would ultimately be relieved of the things which had been afflicting her.

As the talk continued then Mrs. Veal referred to a religious work, and also to a book of poems. Being told by Mrs. Bargrave that she had copied the poems, *Friendship in Perfection,* she asked for them and when offered the script asked her friend to read them to her.

Abruptly, she asked, "Do you think I am greatly changed by my fits?"

Mrs. Bargrave answered that she had never seen her looking better.

More than an hour passed in this manner. An inquisitive neighbor later testified to the time.

Mrs. Veal then asked Mrs. Bargrave to write a letter to her brother stating that she wanted him to give some of her rings to several persons, and that there was a purse of gold in her cabinet from which she would like him to give "two broad gold pieces" to her cousin — a Captain Watson who lived in Canterbury.

Mrs. Bargrave said it would be better for her to write the letter herself, but Mrs. Veal answered that she couldn't do it herself — for reasons Mrs. Bargrave would soon learn. She became so excited at this moment that Mrs. Bargrave thought her friend was going to have a fit. However, nothing happened, and Mrs. Veal continued to insist her friend write as asked and, moreover, record in detail their conversation.

At this, partly to quiet her friend, Mrs. Bargrave took hold of her skirt and praised its quality. Mrs. Veal said the garment was of scoured silk and newly made up.

After another moment or two Mrs. Bargrave got up to find pen and ink, but Mrs. Veal told her not

to write then, but later, after she had left.

Mrs. Veal inquired about Mrs. Bargrave's daughter. Mrs. Bargrave said she was with a neighbor and offered to go and get her. Mrs. Veal agreed she would be happy to see her.

When Mrs. Bargrave returned Mrs. Veal was out of the house.

Mrs. Bargrave asked her why she was in such a hurry to go, whereupon Mrs. Veal said she must be on her way, but might not start her journey until Monday, adding that she might be able to meet her friend at her cousin Watson's house. Then she slowly walked off, and was lost to view by a turn in the street.

The following day, Mrs. Bargrave was ill, and did not leave the house. On Monday morning she sent her maid to the house of Captain Watson to learn if Mrs. Veal was there. Word came back she was not there nor expected. Amazed at this news, she dressed and went in person to the house.

Captain Watson was not there but Mrs. Watson said she wondered at Mrs. Bargrave's questions, for they had no idea Mrs. Veal was in Canterbury. When Mrs. Bargrave said Mrs. Veal had been with her for nearly two hours on Saturday, everybody in the Watson household was astounded at the news. At this moment, Captain Watson came in from a trip, evidently from Dover, and announced that Mrs. Veal had died at noon, September 7, one day before her spirit was seen by Mrs. Bargrave.

When Mrs. Bargrave described the dress of scoured silk, Mrs. Watson exclaimed: "You must have seen her, for none but Mrs. Veal and myself knew that the silk was scoured."

Other details proved that Mrs. Bargrave had been conversing with the spirit of her friend for more than an hour.

Further facts came to Mrs. Bargrave's mind, as she repeated the story to interested listeners, such as Mrs. Veal saying her sister and brother-in-law were coming from London to see her. And they had come, just as she was dying in Dover. At one time Mrs. Bargrave offered her friend tea, but as she got up to make it Mrs. Veal said not to bother. She also told Mrs. Bargrave that a Mr. Bretton had been allowing her 10 pounds annually, which was not known to Mrs. Bargrave to that moment.

Although Mr. Veal strongly protested the possibility that his sister had appeared in spirit form to Mrs. Bargrave, he later confessed that the concealed purse of gold was found, although not in the cabinet but in a comb case.

This account deserves an honored place in the annals of psychic re-

search because it ranks among the very first reports made by persons of known good health and upstanding integrity. It was intensely investigated by the best-qualified investigators the times could offer.

IS GRAVITY GROWING WEAKER?

FOR SOME 350 years, ever since the time of Sir Isaac Newton, science has assumed that the force of attraction between two objects is a constant. Most physicists and astronomers today uphold this traditional view, but in recent years a small group has come to believe that gravitation may lessen with time.

Proof of this theory could have profound effects on many areas of science. It could change the history of the earth, the solar system, the galaxy and the universe—and also the history of man on earth.

How gravitation may weaken as time passes was explained recently by Dr. Robert H. Dicke, Professor of Physics at Princeton University's Palmer Physical Laboratory, and a spokesman for the group favoring this theory. In a science broadcast for the voice of America, Dr. Dicke stated that evolutionary views of the origin of the universe suggest that as the universe ages distant matter may have a greater effect on gravitation at any point in the universe. For as the universe ages, gravitation is able to travel farther through space—presumably at the speed of light—enabling distant matter to exert a gravitational influence. The resultant weakening effect is not due to the increasing distance of remote galaxies, Dr. Dicke pointed out, but to the fact that time allows increasing amounts of distant matter to exert a gravitational pull.

Dr. Dicke acknowledged that the view that gravitation may be weakening is not in accord with Einstein's theory of gravitation, but he stated that there are reasonable alternatives to Einstein's theory.

He suggests the use of an artificial satellite as a gravitational clock to test the theory that gravitation is weakening. Comparisons between the gravitational clock and a high precision atomic clock would reveal the validity of the theory within five years.



IS THERE LIFE ON EARTH?

By Henry A. Bott

Science Editor of FATE

FATE does not publish fiction; still, there comes a time when even purists may enjoy a cosmic joke.

ENOUGH HAS been written and enough has been displayed over the Planetary Video Network in the last 10 years to make almost any discussion of the nearly coincidental (remember, it was within three Terran months) launching of Mars-Terra and Terra-Mars space vehicles purely redundant.

Many of us, harking back to 1982, recall the rational skepticism with which we viewed the conception of intelligent life existing anywhere in the Solar System. The scientific journals of the time often presented articles purporting to show from a strictly analytical point of view, the extreme unlikelihood of organic life existing anywhere but on Earth.

We need not blush for this myopic attitude. The Martians, basing their views on equally rational grounds, assumed precisely the same — Martian life was unique.

Both planets know differently now, as the arrival of the seventh Martian spaceship three days ago certainly confirms — not to mention the launching from Lunar Base III yesterday of the sixth transport, the GALILEO.

Professor Leth (those monosyllabic Martian names transliterate rather easily into a graspable English) of the Martian Academy of Science had the courtesy to release for our information — and amusement — a scientific paper published in the journal of that august body only a year before the Martian vehicle VENTURE I, was launched into its long trajectory to Terra. The paper, as you will see, was regarded as a most detailed and reasoned analysis of the "Third Planet", as the Martians refer to Earth. The paper follows, essentially in its entirety, with a few changes and omissions intended to make it more intelligible to the Terran reader — i.e. a Martian vel *is not the same thing as a Centigrade degree.*

On the Improbability of Life on Earth, Martian Academy of Science, Vol. 17, pp 140-149, "1891."

THE FORTHCOMING launching of the space vehicle *Venture I* to the vicinity of the surface of the Third Planet has brought forth in the mass media of communications, intensive speculation on the possibility of life, both similar to and unlike our Martian forms, existing on the Third Planet. As satisfying and encouraging to our egos as this would be, from the scientific point of view it can be asserted that the probability of life — used in the broadest sense of that word — existing on the Third Planet is vanishingly small. This assertion is not based on the pessimistic crabbing of unimaginative scientists, but rather on the dispassionate weighing of scientific evidence known to us from a host of hyper-sensitive instruments, ranging from spectroscopes through telescopes to laser probes — not to mention what remotely controlled rocket probes have told us.

Let us examine this evidence, in detail.

The over-riding fact, that the Third Planet is nearly 90 million kilometers (a kilometer is 3,280.8 feet) closer to the Sun than is Mars, almost at once confirms the argument. Consider what this means in terms of temperature and in terms of radiation.

Bolometric observation has shown that the mean temperature of the surface of the Third Planet is of the order of 40 degrees Centigrade above ours. The rocket probe *Enterprise 7,* launched three years ago affirmed this measurement with remarkable accuracy, and while its telemetry was not good enough to return visual images, its sensors for temperature and the like were more than adequate. It is true that in several places on the planet, the sensors recorded much lower temperatures; but these occurred in the presence of two-phase liquid-solid

water! No Martian biologist, by the widest stretch of his imagination, can conceive of living matter enduring such a dreadful environment.

Dr. Fee, the bio-physicist from Pan University, has hypothesized that living creatures based on another elemental structure than silicon — say, carbon or selenium — and with radical metabolisms — could conceivably exist even at these extraordinary temperatures, but he makes it clear that he has no experimental evidence for this. It is purely an hypothesis.

Now, let us consider the matter of radiation which, of course, is closely related to the planetary atmosphere. Our Martian atmosphere of carbon dioxide and nitrogen with a smattering of water vapor at a modest pressure of 10 millimeters of mercury, contrasts violently with that of the Third Planet. Enough ultra-violet light can filter through our atmosphere to supply the life-giving radiation upon which the Martian ecology depends.

But the poor Third Planet is blanketed with an atmosphere at 10 or 20 times our pressure and despite its closeness to the Sun, hardly any ultra-violet light filters through. Furthermore, gigantic clouds of water vapor weaken this radiation. Admittedly considerable quantities of radiation of a longer wavelength than ultra-violet do penetrate this remarkable blanket of atmosphere, but on a scientific basis, we cannot say they can sustain life in any known form. We have in our technology photo-sensitive surfaces that will use this radiation, but the photo-cell and the photo-resistive surface are *not* life-forms.

Often neglected by observers is the fact that the atmosphere of the Third Planet is not only at an unbelievably high pressure (760 mm mercury!) but it contains almost, by volume, 20 per cent of an exceedingly active, virulent, noxious gas — oxygen. As every elementary chemistry student knows this hazardous gas will react violently with many familiar materials when the environment is at a high enough temperature. In fact, the gas sustains a kind of chain reaction. Some have suggested that the other main constituent of the Third Planet's atmosphere, nitrogen, damps the activity of the oxygen sufficiently to prevent it from reacting spontaneously with everything. We might accept this explanation save for the fact that the Terran natural temperatures are so high. The rocket probe *Enterprise 2* detected tremendous natural electrical discharges similar to the sparks we know. It is hard to believe that oxygen can remain unreactive under these conditions.

Several Martian writers and two

prominent scientists recently have argued that, however one chose to consider the bizarre chemistry of the Third Planet, he could not in good conscience ignore the immense amounts of low-frequency (much of it in the megacycle region) electromagnetic radiation which emanates from it. The thesis often presented is that this is an argument for the presence of an *intelligent* life-form.

As scientists we cannot ignore this electromagnetic radiation; we posit, however, that the cause of this radiation is entirely natural, electromagnetic noise no different essentially from that we receive from the stars on the 11 centimeter band. Our radio telescopes sense a good deal of this long wave radiation and often an enthusiastic observer will detect a regularity in the signal that he can only attribute to an intelligent transmitter. Statistically, it should be possible with the aid of computing machines to analyze this "noise" for the presence of "messages". Work of this kind is going on, but it is our belief that this will be a futile endeavor. Nevertheless, in accordance with the best traditions of the Martian scientific community this work will continue. For the present the evidence says this is statistical "noise" no different than that from an electrical discharge. It might be remarked that any people, even in a rudimentary stage of technological development, would have little use for low frequency radiation when directed short wavelength radiation is so effective.

Parenthetically it should be noted that the emission of electromagnetic radiation of any kind by Martian life-forms as part of the biological process is restricted to very high frequencies, as in the luminescence of several insects. Properly we do not think of this as a "transmitter."

We have long known of Terran gravity and the rocket probes have added a few more decimal points to our figures. It boggles the imagination to invent in the mind an animal living in a gravitational field two-and-one-half times our Martian standard. Inherently no biological law forbids the growth of life-forms in strong gravitational fields, but when one looks about and sees how admirably Nature has contrived her Martian forms to cope with gravitation and yet permit locomotion, it seems a travesty to construct the immensely strong forms necessary to deal with the enormous field of the Third Planet.

Simple physical law shows that the deflection of a homogeneous beam is proportional to the cube of the length and inversely proportional to the fourth power of the diameter. Observe the congenial form of a Martian animal or person and

using the preceding relationship, imagine the changes in dimensions necessary to accomodate the creature to a field of gravitation two-and-one-half times its present felicitous one. Where we are slim, a mythical Terran would be thick; where we rest on light columns, that fictional creature would be supported by truncated pyramids. Of course, if the organic structure is not silaceous as ours one can imagine a modestly proportioned form. But then, in speculation of this fantastic kind there are no rules.

Conceding for a moment the existing of an intelligent Terran, can you imagine his efforts, assuming his civilization is advanced enough, to conquer space — as we are about to do? No, it would not be an enviable position to be a Terran "scientist."

Gravity, over the long course of Terra's geological existence, in conjunction with its corrosive atmosphere, must have severely eroded the planetary surface to the point where it may be relatively smooth. The rocket probes have indicated a rougher surface and larger land-liquid water discontinuities than we can readily account for.

The inhospitable surface of Terra is made more so by the presence of its satellite, although properly this is more of a duel planetary system than one of planet and satellite. The immense mass of liquid water is clearly observed to be affected by the motion of the satellite and this must be a devastatingly erosive process. The rocket probe *Enterprise I*, you will recall, was lost through our failure to evaluate properly the complex gravitational perturbations caused by the satellites of Terra. Even so it yielded valuable information used in the guidance of the subsequent probes and will be necessary in the contemplated manned *Venture I*.

It might be noted while we are speaking of the probes, that the meaning of the strong magnetic field surrounding Terra escapes us. We do not know its cause nor any effects it may have on the planet, nor indeed, whether it originated in the planet or in the satellite.

Another piece of information highly inimical to the belief that there is life of any kind on Terra was also a product of the rocket probe *Enterprise I*. This was the the detection of strong natural radioactivity. While the data are meager, it is believed that uranium fission products were detected. This would indicate that either intelligent beings are working with nuclear forces or that natural fission can take place. The former, because of the reasons we have been giving in this article, is improbable. We must conclude, therefore, that contrary to what we at first believed the fission of uranium 238 does oc-

cur naturally under certain circumstances.

In view of the ferocious ecology of Terra in terms of its chemistry it is not difficult to extrapolate an environment in which circumstances are such that critical masses of uranium 238 can meet.

The combination of low Terran radiation, high gravity (and concomitant high density) and high temperature leads to another anomaly. Because of our normal atmosphere pressure, we are essentially in radiation equilibrium with our surroundings. Energy is transferred by radiation—for us.

But what can we say of the Terran environment? It is believed that so little energy is transferred by radiation in Terra that the bulk of energy exchange must be by conduction (!) or — and this is hard to imagine — by convection! We know the latter process in chemistry. We think of conduction and convection in rocket motors and reactors. We do not imagine an environment where living things exchange energy in this way. We are forced to say — it is conceivable, even possible — but improbable.

Dr. Fee, whose work in bio-physics we mentioned before, while retaining his firm conviction that the possibility of life on the Third Planet is extremely remote, suggests a conceivable ecological balance on Terra in which we might visualize Martian life-forms existing.

He asks us to imagine the familiar desert plant *corl,* the hardy, leafy silaceous structure of which is spread over a large area in order to drink in ultra-violet radiation, transferred to the hostile regions of the Third Planet. He asks, "Can we imagine this plant surviving in that environment?" The answer is yes — under very restricted circumstances.

If the *corl* was located in a Terran region near the planetary equator, it might possibly absorb enough ultra-violet radiation to survive, or given time, it might adapt to the relatively low-level radiation. It might even change its structure so as to cover more area with its fixed mass.

Now, Dr. Fee points out that even with adequate radiation there is the enormously high temperature of the dense atmosphere of the Third Planet to contend with. The *corl* would shrivel into silaceous dust in minutes under this thermal shock. But, Dr. Fee remarks, there is a solution and we should note its ingenuity. Imagine, he says, that in some unfathomable way, liquid water is used to cool the *corl!* That is, either periodically or perhaps continuously, the *corl* is bathed in this cooling medium while still able to absorb the ultra-violet. In such an unlikely situation one might say

that Martian life could adapt to the fiercely hostile Terran climate. It must be remembered that this is no more than a fantasy, plausible and attractive, but still, a fantasy.

We have examined the chemical, physical, and conceivable biological characteristics of the Third Planet with the objectivity that the relatively sparse data from our instruments permits. Unfortunately we must conclude that the probability of finding any living creatures on Terra, much less intelligent life there, is negligible. This disappointing verdict will annoy the philosophers and scientists of earlier times who, all through Martian history, have hoped someday to find somewhere in the Solar System, life other than our own. This hope, in the light of recent technological advances, particularly in the development of instrumentation and rocket probes, appears to be a futile one.

Of course, a reservation must be made. We are not omniscient, and while we believe that the laws of physics, chemistry and biology apply universally, there may be ecological systems beyond our farthest imaginings. We can only go that far in suggesting that Terran life is conceivable. Extrapolating strictly from logical principles, we must say that life on Terra, just as life on Venus or any of the planets of the Solar System is practically impossible.

How do these conclusions affect our planned exploration of Terra?

They affect these plans not at all. The research groups have devised artificial environments which will preserve, in all essential respects, the conditions a Martian explorer must have in order to survive. We can readily construct a vacuum suit which will resist the enormous atmospheric pressure of the Third Planet. We can provide this suit with a carbon dioxide-nitrogen atmosphere at a 10 millimeter pressure. We are certain that we can make it of materials resistant to the ravenous oxygen-laden Terran atmosphere. We will provide it with high frequency communications systems and power it with servomechanisms supplied with energy from laser beams slaved to it.

Even the enormous Terran gravity will not stop us. While our interplanetary explorers are receiving training to strengthen themselves to cope with the continuous state of high gravity, plans have been devised for a space suit which is literally a machine in itself and in which the muscular power of the Martian will be multiplied by the servomechanisms of the suit. In essence, a machine will be slaved to a Martian.

The one region in which we can not anticipate every consequence, is the psychological. Imagine, if you can, the fantastic sense of lone-

liness the Martian explorer will feel when he finally arrives on the Third Planet. How disturbing to the Martian psyche this sense of isolation!

As noble and inspiring as the idea of being the first Martian on the Third Planet will be, it will be accompanied by the grim realization that a Martian is a unique figure in the Solar System, alone, a bringer of life to an environment so inimical to life. The majesty of the victory will be tempered by the loneliness of the Martian soul. Life is a precious Martian gift, and while we hope to find evidence of similar or dissimiliar life elsewhere in the Solar System, we know, both rationally and in our hearts, that this is most improbable.



THE JINXED IMITATION HOPE DIAMOND

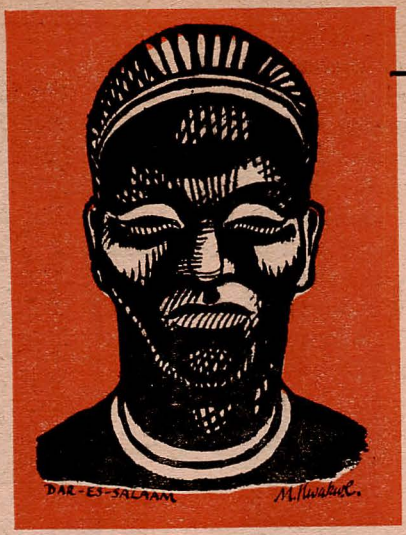
THE FAMOUS Hope diamond, now in the Smithsonian Institution, brought misery to those who possessed it for over 300 years. Even a $30 replica of the 45-carat jinxed gem reported has inflicted misfortune on its owner.

In 1960 Gene DeRobertis, a Hartford, Conn., gem merchant, bought the midnight blue replica gem, an exact copy of the "cursed" Hope diamond. Two days after he acquired the imitation, DeRobertis related, his father was killed in an accidental fall. Then DeRobertis, who states he never has been sick a day in his life, fell victim to a rare sinus infection.

Not long afterward, during a storm that struck Old Lyme, DeRobertis' 18-foot boat sank. He lost a $20,000 consignment of diamonds when a jewel house in Florida was robbed early in 1961. Next, while DeRobertis was on a business trip in Orlando, Fla., thieves broke into his hotel room and stole $150,000 in uninsured diamonds. It was the first time in his 30 years as a gem merchant that he had been victimized, DeRobertis said, although in that time he had handled millions of dollars worth of diamonds without incident.

Deciding that his troubles were due to possessing the replica of the unlucky Hope diamond, DeRobertis recently hurled the stone into the Connecticut River.





THE POWER

that turns back Elephant and Mau Mau

The witch doctor remained in camp yet he left tokens which proved he was present at distant places also.

By Guillan Hopper

THE NIGHT was hot and the stretch of bush in which we were camped held a peppery aroma which made one feel breathless. Around us were the myriad noises of wild Africa, from the shrill *p-r-e-e-e-k* of the cricket to the distant roar of a lioness. With me was Jan Van Rensburg, a hunter of Afrikaans descent, whose forebears had pressed northwards at the time of the South African war back at the beginning of this century.

Jan was making *biltong* — sun-dried strips of lean game meat which to the African traveller is like chewing-gum to the commuter on the New York subway. In fact it is more vital because whereas you can exist healthily on *biltong* you

cannot hold out for long on bubblegum. It was, of course, all quite illegal. Jan had no game license and no right to make *biltong* and for my part I was quite in the wrong sitting by his campfire under trees which were liberally festooned with strips of buckmeat speckled with condiments and already blackened and shrivelled by the noonday sun.

With him Jan had four *Wanyika* tribesmen — famous hunters who knew the area like a book. I had my two *askaris* both of them *Angonis* whose forefathers, like Jan's, had come from the hills of Zululand thousands of miles south across the Zambesi, across the Limpopo.

I had a rendezvous with one of the strangest and most powerful magicians in Africa, Nzige the One, Whose name, by a freak of fate, means the same as mine — Hopper. The Mau Mau uprising which had started in the early months of 1952, now at the end of that year worried me because of the threatened penetration into Tanganyika from across the Kenya border to the north. I was relying on the power of Nzige to assist me in preventing this invasion.

As we sat there that throbbing African night Jan played merry music on his big accordion. Suddenly, during a lull in the music, we heard the pulsating rhythmic rumble of a distant drum. One of Jan's *Wanyikas* looked up at him. *"Bwana,"* he said, "a messenger comes for *Bwana Serikali* from faraway — from Sumbawanga."



Guillan Hopper formerly served as a British Colonial Service officer in Central Africa and has traveled widely throughout that continent.

"Bwana Serikali" meant me — Boss Government. I knew the messenger would be an official runner coming from some official or chief stationed in one of the remote places to the south.

"He will arrive when the moon is there," he added, indicating a spot in the starry heavens. Evidently he would be with us in about two hours.

Sure enough, in about that space

of time he came loping into the circle of light cast by our fire. He was carrying his message, not in a split stick, but in a little leather pouch slung around his middle on a belt.

I read the message and cursed. It told me that a large herd of elephants had crossed the Kuvu River and somehow or other had found their way through the swamps and now threatened a large agricultural area on which we had established a number of native "master farmers" upon whose efforts we relied to persuade the rest of the tribes to adopt scientific farming methods.

The elephant may be, as Ogden Nash says, "a useful friend" but he is also the farmer's worst enemy. Just one elephant can wipe out the result of years of hard work, smashing down trees, uprooting crops, laying waste whole villages and generally spreading havoc wherever he goes. Very often the trail followed by a herd of elephants is marked by famine amongst tribes who have been powerless in the face of such large scale destruction.

The message was signed "Perkins", a newcomer with little experience in the bush and no experience with elephants.

So it meant I would have to forego my meeting with Nzige and set out immediately to deal with these marauding tuskers. I told the *askaris* to start packing my gear, had a final drink with Jan Van Rensburg and was just about to hit the trail when, from out of the shadows, stepped Nzige, with three of his disciples.

Nzige is an impressive figure in broad daylight but in the jungle at night by the light of the moon he is something else. There is an atmosphere of sheer power — a power which surmounts the brutal savagery of the wilds — about him.

"*Jambo,* Nzige!" I greeted him in *Kiswahili.*

But he replied smoothly in flawless English, "Good evening, I am glad to see that you are in good health. But I see that you are about to go on safari. Had you forgotten that I was to meet you here?"

I explained the menace of this vast herd of elephants to the neat little plantations lying to the south.

"There is a great deal to be done," I told him. "I have to organize the drummers and set up the fires." For the elephant is afraid of two things — drumming and fire. But such things need proper organizing and the tribesmen never would act with sufficient speed to halt the herd.

"There is no need for you to travel, my friend," said Nzige. At this the *askaris* looked up in wonder because, instead of using the customary term *Bwana,* the wizard had addressed me as friend. My two

askaris knew sufficient English to spot the difference.

"I will deal with it," said Nzige. "I will deal with it, now!"

He called up one of his followers who came carrying a strange little Zanzibar chest, a delightful little box shaped like an old-fashioned *portmanteau*. It was covered in red leather and decorated with brass corners, a complicated design in brass dome-topped brads and a massive barred lock which might originally have come from China. This was Nzige's medicine chest. It did not contain quinine, iodine or bandages, however, but a number of young goats' horns, some small bunches of rare African herbs (some of them doubtless highly poisonous) and a set of Yi King sticks together with an ancient book on parchment.

Nzige took out one of the goats' horns, pulled the wooden plug which acted as a stopper and scattered a little brown powder on the back of his hand. At this I thought that the greatest wizard in Africa was just settling down to a discussion of the matter by taking a pinch of snuff. But he had no sooner sniffed up the powder than he seemed to go into an epileptic fit. He collapsed to the ground wriggling and writhing in the dust; flecks of foam appeared on his lips.

"Hey, man, he's poisoned!" exclaimed Van Rensburg scrambling to his feet. But before either Van Rensburg or I could approach the contorted figure on the ground we were detained by Dinax, one of Nzige's followers.

"Nzige is leaving us. He will return later. Do not worry," said Dinax.

Even as the henchmen spoke the figure ceased to wriggle and became rigid. Dinax covered him with a great leopard skin and sat by his side watchful but tranquil.

I turned to look at my *askaris* but they had withdrawn to some little distance. They were terrified.

"Well, I would say that he's dead," said Van Rensburg. "He doesn't even seem to be breathing . . ."

"He's not dead, Jan," I replied, "but I don't think that his spirit is under that leopard-skin in that lifeless body."

We sat in silence, waiting.

Nzige was "away" for about 90 minutes. And curiously enough, just before he went into this trance he had taken from a branch above him two strips of *biltong* — each about nine inches long. But when his body stirred once again and we removed the leopard skin, the *biltong* had vanished. I assumed he had swallowed it.

Nzige got to his feet, swaying slightly. "You need not worry any more about the elephants," he said. "They have returned across the swamps and are now on the banks

of the Kuvu on their way back to the game reserve."

Something in his confidence inspired me with the same spirit. I dismissed the message and the elephants from my mind without further misgivings. Now we began to talk about the gang of Mau Mau invaders I knew to be making their way down into my territory.

My people were good but primitive folk who might fall easy victims to the pernicious Mau Mau philosophy which already had wrought so much deviltry up in Kenya. I outlined the matter to Nzige and he nodded his head.

"For tonight I can do nothing more but when the sun rises I will deal with these evildoers who seek to dominate my people. Now we will relate stories of the old days when your father first came into these lands," he said.

So we sat there in the darkness on the edge of the campfire whose smoke kept away the mosquitos and the big cats, the leopards and lions, who might otherwise have been attracted by the smell of the drying *biltong*. Nzige related stories of a side of my father's life of which I knew nothing. He told of great safaris, of mighty hunters, of giant rogue elephants and of the great tribe of *Zimbas* — a terrible army of desperate *Zulu* warriors which had once marched northwards only to disappear in the *Benguelu* swamp.

Eventually we slept and when I awoke Nzige had vanished. Van Rensburg, who was busy devouring a kudu steak, said that the great wizard had left during the hours of darkness. Only one sign indicated it had not been all a dream. On my battered old felt hat lay the sign of Nzige — *a tiny carved ebony head of a negro.*

I was no longer under Nzige's influence and I at once decided to travel south to deal with the herd of marauding elephants. I called my *askaris* and set out at once. Three days later I arrived at Perkins' little white shack on some foothills overlooking the swamp.

"Too late, Bwana!" said Perkins with a grin. "About four nights ago an old fellow who seems to know you — he called himself Nzige — came up here to the house and said that he would turn back the tuskers. He borrowed a drum, played some weird rhythm on it and sure enough, off they went, back where they came from. Also, he gave me some of this vile dried meat." And he held out two pieces of *biltong* about nine inches long.

I questioned Perkins closely regarding the appearance of the man who had called himself Nzige. *No doubt about it, it had been Nzige.*

Once again I set off towards the north to deal with the Mau Mau invaders. Some days later I arrived at a point east of the north-

ern extremity of Lake Tanganyika. The local police superintendent told me that for several weeks there had been signs of Mau Mau activity — Mau Mau arches, secret meetings and cattle killings.

"Then, on the 15th," he said, "a strange old bird, looked like a witch doctor, turned up here. He said his name was Nzige and that he was a friend of yours; in fact, he gave me this as proof . . ."

And my friend Ronald Ferguson handed me my own signet ring. I had not even noticed the absence of my ring, even though I am accustomed to wearing it day and night.

And on the 15th Nzige and I had been sitting around Van Rensburg's campfire nearly 300 miles to the south!

Ferguson then related how Nzige had called together the headmen of the tribe and how they had drummed and chanted strange melodies almost until dawn. Within the next day or two came reports that two of the Mau Mau envoys had quarrelled and that one had despatched his companion with a swift cut with a *panga*. Within a matter of hours of Nzige's appearance and ritual there, apparently, the Mau Mau gang had fled back northwards towards Kenya.

I have no explanation for these two incidents and certain relevant details I cannot relate because I am still governed by the Official Secrets Act of 1911. Was it teleportation? Was it long-range hypnotism? Was it just one more of the hidden secrets of African magic which we have yet to learn?

I understand Nzige is in Morocco and has gone up into the Atlas Mountains. I haven't seen Van Rensburg since March, 1953, when he was on his way south to the Union of South Africa with a big load of *biltong* (which sells for about a dollar a pound in Johannesburg).



RENDEZVOUS WITH DEATH

FIVE HOURS AFTER being told his sister had dreamed he had been killed in an accident, a 23-year-old British motorcyclist died in a collision with a bus. Raymond Saunders, of Swansea, Wales, laughed as he told his mother what his sister had said and then went out on his nightly ride. His mother sat up late that night and when a policeman called she opened the door and told him, "I know. My son is dead."

RUSSIANS photograph TREASURE UNDER THE SEA



Typical sample of submarine riches —iron-manganese ore from ocean bottom—shows its unusual "nodule" formation. Iron and manganese are essential to modern technology.

Reprinted from **Soviet Union**, Issue 145, 1962

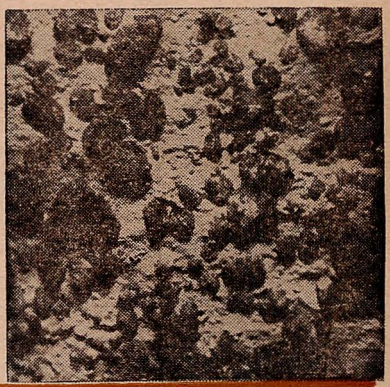
THERE ARE immense treasure-troves on the floors of oceans. They consist of iron-manganese nodules, some of which may be up to eight inches in diameter. Where there are large accumulations, the ocean floor resembles a street paved with cobblestones. These unique ore formations contain large quantities of manganese (up to 40 per cent), iron (more than 20 per cent), nickel, cobalt, copper and lead, as well as titanium and other rare elements.

These nodules were discovered at the close of the 19th Century, but a detailed study was started only in recent years. Operating in the Pacific Ocean, an expedition from the Institute of Oceanology of the USSR Academy of Science took more than 400 sediment samples,

Can the Russians tap what their cameras have revealed—unique and valuable ore deposits that pave vast expanses of the ocean floor?

photographed large areas of the ocean floor at 46 points and compiled the first map of iron-manganese nodules. It has been established that in regions where the nodule beds are compact they occupy nearly half of the total area of the ocean floor, and up to 90 per cent of the summits of some submarine mountains. It is estimated that there are 89,784,000,000 tons of this ore in the Pacific Ocean alone. But if account is taken of the fact that this valuable raw material also occurs in sediments to a depth of 10 feet at the least, it will be found that the above estimate is much too low.

The question naturally arises if it is possible to bring this wealth to the surface. Experts believe it is, but they hesitate to say when. There will have to be ships equipped with special drags or hydraulic arrangements fitted with TV cameras, and also a technology that will make this venture expedient. The



Iron-Magnanese nodules photographed at depth of two and a half miles.



Undersea dredge with ore samples is hoisted aboard Russian research ship *Vityaz* during tests in Pacific.

Soviet Union has sufficient reserves of these minerals to last it for many years to come. But, as the saying goes, a little in reserve is no strain on the pocket, and if the development of the valuable pavements on the ocean floor turns out to be worthwhile we shall not reject it.

* * *

WHILE THE Russians have been busy photographing the bottom of the sea the Scripps Institute of Oceanography geologists in this country have been doing the same. Using a new type of undersea camera they recently photographed the Japan Canyon 10,000 feet under the surface of the Pacific Ocean, off Japan.

They had expected to find mud, said Fred Dixon, senior marine technician of the expedition aboard the institute's 7,000-ton research ship, *Spencer F. Baird.* Instead Mr. Dixon reports, they found sand, gravel and rocks, which the scientists believe were shaken loose from the slopes of the canyon by earthquakes and undersea turbulence caused by typhoons and other storms which churn the surface of the ocean.

This expedition reports that similar depths in other parts of the world normally are covered by mud.

This does not agree with the Soviet findings reported above.

Mr. Dixon added a discouraging note when he said their stereo-self-focusing camera, which is equipped with strobe light and sonar equipment and can take black-and-white and color photos at the same time, photographed discarded beer cans and bottles on the ocean floor 10,000 feet under water.

DEAFNESS DREAMED AWAY

DEAF SINCE BIRTH, Mrs. Sarah Sutherland, 42, of Fralkirk, Scotland, asserted recently that after dreaming she was talking to someone, she woke up and found that she could hear. "It was just an ordinary dream," she told the Associated Press. "I do not know what happened. I cannot explain it."

NUMBING NUMBERS

AFTER waiting in line at the license bureau in Elmira, N. Y., Harvey McDonnell purchased his 1962 automobile license plates. Glancing at the numbers on the plates that were given him. he gasped in amazement. For the third year in a row he had come up with the numbers "4J 9436."

The firing rifles and shouting voices sounded like a battle in progress. But it proved to be a case where—

TIME MARCHED BACKWARDS

By William P. Schramm

AYET psychic research does not appear to have a name for the kind of paranormal phenomenon which is not of a single phantom or haunted house, but rather of landscape proportions. In most cases it recreates a tragic occurrence of the past: a battle lost, a ship sunk, a train wrecked, a disastrous fire, even the rumble of an earthquake. There are numerous specific and classic examples in psychic literature. I wish to add two which have come to my personal attention.

The following account of this nature came to me first hand from Nairobi, East Africa. It took place in 1942 when Paul Smiles, my correspondent, was serving there with the British Army. The spot where it occurred and probably still occurs on the anniversary of the battle is within sight of Ernest Hemingway's famed snows of Mount Kilimanjaro, which tower in majestic grandeur above the great plains of thorny scrub.

On one of his infrequent furloughs, with a native guide who was civilized and above average in intelligence, Paul had gone to shoot a pride of lions that had gotten themselves outside the protective law through their raids on native stock corrals.

In 1959 Paul Smile wrote me from Bristol, England, "By the time we had finished supper night had come down. By way of machans two of the big trees had fastened to them ladders made of saplings. These makeshifts led up into the branches high above the ground. The two trees stood about 100 yards from each other. When I had selected my tree my guide warned me to be careful in climbing up because the sapling rope might have rotted. Having sat up

for lions here before, he had erected the machans quite some time ago. With that he went to his tree and both of us climbed up under the canopy of heavy foliage and did our best to seat ourselves comfortably on the machan's platform made of rough planks. The tree's trunk served quite well as a back rest. My guide had told me that after the moon had risen the lions would come to drink at the pool a few rods from us.

"It was a night of a near full moon and shortly the orb, like an over-sized orange, came up over the bush-topped slope and, as it rose higher, made deep pools of shadow beneath the trees in which we sat. On the surface of the pool, to which the lions would come for their nightly drink, the moon made a glassy glare, painful to eyes that had adjusted to the night.

"As time marched on, the air became chilly, so that I wrapped my blanket about me. Sleep had started tugging at my eyelids when far away a lion roared. For a short time the cold, moonlit silence continued and then several lions roared startlingly near. Suddenly they stood out boldly at a distance in the moon-washed night, where they had halted suspiciously, as if they were sensing rather than scenting an ambush. At last they approached in little sorties, on a low, belly-down run, first one, then in twos and threes. Then they stopped and stood almost shoulder to shoulder. Another 50 yards would bring them to the pool's edge and within easy range. I pushed my blanket off and readied my rifle. The agreement between my guide and myself was that I should shoot first. The pride still stood where they had stopped, definitely suspicious . . .

"All at once one old fellow with a full, dark mane strode arrogantly out ahead of the others. With my sight on him he came to within a few yards of the glistening water and stopped short. Just as I was about to press the trigger, a rifle shot exploded from the direction of the tree in which my guide was perched. The lions scattered wildly, crashing away in the dark shrubbery. At the same instant the bedlam of battle rifle fire broke loose, as if hundreds of troopers had gone into action. Amidst this din sharp commands rang out in both English and German. The fusillades ensued time after time, interposed with excited commands. Then came silence.

"Not until I became aware that Simbia Mia Mbili — that was my guide's name — was standing at the foot of my tree did I ease myself down, stiff and shaky.

" 'Did — did — you shoot?' I asked, though I felt the question was uncalled for.

" 'No, Bwana,' Simbia told me.

" 'Then, what in the name of . . .?'

"My guide set to explaining to me in pidgin English and in his native Swahili, 'I did not expect you to shoot a lion, Bwana; not on this night, the night of the War Fight that was fought here 25 years ago tonight between your soldiers and their enemy, the Germans. I have gone through it twice before and I couldn't believe what I heard. I thought it was some kind of nightmare. I did not dare tell someone about it. They would have thought I had been bewitched by an enemy I didn't know I had. I could not make myself brave enough to bring someone else here, and I could not get it off my mind. At last I could stand it no longer. That is how I got the courage to bring you, a soldier, here tonight to see if you would hear what I did. Now that you heard it in the same way I did, I feel better, Bwana. I do.'

"Beckoning me to follow him, Simbia said, 'Come with me. I want to show you something.'

"I followed him through the brambles until we came to the open veldt where we then walked up a rise of ground. There under the tropical moonlight I saw them: rows of weather-aged crosses marking graves amidst the scrub brush, graves of both British and German infantry. Outnumbered 10 to one, and maybe taken by surprise, the British regiment had been annihilated. Since then every year on the fight's anniversary night, Simbia explained, the souls of the troopers came back and fought the battle over again."

In January, 1960, *Cosmopolitan Magazine* Author Eugene D. Fleming offers an explanatory theory for this kind of phenomenon. It is possible, he suggests, that such phantasms have nothing to with survival after death, but are some ununderstood aspect of the natural here-and-now. He advances one plausible, though imaginative theory postulating the existence of a "psychic ether," something like an ethereal TV tape, on which everything that happens is recorded and which, at a given time and place, under certain favorable conditions, may be reactivated and return.

I had an experience of my own with a panoramic phantasm on August 10, 1957.

My family and I were living at the time on an 80-acre farm, five miles northwest of Russell, Minn., a small village in the southwest part of the state. Our farmyard was close to the forested shore of Wood Lake. I had a kennel of German Shepherds. My sire was a big ferocious police dog that had to be walked on a leash at all times. On this particular evening I was out with him in the early twilight giving him his daily exercise on the lake's high embankment. The shore

of the lake was obscured from my sight by the foliage of the trees.

Suddenly the dog strained forward on the leash, indicating he saw or sensed someone or something down by the water. Thinking it might be fishermen with whom I could chat, I let the dog pull me through the trees and down the steep bank. As we emerged at the shore what I saw stopped me dead.

It was an Indian family, a middle-aged man, his squaw and three or four youngsters. They were dressed as Indians in the early days when the Sioux roamed the virgin, unsettled territory. I sensed they were not flesh and blood and, by his low growling and pulling forward on the leash, my shepherd gave the proof that he, too, was aware of something unusual about the scene. The wraiths, however, made no sound, nor showed any sign of being aware of our presence. They continued calmly their work of preparing over a campfire what appeared to be their evening meal, just as they must have done by this lake three-quarters of a century or more in the past.

Having no desire to associate with ghosts I tugged the dog back and we hurriedly ascended the embankment. My intention was to call my wife, not telling her what she could expect to see! Our farmyard was only a short distance from the lake and my wife was outside. I called just a bit excitedly for her to come and it was only a matter of a couple of minutes before she joined me.

When we returned to the lake shore the phantom scene was in the process of etherizing out.

Though I have walked that shore many times since then at twilight the scene never has materialized again.

In this case the phantasm apparently did not have any association with a tragic past event, but was simply the etherization of a scene that must have been a common sight on the lake's shore in the days before white men settled the region.

When I related the incident to an elderly neighbor, he first gave me a look of disbelief. But he recalled that when he was a young boy he had watched from a safe distance while Indians roasted skunks over a fire on the lake's shore.

Sometimes time marches backward and the Indians reroast the skunks, just as the British and Germans refight the old battle in East Africa.

My PROOF of SURVIVAL

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

I FOLLOWED A GHOST

By J. P. J. Chapman

THIS EPISODE happened many years ago—between 1906 and '09, Father's brother, William, lived at Orpington, in Kent. They had mutual business interests which brought them together at various intervals. They took turns visiting each other. I had three cousins, two boys about my own age and a girl who was older. My Aunt Clair was a darling and I loved her very much, possibly because my own mother was dead and I felt here was somebody I could turn to.

One summer it was, I went with Father to stay for a couple of weeks. Uncle William bred horses and I loved going out with them when they were exercised. I had a good "seat" for, from youth, I rode Father's farm horses and even tried broncho busting on the cattle.

On this particular visit the house was full of guests so I did not get my usual room. But here I must explain the layout of the building. From what I can remember I would say it was a Georgian structure, two stories high and facing South.

One entered the house through a large oak door right into a big hall, facing a broad staircase. This went to a half landing, continuing to the first floor. At the top of these stairs was a small room to the right, which seemed to be a builder's afterthought. This landing went the length of the building with two very large windows at each end. The cross light made the middle of the hall a little dark, although there was a window on the stairs.

On this particular occasion I was put in the room at the top of the stairs. The bed was comfortable—being a double one, which pleased me no end. I was duly seen into bed by the family's Nannie who insisted that I must have a night light. I remonstrated, saying that at home I never had one and would she please take it away.

She observed that it was better in a strange house and a strange room; I might want it during the night.

I waited until all was quiet, then slipping out of bed I blew it out, snuggled back into the sheets and pillow and was soon fast asleep. I don't know when it was I woke up. The window was wide open, with brilliant moonlight outside, so it was half light in the room. Then I heard something in the hall.

In my own home, unknown to my father, I used to roam the house at night. There was something eerie about it all, the dark corners, the ticking of the grandfather's clock,

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it seemed another world and I was part of it.

I had an electric torch and picking this up I crept to the door, which I silently opened. The landing, the half landing, and the hall looked eerie. I felt a thrill of excitement. It was mid-summer, so I did not feel cold. The hall and the stairs were heavily carpeted so my bare feet sunk well in.

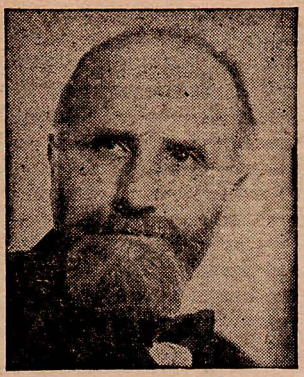
There was *something* or *somebody* down there. I knew that it was not the dogs, as they slept in a compound outside. However, one of them started a dismal howl, baying the moon—or was it something else?

I picked my way downstairs in the semi-light. At once I knew there was a "presence". It seemed to be coming from the far end of the long passage that led from the hall to the kitchen. I could not see anything but I felt it getting closer. There was a slight wind as it passed by, making for the stairs.

I followed it, close behind; still I could hear nothing but I could feel it. Whatever it was did not seem aware of me. We got to the half landing, then at the top it stopped outside my room. After a while it turned right at the top of the stairs and slowly went down the passage. At this moment I switched on my torch and could see in the heavy carpet the imprints of feet as they went along, great big heavy boots they were.

Nothing daunted, I kept my torch on and followed up, putting my feet into the imprints as they were made. So we both proceeded the whole length of the passage.

When we reached the far end I heard the sound of an opening win-



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dow. There was a window there, but it remained shut. Then there was the rustle of somebody scrambling out. This was followed by a dull thud, then silence. At this moment the dog outside stopped his dismal serenade. All was quiet and nothing else happened. I crept back to bed and knew nothing until my aunt stood by my bed telling me to hurry up or I should be late for breakfast.

At breakfast my uncle remarked, "That dog was baying the moon last night. I thought it would never stop."

I produced a dead silence by replying, "He wasn't baying the moon, Uncle. He only does it when the ghost is here. You know; the man who jumped out the window upstairs. He was around last night."

My uncle nearly choked swallowing a mouthful of bacon and egg and quickly changed the subject.

However, he and my aunt later in the day asked me to tell the story.

They listened carefully. My aunt wanted to know if I was frightened. I said "Why should I be? Ghosts can't hurt. I didn't mean it any harm and I am sure it knew. So what is there to be afraid of?"—*Ferndown, England.*

I SAW SALLY

By Fern Harn Larson

TWO YEARS AGO my little pet Manchester dog named Sally passed away. We had been companions for 10 years. She slept on the foot of my bed every night. If I had to go away and leave her, she refused to eat until I returned. She had many endearing and lovable ways. Whenever I turned her outside for a little run and didn't

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let her in as soon as she thought I should, she would come around to the front window and put her little paws on the ledge and look in the window and watch me until I opened the door for her.

Sally became ill about six months before she passed away. She had surgery but it only prolonged her life for a few months. Especially in her last month she suffered intense pain but was so patient and still only wanted to be near me. The morning Sally died she stood up and looked at me with so much love in her eyes and then her brave little spirit was gone. Only someone who loves animals and has lost a dog friend can realize how much I miss her.

The afternoon of the day before this last Christmas, in 1961, I was sitting in the living room aimlessly gazing out the big window, when suddenly there was Sally looking in the window right at me with that worried expression on her face that I knew so well. It was no mirage. It was real.

I screamed, "There's Sally," and ran and opened the door. For an instant she looked right at me with recognition in her eyes, then something like a thin black curtain blotted her out and she was gone.—*Ponca City, Okla.*

"SHE TOLD ME"

By Ella Rose Carnes

IN 1917 MY HUSBAND was the pastor of the Ivanhoe Congregational Church in what is now Mundelein, Ill. It stands on the spot from whence the State of Illinois was surveyed—so we were told. My husband was also a student in Chicago Theological Seminary, Chicago Univer-

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sity. I was carrying our second child.

My sister, Eva, who was six years younger than I had married the summer before and was carrying her first child. I was not well and when Eva became ill and kept asking for me everyone refused to let me know. I kept waking in the night from nightmares in which I was asking her, "What is the matter?" Still I could get no response. I had spent several sleepless nights.

Then one morning about 4:00 o'clock I fell asleep. I remember hearing our cuckoo clock strike 3:30 and 4:00 o'clock. Sometime after that I waked from a very restful sleep.

Sister was standing beside my bed, her hand on my shoulder, and she said, "It's all right now, Sis."

About 9:00 o'clock our neighbor, Mr. Dolph, called my husband to the phone. I was sitting on the front steps when my husband came slowly back home. He sat down beside me and put his arm around me.

Before he could say anything I said, "Sister is gone, isn't she?"

He said, "Yes, how did you know?"

"She told me early this morning," I replied.—*Bloomingdale, Mich.*

TWO MINUTES OF TIME

By Dorothy Billingslea

THE FOLLOWING experience occured in an early morning hour of September 8, 1960. Aroused by an unusual thirst I had returned to my room and reached to turn off the light, noticing as I did so that the time was exactly 3:20. Just as the light went out it happened!

As I was about to lower my head to the pillow she was there—my

beloved younger sister who had passed away 13 years before. She was in a simple white robe with a band of forget-me-nots about her waist. She wore a narrower band of the some flowers around her head. She looked young and radiantly alive.

At first I was startled. Then such a wave of exultation swept through me that I could have wept for joy. All I could seem to say was, "Oh, Jinney! It is *you!* It *is;* it *is!*"

And her voice reached me from what seemed a far place, but so clearly, "Yes, darling. It really is."

I had risen now and she was standing behind me. She placed her hand on my back and where it rested a warm, comforting glow began to spread. The pain which had been there for so long seemed to melt away beneath her gentle touch.

I sighed, "Thank you, Jinney, dear."

Suddenly as it started it was over. Virginia had gone and I was alone again. Turning on the light I saw that it was 3:22. I stood still, flooded with a holy joy. My little sister had come back across the years with love in her heart and healing in her hands—for, as witness to the healing power she brought, I have suffered no more pain in my back since those unforgettable two minutes which also contained all I need for my personal proof of survival.—*Evanston, Ill.*

"BYE, BYE DADDY"

By Ellen Erickson

MY HUSBAND, Carl, had been sick with a heart condition for over three years. It was during the depression and I was conducting

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REV. BABBS, internationally famous writer, lecturer and founder of the Church of the Elder Brothers of Prophecy, was most gratified with the response to his ad in the June issue of FATE. Especially the renewed contacts with those he has met and helped over the years while traveling, lecturing and teaching.

Now answering by mail in plain envelope questions you would hesitate to ask him face to face, should you be fortunate to meet him on tour. Time devoted to personal interviews on tour is very limited. Last year he appeared in 42 cities, and already is booked for 53 in 1962. Rev. Babbs has the strange gift he cannot understand or explain, yet before opening an envelope he must get the feeling of rapport and communion with the writer, and has more than an inkling of the letter's contents. Disinterested persons putting him to this test can only say it is uncanny beyond description.

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a little mimeographing business in my home.

My son, John, was three-and-one-half years old and always took a nap in the afternoon. The afternoon of June 16, 1928, I had work I wanted to finish and deliver on my way to the hospital. John did not go to sleep and when I heard him talking I paused to listen and to my amazement this is what he was saying, "Bye, bye, Daddy. Where you going, Daddy? Bye, bye, Daddy."

I noted it was 2:45 P.M. and I felt I should go at once to my husband but I wanted to finish my work and collect the money we needed so badly. Eventually I dressed my son and we hurried along in our Model T Coupe.

When I arrived at the hospital the head nurse was watching for me and met me down the walk. She took my little boy out of my arms and said, "Mrs. Erickson, your husband's pulse started to go down at 2:45 and he died at 4:45."

It was now 5:15.

It was 2:45 when my son heard his father say, "Bye, bye." When my husband's pulse started going down he realized he was dying and thought of us. My mind was full of worry and hurry to get my work done. My son's mind was clear and he got the message.

How deeply I regret that I did not stop my work and go right to the hospital. I always have felt that I should have been with my dear husband when he passed away.—*Minneapolis, Minn.*

BABY BROUGHT ME BACK

By Florence Fazan

AT THE BIRTH of my fourth child in 1935, I was suffering

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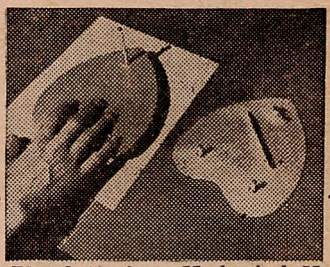
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from a serious heart condition. I had been in Kelowna General Hospital in Kelowna, B.C., Canada, for two weeks when on November 7, doctors decided that in order to save my life they would have to induce the birth immediately. No anesthetic could be used because of the danger that my heart would fail.

I had been in the case-room for some time and the birth process was well advanced when suddenly I felt myself floating. I could see my body on the table and the doctors and nurses around it. I floated further and further away and felt a wonderful sensation of well-being. I seemed to be in a place of glorious colors and lights, which formed continually changing patterns of beauty beyond anything earthly. I heard soft, exquisite music which seemed to blend and change as part of the color-light patterns. Words cannot describe the feeling of peace and happiness which came over me.

As if from a long, long way off I heard Dr. J. S. Henderson's voice calling my name, but I had no desire to return. Then I heard my baby's first cry and I knew I had to go back. I was in a seemingly endless dark tunnel with a tiny light far ahead which grew brighter as I forced myself along. After what seemed an eternity I was back on the table and saw the doctor holding up my baby.

He said, "You have been a long way from us. We thought you were not coming back."

This experience is still as real and vivid to me now as it was then, and I have often wished that I could find that place again.—*Kelowna, B.C., Canada.*



NEW BOOKS

FLYING SAUCERS AND THE THREE MEN, by Albert K. Bender. Saucerian Books, Clarksburg, W. Va., 1962. 194 pages, $3.95.

In 1953, Albert K. Bender of Bridgeport, Conn., one of the most active UFO researchers or "fans", closed his International Flying Saucer Bureau (often referred to as IFSB). Since the Bureau had been doing fairly extensive research and had published its own bulletin, SPACE REVIEW, there was a great deal of mystery about the closing.

In 1956, Gray Barker, a publisher and UFOlogist, published a book, *They Knew Too Much About Flying Saucers,* in which he discussed all the UFO researchers who allegedly had been "silenced." Albert K. Bender's name led all the rest; indeed the bulk of Barker's book was concerned with the Bender case and he confirmed that Bender actually had been silenced by "three men in black."

Who the three men were remained a mystery. It was variously speculated that they were pranksters, FBI men, military intelligence people Soviet spies, or visitors from another planet. One UFO publisher even charged that Bender had been silenced as part of a hoax perpetrated by Gray Barker himself.

But Bender never talked. He obviously was frightened and refused even to discuss UFO's publicly. During all the years since 1953 the problem of the closing of IFSB and the termination of SPACE REVIEW has been one of the great UFO mysteries.

Now Bender has revealed his great secret. This reviewer found it disappointing but he feels that, like any whodunit ending, it cannot be revealed without subtracting from the reader's interest in the book. Suffice it to say that the whole Bender mystery turns out to be another "contact" case. Despite Bender's obvious sincerity we always have been highly skeptical of this approach.—*John C. Ross.*

THE GREAT FLYING SAUCER HOAX, by Coral E. Lorenzen. The Frederick William Press, New York, 1962. 257 pages, $4.45.

The history of the flying saucer mystery, often treated before in earlier books, again is brought to the attention of UFO enthusiasts by one of the two pioneer UFO researchers

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still active in the game: Coral E. Lorenzen.

As Director of the Aerial Phenomena Research Organization (Tucson, Ariz.), Mrs. Lorenzen has had access to untold quantities of UFO lore for a good many years. Her contacts in South America are particularly unique, and have given APRO many "exclusives" in this field. But sources so far removed from home also can be a liability when one must depend too heavily on them.

APRO's chief reporter for the South American scene is Dr. Olavo Fontes of Rio de Janeiro. Dr. Fontes has uncovered many spectacular events over the years, including an alleged rape of a Brazilian farmer by a somewhat uninhibited female from space, but not enough of these accounts have been sufficiently verified for us to establish Dr. Fontes' reliability at this stage.

Mrs. Lorenzen decided—extremely prematurely in this reviewer's opinion—to accept Dr. Fontes' elaborate theories regarding the hostility of UFO's. Unfortunately, the data in her book do not necessarily coincide with that viewpoint, but it is possible to interpret events in myriad ways.

Members of APRO will find little, if anything, in *The Great Flying Saucer Hoax* not previously reported in *The APRO Bulletin*. UFO researchers generally will find many of the old stories—such as those concerning Gorman, Desvergers, Nash and Fortenberry—recounted for the umpteenth time.

Chapters entitled "The First Landing" and "1954—Europe and South America" review numerous reports of encounters with "little"

saucerians—be they hairy creatures or well disciplined pilots wearing tight uniforms. These stories are interesting, and occasionally hair-raising. Their European counter-parts were related by French author Aime Michel in FATE (November, 1957), and later in his excellent book, *Flying Saucers and the Straight-Line Mystery.*

Despite numerous pages on censorship, Mrs. Lorenzen's arguments regarding the subject are not fully convincing. "I believe the government is desperately attempting to solve the riddle of UFO propulsion for its own purposes," she asserts, "and somehow feels that if its facts don't get out it can keep its operations secret."

Devoted saucer fans unquestionably will want this volume for their bookshelves, but many others may wonder if they haven't heard some of the stories just a few times too many.—*Max B. Miller.*

GOD BLESS THE DEVIL, by Luis J. Rodriguez. Bookman Associates, New York, 1961. 256 pages, $4.50.

The author of this book writes with the positiveness and zeal of the staunch believer who has a message. His message is addressed to psychiatrists, which accounts for the title. Not that the author considers them devils, but rather that he feels they could learn something from so-called demon possession. He asserts that the "devils," whom psychiatrists are wont to explain in terms of split personality, multiple personality, etc., are in reality the so-called dead trying to experience a little more earth life in a vicarious way, often as a result of

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confusion on their part. Through the aid of spirit mediums, the spirits can be reasoned out of their parasitical behavior and be induced to leave.

These are familiar concepts in spiritualism, which has marshalled considerable evidence for them. The author, however, feels little need of documentation. He tells you what he considers is what and embellishes his discourse with few case histories.

Actually, he is interested in much more than such immediate and obvious mediumistic therapy. His book is subtitled: "The Key to the Liberation of Psychiatry." He sees the psychiatrist as the logical person to develop a real science of man that shall do away both with the erroneous dogmas of religion and of present-day psychiatry which is so deplorably under the influence of Freud. It is basic to his theme that much present-day confusion arises from denial of the soul, which is actually central in the cosmic plan. Indeed, man develops toward greater perfection through many reincarnations of his personal soul; of this the author is certain. He believes that during the 16th Century he was a high prelate of the Catholic church.

His special knowledge stems largely from many years of mediumistic research "in contact with discarnate man . . . studying and analyzing the afterlives of many different people." Well acquainted with Brazil, he describes three levels of spiritualism there, and cooperative work between physicians and mediums. He sees large possibilities in the opportunity afforded the living to learn from the so-called dead, by communicating

through mediums. However, one spirit communicator told his research group "that for all our efforts we would be considered nothing but an insane group of paranoiac crackpots—whoever heard of men discussing sociology, medicine, theology, economics and politics with a dead person? Nevertheless, he recommended that we should persevere." The author has done so, and expects—or, rather, knows—that he will enjoy the last laugh.

Crackpot or not, here is a man who is intellectually alive. He obviously is a man of considerable learning and has the ability to handle words both cleverly and impressively. His book is a rather drawn out, opinionated preachment, but one well worth the effort of reading.—*Harold Steinour.*

MY DEAD STILL LIVE, by Erica Myers. Arthur H. Stockwell, Devon (England), 1961. 175 pages, $3.50.

One must admire the persistence of Spiritualist authors. How many books must have been produced, often (as in the case of the present volume) at the alleged insistence of spirit entities, to provide "proof" of survival after death! Only in rare cases do the authors sell enough copies to make the effort worth-

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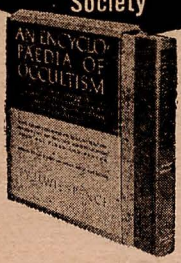
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while. Despite this unencouraging state of affairs, Spiritualists go right on turning out volume after volume of little-read revelations. The present work is neither the best nor the worst, but considerably above the level of most.

In evaluating "proof" of continuity of life, we must distinguish between objective evidence and subjective evidence. The former—consisting of names, dates, places, and facts verifiable by empirical means—usually comes in short supply. The bulk of mediumistic "evidence" (as represented in this volume) consists of turns of speech, details of intimate association, and reminiscences of past events—all of which may well indeed be highly characteristic of the spirit entity during earthly life. But to one who did not know the communicator personally, the sitter's insistence is the only verification possible.

Mrs. Myers has gathered more such evidence in a brief time than most of her fellow-Spiritualists receive in a lifetime—but to what avail? Every bit of evidence herein cited can be as easily explained away by (in Professor Hart's terms) either the "super-ESP" hypothesis or his own "persona" theory (roughly equivalent to Carington's "psychons"). This book, like countless others, will be convincing only to those already favorable to the survival hypothesis.

It is unfortunate, however, that such individuals most likely will be the only ones to learn of the book's existence. Spiritualists must recognize that they are a minority and that their greatest obstacle is public indifference. Until they somehow achieve mass distribution of inex-

pensive and evidential literature they will continue to talk to no one but themselves.—*David Techter.*

ALEISTER CROWLEY, The Man: The Mage: The Poet, by Charles Richard Cammell. University Books, Inc., New Hyde Park, N. Y., 1962. 229 pages, $6.00.

"What a theme for a study! Cagliostro and Casanova combined, with a poetic genius that challenges Swinburne's and Shelley's . . . " Thus, in 1933, the author exulted at the chance to do an essay on that fantastic personality who signed himself "The Great Beast, 666" but who was better known as, "The Wickedest Man in the World." Eighteen years later—and 15 years after first meeting Aleister Crowley —this study was completed. It is now reprinted with a bibliographical list of Crowley's works compiled by Edward Noel Fitzgerald.

Aleister Crowley began as a poet, alternating scintillating productions with "silly and quite loathsome juvenilia of the pornographic kind."

The biographer foresees Crowley's name in history as "the author of an extraordinarily large volume of poetry . . . great poetry." As if to help this on, notable biographical omissions occur, e.g., that Crowley died addicted to heroin; that his first wife, "his great love," driven to alcoholism, was certified insane.

While great poets are few, real sorcerers are fewer still—but was Crowley's demonism fanciful? After witnessing examples of it, Dr. Hereward Carrington, late dean of America's experts in field-investigation in parapsychology, was not so sure.

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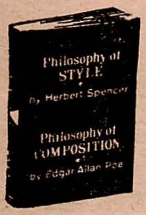
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tery of ceremonial magic with his initiation into the Hermetic Order of the Golden Dawn. His magical career had three highpoints: (1) The "Enochian Invocations" in the African desert, when a "demon" materialized, taking Crowley's own shape and finally trying to strangle Crowley's companion-pupil. (2) The "Abramelin Operation", Crowley's attempt to obtain "the Knowledge and Conversation of the Holy Guardian Angel", a feat demanding utmost purity, and in which, the biographer argues, Crowley inevitably failed, so "rabidly sensual" was his mind. (3) The receiving by Crowley in Cairo, by "direct voice," of *The Book of the Law*. The communicating "spirit" claimed to be a "messenger from the forces ruling earth at present," and predicted a new era, commanding Crowley to proclaim the Law of Thelema, "Do What Thou Wilt."

This Crowley did for the remaining 43 years of his life, by word and deed, practicing a doctrine of "sex-magic" allied to the "left-hand" Tantric-Yoga of India, where he had studied. This, the biographer declares, was "the curse and ruin of his Magick."

The "last sad phase of his life" was passed in relative obscurity—Crowley had outlined his own hilarious antics, scandals, esoteric wars and exoteric persecutions. But his sense of divine or daemonic mission persisted to the last, flickering feebly against dark shadows of past failure and defeats. Taken altogether, "his poetry, his personality and his life makes him the most extraordinary figure of his age, and one of the most extraordinary figures of any age."—*Walter A. Carrithers, Jr.*

REPORT FROM THE READERS

THOSE SOVIET ASTRONAUTS

Frank Edwards' article on "Those Lost Soviet Astronauts" in your July issue is quite fascinating; unfortunately, however, there is one paragraph that lacks continuity, apparently because of an error in editorial processing or typesetting. I refer to the paragraph on page 51 concerning Gagarin and Titov. Whereas the second, third and fourth sentences presumably describe *Gagarin's* flight, the fifth and final sentence gives the name of *Titov*— a rather sudden and puzzling switch.

I was somewhat surprised by the author's failure to mention the possibility that the alleged flight by Gagarin may actually have been made by Ilyushkin. Many persons (including yours truly) feel that Gagarin was a last-minute stand-in for a Russian astronaut (probably Ilyushkin) who was killed or seriously injured in an attempted orbital flight.

Furthermore, there is a discrepancy in the tally of dead astronauts. Mr. Edwards says that the couple killed in the 1961 moon shot constituted fatalities six and seven. According to my count from the article, there have been at least eight fatalities: (1) Shiborin, (2) Dolgov, (3) the unidentified man launched in November 1960, (4) the unidentified man launched in Febru-

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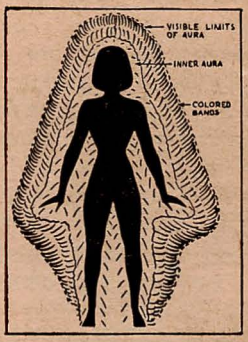


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ary 1961, (5) and (6) the couple launched in May 1961, (7) and (8) the couple launched in October 1961. The article fails to state just when in 1961 Zavadosky was launched. If Zavadosky was the man launched in February of that year, the total is eight, but if he was launched at some other time, the total is nine.—*Kenneth W. Perkins, Science Editor, The Encyclopedia Americana, New York, N.Y.*

EDWARDS' REPLY

My reply to K. W. Perkins:

(1) The flight referred to was actually that of Gagarin as stated. The transposition of names, wherein I said Titov instead of Gagarin, was accidental. It probably means that I am getting old and forgetful.

(2) I had not considered the possibility that the Soviets substituted Gagarin for an injured Ilyushkin, but upon receiving Mr. Perkins' letter and suggestion I did some further checking which indicates a strong possibility that such a substitution may have been made to cover an embarrassing mishap in Soviet space efforts.

(3) The discrepancy in the total of Soviet space fatalities to which Mr. Perkins refers is due to an oversight on my part as I transposed the material from my first draft to the final script. In the interest of being on the conservative side I intended to keep the tally at seven *known* dead but I failed to do this by not specifying that Zavadosky might have been the ill-fated astronaut of February 1961, as Perkins suggests. When I counted the missing noses in the final paragraph I seem to have counted both the "Unknowns" as a single fatality in

the finished script, an error in simple arithmetic which is not included in my notes.

I am deeply appreciative of Mr. Perkins' interest and I promise to have my arithmetic in future articles checked by a little girl in the first grade, who is very good at arithmetic.—*Frank Edwards, Indianapolis, Ind.*

BACK TO TUNGUSKA

About the famous "Tunguska Meteorite" which has been mentioned a few times in FATE, my personal opinion is such: it was neither a meteorite—as practically everyone now agrees—nor a comet, which is the offical Soviet version, nor a chunk of "anti-matter," nor a spaceship which accidentally exploded, but, rather, an atomic warhead of a rocket equipped with the so-called "proximity fuse" and fired from one of the planets of our system, most probably from Mars.

It was an experimental shot, just like those of the U.S. and the Soviet Union when they sent their rockets to the moon. As you might remember, some scientists suggested that such rockets should carry a nuclear bomb in order to make the points of impact visible from the Earth—and that is exactly what some of our space neighbors apparently did.—*George R. Larikov, Taipei, Formosa.*

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Only one out of five can reach a trance depth necessary for this suggestion to take effect. Of those who do so, quite a few will be surprised, to say the least, by some of the material. A fair amount of the material visualized will seem as if it could come only from another source.

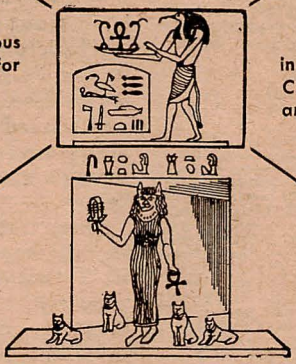
After one has practiced this method for several weeks, one can attempt the psychic feat of psychometry (divination of facts concerning an object or its owner through contact with or proximity to it). To achieve this, one again uses the deep trance state to impart the following post-hypnotic suggestion: "If you look in the notebook while holding an object in your hand, you will see facts printed concerning the object or its owner."

Because the material visualized through the subconscious mind seems to be in the notebook and not coming from one's own mind, the subconscious portion of the mind is less likely to interfere. As one practices this method, one should increase his percentage of successes.

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MORE TALKING ANIMALS

The letter "Another Talking Dog" in the July FATE interested me. I was raised on a farm and a ranch and worked with livestock for years. Many times I have heard various animals speak as clearly as human beings.

As a matter of fact, until I was in my teens I thought nothing of it. I thought that all animals, if properly trained and cared for, could speak. I had a little dog in my home for 13 years—he died in 1947—who spoke to me as plainly as any person.—*Ruby L. Mitchell, Houston, Tex.*

SNAKE-FILLED SHIRT

A month ago a roomer I was with took out of his bureau what he thought was a black shirt and threw it on the floor. Then he asked me if I wanted it. After examining the

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shirt I decided that it was still in good condition and so accepted it. When I finally wore the shirt a few weeks later I discovered that it really was dark blue. Later, as I lay on my bed I dreamed that there were snakes circulating between my body and the shirt, and that I could not reach the snakes to remove them.

When I wore it another day, I was resting and again there were snakes—an inch long and black. I quickly took the shirt off, and since then I have had no more snake dreams. I plan to destroy the shirt unless someone wishes to experiment with it, to see if they get the same results.—*Rev. Horace A. Cronk, St. Paul, Minn.*

CRYSTAL SKULL

Concerning John Sinclair's "Crystal Skull of Doom" (FATE, March, 1962), and reader W. M. Smith's comments on the article:

From the researches I have done into such matters, it would appear that this image originally was located in some temple on the Atlantean continent. This temple, which I term the "Palace of Death," was chiefly concerned with the granting of euthanasia; it was probably the skull which—in some mysterious way—granted the death wish.

Either in this temple or in some similar structure there existed an avenue of great stone support columns capped with mammoth stone heads several times the size of modern man. After Atlantis began to break up, Atlantean temples and palaces were hurriedly taken down by skilled, careful hands, and large parts of them moved to Central American locations. The heads were

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taken to Tabasco, Mexico; the end of Atlantis, however, came too quickly for any use to be made of them. They were rediscovered in 1940.—*George H. Wagner, Jr., Bellvue, Ky.*

BAHA'I TURMOIL

In the June, 1961, issue of FATE a book review by David Techter of "ALL THINGS MADE NEW, A Comprehensive Outline of the Baha'i Faith," by John Ferraby, contained this parenthetical statement: "Some day a Baha'i shall have to give an account of the administrative turmoil following the death of the Guardian in 1957."

Having been a devoted Baha'i since 1942, I am familiar with the whole series of events since the passing of the first Guardian, Shoghi Effendi. I would like to give this account from the standpoint of a Baha'i under the second Guardian, Charles Mason Remey, a Baha'i since 1899.

The Prophet-Founder of the Baha'i Faith, born Husayn-Ali, a Prince of Persian nobility, declared himself in Baghdad in 1863 as the Promised One of the Old and New Testaments of the Bible, as well as of the sacred books of Sabeanism, Hinduism, Judaism, Buddhism, Zoroastrianism, Islam and Babism, come to usher in the long-awaited Kingdom of God on Earth. He assumed the title "Baha'u'llah," which means "Glory of God" in Persian, and after 24 years of banishment and imprisonment, died in 1892.

He named his eldest son, 'Abdu'l-Baha ("Servant of Glory"), as His successor as leader of the Baha'i Cause. 'Abu'l-Baha passed away

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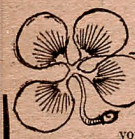
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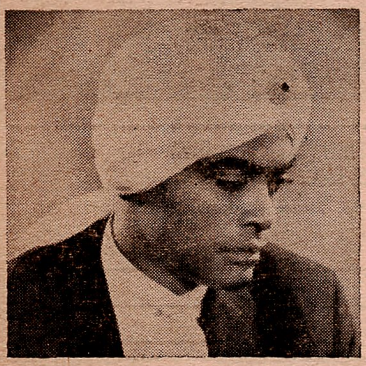
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in 1921 and in his will established the Guardianship, which had been first proposed by his Father.

In his will, 'Abdu'l-Baha designated his eldest grandson, Shoghi Effendi, as the first Guardian of the Faith, and set forth therein the manner of succession of future Guardians. The hereditary principle was to be spiritual in nature rather than physical, especially if the Guardian should fail to leave a male heir with the necessary spirtual qualifications. If the "glorious lineage not be matched with a goodly character, then must he (The Guardian) choose another branch to succeed him."

It was quite evident that the first Guardian left no physical heir, but it was also evident to those around him, including the "Hands," appointed by him from 1951 to 1957 to "diffuse the Divine Fragrances (Baha'i teachings) throughout the world," that Shoghi Effendi in 1951, by appointing Charles Mason Remey (the Hand with the longest



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tenure) as the President of the International Baha'i Council (the "embryonic" Universal House of Justice, whose Head will be the Guardian), had appointed his own successor. In other ways, too, he had indicated his choice.

When the Hands returned from the first Guardian's burial, they met in conclave at Bahji, Israel, where Baha'u'llah is entombed. After prayers, the Iranian Hands remained at Bahji overnight, the others returning to Haifa. On resumption of the conclave the next morning, the youngest Iranian Hand arose and moved that the Guardianship be considered ended for at least 1,000 years until the coming of the next "Manifestation of God," who might re-establish it then, if He so desired.

Each Iranian Hand then arose and made the same recommendation in practically the same words, thus indicating that these Hands had entered into a covenant among themselves to end the Guardianship, thus violating "for reasons of their own" the will of 'Abdu'l-Baha.

On the basis of their perversions of the will the Hands accused the Guardian of causing a split in the Cause of God, when it was their own desertion of the Covenant that made it imperative to isolate them from the faithful believers. Mason Remey, the Guardian, responded to this particular charge by cutting off the violating Hands: "The Hands of

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the Cause accuse me of attempting to create a split in the Cause—as if this were a bad thing for the Baha'i Faith! I am indeed making a split in the Faith, for I am separating the diseased from the healthy living organisms of the body of the Baha'is.

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WHITHER McDOUGALL?

I note that Frank Edwards begins his article, "Science Studies Death," in the March, 1962, issue by saying that William McDougall was, in 1906, head of the Massachusetts General Hospital. My best recollection is that McDougall came from England to a job as Professor of Psychology at Harvard University and I would say that the idea that he was simultaneously Professor of Psychology at Harvard and

head of Massachusetts General Hospital is inherently improbable.—*Felix Morrow, New York, N.Y.*

HELP WANTED

I am engaged in research into mysticism, and I would appreciate your kind assistance. If any FATE readers have ever had any kind of mystical experience, would they write to me, giving the AGE at which the experience came to them?

I believe that there are several main types of mystical experience: the nature-mysticism of Wordsworth, theistic mysticism and eastern monism. I am anxious to hear accounts of any of these, but I must repeat that the AGE at which the experience occurred is vital.—*Basil Smith, Manchester College, Oxford, England.*

PROPHETIC RADIO

On October 31, 1959, I was "yakking" with other ham radio operators over short wave from my home in Asheville, N.C., when at 8:00 P.M. the Virginia emergency net requested a clear channel on the "Ham band" to help locate an airliner believed to have crashed in the mountainous area. I closed my transmitter and listened to the progress of the search until about 12:30 A.M., when I heard an unidentified station report that he could see the plane. He said that all passengers except one man were dead.

Having heard this report firsthand, I phoned the news to the local radio station, which in turn broadcast it over the air. Then I went to bed.

The next morning, to my surprise, the radio station announced that the report of the finding of the

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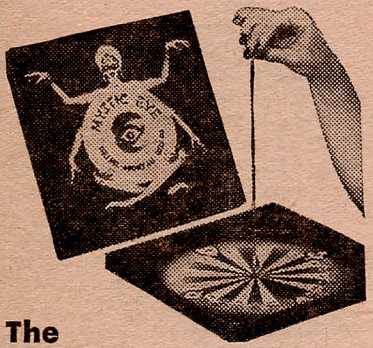
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plane had been a hoax, that it had not been found. Yet, later in the day, the downed airliner was located —with only one survivor, a man.

I still cannot figure out what happened. Can any FATE readers help me?—*Sam Parker, Tampa, Fla.*

MORE SHATTERED WINDOWS

At 10:00 P.M. on April 27, 1962, a nearby resident shut off his television set for the night. It was in perfect condition. At 10:00 A.M. the next morning he found the entire safety glass covering the picture tube shattered into a crazy pattern, ALL OVER, even well into the corners. It didn't fall out until the frame was removed. I sent a sample to NICAP, the National Investigation Committee for Aerial Phenomena. The face of the picture tube and other plain glass was unaffected, just as in the countrywide reports of similar incidents.

Obviously, something or some emanation received by the antenna on the roof came through the set causing a very high but instantaneous internal heating of the glass or its binding material, which was NOT a plastic center as usual. A high power attuned (accidentally) pulse generator at a great distance, as if at a radar base, could do this. This was an isolated case, but I did hear a while ago of a local windshield going in this manner while parked. The television set and its antenna, by the way, are tuned for Channel 12 only.—*Charles C. Hastings, Wyalusing, Pa.*

STRANGE SHORTHAND

In "I See By the Papers" (FATE, November, 1961) there is a report of a four-year-old boy who scribbled

a message from his dead father in an obsolete form of shorthand. I also had a similar experience. On the evening of May 31, 1960, I was writing some letters, when I discovered that I had written: "Dear Sis. How is it you always got in touch with me before? Why can't you do so now?" My sister died in January, 1959.

All of a sudden I started making marks that looked like shorthand. I had the feeling that it was a message from my sister. So far, unfortunately, no one has been able to translate any of it. I wish I could be sure if it really means anything.—*Wilma White, Morgan, N.J.*

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This seems fantastic, yet the experience is renewable at will. Let us be aware of the fact that in or-

(*Continued on page* 129)

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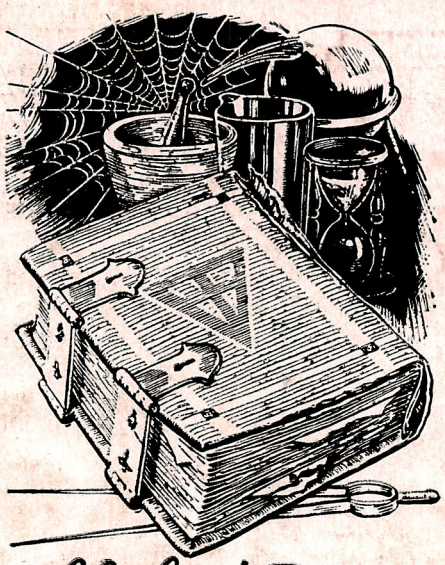
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