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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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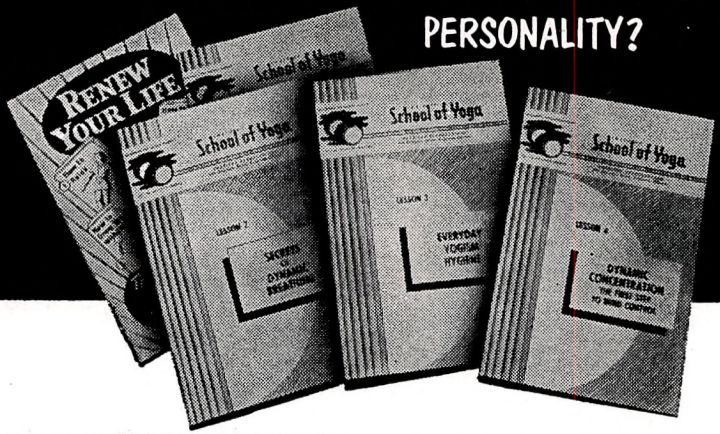
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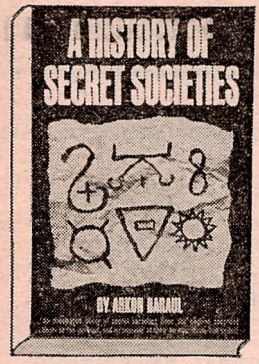
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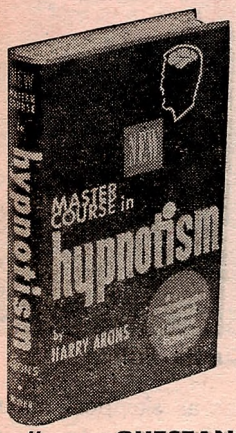
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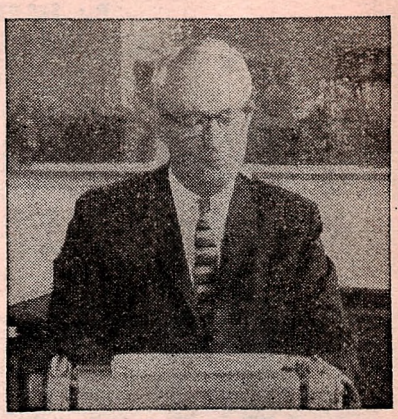
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I See by the Papers...

QUOTE OF THE MONTH

I found in the library at Alexandria a strange papyrus inscribed in Greek letters telling of a fall of rocks from the sky. This was taken as an omen heralding the victory of Alexander over the Athenians. The account filled me with dismay because I had always held the Greeks as the most rational of men and everyone knows there are no stones in Heaven.

— Curtius of Hadecan



By Curtis Fuller

OF METEORITES AND ETC.

NOT UNTIL the early part of the 19th Century did a French scientist succeed in convincing his colleagues that stones do fall from the sky. Today it is estimated that 40,000 tons of meteoric debris showers upon the earth every day, most of it as dust.

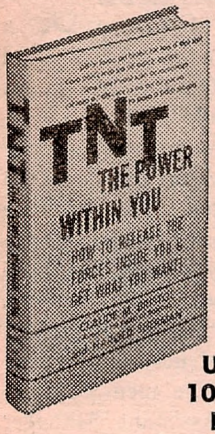
We still have much to learn about the different kinds of meteors and their obviously different origins but we know of no scientists who deny that they exist, however "impossible" it appeared to the rational man of 2,000—or 200 years ago.

There are a good many other things that seem to fall from the sky with reasonable regularity, but science remains as skeptical about such events as it used to be about meteorities.

The odd thing about so many of these falls is that they concentrate in small areas, very much as if their concentration were *directed*. But alas, if something is *directed* there must be a *director*. And that is what makes the mystery more profound than it otherwise might seem.

In our off-beat field, unexplained physical events are blithely classified as "Fortean phenomena" and unexplained psychic events as "psychic phenomena." They are not so easily separated as might seem, however. In poltergeist phe-

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nomena, for example, physical and psychic forces both seem to be at work.

∞

RAIN OF PEBBLES

HOW DOES ONE explain a strange rain of pebbles upon a tiny area of Quincy, Mass., on Sunday night, July 21?

For two hours persons outside the Wonder Bowl on the Southern Artery were pelted with odd little granite chips that seemed to explode when they struck the concrete walk in front of the building.

When a car pulled up it and its occupants were struck with a rain of the pebbles. The men went inside to notify Assistant Manager Robert Crowe. He climbed to the roof of the building to see what mischievous youths might be throwing granite roofing chips from there. Of course there weren't any boys.

Mrs. Isebel Urick and Irwin Wayne were the first to be hit by the pebble shower, according to the Boston *Record American*. They had just left the bowling alley and were standing near the front door when they heard the pebbles strike the ground.

Donald Mann told Joe Giuliotti of the *Record American*, "I was looking up at the roof to see if anyone was throwing them down when one exploded between my

feet. Then one hit me on the back of the neck and another struck me on the leg. They stung."

Jeff Bezanson, 18, said that the "exploding pebbles" sounded like those torpedos you put firecrackers in and throw in the air, only not as loud."

Charles McGrath, 60, strolled by and was sure everyone was joking. Mrs. Urick had collected some of the pebbles and had them in her purse and offered to show them to McGrath. He took off his glasses to look at them and some granite chips hit the glasses. Then he heard a couple pop around him.

Quincy police were called but they only passed the buck. They said they were going to notify the South Weymouth Naval Air Station.

∞

THE BLIGHT OF TERRE HAUTE

SOME OTHER KIND of thing fell upon a tiny part of Terre Haute, Ind., on the night of July 4. The attacked area, around the 1800 block of South Fourth and South Fifth streets, covered less than a square block.

But within that section, residents woke to find their homes smeared with something that resembled mud—it looked as if the houses had been sprayed with a mixture of mud and water. "It's just terrible," complained Mrs. S. J. Ma-

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looley. "Our new home was so beautiful and now it looks awful."

It definitely was not there at 7:30 P.M. on July 4 but it sure was there the next morning. When Riley Parks of 1827 South Fourth Street walked into his back yard and looked at the shed he had painted less than a year before he couldn't imagine what had happened. The substance not only covered painted surfaces but window sills, back porch and ground. It was hard to clean off, requiring two scrubbings with an abrasive cleanser. Heavy rains the following night didn't touch it.



U.P.I. Photo

This is a monkfish, a member of the family that includes sharks, skates and rays. The monkfish has not been known to live in fresh water, but this one was caught, nevertheless, in the St. Clair River at Detroit last June.

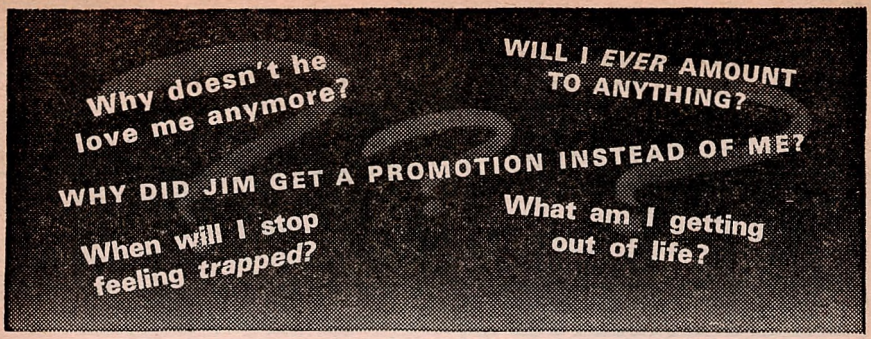
Joe Hennen, a botanist at Indiana State College, said it wasn't in his field but he guessed the cause to be chemical fallout or fireworks the night of July 4.

Ten days later, Sunday, July 14, *nearly* the same thing happened again. Only it was a fall of something else. This time the houses in the same tiny little area were covered with a white fall-out. Residents of the area could even see it falling like snow—although it didn't do them much good to stand and watch it fall.

They called in First District Councilman Lawrence R. Jones, who is a chemist as well as a city father, and said "see here." Jones identified the white substance as calcium magnesium oxide—commonly called lime. He explained that it was like the lime people put on their lawns, but said it would be almost impossible to find out where it came from.

The amazing thing was the quantity. Jones estimated that a ton of it had fallen over the area. He was sure the two falls were unrelated —chemically saturated dust July 4, and lime dust July 14.

It seems like more than a coincidence to us, though, but don't ask us what the cause was. We don't know either.



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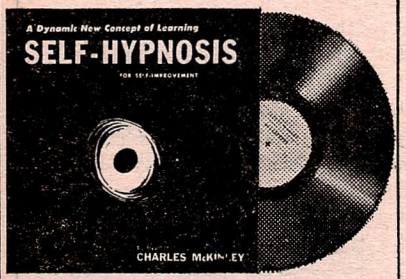
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FROM UP THERE

A FEW YEARS AGO, if anyone had reported that formed metal pieces were falling from the sky, they would have been scoffed at.

Just think of the difference satellites have made in our definitions of what is or is not crackpotism. Today we have an explanation for all this space debris—it comes from disintegrating sputniks or our own satellites. How lucky we are to have an explanation. If you had reported it yesterday you were mistaken or hallucinated or a nut.

The rain of sky debris has surprised space scientists who confidently expected that all these bits and pieces would burn up in the atmosphere on their way down. It hasn't happened, though, and we don't know why.

Two metal spheres, apparently spacecraft fuel cells, have been found near Mt. Sturt Station, a couple of hundred miles from Broken Hill, Australia. The metal spheres were intact, about 16 inches in diameter and weigh about 18 pounds.

Not so easy to explain is the fall on July 25 of two big (three-foot by six-foot) pieces of corrugated aluminum that tumbled into the parking lot of the General Electric Company plant at 1734 Ivanhoe Road, N.E., in Cleveland, Ohio.

There's no question about these particular objects falling. At least

15 persons watched them while they were still high above the plant. Mrs. Harold Bonette said: "They looked like big pieces of cardboard high in the sky." They came fluttering down. Two fell in the General Electric lot, another fell near a foundry and the others disappeared over the horizon. John Jacavino, 50, a guard, recovered the pieces that fell into the parking lot. Now these pieces apparently were too light to come from a space vehicle or airplane. Since a group of them were in sight at one time they must have originated from some reasonably close source. But where? And how?

∞

NOT FROM OUTER SPACE

IT WAS BOUND to happen in this month's report of strange falling objects: it rained frogs.

At least this is the claim of Mrs. R. W. Carpenter of Eugene, Ore., who swears that millions of tiny frogs came pouring down out of the sky during a rainstorm on Wednesday, July 17. Mrs. Carpenter and her husband were driving along the highway in southeastern Oregon near Silver Lake, watching an ominous black cloud overhead.

"Then it began to rain—not only raindrops but you can't imagine how many tiny frogs," Mrs. Carpenter told the Associated Press.

The rain of frogs was confined



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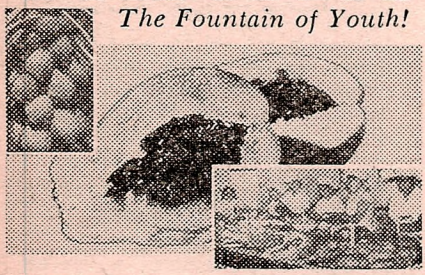
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to an area perhaps a half-mile in diameter, Mrs. Carpenter reports. Myriads of them fell on the highway and were killed in the traffic. She picked up a number of them. They were sandy in color and about the size of a quarter. Residents in the Silver Lake area said the species aren't native there.

Eugene, Ore., has a broad-minded weatherman. He said he wasn't going to contradict Mrs. Carpenter's story. "There are too many of these kinds of reports to be disregarded," he said. "However, normally it rains rain."

∞

WHAT A DISAPPOINTMENT!

THE BIGGEST FALL of July, however, turned into a bust. Farmer Roy Blanchard of Wiltshire, England, discovered an eight-foot wide crater with a small hole in the middle of one of his fields.

Forthwith he concluded that the crater had been made by a flying saucer which had also caused his barley and potatoes to disappear and seemed to have scorched one of his cows as well — at least it began to shed.

The British army and its bomb disposal experts converged on the spot and their instruments gave a positive indication—there most certainly was metal at the bottom of the crater. The army began to dig, cautiously it is true, because there

"could be anything down there—an old bomb, a shell, anything at all."

A diversion was supplied by a man who identified himself as Dr. Robert Randall, an Australian astrophysicist. He announced that the crater was caused by a flying saucer, "probably from the planet Uranus." Randall theorized that a flying saucer 500 feet across and weighing 600 tons with a crew of about 50 force-landed on tripod suction feet after its solar batteries failed. He decided it had made a bumpy touchdown and that part of one of its tripod legs may have broken off in the crater.

Meanwhile two members of Parliament rose to demand an investigation of the hole on Roy Blanchard's farm and insisted on knowing whether it was made by an old World War II bomb or a flying saucer.

But alas for Dr. Randall, Britain's Royal Society announced they never had heard of him and that he was not a fellow of the society at all. And alas for the flying saucer theory, at the bottom of the hole the Army dug up a measly "half-pound lump of matter which appears to be a meteorite. It is being sent to the British museum for investigation."

At any other time a meteorite would be a prize indeed, but what a disappointment to discover one on

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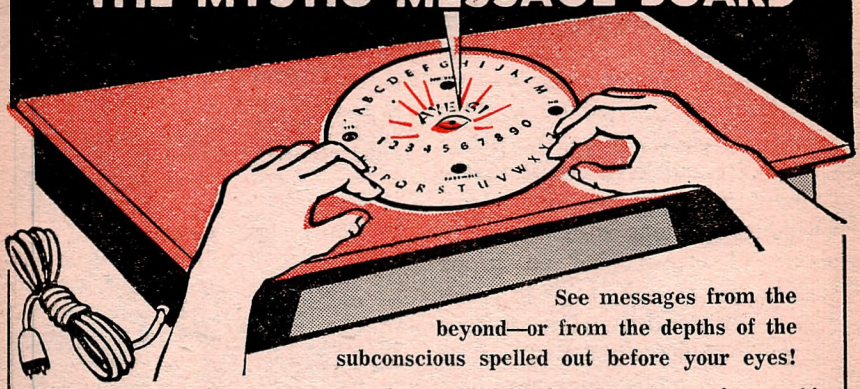
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a search for a flying saucer!

The Army was as disappointed as anyone, bless them. The Southern Command, fully aware of the drama of the occasion, made its announcement "with a tinge of regret... We are sorry that a hole which showed so much promise should have failed to live up to its notoriety during the past 10 days."

∞

STILL HOPE?

BUT WAIT. There was still hope. At press time we had not received final reports on still another investigation—this one in Berwickshire, Scotland.

Here police and Army bomb disposal units had been called in to investigate two irregularly-shaped 16-foot craters several feet deep. They had just been discovered on hilly ground 21 miles south of Dunbar by James Brown, a 60-year-old farmer.

The two strange craters were 12 feet apart and had 12 grooves radiating from each. Another unexplained circumstance was that 35 feet from the craters was a series of square holes one foot wide and two feet deep.

∞

FIREBALL

BEFORE WE LEAVE the subject of falling things for this month we wish to report that a green fireball was seen by residents of West Texas and Eastern New Mexico on Thursday morning, July 11. J. W. Page, who observed the object from the Texas Tech campus at Lubbock, said, "it was the most beautiful green color I have ever seen."

Joe A. Nieto of Roswell, N. M. thought it was giving off green smoke. Two men near Portales described it as being round with a flaming tail several hundred feet long.

Only a green fireball?

We take this occasion to remind our readers that in the present primitive state of the science of meteoritics no one really knows what a green fireball is. No one knows what makes it green. No one has ever discovered a trace of one hitting the earth. No one knows what they are composed of or where they come from or even why they come.

It can be reasonably assumed that they are consumed in the air because they leave no physical evidence on the surface. It also can be assumed that they do officially exist because science does recognize them. They are very, very brilliant.

But what we should not assume is that we know anything about them simply because we have given them the name green fireballs.

EXPLORERS IN SOUTH AMERICA CONTINUE TO DISCOVER VITAL NEW USES OF SOLAR ENERGY



Our extensive explorations* in the high Andes and jungles of South America have recently uncovered ancient cities and sanctuaries of solar cultures archeologically unreported. These ruins were long-lost because they were cleverly hidden away in mountain retreats. Our methods of cryptology have permitted our research workers to decipher ancient forms of writing uncovered. With this information we have been able to add to our knowledge of how the ancients of the Americas used solar energy for dynamic personal development.

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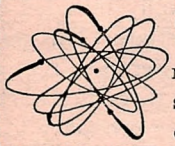
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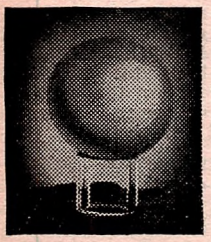
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PSYCHO-SEMANTIC MEDICINE

FORGIVE our little pun, but the more we read about psychosomatic medicine the more it appears to be hopelessly involved with semantics.

There is that ever-recurrent problem of what causes warts, for example. Since we first discussed wart cures by mind-power, medicine has come to accept the fact that, although they are caused by a contagious virus, warts certainly can be cured by mental suggestion.

Dr. Alan Massing, a University of California dermatologist, has assured the AMA that psychotherapy plays a "significant role" in wart treatment.

Warts are caused by a virus and are really benign tumors, he points out, adding that the incidence of warts is on the increase all over the world and no one knows why.

Dr. Massing reported on a study of 168 mentally retarded children at Sonoma, Calif., State Hospital which showed that once warts appeared among one or two children in the group they spread.

Why use mentally retarded children for such a study? The answer is fascinating: Because the psychological factor in curing warts is so powerful it was necessary to use retarded children so they would be unaware of what was being done!

* * *

There is an old legend that a sty

can be cured by rubbing a gold wedding ring over it. Researchers at the Mayo Clinic tried the treatment on hundreds of patients and staff members suffering from sties. Among 92 per cent of them sties quickly disappeared.

The researchers naturally had to look for a "scientific" reason, by which they mean a concrete, material understandable (to them) explanation. One of the few substances capable of dissolving gold in microscopic quantities is chlorine. The salt tear crystals found on the rims of all human eyes contain chlorine brine. Gold placed in contact with it builds traces of gold chloride, which is the basis of many modern eye medications. Thus, presto, the gold ring cures the sties.

We challenge this explanation. Free chlorine will indeed dissolve gold but not the chloride in the salt of tears. If this were so, how can gold remain bright and shiny, after centuries of immersion in sea water, all but untouched by the sodium chloride?

It is more likely that the same process of suggestion that cures warts is also curing the sties.



ON THE FALLIBILITY OF SCIENCE

BILLY WARREN is a 10-year-old Pasadena school boy in the Fifth Grade. Last summer he went to a boys club lecture at which

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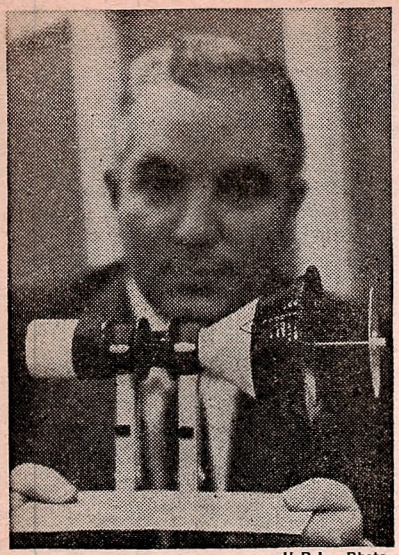
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ION MOTOR?

Herman Anderson, a farmer and self-trained inventor, demonstrates what he calls an "atomic magnetic ion motor" that will "run forever". His motor has been demonstrated at the Arnold Engineering Development Ctr. at Nashville, and also was to be shown at the Oak Ridge Atomic Laboratory in Oak Ridge.

Ronald S. H. Toms of Electrical Optical Systems, Inc., discussed ion propulsion for space travel.

When Toms was through talking, Billy asked:

"If we were to use ion propulsion to go to the stars, wouldn't we approach the speed of light and so, according to Dr. Einstein's theory, wouldn't the spacecraft mass increase? Then wouldn't the mass of the propellant increase and reduce the specific impulse?"

Mr. Toms was "admittedly surprised". Yes, Billy's point was valid. No, the scientists hadn't taken that into consideration in their research studies. Yes, they'd better get their pencils out and start refiguring the whole project.



ARCHEOLOGY IN FERMENT

THERE WAS A time not many years ago when, for all their realization that the data is pretty fragmentary, archeologists believed that their basic findings were reasonably sound. They are much less sure today.

Recently it has been charged that Sir Arthur Evans, who excavated Knossos and drew the basic outlines of Cretan history and culture, faked a good many of his findings.

Prof. Leonard Palmer of Oxford contends that many of Evans' deductions are false and at times he misrepresented his findings. Evans' findings hitherto have been unchallenged for 60 years. He pictured Crete as more advanced than the Greek mainland and ruled by a Cretan king, the legendary Minos. Cretan civilization, according to Evans, reached its end about 1400 B.C. The Greek mainland civilization began to come into its own about 1200 B.C.—200 years later, Evans concluded.

Professor Palmer challenges all



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this. He believes the evidence is clear that Cretan and Greek cultures flourished at the same time. Evans claimed disaster overtook the Cretans and the palace was attacked and occupied by squatters about 1400 B.C. This is simply untrue, Palmer declares. For at least two centuries after that time Crete was an important center of exports and produced its greatest works of art at a time when Evans considered its civilization destroyed.

Palmer spent seven years studying Evans' reports of his excavations at Knossos. He draws much of his material from the log book of Evans' excavations in Crete. The log book was kept by Evans' assistant, Duncan McKenzie, who protested some of Evans' conclusions, although not publicly. The log book cannot be reconciled with Evans' conclusions.

Palmer's charges are grave and important. He says, "This disrupts all present thinking about the origin of Greek civilization and hence our own. The whole dating of the prehistory of Europe hinges on Knossos."

Prof. Doro Levi, head of the Italian School of Archeology in Athens, has suggested that Evans' system be entirely abandoned. It looks as though Mediterranean prehistory has to be reconstructed all over again.

∞

ONE ANSWER TO THE RIDDLE

ONE WAY in which prehistory will be reorganized may be along the unorthodox lines suggested by Prof. Cyrus Gordon, chairman of the department of Mediterranean studies at Brandeis University.

Professor Gordon's study of Cretan languages has led to his deciphering what he calls Etocretan—the pure Cretan language of the pre-Greek culture. The language itself is Phoenician, he says, but it is written with the Greek alphabet.

Based on his studies, Professor Gordon concludes that the entire Eastern Mediterranean—Greeks, Jews and others—were linked together in Minoan times by a common Phoenician heritage. Other languages in the Phoenician family were Hebrew, Ugaritic and Aramaic.

Professor Gordon expects that his theories will generate considerable controversy. "They run counter to many firmly entrenched views and history," he declares. "I expect they will have an impact stronger than the Dead Sea Scrolls."

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CHINESE VS. HINDUS

CHAMAN LAL, an Indian author recently visiting in Canada, has made a claim which, if accepted, would change many ideas of American prehistory. Lal asserts that western North America was

frequently visited by ships from India from the time of Christ onward. Records show that by 400 A.D. the Indians had ships capable of carrying more than 200 sailors and merchants—making them larger than the ships of Columbus.

Lal says that he has spent 17 years researching links between India and America and asserts, "I can now prove my theory of Hindu colonization of America. The stones in every corner of American speak of Hindu influences."

Among Lal's claims:

- The largest temple in Mexico City was the temple of the Lord Siva.
- Vishnu, Hanuman, Vamana and Kurma were worshipped all over Central America.
- Hanuman's masks are sold at tourist shops in Mexico today.
- Lal says he has photographs of seven-storied Gopurams, and temples with 1,000 pillars still standing in Central America.
- The foundation stone of Hindu culture in Mexico is the historic national calendar stone preserved in the national museum of Mexico.
- Maya palaces and temples abound with Hindu touches.
- The Eagle and Serpent legend of the Hindu Puranas is immortalized on the Mexican national flag and on silver and also on the paper currency.

— *Curtis Fuller*

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THE LIGHT THAT CHASED A CAR

By Jeffrey G. Liss

WHEN A SCARED and trembling 18-year-old Ronnie Austin ran into his darkened southern Illinois farm home shortly after midnight last August 5, he was barely able to gasp, "Dad, something followed me home!" His father Orval grabbed for a shotgun, but Ronnie called out, "It won't do any good — it's a light!"

It was a rather unusual light! According to Ronnie it had charged at him and chased his car over highway and gravel roads, around corners, and up and down hills for more than three-quarters of an hour and at speeds up to 120 m.p.h. His report was but the first of many that kept southern Illinois astir for days.

Several other persons, including a deputy sheriff and a police radio operator, witnessed the strange light in the sky that night and the story appeared in newspapers across the Midwest. The Chicago *Tribune* gave it 15 inches of space on page one.

Five days later I traveled to Wayne County, about 275 miles southwest of Chicago, to investigate the incident for FATE. Fairfield, the county seat, straddles Illinois Route 15 for 15 blocks amidst lush farmland. It is a pleasant town of 6,400 persons, its residents friendly and soft-spoken.

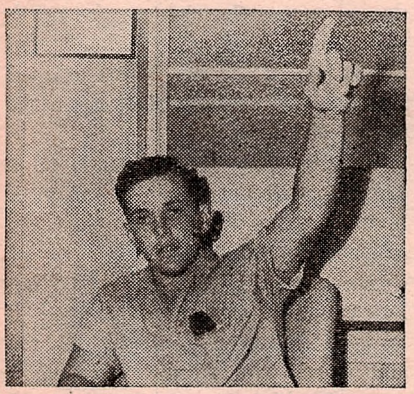
When I arrived in the area, I found that since Ronnie's sighting, strange lights in the sky had been seen nightly by dozens of responsible citizens. These lights were just

The terrified boy's report of a strange "light" that pursued his car for almost an hour touched off one of the Midwest's biggest UFO flaps.

about the only topic of conversation in Fairfield, which had become the focal point of the Midwest's biggest saucer flap in years.

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DEPUTY SHERIFF Harry Lee, who handled his department's reports, had visited the Austin home within an hour after Ronnie first ran inside. I asked him if the incident could have been a hoax. He shook his head, "No, I'm sure he saw something. He was in pretty bad shape when I saw him; he looked scared to death. The parents were real shook up, too. They had seen it up close and knew there was something to it."



Ronnie Austin, 18-year-old Fairfield, Ill., farm boy, was so unnnerved by his experience that a doctor prescribed a sedative.

The Austins, he told me, had been so hounded by reporters, eccentrics, and curiosity seekers that they were in virtual seclusion. They refused to see most inquirers or answer letters or phone calls. When I drove out to the Austin farm near Keenes, Ill., about 20 miles west of Fairfield, I met Ronnie's grandparents and his brother Terry, 17. They were polite but wary and reluctant to discuss the incident. They suggested I come back later when the whole family might be home.

When I returned, Ronnie, who before his experience with the light had been accustomed to go out every night, was about to leave on his first date in several days. He kindly delayed his departure and he and his father sat down with me and described the events of that wild night:

Ronnie and his date, Phyllis Bruce, 18, had been driving home Sunday night after seeing *The Great Escape* at the Kerasota Drive-in Theater in Mount Vernon, 32 miles west of Fairfield. At about 11:30 P.M. (DST—10:30 CST)*

* All times are Daylight Savings Time.

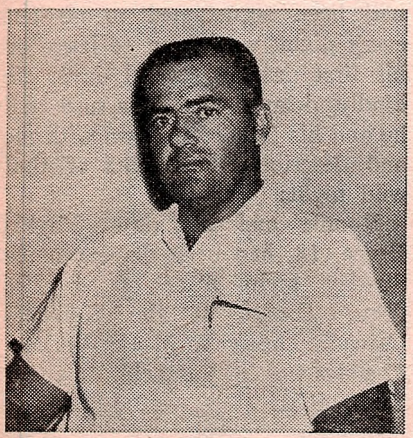
as they drove east along Illinois Route 15 past the Mount Vernon airport, Ronnie leaned over to speak to Phyllis.

It was then that he noticed a round ball of bright white light just above treetop level, about 20° above the horizon, to the southwest. The light had a fuzzy outline and appeared to be the size of a washtub.

He asked Phyllis, "Look there at that thing! What is it? Is it an airplane?"

Phyllis looked and answered slowly, "No, it's not an airplane; it doesn't have flashing red and green lights."

Then they discovered the light seemed to be keeping pace with them. When they decreased speed, the light decreased its speed, always keeping in the same relative position. When they increased speed, the object still seemed to keep pace. At one time Ronnie's car, a 1956 Ford Victoria souped up for racing, was going 120 m.p.h., but the light stayed right with them.



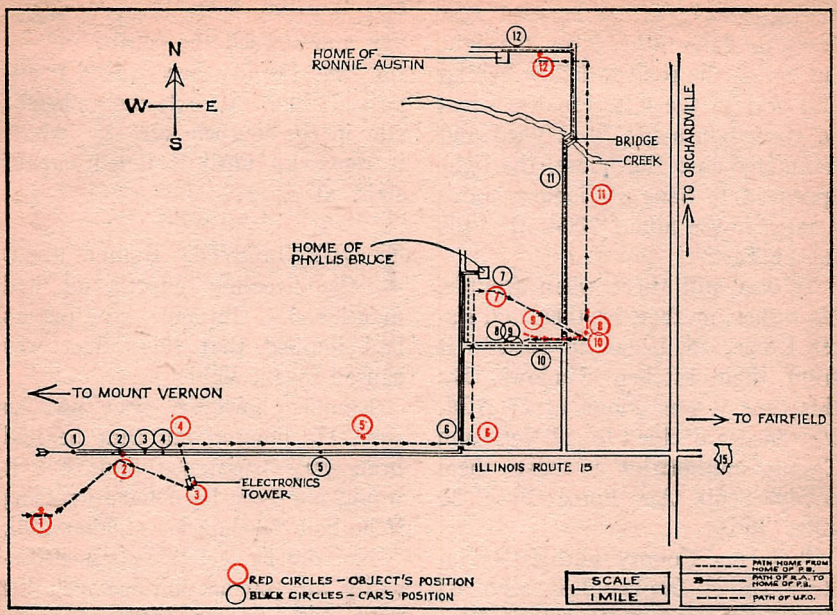
Deputy Sheriff Harry Lee visited Austin farm to investigate report of light. He expressed belief Ronnie 'saw something.'

Suddenly, when they were about six miles west of the intersection with the Orchardville Road, the light darted straight toward the car until it seemed only a few hundred feet away. Then it swerved upward and ahead where it appeared to perch for a few seconds above an electronic relay tower (which is less than 500 feet high, because it does not appear on a map of aerial obstacles).

Seconds later, however, the light darted across the road to the north side, about 200 yards ahead and to the left of the car. It maintained this position as they sped down the deserted highway.

Ronnie then turned north on a gravel road leading to Phyllis' home, putting the light to the right and rear. It stayed there as he drove the mile and a half to her house, and when they arrived it hung stationary a little to the southeast. The couple watched it from Phyllis' house for about 15 minutes, then Ronnie left for home.

He drove back south. The light hung in the same place—on his



Red and black circles on diagram show relative positions of mystery light and Ronnie Austin's car at 12 different points during the approximately hour-long pursuit.

left—but when he turned east onto another gravel road the light suddenly shot diagonally ahead of him above a barn just past the crossroads less than a mile away. The light, which had been a brilliant white, now became duller and took on an orange tinge.

With his headlights picking out the road, Ronnie approached the crossroads at high speed. As he shot over a hill, the light suddenly flared bright orange and darted straight toward the car at terrific speed. In seconds it came within an estimated 100 feet. Then it swerved upward and directly over his car. At this point Ronnie judged it to be about the size of an automobile.

At that instant his radio went wild with static. He also felt what he called a "cooling effect." Then the light made another pass over his car from the opposite direction —this time his motor sputtered, missed, and almost died—and went back to the barn over which it continued to hover, a dull orange.

Frantically Ronnie turned north at the intersection, but the light followed for almost three miles to

his right and rear. As he sped west down the lane to his farm, the light cut across the road to follow behind him and to the left. Finally, when he turned into his front yard and scrambled into the house, the light appeared to hang stationary above a farm house about 200-250 yards to the east.

It was still there when Ronnie, his father, mother, brother, and sister Roxie, 15, began to observe it from their kitchen windows. By this time it was about 12:25 A.M. Mr. Austin decided to call Jefferson County authorities to have them notify Scott Air Force Base 80 miles away.

Jefferson County authorities instead called Deputy Lee, who arrived on the scene about 1:10 A.M. Before that, though, State Trooper Richard Gidcumb of McLeansboro and George Sexton, Village Marshal of Wayne City, had come by at about 12:45, having heard the call on their radios. The neighbors, Mr. and Mrs. Dwight Withrow, also were called and they too went out and observed the light.

When he had arrived home Ronnie was so shaken he could hardly say more than half a dozen words. His agitation was such that his parents phoned Dr. S. W. Conarski in Fairfield, who told them to give Ronnie a sedative which they had in the house.

As the Austins watched the object, it slowly faded higher into the sky and toward the south, and by the time Deputy Lee arrived it appeared like an extremely bright star in the southeastern sky, where it remained until it faded out of sight at dawn.

* * *

I QUESTIONED Ronnie about the "cooling effect" he had mentioned. Chicago newspapers had implied that this effect was caused by the light.

Ronnie, however, was not so sure. He pointed out that he had been very frightened and that it would not have been too surprising if he had developed a sudden chill.

Nor did he feel there was necessarily any connection between his wild ride and the burst of radio static although neighbors suggested a possible connection. My experience with my own car radio indicated that static bursts were hardly unique in the area.

At no time did Ronnie note any depth or solidity to the light. And, although it never rose higher than about 30° above the horizon (until it finally disappeared), the area is so flat and trees so distant that the light never passed in front of or behind any object, so the youth never was able to make a sure estimate of distance.

Although his sister thought she saw something small projecting from the light, Ronnie did not.

The temperature was about 75 degrees, down from a high of 93 in the afternoon. There was no wind, and the clear and cloudless sky was filled with stars. The moon was full toward the south. Two persons with whom I spoke reported a few wisps of ground fog that night, but Ronnie and most other observers did not see any. The boy heard no unusual sounds and detected no odors while the light was visible.

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I WAS ABLE to question Trooper Gidcumb and Marshal Sexton while they were patrolling the Wayne City area at 1:00 A.M. By this time they had decided that what they had seen was nothing more than a bright white star, due east about 45° above the horizon, moving slowly higher in the sky to the south.

Gidcumb did concede it looked brighter than stars usually look but he repeated his assertion, "I have no doubt he saw something—he wasn't putting it on—but what they showed us was the Eastern Star."

Deputy Lee, who took twice as long to arrive as did Gidcumb, said that when he saw the light it appeared only as a large, unblinking white star imperceptibly gaining altitude and moving to the south.

Fairfield Police radio operator Kenneth Talbert also reported seeing a bright light in the southeastern sky, moving slowly to the south. To him it looked like a small blurred cross. Like many of those connected with the Austin sighting, he declined to elaborate further.

I also spoke with Mrs. Dwight Withrow, whose farm is just east of the Austins'. She too was weary from the publicity and declined to answer questions except to confirm that she and her husband both had observed the light.

Exactly what was it that chased Ronnie Austin? So far several theories have been advanced:

(1) *The planet Jupiter.* At that time of year, according to the Adler planetarium in Chicago, Jupiter is the brightest object in the sky, rising almost due east at about 11:00 P.M. and ascending to about 50°-60° above the horizon in the south before it sets in the west at about 5:00 A.M. At midnight it is about 30° above the horizon a little south of east.

A distant object will appear to move parallel with a moving vehicle. Yet, if the light was Jupiter, how was it able to appear in so many different directions and pass in front of and over Ronnie's car? Moreover, Jupiter sets in the west; this light disappeared in the southeast.

(2) *Reflection or temperature inversion.* Both celestial (such as the moon and stars) and man-made lights often are bent, magnified and reflected by the atmosphere,

and their images easily can be mistaken for Unidentified Flying Objects. Often the light sources are not even visible to the observer. These inversions occur when layers of warm air overlay cooler air, creating a mirage effect.

The objections to the first theory are valid here, too. Moreover, there were no clouds, no fog, and the surface temperatures at least, had remained approximately the same for hours. There appeared to be no frontal conditions to disturb the normal temperature gradients.

(3) *Ball lightning.* This is a rare electrical phenomenon usually described as a luminous ball, with a diameter ranging from several inches to several feet; the color may vary from red to orange or blue to white. These balls can hang motionless or drift, either near the ground or high in the sky. They can last up to several minutes.

Yet, astronomer Donald Menzel writes in his new book, *The World of Flying Saucers,* "these lightning balls appear most frequently toward the end of an electrical storm when the air is highly ionized, often just after a lightning flash." The weather that day was hot and dry, without a trace of precipitation. The sky was clear.

(4) *Some sort of electrical field akin to ball lightning.*

(5) *A combination of some of the above.*

(6) *Something else.*

* * *

WHATEVER IT was, it set off one of the biggest flurries of UFO reports in years. After Ronnie's experience had been described in three columns on page one of the Wayne County *Press* Monday edition, all sorts of lights in the sky were reported almost every night for days.

Trooper Gidcumb started it off by reporting a bright streaking object in the southwest early Monday morning. Monday night, lawyer Dick Cochran saw what he thought was an earth satellite, but he reported it anyway.

The biggest sighting of the flap occurred shortly before 9:00 P.M. Wednesday, when a brightly lit object passed almost directly over Fairfield moving from southeast to northwest. More than two dozen persons reported sighting it, but no two descriptions were exactly the same.

Raymond L. Owen described it as a great "fireball" about the size of a small automobile 1,000-2,000 feet above the ground. He said it was smooth, never changed color, and did not appear to have depth. It reminded him of a larger and faster version of an Echo satellite.

Mrs. Perry Padgett saw a bright red-orange grapefruit-sized sphere with short, tapering, fringe-like spears extending from all sides. The

solid-looking object made a clockwise loop around a star which was about 45° above the eastern horizon. Then as she and her family were driving south toward Fairfield, it came tumbling toward them, passing overhead five minutes later. (Because of the furor, Mrs. Padgett also described to me a UFO she had seen but not reported 18 months earlier.)

To Circuit Clerk James Wilson, the object was "a cross in the sky with an illuminated tail." Mrs. Wilson described it as a bright yellow light one-fourth the size of the full moon. When it passed nearly overhead it appeared to have a red light in back. There were no sounds during the 10 minutes it was in view. At 10:30 Mrs. Wilson went outside to look for the object again and she saw it hanging stationary in the same place, the same size.

Mrs. Bill Short said it was bright yellow and slightly smaller than a full moon and had four glittering, tapered projections, each longer than the diameter. As it passed overhead her husband saw a red light in its center and they heard a jet. They thought at first it was an airplane but then concluded it was something they never had seen before.

Butch Musgrave said it was four to five times the size of a star.

Chauncey Uphoff and Mike Hill came up with a variation. They said the light looked like a skewed diamond with a kite frame connecting the points. It approached from the south—they viewed it from Uphoff's farm four miles east of Fairfield—and hung stationary in the southeast for five minutes. Uphoff claimed it was pale orange at first, then flared bright orange, then blue-white, moved to the east, vanished for 15 minutes, reappeared pale orange in the same place, made a sweeping turn to the east and toward them, and then sped back south. They also reported what appeared to be a satellite pass overhead from southeast to northwest during the 15 minutes the light had disappeared.

The following night about 12:55 A.M. Mr. and Mrs. Leslie Mason were on their patio when they saw a silvery-orange light about three to four times bigger than the Echo satellite but moving at 10 times its speed from southeast to northwest. The solid-looking object resembled a skewed cross or tilted kite frame. As it passed overhead it brightened, became less blurry and turned red. At that time they heard a jet. The object never deviated from its path, passed behind two small clouds, and disappeared in about two minutes.

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THE REPORTS continued to flow in for days as responsible citizens tried to add their little bit

to the sum total of knowledge of the strange lights. Some persons told their stories with seeming reluctance, some with candor and sincerity, some with obvious embellishments or deletions. Some thought that they had seen familiar objects but they reported them anyway. The Wayne County *Press* printed them all.

I asked everyone I talked with if he or his friends were now watching the sky at night. Almost all answered an emphatic yes. As I walked down the street at night I noticed people periodically gazing upwards. When I stopped at a gas station late Friday night, the attendant asked if I was out looking for the lights. I said yes. Although it was completely overcast, I too had succumbled to the UFO fever.

The attendant told me the car that had just pulled out had come from Olney, about 35 miles away, jammed with people who wanted to see the mysterious lights.

As the motel proprietor and I scanned the sky outside the motel, we asked a young boy if anyone he knew was out looking for the lights. "Well," he began, "there's Danny and Bobby and..."

State Trooper Gidcumb told me that the Sheriff of Harrisburg, Ill., about 50 miles to the south, was out hunting for a reported monster. It was supposed to be eight feet long, four feet high, and looked very much like an anteater.

A sky diving parachute exhibition was scheduled for Saturday at the Fairfield airport. The day before, hundreds of handbills were passed out with this note at the bottom: *"Come—Spend The Day Watching For The Return Of The Keenes Space Ship! Possible: Another Visit From Outer Space!"*

In nearby Carmi, Ill., Radio Station WROY offered a $50 cash reward for an "authenticated picture of the unexplained light in the Fairfield-Wayne City area." The offer was made "in the interest of sifting fact from fiction and to verify if true a phenomenon which could have international repercussions."

In keeping with the almost carnival-like atmosphere, the Uptown Motel in Fairfield offered binoculars to its guests and the waitresses asked, "Have you seen your flying saucer yet?"

When Fairfield Mayor Zack Smith was quoted by the Chicago *Daily News* as saying the town was "quite worked up," he was almost guilty of understatement.

But the flurry of UFO reports was not restricted to the Fairfield area. Shortly after Ronnie Austin's experience was described in the Chicago newspapers, a Chicago man told how a very similar light had chased him that night in Canada. There also were reports from Chicago, from Dolton, Ill., and

from Highland, Ind., as well as from elsewhere in southern Illinois.

* * *

RUMORS HAD circulated all week that military investigators were on their way to investigate the strange lights in Wayne County but it was not until Saturday morning that three Air Force officers from Wright-Patterson Field in Dayton, Ohio, arrived in town. They identified themselves as Col. Robert Friend, Capt. Hector Quintanilla, and Sgt. Charles Sharp, but declined to say what investigatory office they were from. They began each official interview with the statement that 98 per cent of all UFO sightings are nothing extraordinary.

Leaving the investigation in their competent hands* I drove out of Fairfield early Saturday afternoon. As I passed the city limits, however, a radio news report caught my ear.

Strange lights had been seen the night before by nine persons north of Mount Vernon. One of these witnesses was former Mount Vernon Mayor Harry Bishop, who reported that a bright red light the size of a washtub had hovered over a car moving south at about 10:30 P.M. When the driver turned off the road and stopped, the light hovered briefly and then moved off to the west. Bishop estimated the light to be 400-500 feet above the ground.

A former Army pilot who observed the light said it appeared to be about 1,500 feet above the ground and about the same color and intensity as a radio tower warning light. Others said the light changed colors—from red to white to silver. Still others said the light looked like a piece of paper with holes in it.

And so the reports continued to come in. I turned off my radio and headed north—where the lights in the sky are mostly stars.

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* *Several days after this article was written, Air Force investigators publicly announced their "solution" to the mystery of the lights. According to the Air Force: Ronnie Austin had seen the moon, partly hidden by fog; the light near the Austin home was the planet Jupiter; Trooper Gidcumb had seen a "fireball;" the sighting Wednesday night was a jet refueling operation. "The receiver passed overhead and the tanker circled after breakoff. This follows the reported path of the object." (This object could not have been one of the artificial earth satellites, which, the Smithsonian Astrophysical Observatory stated, "never" travel east to west.)*

Comments: (1) *Can the moon appear in as many directions as the light Ronnie saw?* (2) *The light disappeared in the southeast; Jupiter sets in the west.*



KNOT-TYING POLTERGEIST

The family had a knotty problem and was fit to be tied—for every household item that could be tied was knotted!

By Frances Smyth

GHOSTS can tie knots. I know. I have been in a house where everything, from the curtains at the windows to the overcoats in the closets, was tied into hard, tight knots by unseen hands.

In 1929 my family had lived for a year in the two-story house on Ste. Famille St., Montreal, Quebec. It was a French-style building, with double parlors downstairs. All the bedrooms were upstairs.

Mother and Father had lived there in apparent contentment with my five teen-age brothers, two older sisters, and Little Sister, our beautiful teen-ager. I was already widowed and keeping my own home, although I visited the family often.

Other duties had kept me from visiting home for several weeks when I received an excited telephone call from my older sister. Her message was incredible. She told me that everything in our home that *could* be tied in a knot *was* tied in a knot. My first impulse was to tell her someone was playing a joke, but she continued.

"I did not tell you this before in the hope that these strange happenings might cease but, now, come up and see for yourself."

I did and I found the clothes in the wardrobe, the portieres, the

curtains at the windows, everything tied in knots. They were all the same type of knot. It was the weirdest sight you can imagine.

The family told me that the knots first had appeared in the back parlor, a room Little Sister used for her personal sitting-room. Little Sister was then a beautiful girl, in her teens, with taffy-colored hair, midnight blue eyes and a flawless complexion. She was a very sweet girl and used to look after my mother's every need, which was important because Mother was not in very good health at the time.

During the six weeks that the strange phenomenon continued, the knots gradually worked their way upstairs from Little Sister's sitting-room to Mother's wardrobe. All Mother's nice clothing was about ruined, for as often as we untied the knots, they would be knotted again.

When the knots reached my brothers' room, they tried to put the unknown power to a test. One night before retiring they put heavy articles on their dresser scarf, including a wrench out of the tool kit, to see if the power could remove these weights and knot the scarf. It did, for the next morning the heavy articles all were removed and the dresser scarf was in one big knot.

The phenomena seemed even to follow Little Sister away from the house. One day Little Sister went to visit old friends of the family and left her hat on the table in their entrance hall. After the hostess had been discussing our family's problem with the strange knots she passed through the hall to find Little Sister's hat turned inside out and the hat band ripped off.

During these six weeks the anxiety and tension built to a fever pitch in our home. I felt that it reached a peak one night when my father, mother and I were the only people at home. We visited for a while, then went out to the dinette for a snack. When we came out we almost fell over a barricade of entangled clothing.

My brothers kept their overcoats in a small hall off the dinette. Portieres, large curtains that serve as interior doors, hung in the same hallway. The barricade that confronted us consisted of these portieres and the arms of the boys' overcoats all done up together in one large knot. Jammed into the middle of the tangle was the umbrella from the front hall rack.

When I saw this mess I hurriedly called "good night" to my parents and bolted from the house.

This was the largest knot that was tied, although my mother awakened one morning to find the top cover of her bed in one large knot right up under her chin.

My parents tried to break their lease to the house, and when the landlord would not allow this, Mother took it to court. But the judge refused to grant a release, on the grounds of insufficient evidence.

Then we had two priests from St. Patrick's Church come to bless the house. Detectives, Spiritualists, and others also came, some out of curiosity, others to offer help.

The detectives brought bloodhounds because they thought someone might have been murdered in the house and buried in the basement and their spirit might be using the knots to give a sign or warning to my family. Another reason they thought of this specifically was a horrible odor that was noticeable in the basement at the time. But they found nothing.

The detectives arranged a careful test in an unoccupied bedroom. After making sure that the windows were all locked, they put handkerchiefs over the rod in the wardrobe. The door was locked, the detectives took the key, and we all went downstairs to discuss the situation. When we all went upstairs again, after about an hour's time, the 'kerchiefs were in tiny knots, the whole length of each 'kerchief.

My father then became very agitated and dared the unseen vandals saying, "They had better not touch any of my clothing."

The next morning his trousers were turned inside out; each leg was in a knot, and his hat was turned out and the band removed.

All during this time the detectives were trying to find out who was making the knots. They had all of the family tie knots, and concluded that Little Sister made the same type of knot as the mysterious knot-tier. It was their opinion that Little Sister somehow tied the knots "unconsciously." They said some "magic spell" might have been cast over her.

The great stage magician Blackstone was playing at Loew's Theatre in Montreal at that time and he heard about the case. One evening during his performance he discussed "this house on Ste. Famille St. which has such a strange visitor," and he told how he would remove the "spell" from my sister.

Whether he did or not we do not know. But the next evening my mother was called by my older sister to come and see Little Sister. Mother went along and we all were close by but could not hear what was said. I did hear my older sister say later, "The curtains were blowing wildly and there seemed to be an eerie feeling about the place."

Mother left Little Sister's room after a short time in hushed silence. She seemed afraid to speak for fear Little Sister might hear

her. We never knew exactly what happened but Mother seemed to feel all right afterwards and that was the end of the knots.

The blessed relief and the happiness which the entire family felt at the cessation of this plague cannot be described.

MORE HAVE "FINGERTIP SIGHT"

WIDESPREAD interest in the ability of the young Russian woman, Rosa Kuleshova, to distinguish printed words and colors with her fingertips (FATE, July, 1963) is leading Soviet researchers to conduct further experiments to determine whether others have such sensitivity.

A recent issue of the publication *Soviet Union* reported on experiments by doctors and psychologists of the Nizhny Tagil Teachers' Training Institute in the Urals. Tests for epidermo-optical sensitivity on 50 students of the Arts Department are reported to have shown that one out of six had fingertips which not only reacted to light and dark but were able to distinguish colors.

After some training, Vasily Shvets, a fourth-year student, is said to have been able unerringly to distinguish red, yellow and blue squares painted on paper. He was securely blindfolded and the paper and paints were of the same quality and texture. Shvets reportedly continued to distinguish the colored squares even when the researchers placed a sheet of tracing paper over them to exclude the possible effect of paper texture.

Since Rosa Kuleshova's fingertip sight waned when illumination was reduced, Shvets also was tested for this reaction. He reported that after the light was switched off his sensitivity to red and yellow became more alike and faded a minute later. His sensitivity to blue continued, but after a few minutes it faded also. The researchers found that other students as well were sensitive to changes in lighting when determining colors on paper.

Like Rosa Kuleshova, the subjects reported tactile rather than visual sensations when touching colored surfaces. Instead of reporting that they felt "red" or "yellow" with their fingertips, for example, they reported touching "wavy lines" or "dots." They also unanimously defined yellow as "smooth" and brown as "sticky." By thus linking tactile with visual sensations, they learned to distinguish various colors.

According to *Soviet Union*, the Russian researchers feel the fact that many persons possess fingertip sight is an important scientific discovery.

The Indians had their specialists, too—such as "bullet-proofers" who made close rifle fire harmless.

REQUIEM for the MEDICINE MAN

By Frederick J. Goshe



Drawing Courtesy Great Northern Railway and W. Tjark Reiss

MEDICINE MEN OF THE SIOUX, Cheyenne, Comanche, and other tribes of the Old West usually are, in television and motion picture Westerns, the villains. They often are depicted as witch doctors, greedy for power and preying upon the superstitious fears of the tribes.

This stereotype is generally and specifically inaccurate. First, because TV and movie writers apparently have no desire to do careful research, they present a mistaken view of the role of the Indian medicine man, and give no hint at all that the Indians had many *kinds* of medicine men.

Second, there is the mistaken idea that both medicine men and chiefs were rulers or would-be rulers of the tribe, after the manner of dictators.

Third, these writers with superficial knowledge subconsciously draw analogies between Indian medicine men and African witch doctors or Caribbean voodooists. Thus lumping together all so-called "primitive" societies as uncivilized and savage, these writers show Indian medicine men in league with superstition, black magic, chicanery, and trickery.

Many of these mistakes about Indian medical and psychic practices (even in histories and other supposedly authoritative references) stem from a poor understanding of Indian language. The Sioux, typical plains Indians, nomadic tribes living mainly on buffalo meat, dwelling in tipis, and traveling on horseback, had a complex language. Their vocabulary was extensive, quite ample for tribal living. Yet, when they came into contact with white men the Indians had to enlarge their vocabulary to accommodate such new objects as wagons, guns, horses, railroads, coffee, and whisky — things unknown to them before the white man came.

The Sioux named these new white-man things by combining old words. One such old word was *wakan* which had many meanings: strange, unusual, unknown, mysterious, holy. For example, the Sioux word for God was *Wakantanka,* meaning literally "holy big" or "mysterious big" or "the Great Mystery." (Not "Great Spirit," although this is not a bad translation.)

So the Sioux named several white-man objects by adding the word *wakan* to another basic word For instance: *sunka wakan, mini wakan, maza wakan,* meaning respectively, horse (strange dog), whisky (strange water), and gun (strange iron).

But white men with imperfect knowledge of the Sioux language thought the Indians meant holy or medicine dog, holy or medicine

water and holy iron. The net effect was to tag the Sioux as childlike savages overawed by white-man objects.

We see, then, that the white man's superficial concepts make no allowance for, and in fact begrudge the Indian medicine men their spiritual and intellectual achievement. Yet, perhaps a majority of Indian medicine men were rather wise men, yogis, and seers, instead of spectacular healers and magicians. With this in mind, let us classify the various activities of Indian medicine men as: religious practice (a kind of unofficial priest or minister), medical (equivalent to the white-man medical doctor), psychic practice (for lack of a better word let us call them "magicians"), and spiritual counsel (philosophers, mystics, and moralists).

Each special function was well defined. A Sioux or Cheyenne did not go to a spiritual counselor for help in making himself bulletproof in battle. He went to the bullet-proofing specialist. He did not go to a weather-maker when his son or wife was sick or wounded. He went to the medical doctor — the person or persons in the tribe who had acquired skill and effectiveness in treating disease or wounds.

We see here an excellent understanding of the difference between physical and non-physical phenomena — a commendable common sense. No Sioux would tolerate mumbo-jumbo or hocus-pocus when what was needed was the setting of a broken leg or the extraction of an arrow or bullet. He knew very well that you can't cure a broken leg by singing magic songs and saying prayers alone. He knew that these can help, but he also knew you have to set a broken leg, you have to immobilize the injured limb with splints, casings, and bandages, and you have to keep the patient quiet in bed for a long time. True, the medicine man might be praying to God and the four winds for help in healing, but he would, nevertheless, be setting the broken leg and bandaging it while he prayed.

Thus the medicine man specializing in healing *was* a medical doctor. His knowledge (which according to the Smithsonian Report of 1885-86 was quite thorough) had been accumulated over the generations and consisted mainly of using herbs, plants, fungi, and other substances found in nature. Some plants were brewed into tea for the patient to drink. Other plants were chewed or boiled and then applied as poultices or salves on the affected parts of the body. Many of these plants since have been used in 20th Century drug and medicine manufacture. Penicillin, for example, is derived from fungi.

There was none of the "witch

doctor" pattern here. The Sioux and Cheyennes were too intelligent to expect the impossible.

Psychic power, the Indians believed, came from God who gave all things in the Universe a soul or spirit — sun, moon, stars, the four cardinal directions (the four winds), sky, earth, even the animals and plants had souls. But all things were subordinate to God, *Wakantanka.* Thus, the Indians were monotheistic just as are today's Christians, Jews, and Mohammedans. And if monotheism can be said to indicate a highly developed people, then the Sioux and Cheyennes, along with other plains tribes, were highly developed societies.

However, white observers of the 19th Century generally condemned Indians as idolators who worshipped many gods. Yet, if the white observers really had taken the trouble to investigate Sioux religion, they would have seen that the Indians reverently acknowledged *Wakantanka's* supreme rulership and prayed to animals, winds, and heavenly bodies for help and guidance only because all of nature was a manifestation of the Lord of Life.

In fact, the Sioux worshipped *Wakantanka* so reverently that they avoided "taking God's name in vain." God was too high a concept to be appealed to for favors in ordinary Indian daily life. So the Sioux preferred to pray to the sun or the earthly spirits for practical help, not because they placed sun or earth above God, but because they revered God too much to bother Him with their daily troubles.

With true tolerance these Indians, therefore, let each man, woman, and child in the tribe develop his religious and psychic and spiritual life in his own way. Thus we have another group of people, who also can be called medicine men or women, in these tribes. This group of Indians consisted of those who, each in his own way, had acquired knowledge of the unseen world of spirit.

One way was to study, as a sort of disciple, with some recognized wise man who would instruct the aspirant in his secrets. The usual way, however, was individualistic. A man or woman, or a boy or girl, would go alone to a high hill and fast, meditate, and pray, like the yogis of India.

All American Indian mystics had one thing in common: their seeking after knowledge and wisdom of the spiritual world was never for selfish purposes. Thus, when the many wars with the white man came to be felt in the many deaths and cripplings by the white man's bullets, one concrete way to help the tribes was to gain knowledge that

would keep the people from being wounded or killed. That is why bulletproofing magic became a specialty of certain medicine men. Chips, the Sioux medicine man, and Ice, of the Cheyennes, were two of the most famous bulletproofers.

Chips got his magical powers from stones. He was called a Stone Dreamer, because his visions and dreams, brought about by his fasting and meditations, involved the earth-power inherent in rocks and stones. Many an Indian warrior, before going to battle, fastened a small pebble given him by Chips on his person as a symbol of the great power of stone, its strength and solidity. A part of the astounding immunity in scores of battles of the renowned Crazy Horse was due to the magic of the small stone charm he wore tied behind one ear.

A case showing that the Indians were quite aware of the limits and principles governing bulletproof magic by medicine men involved the famous Cheyenne medicine man, Ice, and another medicine man called Dark.

When, in 1857, news of white soldiers marching against them made the Cheyennes fearful they asked Ice and Dark for help. They wanted to be made bulletproof against the guns of the whites. Ice and Dark performed their bulletproofing magic at the shore of a pond. They sang their magic songs and performed certain rituals, meanwhile dipping their hands in the water. Then the two medicine men asked a warrior with a reliable gun to shoot at them at very close range. As the warrior shot, Ice and Dark held up the hands they had dipped in the water. The two medicine men were untouched and plucked spent lead out of their clothes, in this way showing where the warrior's bullets had gone.

Rejoicing, the Cheyennes gave thanks to earth and sky for this great protection against the white-man's bullets. Note that they did not praise Ice and Dark, nor did these medicine men expect praise, for the Indians well knew that such powers, to be used for the welfare of their people, came from the unseen world — the earth, the sky, God.

Soon the soldiers came, three columns of cavalry followed by infantry. The Cheyennes had no intention of fighting the soldiers, so not an Indian made any attempt to fit arrow to bow. The Indians just stood there, waiting, knowing that when the soldiers began shooting the Indians would only have to raise their hands, palms outward, as Ice and Dark had done, and the bullets from the white men's guns would fall harmlessly to the ground.

But perhaps word got to the

soldiers that the Indians had acquired the bulletproof magic. At any rate, instead of using their guns, the cavalry pulled out their sabers and charged the waiting Cheyennes. Several Cheyennes were sabered and the rest had to flee. The Cheyennes had to run for several miles before they escaped the swinging sabers of the troops. The army then proceeded to destroy the Cheyenne village, burning the Indians' tipis and belongings.

Tragic though this was, no Cheyenne blamed Ice or Dark. No Cheyenne wailed self-pityingly that God and His unseen spirits had abandoned them. How could they? They knew that the magic was against bullets only, not against swords.

Thus, the Cheyennes, like the Sioux, understood the principles and limits to medicine-making. A saber attack did not nullify their belief in bulletproofing magic. A medicine man could do only his specialty, no more.

Sitting Bull was, perhaps, the only exception to this specialized and realistic approach. But then, Sitting Bull was exceptional in many ways, which is why white men, even historians to this day, mistakenly regard Sitting Bull as a medicine man.

Actually, he had psychic powers but wasn't officially a medicine man, except in that he was a spiritual counselor, because he never worked at perfecting his psychic techniques and they came to him only occasionally. His major calling was that of warrior and chief.

Yet, unlike more "official" medicine men who could make bulletproof magic, *or* heal the sick, *or* foretell events, *or* make rain, Sitting Bull did, on occasion, perform all four of these amazing functions. Sitting Bull is known to have prophesied Custer's last stand about two weeks before that event; and on another occasion Sitting Bull defied the close-range shooting of a whole army without being hit.

The Sioux have attested also that Sitting Bull had some power as a medical doctor, and that he had some control of the weather when he put his mind to it. Obviously, Sitting Bull's powers with the various medicine-making practices show him to be the exception to our contention that Sioux and Cheyenne medicine men and medicine-making practices were specialized and limited.

The so-called miraculous cures, magic, and prophecy are the spectacular aspects of "Indian medicine." But it is not necessarily the spectacular which has the greatest effect on people. So let us consider the deeply religious and ethical basis of Sioux and Cheyenne culture and those medicine

men who the Indians regarded as their "holy men."

Black Elk and Worm, Crazy Horse's father, were two such respected holy men. Worm himself once had been called Crazy Horse, but when his elder son distinguished himself in battle, the older Crazy Horse gave his son this name and took the humble name of Worm. Worm did nothing spectacular all his life, but his spiritual counsel did much to shape the generation that fought Custer, Crook, Miles, and other generals.

Black Elk and Worm, as thinkers, as calm, deliberate men, often were asked for advice at councils and ceremonies. At the puberty rites, for example, when growing boys and girls were considered to be at the gates of adulthood, such holy men as Black Elk and Worm might be asked to deliver sermons to these youths. Such unofficial sermons preached duty to the tribe, generosity, courage, patience, and reverence for God and God's creatures. By such talks, by stories pointing out a moral, the holy men passed their own knowledge, gained by meditation and solitary thought, to the younger generation.

This is quite similar to the way of the Asiatic yogis, except that the Sioux holy men did not withdraw permanently from the world. Rather, they withdrew to solitude for only a few hours or days, and then resolutely went back to their people and to the difficult tasks ahead.

For, in the 19th Century the old, free life of the Indian was swiftly coming to a close. The holy men knew it, the chiefs knew it, and many of the most courageous warriors knew it, even while they fought the advancing whitemen.

In those bitter days, Worm, Black Elk, and other holy men—those whose search for wisdom should have made them wise—felt themselves failures, their advice false, and the long struggle to retain the old Sioux life, its ideals and values, in vain. Men like Red Cloud and Spotted Tail, who had surrendered and settled down to agency life years before, were considered the wise ones, the great ones. And men like Crazy Horse and Sitting Bull were only firebrands and stupid hotheads.

Broken and in despair, these holy men could not know history would vindicate them, and vindicate both Worm's son and Sitting Bull. Today, the fame of Red Cloud and Spotted Tail has faded, because they were compromisers, time-servers, tarnished by self-seeking. Whereas, the fame of Crazy Horse and Sitting Bull grows brighter with each passing year, as befits leaders who best embodied the grand ideals of the deeply religious, life-affirming Sioux.

Black Elk, unspectacular medicine man though he was, now has the final verdict. No man knows today where the body of Crazy Horse is buried. "But," said Black Elk, "that doesn't matter, for where the spirit of Crazy Horse is, there it will be good to be."

HIS DREAM NAMED THE WINNING HORSE

AN OUTSTANDING case in which a dream predicted a horse race winner was reported in a recent issue of the Kansas City *Star* by European Correspondent Marcel Wallenstein. The dream, which had occurred to him in Paris around 1952, was characterized, he wrote, by "extremely clear details."

In the dream he found himself near the finishing post at the Longchamp race course while a race was in progress. The spectators around him, who included numerous fashionably dressed women, were yelling the names of various horses.

Then, Wallenstein related, he heard the crowd shouting, "Bagheera!" Out of a tight knot of several horses near the winning post leaped a small black horse. Then came the announcement, "Bagheera wins!"

In the morning, Wallenstein wrote, with the dream still vivid in his mind, he saw in a newspaper that Bagheera, a filly, was running that afternoon in the Grand Prix de Paris, which was considered the great race of the year. He reported the dream to a friend, who urged that they attend the race and bet on Bagheera. Wallenstein said he went, although he considered betting on races foolish, particularly since tipsters were of the opinion that Bagheera had no chance, a filly never previously having won the Grand Prix.

With his friend, Wallenstein bet the French equivalent of $3.50 on Bagheera. They took up positions near the finishing post, in a crowd which included numerous stylishly dressed women. And just as in the dream, Bagheera leaped out of a knot of horses near the post and won as the crowd shouted, "Bagheera! Bagheera!"

The $3.50 bet brought in more than $240.

HIS NUMBER WAS ON IT

DURING AN enemy artillery barrage in France a shell exploded close to the trench in which lay George MacMillan, a member of the Royal Canadian Air Force. One fragment of the shell landed beside MacMillan, who found it was stamped with the number 26750. The number on his identity card also was 26750.

LOCKET From the Dead

By Roger Rageot

The bell rang and when I opened the door my mother stood small and frail with snowflakes blowing about her.

I WAS SEATED in my office at the Norfolk Museum, talking and drinking coffee with a friend and colleague. On this particular November evening we were discussing some of our most recent experiences as biologists on field collecting trips.

As we talked, one of our largest tarantulas nervously crawled up and down the wires of her cage, an unusual activity because captive tarantulas seldom move. Nearby the Tigue, a large South American lizard, flicked out his pink, forked tongue with nervous speed.

Outside the window the wind howled and the tattered jasmine leaves rattled against the brick wall.

Then came the ringing . . . the impatient ringing of the doorbell.

Sometimes people come to the museum in the evening to do research work, and I usually answer the bell and admit them; such persons are museum habitues. From habit, I have learned to recognize their ring; and I can say here that I'm almost always correct when associating a certain type of ring with a particular type of person. One can practically judge the character of a person by the manner in which he or she rings the bell; a long, loud ring means a nervous person; a short ring means a well-mannered individual; a whole series of long, loud rings means the pushy, impatient type.

But I'd never heard this ring before . . . it was short and so faint. I glanced quizzically at my friend

Roland Young. It was well past 11:00 o'clock.

I answered the door.

There stood my mother. A four-inch snowfall lay on the ground, and she stood so small and frail, with snowflakes blowing around her. There is nothing really unusual about one's mother ringing your door bell at 11:00 o'clock at night. But I happened to know my mother was a continent away . . . in a hospital in Paris, France . . . dying of bone cancer . . . and I was in Norfolk, Va., in the Norfolk Museum where I am curator.

I stared in stupefaction! I'll never know what made me say what I said to her. Maybe it was that strange look on her face . . . a very peculiar smile, one common to a contented person. Her eyes were vacant . . . possessing an indescribable light; they appeared almost phosphorescent. I could see that her mind was transported into another, more distant world. She didn't speak.

"When did you die?" I blurted out.

She chuckled shyly and replied, "How do you know I'm dead?"

"So nice of you to come here and see me."

"Didn't I tell you I'd come over to America someday?" she continued. "Well, here I am!"

"Now see here," Roland Young interrupted, "I don't know what you two are trying to put over on me, but I simply refuse to believe any of it!"

"But this is my mother, Roland. How could you not believe it?"

"Your mother's sick . . . how could she have travelled over here?"

"She's dead," I said, thinking it both reasonable and final.

My mother and I then started reminiscing; soon we both were so lost in the past that Young's presence in the room was completely forgotten. In the museum itself all was quiet. From the ceiling mounted gulls hung in attitudes of soaring flight; stuffed specimens of every description, in various attitudes of suspended animation, peeked out from every corner.

Later Mother said, "It's getting late, son, and I must see your sister in Kentucky. I'd better leave now if I want to get there by tomorrow morning."

She rose and handed me something.

I accompanied her to the front door and was about to bid her goodbye . . . but she had vanished. I turned to Roland who stood transfixed. He stared at the spot where, only a few seconds ago, my mother had stood.

"What did she give you?" he asked.

Until then I hadn't noticed. I opened my closed fist. It was a tiny locket . . . one I had given her

About The Author

Roger H. Rageot is Curator of Natural History of Norfolk Museum of Arts and Sciences, Norfolk, Va. Born and educated in France, he served as an apprentice taxidermist at the Smithsonian Institution before joining the Norfolk Museum. In this account Mr. Rageot identifies his professional colleague and witness by a pseudonym, "Roland Young." However, FATE has on file a signed affirmative statement from this witness.

when I was a little child. There was an inscription on it which read, "To mommy with love, Roger."

I showed it to Roland.

"This is too much for me. I think I'll go out and get drunk!"

"Well . . ." I replied, "you and I have often discussed the realm of the supernatural. The supernatural is everywhere. It surrounds us; it even penetrates us. Science tries constantly to peruse it, but cannot even get near it."

The day after my mother's apparition, I received the following letter from my father, from Paris.

"My dear son;

"Because the news that I'm about to bring you will cause you much pain, you must have great courage. I'm sorry to relate that your devoted mother passed away yesterday, November 5.

"It was with the deepest personal anguish that I saw her close her eyes for the final time. Believe me, it was all for the best. Before she passed on, she suffered horribly. Although her death brought to me a great emptiness of soul, I was actually happy to see her go that way, for her disease was totally incurable. At least, I now know that, in death, her suffering will be alleviated. May her soul rest in peace.

"Forever, amen.

"I sincerely hope that you will try to bear her departure with true dignity, and I shall also try my level best to do likewise.

Your devoted father."

It was sometime before I saw Mother's ghost again. I was camping in the untracked jungles of the Amazon, and one night as I sat near my tent, in August, 1962, she appeared in a kind of luminous mist or vapor. I could barely distinguish the outlines of her face. She warned me about something I couldn't quite understood . . . for she stood at some distance and spoke only in a whisper.

The next day, we moved up river in canoes. A treacherous guide led us all into a trap. My companions were lucky enough to escape injury from the savage Aucas. But I was struck in the spine by a poisonous dart.

When I regained consciousness, I was in a hospital bed. I was told that I'd been taken there quickly and had been there for over a week.

Said the doctor, when I saw him later, "We were really worried about you, Mr. Rageot. Someone upstairs must really like you. We'd given up hope."

I have often participated in intellectual discussions of the supernatural. I used to participate theoretically. But my experiences with my mother's apparition have changed things. Now I discuss the supernatural with confidence and some authority.



STUDENTS WHO LEARN BY SLEEPING IN CLASS

AT SAN VINCENZO'S, a Roman Catholic boarding school in Bergamo, Italy, 30 boys in their early teens reportedly have learned more and faster as the result of a unique "learning through hypnosis" experiment conducted at the school.

The tests utilized tape recorders which stood on the desk of each boy. These were switched on as the teacher began a lecture, and the boys listened to the teacher while the lesson was being recorded on tape.

In a literature class, the teacher read a poem and explained its significance. Then the boys attached earphones and played the tapes back. First came a pre-recorded hypnosis formula supplied by Mario Bellini, a hypnotist.

After a few minutes the boys placed their heads on their arms and fell into a sound sleep at their desks. After the tapes had run through the recorded lecture, the boys were told to wake up.

The teacher then pointed to boys at random and asked questions to determine how much of the lesson had been learned. He reported that each boy questioned, whether a bright or a slow student, recited the poem without missing a word and gave detailed explanations of its meaning.

According to Hypnotist Bellini, hypnosis puts the conscious level of the brain to sleep and acts upon the unconscious level. This eliminates all external impressions that usually distract the conscious mind, such as the immediate environment, personal frustrations and self-consciousness before the teacher and other students.



Porpoises often seem attracted to humans and many love to play with children. They have an amazing ability to learn and can mimic human sounds.

PORPOISE RESEARCH:

Exploring an ALIEN INTELLIGENCE

Denizen of the sea, with a brain larger than man's, the porpoise is a key to space-age communication.

By Curtis Fuller

SOMETIME EARLY in 1955 the boatmen of Hokianga Harbor, on the western side of the North Island of New Zealand, began to notice an eight-foot fish-like creature with a single black fin swimming close to their boats.

At first they mistook it for a shark but before long the harbor fishermen saw that it was a dolphin — and a very friendly dolphin. It liked to be scratched with an oar or a mop and it began to follow their boats up to the dock at Opononi, a small town on the harbor.

As the year went on, swimmers began to see the dolphin near the beach and wondered whether the powerful eight-foot creature would harm them in the water. But as their familiarity with the creature grew they named it, "Opononi

Jack", which was soon changed to "Opo" as it became evident that "Jack" was a female.

Further identification followed. She was a young bottle-nosed dolphin, *Tursiops truncatus,* which is a shallow water variety. Opo was believed to be about three-fourths grown. *Tursiops truncatus,* to which Opo belonged, is one of the toothed-whales, the largest member of which is the sperm whale. All the porpoises and dolphins belong to this family of whales. They are most frequently known as "dolphins" by Europeans, whereas Americans call them "porpoises" which name is growing in use. One reason for the confusion is that there are two varieties of game fish also called "dolphins" and in no-wise related to members of the porpoise family which, of course, are warm-blooded mammals.

Opo would follow the fishing boats around Hokianga Harbor, play around them, and generally grew tamer and tamer. The first human to touch her was one of these fishermen who put his hand out in the water when she was playing close to the boat.

Opo seemed especially attracted by the sound or rhythm of outboard motors and followed such boats "just like a dog" playing and cruising about them.

By the end of 1955 Opo's fame had traveled so far that thousands of people were coming to Opononi just to see her. Accommodations were booked months ahead. December, January and February are the summer season in New Zealand and Opononi became a busy resort indeed, its beach crowded with sight-seers come to see and photograph the dolphin.

Ancient Mediterranean legends tell similar stories and, as with them this dolphin too preferred to play with children. Opo would swim among them begging to be petted and seemed to know who would be gentle with her and who rough. She had a special favorite in 13-year-old Jill Baker, a good swimmer who lived near the beach and swam there often.

When Jill was 14, she wrote to Antony Alpers, author of *A Book Of Dolphins,* that Opo always came to her when she went into the water, no matter how many children were playing with her. She often dived between Jill's legs and carried her a short distance before dropping her. At first she didn't like the feel of Jill's hands, but later came to be rubbed and petted.

Before long Opo learned to play with a rubber beach ball and would flip it high in the air, catch it on her nose, toss it, try to sink it by pressing it under her body, and generally behave like one of the children whose company she loved. She would find empty beer bottles

on the bottom of the ocean and balance them on her nose. She would not accept a beer bottle from humans, however.

Reports from New Zealand at the time seemed to indicate that Opo acted as a catalyst for all who saw her. She was the perpetual subject of conversation along the beaches and at the campsights. An Order in Council, made in the presence of the Governor-General, was passed to protect her and became law at midnight, March 8, 1956.

Alas, Opo failed to appear at the beach on that very day. The following day an elderly Maori discovered her dead body jammed in a crevice between some rocks. Apparently she had been trapped in a pool when the tide went out, although it has been hinted she may have been killed by someone dynamiting fish. Piwai Toi, a Maori fisherman, suggests that she may have committed suicide by deliberately stranding herself because she did not have a mate—and that this was the reason she sought out humans as substitute friends.

Opo's body was brought in to Opononi and buried in a flower-covered grave beside the Memorial Hall. A message of sympathy came from Government House.

* * *

THIS SIMPLE STORY suggests that something akin to a mystical bond can develop between some humans and some dolphins.

Greek and Roman legends abound with stories of porpoises who befriended man, who saved shipwrecked sailors, and who played with children.

Pliny the Younger tells of a dolphin which played with boys, and with one boy in particular, in a lagoon near the Roman settlement of Hippo in North Africa. This dolphin approached the boy while he was swimming, took him for a ride on his back, then returned him to his friends. The sport took place repeatedly while officials from all over the province came to watch.

The tragic ending to this story was that the townspeople of Hippo had to bear the expense of welcoming and entertaining the lordly visitors. This threatened to bankrupt them, and they secretly killed the dolphin. This dolphin was probably the common Mediterranean porpoise, Delphinus delphis, but other varieties also seem attracted to humans.

Perhaps the most famous dolphin of modern times, Pelorus Jack, has been identified as a Risso's Dolphin. From 1888 to 1911, Pelorus Jack met and accompanied the ships that crossed Cook Strait between the two main islands of New Zealand, on the trip between Wellington and Nelson.

When he heard the sound of the steam-driven propellers he would

swim up to the ship, leap and play about it, rub against the plates.

Some sailors believed that Jack guided their boats through the waters and into the harbor but the detailed information gathered by Alpers makes this appear unlikely. In fact, it is evident that Pelorus Jack joined the ships near the entrance to Pelorus Sound and traveled with them as far as French Pass. In the reverse direction he would start just north of the Pass and seldom go beyond a certain point that "seemed to mark his limits." This was a distance of about six miles and Jack obviously accompanied the ships and not vice-versa.

He was a big animal, about 14 feet long, and probably died of old age, since his whitish color suggests that he was not a young animal when he was first observed. One observer said, "he looked old."

* * *

PROBABLY IT IS in the nature of humans to see anthropomorphic characteristics in animals. Nonetheless, porpoises have come under intensive study in recent years.

One reason is the discovery that they are exceptionally intelligent creatures, with deeply convoluted brains larger than man's.

Another reason is that as intelligent creatures they are also *alien,* living in a watery world, unable to manipulate objects, but obviously able to communicate with each other. As representatives of an alien intelligence, science has been investigating the porpoise, seeking to communicate with it, seeking to understand what an alien intelligence can be like. Science wants to prepare to confront other alien intelligences which perhaps may be encountered in space.

A third reason for studying the porpoise is the discovery that it perceives objects in the water through an echo-ranging system akin to the sonar of the U.S. Navy.

Still a fourth reason must be the mystical bond of which we spoke earlier—that men and porpoises seem to be friends. This is not always so, nor everywhere so, but it is generally true. Men are fascinated with porpoises and porpoises seem attracted to men. In some cases they act almost as if hypnotized by men; in others they seem almost telepathically communicative with men. And there are recently authenticated instances in which the lives of humans have been saved by porpoises.

Natural History Magazine in 1949 described how a woman walking waist-deep about 10 feet from an ocean beach, was dragged down by the undertow. She swallowed water and was unable to regain her footing.

". . .as I gradually lost consciousness," she wrote, "someone gave

me a terrific shove, and I landed on the beach, face down, too exhausted to turn over. It was several minutes before I could do so and when I did no one was near, but in the water, about 18 feet out a porpoise was leaping around.

"When I got enough energy to get back up the steps, a man who had been standing on the other side of the fence on the public beach came running over... He said that when he had arrived I looked like a dead body and that the porpoise shoved me ashore."

Early in 1960, Mrs. Yvonne M. Bliss of Stuart, Fla., fell overboard off the east coast of Grand Bahama Island. After floating, swimming and shedding clothing, she felt something touch her and thought it might be her life jacket. Then when it touched her again she was afraid it was a shark and she concentrated to avoid panicking. Then she realized it was a porpoise.

Either Mrs. Bliss was pushed by the porpoise, or in moving in the direction it was nudging her she was guided properly, because she told Dr. Winthrop N. Kellogg, a porpoise expert and author of the book *Porpoises and Sonar* that "This change in position was to my advantage as heretofore I was bucking a cross tide and the waves would wash over my head and I would swallow a great deal of water. This sea animal, which I knew by this time must be a porpoise, had guided me so that I was being carried by the tide."

Mrs. Bliss also realized that the porpoise's presence was keeping away sharks and barracuda which abound in these waters. Then the creature moved behind and around to her other side. In moving over to give room to the porpoise, she later realized, she was again guided. "Had not the porpoise done this, I would have been going down stream to deeper and faster moving waters. The porpoise had guided me to the section where the water was most shallow."

As her feet touched and she stumbled toward shore, her rescuer "took off like a streak down the channel."

* * *

A GREAT DEAL of work has been done on porpoise intelligence recently — not only anatomically but in making psychological evaluations.

The porpoise's brain is larger than man's, as complex and as rich in nerve cells. However, we are not exactly sure why it is so complex; perhaps it is because the brain is occupied with motor control in an aquatic environment. Science doesn't know much about the porpoise brain yet. One reason human brains are so complex is because of extensive speech centers. Does a porpoise have similar extensive

centers? Science isn't sure.

Porpoises certainly act intelligent. One of Dr. John Lilly's porpoises had been kept under restraints in a small tank for several days and apparently became chilled. It developed an S-curve along its back, couldn't move its flukes properly, nor swim.

When it was placed in a larger tank with other porpoises it emitted a whistled distress call and immediately two porpoises swam up and lifted its head above water so it could breathe. Then it started to sink again, whereupon the two guardian porpoises took turns swimming under the stricken animal's ano-genital region, raking this sensitive area with their dorsal fins. This caused a muscular reflex that automatically activated the dolphin's flukes and drove the animal to the surface so it could breathe. The guardian dolphins kept this up for several hours.

This incident suggests not only intelligence but a language.

Porpoises learn rapidly — faster when given rewards such as a fish than when punished. Dr. Lilly's method has been to drive small sleeve guides through the skulls of the experimental animals and insert tiny electrodes through them into the "pleasure center" of the porpoise's brain. A small electrical current thus gives the porpoise pleasure as its reward for successfully solving a given problem.

In one instance a test animal under restraint was able to watch Dr. Lilly set up the pleasure apparatus. He hooked a switch so that the porpoise could push it with its beak to send the stimulus into its brain.

He says it was almost "eerie" how fast the porpoise learned. The first successful trial taught him— in fact the animals' learning speed is so fast that no way has been found to measure it.

* * *

THE DIFFICULTY of estimating the intelligence of the porpoise is accentuated by its very "alien-ness." It has been predicted that man will "probably" contact an alien form of life in space within the next 10 years. How will he communicate with it? By radio code? By blinking lights? Will it be humanoid? Mammalian? Who can say?

The difficulties of such communication are indicated by science's attempts to communicate with porpoises, a form of alien intelligence. In fact, as our warm-blooded mammalian brothers, porpoises are undoubtedly closer kin to man than any extraterrestrial intelligence will be.

Consider some of the problems, as shown by the porpoise experiments. The porpoise lacks hands and fingers for manipulating

things, so it cannot have developed that portion of its brain which in man is associated with manipulative intelligence.

Since the porpoise never can have developed manipulative intelligence, it never can develop a human-type culture associated with *things*. Furthermore, in a watery world, all aspects of civilization associated with fire never could exist —all things from metallurgy to cookery.

In a sense, assuming their intelligence is comparable, porpoises could be regarded as naked primitives traveling in packs. Do they have speech? Centainly they communicate. Do they have a history? Man has been helped to be "civilized" by his system of written records which permit succeeding generations to learn from those in the past. Yet rather high human cultures have existed without written records.

It even has been proposed "by Arthur C. Clarke and others" that porpoises *could* have an oral history, passed down from generation to generation (one can't say "by word of mouth" because the porpoise vocalizes through its blowhole, not its mouth, a further instance of its alien-ness).

A porpoise may be able to remember the subtle routes across the trackless oceans, for example —how does the porpoise navigate? We know he thrusts his head and eyes out of the water to see— but can he navigate by sun and moon and stars, as some migrating birds do?

There is plenty of time for a mother porpoise to teach her baby many things which can be absorbed in its large brain. The mother nurses her baby for 18 to 21 months and they stay close together during the whole time. Dr. Lilly openly speculates on whether the mother can teach her baby the sum total of porpoise knowledge, legends and folk tales during this period.

The porpoise language, as far as we can make it out, is a series of whistles, buzzes, clicks, barks, raps and random sounds of which only a small part is understood.

Dr. Lilly recorded some of these sounds and discovered that they had extraordinary ranges, going into pitches much too high for a human ear to hear.

Now it is important to realize here that the porpoises can hear and "speak" in our spectrum of sound but we humans can hear and "speak" in only a small portion of theirs. They are far more versatile and have more ability in this area than humans have. So in attempting to understand how they communicate, scientists must first contend with the fact that much of their communication is far out of human ranges.

Dr. Lilly tape-recorded these sounds in an effort to discover more about them. Here he got some surprises. For instance, he found that in a "quacking sort of way" one porpoise had been mimicking much of the technical data he had been dictating.

He could hear the porpoise saying "T R R" when he had been dictating "The T R R is now 10 per second." He could pick out the animal clearly repeating "three hundred and twenty-three." There were many such instances and the porpoise mimicked the laughter in the laboratory.

But more surprises were in store when he slowed the tape. He discovered the animals had the ability to compress human speech in terms of time. When the tape was extended and slowed, then more and more vocalizations were intelligible.

This slowing entailed lowering the pitch of the porpoise's voice, however, and Dr. Lilly does not make clear whether the animals also had the ability to compress the speech without altering the pitch.

Communicating with porpoises appears to be much more difficult than was imagined at first. There are such technical problems as the fact that underwater sounds do not carry well into the air and air sounds do not carry into the water. Human experimenters pass this barrier with hydrophones but such instruments have limited use.

The porpoises, however, are more accommodating. They are trained, or train themselves, to lift their blowholes into the air and communicate by "speaking" into a medium where man is more at home. Chalk up another score for the versatility of the porpoise.

* * *

WINTHROP N. KELLOGG was in a Navy boat about two miles off the north coast of Florida in the Gulf of Mexico for the purpose of studying porpoises when he heard a memorable chorus. He spotted a school of porpoises about a half mile away and shut off the engine of his 24-foot boat, lowering a hydrophone into the water.

The porpoises came to investigate. He describes in his book *Porpoises and Sonar* the cacophony of sound which approached — detectable only through the hydrophone. As the animals came closer, more and more seemed to join the chorus —a jumble of clicks and clacks like a rusty hinge, superimposed over which was a birdlike whistle, like the "cheep" of a canary.

"As they came closer, the sputtering noises continued to grow louder and still louder. Taken together, they suggested the roar of an approaching railroad train, except perhaps that they were more irregular. By the time the group

was about ready to make its final dive, the crescendo from the speaker in our boat had become a clattering din which almost drowned out the human voice.

"Then abruptly, as if by prearranged signal, it stopped completely and left us in a shocking silence. At that moment they swam beneath the boat. A single barklike sound was now repeated once or twice, and the porpoises with their underwater chorus were gone."

This is the only time Kellogg was able to record such an event.

There is no doubt that the herd of animals, unable to see Kellogg's boat visually through the water from a distance of a half mile (though they might be able to see it visually through the air), were nonetheless "seeing it" aurally through their sense of hearing.

The cacophony of sound that Kellogg reports represents sound signals sent through the water and reflected back by the hull of the boat. The reflection is received by the porpoises and interpreted by them.

A blind man, tapping a cane, can sense obstacles by hearing the echo from the tap. But the porpoise's sense of echo location must be far more precise. It might be likened to the sonar of a bat, which permits it to seize insects or to avoid obstacles by the echo from its sound pulses.

Kellogg's studies, of course, go much deeper than this. He has discovered that the duration of the shortest of the porpoise clicks is about 1 millisecond (0.001 second) and that sound in 82.5° sea water of a given salinity travels 5.06 feet in that 0.001 second. "This means that the initial vibrations of a single click of 0.001 second in length would be reflected back to the point of emission at the termination of that click, from an object as close as 2.53 feet away."

This specialized sonar ability is necessary for a fast swimmer such as the porpoise because visual range even in clear water is short. More and more sea creatures are discovered to use echo location to find their way in the oceans.

If all porpoise secrets could be plumbed, of course, navies of the world would have a vastly improved submarine detection system.

It has even been proposed that porpoises be trained as scouts to locate enemy submarines. But the problem, as one researcher pointed out, is to teach the porpoises to return with the appropriate message —they already know where the submarines are.

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.

MONSIEUR GEORGES

By Jo McDonald

BRANTOME, A QUIET little town in the Dordogne in France had attracted us. It was a perfect place for spending days doing nothing. My husband Emile and I put up at the fishing inn, and because we both needed a haircut we began looking for a hairdresser.

Across the river was a little quai with a shop with the faded lettering, "Coiffeur." Probably we would not have noticed it had it not been for the unusual sight of three excessively hairy Skye terriers sitting on three kitchen chairs facing it. The combination was so disarming we walked across the bridge and knocked on the glass door.

A woman leaned out and told us Monsieur Georges Nouveiere was in Perigeux at the dentist and would not return until 6:00 o'clock. Although we might have gone to any other hairdresser in Brantome we found ourselves promising to come back later.

We returned to find Monsieur Georges in his salon chewing on a piece of charcoal with his single tooth and we did wonder then what need he had of a dentist. Emile sat in the chair first and began conversing with Monsieur Georges. A little girl making a garden with pebbles and moss in the root of a tree outside came to the open door and asked to borrow a small mirror to make a lake.

Monsieur Georges smiled as she ran off to complete her water garden. "She was cured of meningi-



JO McDONALD

tis," he remarked to us.

"How do you mean?"

"She was cured."

"You mean you . . ."

"I am only an instrument," Monsieur Georges said. He sucked on his one tooth and would have said no more if Emile had not pressed him. Little by little the story came out. Yes, he had this power. He had not wanted it. It had been thrust upon him and being a devout Catholic he had turned to the Bible for counsel. He must heal only those who had faith to be healed and he must take no money for it.

He chuckled then and lifted the beehive dryer from the red-faced lady in the next chair. "Eh, Madame Bout?" he asked.

She nodded, beaming. "Yes, Monsieur Georges cured me. I had a cancer."

"Monsieur Nouveiere," I interjected, "could you heal me?"

He hitched up his chair close to mine and crossed his hands on my body—I had suffered a miscarriage a month before, which left me in some pain. As he did this, I said, "I'm cured."

I felt very strongly that somehow Georges Nouveiere diverted some of his strength into my healing. He would take nothing when an ashen-faced Emile and I got up. When we asked how we could repay him, he replied, "Help the next poor devil you happen to meet."

That night I slept soundly until the false dawn, when I awoke in anguish. It seemed as if the whole machinery of my system was clutched together in mortal combat. Then one side gave way and I was flooded in peace.

Monsieur Georges became a good friend, and we learned he could heal at a distance. Our friend Peter had a newly-born son with congestion of the lungs in a London hospital. We mentioned this to Georges as we were leaving. He said, "Wait!" and went back for a piece of cotton.

"Give this to the young wife to put on the child. But don't worry. You will find him cured."

Philip was cured. Quite suddenly his congestion had gone and he stopped crying.

Monsieur Georges had a dream of opening in Paris a little salon for treatment of the scalp. For this we once bought a ticket in a very large sweepstakes. The ticket did not win, and soon after that, about five years after we had met, Monsieur Georges died. — *New York, N.Y.*

WHITHER THOU GOETH?

By Margaret Mazei

ROBERT EWALD was a strong man, strong of body, strong of mind, but most of all strong of will. After 70-odd years, his body

wore out. Pain and physical frailty told on his tired old mind. But his will remained strong until the very end.

Bedridden, he still tried to manage his wife, Ann, who had learned through the years the art of pacification without abject surrender. Bereft of the ability to speak, his eyes still shone indomitably. For two years he fought death itself. The last few weeks he spent in the Phoenix Memorial Hospital. His wife spent as much time with him as was possible for a woman trying to hold a job and get enough rest to maintain her own life. When he reached the state where he dozed most of the time, she slipped home occasionally to sleep in her own bed, hoping that he wouldn't wake up and miss her.

On one such night August 13, 1962, her sister and my mother, Leatha, who lived nearby, received an urgent call from her. "Please come over, Sis," she begged, "I'm terribly sick."

Leatha got out of bed, but while she still was dressing Ann Ewald knocked on the door.

""I'm sorry I woke you," she apologized. "I'm feeling okay now. I wasn't exactly sick; I just felt like — like — like I was fading away. It's hard to explain. But I'm all right now."

She went home and her sister went back to bed. But two hours later Ann dragged herself to the phone with another frantic plea. This time Leatha went to her bedside. Ann was pale and weak and her pulse was nearly nonexistant. Leatha wasted no time with home remedies, but dialed the doctor's number immediately. There was no answer. She tried to restore Ann with smelling salts to no avail. Again she tried to reach the doctor. She turned back to Ann with frantic motions of resuscitation. At last Ann stirred under her ministrations and opened her eyes. She waved away Leatha's helping hands.

"I'm all right now," she protested in a thin weak voice. "I just don't know what's ailed me tonight, but I'm all right now."

Even as she spoke the phone shrilled. It was the doctor calling from the hospital. "I'm sorry, Mrs. Ewald," he said. "Your husband took a turn for the worse about two hours ago. He seemed to pull out of it a little then, but I stayed here with him and a little while ago he failed again. This time he seems to have stopped fighting. You'd better come on over here. He can't last but a short time."

Her husband died before the night was out, but the doctor could find nothing to explain Ann's fading feeling. Except, perhaps, the bond between a wife and a strong possessive husband forged by many years of shared living. Did Robert

Ewald mean to take Ann with him?
—*Miami, Ariz.*

LEADING LIGHT

By Rosalind Sharpe

DARKNESS HAD fallen but my father had not returned from town. My mother, brother, and I were stranded at the Bixby Inn near the Bixby Creek Bridge without a car. Although it was long past dinnertime we had not eaten. Since we lived down in Bixby canyon only about a mile away, we decided to go home on foot, we took the trail, because it was shorter than traveling by road.

The trail actually was an old wagon path that had fallen in and grown over. There were narrow and treacherous spots where one had to cling to the cliff. However, we were sure-footed, having lived all our lives in this wild country on the coast south of Carmel, Calif., and precipices meant nothing to us.

We had gone less than a quarter of a mile on that summer night in 1938 when our flashlight gave out. The night was pitch black. Stars glittered overhead but there was no moon, and we could not see a foot in front of us. We hesitantly advanced a few more steps but quickly realized that it was too dangerous. We were at a particularly awkward spot where a single misstep would send us hurtling into the chasm yawning hundreds of feet below.

"Well," said my brother Willy, "I expect we'll have to spend the night here."

"It'll be a little cold," I said faintly.

"Just pretend you're a lama, Rosy," retorted my brother. "You're always talking about those lamas who can warm themselves in the midst of snow by mental suggestion. This is a good chance to try it out."

"But I'm not a lama," I protested.

Mother interjected, "Something will turn up. It always does."

For once, I thought Mother was bound to be wrong. There was not the slightest possibility of rescue; no one would be coming along the trail. Moreover, the moon was not due to rise that night.

My brother started rolling a cigarette, and I began singing "Roll Out the Barrel." Mother and Willy chimed in. After three rounds, however, we fell silent. It was only 8:00 P.M. and it would be a long, cold wait before dawn.

"Maybe I should have sung a hymn," I suggested.

Mother suddenly interrupted, "Shh!"

From behind us had come a light.

"Don't turn around," Mother commanded. "Just get going."

"But what is the light?" we asked.

"Never mind. Just accept."

The light, welling from some mysterious source behind us, clearly showed us the trail.

We walked all the way home along the trail, then down to the creek, across the foot bridge, and through the field. The light kept shining behind us until we reached the cabin. At the front door, it stopped, and pitch blackness again descended. We went in and lighted the kerosene lamp.

"Well, children," Mother said. "Never lose faith. Something always turns up." — *Monterey, Calif.*

FROM CHAIR TO CHEST

By Ruth A. Lester

ONE AFTERNOON in the summer of 1961 I was sitting in my rocker in the bedroom of my home on East Chevy Chase Dr. in Glendale, Calif. I was looking over some old photographs I had stored away, when I came across one that caused a wave of emotion to sweep over me. It was of my mother, taken in her lovely youth.

She had been an unusually beautiful young woman. I sat looking at the picture, thinking of her, wishing I could see her and speak to her. I finally put the picture on the floor beside my chair, apart from the other photos, thinking I would frame it and put it where I could see if often.

A few minutes later I wanted to gaze at the picture again, and looked down at the floor. The picture was gone.

I had not left my chair at any time since I first sat down and no one had entered the room.

I searched through the other old photos on my lap, thinking I thoughtlessly might have mixed it with the others. It was not there. I was thoroughly puzzled. Finally, the thought crossed my mind that some sort of poltergeist might have removed it. I firmly demanded that the picture be returned. All of a sudden the idea occurred to me to look in the chest.

The little brown chest was under my dressing table some distance away, completely out of reach. It had been upholstered in beautiful satin by my mother when she was 80. I went over to the chest and opened it.

There, under a variety of stored things, was my mother's picture. — *Glendale, Calif.*



The SEA SERPENT of 1879

THE MOST detailed and authoritative description of a sea serpent yet given is furnished by six residents of Georgetown, Mass.," the St. Louis *Post-Dispatch* reported late in January in 1880. Under the heading, "A Monster Sea Serpent," the *Post-Dispatch's* account continued:

"On June 17 at about 4:20 P.M., while coming from MacKinny's wharf on Grape Island, and steering a direct course from the same to Nelson's Cut on Hog Island, with a fair wind blowing fresh, a boatload of six men saw at a distance variously estimated at from 10 to 60 rods an object in the water which they first thought to be seals chasing each other.

"Further observation proved it to be a large seal swimming with all his might and at least jumping his full size out of the water. The animal chasing him swam with great speed, with head and body about three feet out of the water.

"The head was larger than that of the largest seal. There was a narrow neck, but the body increased in size until the water hid the remainder. Behind this for about 50 or 60 feet was a wake as distinguishable as that made by a tug boat. At one time at a distance of 30 feet from the head a fold of his body was seen above the water so that daylight could be seen under it. The wake behind it appeared to be about the center of the length of the animal.

"It was round and larger at the neck and head. The color was black, but a narrow white stripe seemed to run down the throat. The motions of the monster be-

neath the water, judged by the movements of wake and the loop in the center, were serpentine and rapid.

"The seal appeared to be in great distress and swam for shoal waters. The serpent followed, and when on the flats, with, perhaps, four or six feet of water under him, made a tremendous splashing. He soon turned into the deep water of the channel, veered off toward Swallow Bank, and was last seen making toward Cape Mercil.

"To say that the men were scared and did not care to follow the monster is stating the matter just as it was. Every man in the boat saw it. They all agree that it was as stated. They saw it going from them, make a turn, and describe a circle, saw the seal swim and jump for his life, and all are satisfied it was a monster of the snake species, not less than 50 feet long.

"They are sober, trustworthy and sedate men," the account concluded, "not credulous nor easily excited, and did not see some little thing, and imagine the rest."

GRAPHOLOGY SPOTS THE SUCCESSFUL MAN

A RECENT issue of *Business Week* reported on the results of an interesting experiment with graphology, conducted by what was identified only as "a major American company." The magazine pointed out that, although graphology is rather commonly used in Europe as a tool for selecting employees, American industry traditionally has tended to deny that the future success of an employee can be predicted by an analysis of his handwriting.

The experiment carried out by the American firm involved a relatively small number of handwriting samples and therefore can be considered inconclusive on a quantitative, scientific basis. However, the test yielded one set of statistics which appears to enhance the reputation of graphology as a means of predicting managerial success at least.

A graphologist studied handwriting samples from 37 executives, written at the time they were hired, an average of 15 years previously. He rated the 37 according to what he concluded was their potential to rise to or hold a senior management position. He placed 22 in the "superior" class, five in the middle class and 10 in the lowest.

It was found that 21 of the 22 rated highest by the graphologist had reached senior management positions. Of the 15 he had placed in the lower brackets, only two had attained similar positions.



MUSIC

CAN BOOST YOUR HEALTH

By Harald J. Taub

Executive Editor of PREVENTION

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THAT MUSIC CAN have a remarkably soothing effect on the human being, has been known throughout history. It was ancient knowledge 250 years ago when William Congreve wrote: "Music hath charms to soothe the savage beast." Pythagoras, a Greek genius who lived in the Sixth Century, not only invented the seven-tone and 12-tone scales which laid the groundwork for all Western music, but he found that music composed of the notes of these scales had definite value in alleviating some illnesses and in helping to maintain health through what Pythagoras called "soul catharsis." By this he meant that the power of music to draw out strong emotion and use it up was demonstratively an aid to the soul, or mentality, in

maintaining balance and health.

Yet even before the time of Pythagoras and his discovery of the harmonic principles that underlie music as we know it today, song, dance and the playing of instruments were used for healing by various primitive religions as far back as recorded history goes. It was only with the discovery of the microbe and the electrifying emergence of the bacterial causes and antibiotic cures of hundreds of infectious and contagious diseases, that the use of music as a therapeutic aid fell into disrepute and came to be considered nothing more than hocus-pocus and witchcraft.

With the development of the modern science of nutrition, however, we have once more come to realize that no matter what harm germs are able to cause, they are a natural part of the environment and only make trouble when a person lacks the good health that is able to cope with them. The concentration of today's advanced thinkers is turning away from the fight against specific microorganisms to the question of how to promote a high state of general well being, that is better protection against germs than 100 antiseptics and antibiotics. To such advanced thought, the question of what music may be able to do for health is a significant one.

Although readers of the Bible know that David, when a shepherd boy, could sooth, sadden or invigorate King Saul at will by playing on his harp, it was not until 1931 that the American medical profession began to pay any attention to the possibilities of using music in the treatment of mental illnesses such as afflicted Saul. And even then, it was not because of any sudden opening of closed medical minds so much as it was a response to the prestige of world famous violinist-composer Fritz Kreisler, who pushed the idea of music therapy as a way of helping unemployed musicians. Deferring to Kreisler's high status, medical staffs agreed to let him send musical performing groups to hospitals, and were amazed to discover that just as Kreisler had told them, the music had a markedly beneficial ef-

Medical science is learning things about the power of music that primitive people knew 5,000 years ago!

fect on their patients.

* * *

SINCE THEN, in a few isolated spots, doctors have begun to take music and its possibilities very seriously indeed. In the *AMA Journal* for December 29, 1956, there was a report of the use of music in Billings Hospital, Chicago. There music is piped, not only to the rooms of patients, but also directly into the operating rooms. The result is a marked decrease in the kind of tension that ordinarily accompanies being a hospital patient, especially in anticipation of surgery. Fewer sedatives are required, and if just for this reason alone, we can be sure that the recovery of such patients is sped considerably.

According to *MD* in its issue of February 1958, obstetricians and gynecologists have found that the playing of soft music in a minor key brings about a reduction in the need for premedication in women about to give birth. It also was found that where anesthesia is used during childbirth, less of it is required when tranquil music is playing. This, obviously, is all to the good. Given a choice between music and a powerful anesthetic that might do irreparable damage to both mother and child, who wouldn't choose a Brahms Quartet instead?

Unfortunately, only a few hospitals have elected to follow the lead of the pioneers in music therapy. From the viewpoint of most hospitals, it is probably easier and cheaper to give the patient a shot of morphine, than to go to the trouble and expense of selecting just the right type of music for the case and having it played into the patient's room.

Despite conservative resistance, however, there are increasing examples of the successful use of music as therapy. A number of dentists have found it a distinct aid in relieving the tension, and consequently the pain, of patients having their teeth drilled. As a tranquilizer with absolutely no harmful side effects, music is used in a number of mental hospitals and practically all hospitals operated by the Veterans Administration. Today there are professional music therapists, and a National Association for Music Therapy to help cure the sick with the values of both listening to music and learning to perform it on an instrument.

The possible use of music as one of the elements of the healthful way of life that prevents sickness, is most interesting. In a recent article PREVENTION Magazine went into the question of how performing on an instrument can improve posture and breathing and correct many types of abnormalities from

improper curvature of the spine to a badly formed bite. Even beyond these values, though, some authorities are inclined to believe that the most basic health benefit of music lies in its very existence as part of the environment with which we surround ourselves, regardless of whether we perform it or merely listen to it.

In an article in the music magazine *Etude,* C. E. Lemassena gives us some insight into why this should be so when he points out that the human body is itself a musical instrument, with a definite response to vibration. Properly selected, it can have a physical effect like a gentle massage. Most of us know how a little soft music aids the digestion and makes our meals pleasanter. During the war it was learned that the performance of lively music, whether in a factory or in the midst of marching troops, could dispell fatigue and release reserves of energy. You can actually speed up or slow your pulse rate by listening to music, so responsive are we all to these pleasing vibrations of the air.

* * *

IN HIS *Etude* article Mr. Lemassena, after exploring the various therapeutic uses of music, arrives at this thought: "Having arrived at a definite conclusion that music possesses curative powers when rightly employed, it should follow that in communities where music abounds, where children sing, where people play, there should be less sickness, less mental maladjustment to life, and less of the physical and neurological derangements that result from such maladjustments. Members of families who engage in ensemble diversions, or who otherwise make or listen to good music, are thereby planning to keep the doctor away. In the last analysis, there are many with whom a clean bill of health depends on a diet of good music. It is not enough that it be plenteous; it must be health-giving. Bad music makes for bad health, since the wrong kind of music excites to irritability and nervousness."

This point of view, which would seem to be a correct one, raises in our minds some interesting questions to which we wish scientific research would find the answers. For instance, we wish someone would tell us whether there is any connection between the decrease in music listening since the advent of television and the great increase in mental illness during the same period. We'd also like to see an investigation of the possible relationship between the decline in the quality of radios, once television began to take precedence in the attention of the national audience, and the national health. We would

expect to find such a relationship. There can be little doubt that the beneficial effects of music are closely related to the amount of pleasure that there is in listening to it. Distortion of the tones, unpleasant hum, and static, can all make what should be a soothing, relaxing and revitalizing period of listening become instead a nerve-jangling experience.

* * *

IF YOU have no background of music and tend to believe that you don't enjoy music very much, then we suggest that you take the advice of George R. Marek in an article in the December 1960 *Rotarian* titled "Take Music Instead of A Miltown."

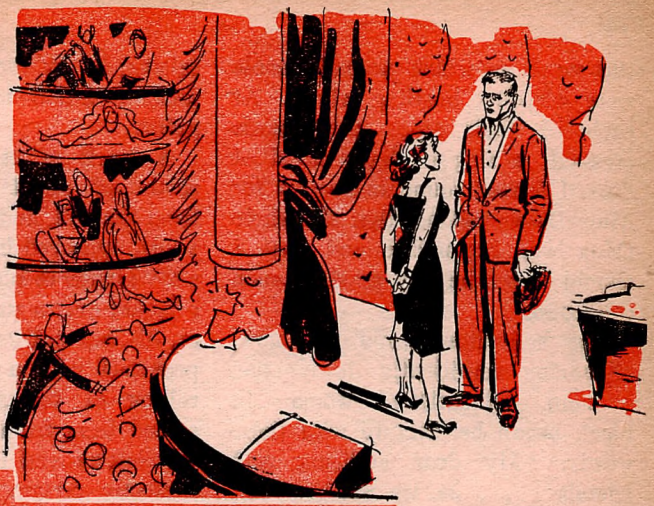
"I have two suggestions for the beginner," says Mr. Marek. "First, listen to the same composition often, until you can respond to it emotionally. Do not expect to encompass a symphony at first hearing. And do not be discouraged or feel guilty, if, while listening to an unfamiliar symphony your attention wanders... There will come a time when the clouds roll away and the landscape lies clearly before you. In music, the familar is always the most enjoyable.

"Second, choose—in the beginning, at least—romantic music. This is repertoire that begins with Beethoven and ends with Sibelius and that, in its wide orbit, includes the most popular works—those of Schubert, Brahms, Dvorak, Tschaikovsky, Verdi, Vodner, Berlioz and a dozen other composers of the 19th Century. Such music, with its rich coloring, its experience, its sweetness, its exciting oratory, makes its immediate appeal."

Anybody who follows the two simple steps described by Mr. Marek will become a music lover, for the appreciation and love of music is really a natural, inborn trait of all people who have not set up blocks against it. We believe it is not only natural, but also most important to anybody who wishes to enjoy a full healthy life. The ways in which it is important for health are just beginning to be investigated and most of them are not yet known. But you may depend on it, the further the investigations go, the more apparent it will become that music is one of the important, if neglected, adjuncts of health.



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How I Became a MEDIUM

I was terrified at my first public performance when a young tough came on stage to humiliate me.

By Michael Bouissou

I WAS NOT in particularly good fettle when Mme D—came and fetched me after dinner, and in the *métro* my anxiety increased.

Alas, when I found myself on the stage of a fairly large hall in the rue des Petites-Ecuries all my hopes vanished and I looked round nervously for the exit.

Vast, echoing and lit by enormous electric globes focused on the stage and in consequence shining into my eyes, this hall, which was normally used as a cinema, was filled to bursting point with a jovial, good-natured public obviously anxious to have a laugh and moreover to have their fortunes told. My cup was full. I slumped onto one of the chairs at the back of

the stage on which several people were already bustling about. At each of their steps the boards creaked, raising a slight cloud of dust. I looked round in despair for Mme D—to tell her that the whole thing was impossible and that I should never be any good in such conditions.

She had disappeared and now, advancing confidently down-stage, a calm, self-satisfied woman in black began her lecture with these words: "My dear audience and friends . . . as we studied last time . . ."

I sank into a black despair. Obviously in a few moments I was going to look completely ridiculous and all my fine plans would come to naught. Perhaps if I slipped away now . . . but it was too late. Mme D—, wreathed in smiles, suddenly reappeared and nodded amiably to me without seeming to have the slightest inkling of the agonies I was suffering.

Vigorous applause told me that the lecture was over. I could not for the life of me have quoted a single word of it. Then Mme D—, thanking the lecturer for her interesting talk, gave a rapid *exposé* of the Tarot and cartomancy. After this she announced that a new and very talented medium had consented to come that evening and give a few free consultations. This, of course, was myself. In a flash, raising, in my turn, little clouds of dust, I found myself facing the public.

A smell of orange peel and a rustle of sweet wrappings came from the hall, and suddenly a tough youth appeared in the center gangway. Hands in his pockets, wearing a jacket over a turtle-necked sweater, his cap well on one side, he approached with a grin and a great rolling of the shoulders. A few stifled jeers from the seats he had just left proved to me that he was perfectly certain he would tie me up in knots. A joke, eh? I saw him climb up onto the stage. His cap still over one ear and still smiling, rocking slightly on his feet, he was obviously waiting gleefully for the magnificent "bloomer" which would send the hall into paroxysms of mirth.

I suddenly remembered how easily I could "see" the organs as though outlined in luminous rays, a particular type of clairvoyance which did not demand any great concentration. Yes, but unfortunately this "tough" deserved the title. There was nothing sickly about him, no infected adenoids, septic tonsils, weak teeth that called for an immediate visit to the dentist; in short, none of those small infirmities which could be described without offending the most susceptible subject. Nothing at all. Still smiling, the tough of-

fered me outwardly and inwardly the picture of a man in perfect health. Slowly and without much hope my eyes wandered over his body and suddenly . . . no . . . this was too lucky! Below the right knee there was a superb little callus showing a fracture which my sixth sense told me was recent. I heard myself ask calmly: "Didn't you break your right leg recently, Monsieur?" The tough winced a little and my exasperation coming to my aid at this moment, thanks to this trifling success, the boy's story began to unfold. His dark blue jersey served as a screen on which a series of images appeared, and I could tell him that he had done his military service in the navy, had fallen during a big storm (a brief description of the storm) and had fractured his right leg. After completing his service he returned to Paris to live with a friend and he had just become engaged to this friend's sister. In a few days he was going home to Brest (things were going well now and the tough had turned a trifle pale) to start working with his father as a carpenter, and in due course he would take over the business.

There was no more laughter. I suddenly noticed that my voice carried without effort and I gave myself the additional luxury of speaking of his fiancée, who was with him that night in the hall (it was probably she who had laughed a few moments before), and offering her my best wishes for their approaching marriage. The tough, rather unsure of himself, left the stage. He was now looking embarrassed and was twisting his cap in his hands. Very pleased with myself, I turned round to go back to my place, but found myself face to face with two charming mousy little girls. Timid and modest, wearing identical tailor-mades, the same round hat decorated with the same rose, they wanted to ask me about their mother, who was very old and could no longer leave her bed as the result of an acute attack of influenza. Would I grant them a session? Opening her bag one of them brought from a carefully sealed envelope (she knew the ritual) a very white handkerchief. She had slipped it that morning under the mattress at the feet of the sick woman. I had to repeat the whole story in a loud and clear voice, for the hall, unable to hear the questions asked by this timid consultant, had begun to grow restless. I took the handkerchief, used as a screen the black bag she was clutching tightly with both hands to her stomach, and was able to tell her in all sincerity that her mother would soon be well. I insinuated as delicately as possible that they should not give in too easily to all her whims, for *maman* appeared to

me to be a terrifying old trollop, who used up her daughters' strength and retired to bed, holding the threat of her approaching death over their heads, any time something happened to displease her. With a gentle and almost identical smile on both their faces, they told me that *maman* was, in fact, rather difficult, but what could one expect at her age?

When they left the stage, eight people were lined up. I threw a despairing glance at Mme D—. I was exhausted by these efforts (I had never before tried out my gift in such conditions), by my first contact with the public and the circumstances — fear, noise and crude lights — which had made my work much more difficult.

She intervened with authority, telling the public I had completed my séance and that those who were interested could make an appointment to see me at my office. Tearing the pages from a notebook, since I still did not have any professional cards, I distributed my name and address, written in pencil, to numerous people and to my joy found myself in the métro with Mme D—.

My friend laughed heartily at the little trick she had played on me by producing me thus, out of the blue, in front of a public which was certainly not hers and would never become mine, but she added that had I dried up, she preferred it to have been there and not before a public which would be and would remain mine.

She was perfectly right, and I thanked her sincerely for having made things easy for me that evening. She told me that she was delighted that I had been able to hold the audience. To tell the truth, once the hideous fear had disappeared it had been a rather amusing experience and eventually I did not mind working in public, although serious work is impossible in such conditions. Clairvoyants, in order to be completely successful, require a confidence and a secrecy impossible in a public hall.

* * *

OTHER CONDITIONS intervene to make clairvoyance difficult, if not impossible. Among those I was able to note during the 10 years I practised every day was the influence of the seasons, the time and the moon — the full moon being very favorable. It is obvious that these conditions, with variations, must hold good for all mediums. However, even when the most favorable circumstances apply, a medium can fail completely in a séance although the preceding one was successful and the following one will be equally so. I have never found a valid explanation for this curious interruption in one's mediumistic faculties.

Bearing Dr. Osty's advice in mind I never insisted. If at the end of 10 minutes' contact I had not succeeded in "capturing" my gift and making it start to work, I stopped short, apologized and told the consultant that I could not tell them anything worth while. Certain clients unfortunately looked upon this eclipse as a personal insult; others who were more intelligent did not hide their disappointment and sometimes even asked to return. Quite frankly I had no idea whether their next consultation would be good and, warning them of my doubts, I begged them not to return for a long time. Needless to say in such cases I refused to accept a fee: it was already sufficiently tiresome to have wasted a client's time.

I remember a charming woman who came to see me on the advice of a friend who knew her interest in occult matters. After a few minutes' conversation I began to work, convinced by the friendliness and interest of my client that I should have no difficulties; but no, nothing happened. I was most upset. This particular subject interested me, but I was forced to admit complete failure. Still quite charming, she said she would come and see me the next time she was in Paris. She returned three times, was always just as gracious and patient as on her first visit and three times I failed miserably.

At length I came across her again one day in my little waiting-room. I did not know that it was she who had made an appointment on the telephone for 3:00 o'clock, and his time I gave one of the best readings I have ever achieved. I do not know what could have brought about this change, since from the very start she had given me the maximum aid in my work and nothing had changed in the setting where I received her. Telling her how happy I was to have succeeded at last, I asked why she had returned after three successive set-backs: there was no lack of good, I might say excellent, mediums in Paris. "It was precisely your set-backs which interested me," she said, "and the frankness with which you admitted them. If you did not possess a real gift, you would have fumbled, hesitated and launched out on a bogus reading, using the few scraps of information I had unwittingly given you. Now I really wanted to see you work, and I know too much about occultism not to be aware of the possible set-backs of mediums."



The British Scholar Who TALKED WITH CONFUCIUS

Why was China expert so sure mystery voice was Confucius? In final installment Dr. Whymant explains.

PART TWO



By James Crenshaw

DID DR. NEVILLE WHYmant, linguist, distinguished scholar, expert in Oriental languages and literature, really carry on a direct conversation with *K'ung-fu-tzu,* the Chinese sage whom the Western world has renamed Confucius?

No matter how incredible such a proposition may seem, the testimony of such an expert witness cannot be dismissed lightly.

His testimony is one of the most notable examples of psychic communication on record. Whether one accepts it as direct evidence of a living contact with the "other world" or merely as a remarkable but unexplained demonstration of *xenoglossy* (supernormal production of foreign languages), the historic importance of Dr. Whymant's thoroughgoing report and evaluation must now be recognized. In the past, psychical researchers have appeared so busy debunking mediumistic evidence that they seem to have overlooked significant facts in the Whymant report.

In summary, these are the salient points:

Professor Neville Whymant, an Oxford scholar and former lecturer in Oriental languages and literature at the University of London, lived for many years in China, where he was a professor at the University of Peking.

In 1926, while returning from the Orient by way of New York, he was introduced almost without warning into a mediumistic circle with the controversial American psychic George Valiantine.

The latter was described as an ordinary man who spoke ordinary American-style English. Nevertheless, from his "direct voice" trumpet came the sounds of personalities speaking many foreign languages, both ancient and modern. Dr. Whymant, a renowned linguist, identified 14 such foreign languages during the course of some 12 sittings he had in the fashionable Park Avenue apartment of a New York attorney.

Most outstanding of the voices was one identified as *K'ung-fu-tzu.* This personality not only spoke to Dr. Whymant in a pure and beautiful style of Chinese belonging to the ancient classical period but quoted obscure sections of the classics with corrections that made them understandable for the first time in our present era.

While my wife, the former Brenda Rowland of London, was in England during the fall of 1962, she visited Dr. Whymant in Surrey and submitted to him a series of questions which I had prepared. His gracious answers constitute an important sequel to his *Psychic Adventures in New York,* the book in which he originally narrated the story of his conversations with the supposed voice of Confucius.



Through my wife, I asked: At

what point did Dr. Whymant begin to believe that he was actually conversing with *K'ung-fu-tzu,* rather than with someone who was a Chinese scholar?

"That is easy to answer," replied Dr. Whymant, "but it is not so easy for the listener to understand unless he also is a Chinese scholar. Chinese is a special language in that, while the spoken language has changed a great deal throughout the centuries, the written language has been roughly static for 25 centuries.

"So a man who is born and brought up in China may be able to read the works of 25 centuries ago as easily as he can read today's newspaper. But if he reads aloud, his reading will differ from that of a man 10 miles away because the dialect is different.

"Poems written before the time of Confucius had rhymes but if you read them aloud nowadays they do not rhyme. The pronunciation has changed although the characters haven't.

"In the course of this first sitting I was immediately struck by the peculiar speaking — chanting, almost. I asked myself where I had heard anything like it before. Then I realized.

"The old scholars of the Hanlin College in Peking (formerly called Yenching), who professed to know roughly the way Chinese was spoken in the days of Confucius, used to read their books in that rather chanting voice.

"I decided then that I was hearing either the dialect of Lu, which was the state of Confucius, or some one copying the dialect of Lu.

"I myself do not know the dialect of Lu. In fact, I doubt if any scholar living today, even the Hanlin scholars, would know for certain that it was the dialect of Lu.

"But as they were the most likely authorities known to me, I responded to the voice by asking who it was that was speaking. The voice came back with something that was barely audible. There were whispers all around me—'Keep on talking, and this voice will get stronger.' I did, and it did.

"I said, 'I have heard this sound before, but only in Peking.'

" 'Yes,' he said (from the trumpet), 'Peking is not far from my own homeland' . . . which was perfectly true. Shantung, where he was born, which was then called Lu, is just next door to the province of which Peking is the capital.

"So I said, in effect, 'Who do you say you are?'

"And at last came the expression: 'My mean name is *K'ung.* Men call me *Fu-tzu.*' "

Dr. Whymant here explained that *K'ung* was the surname or family name of Confucius, while *fu* means literally "master" and *tzu* is translated "philosopher."



ABOUT THE AUTHOR

James Crenshaw is a long-time newspaperman and currently is a member of the staff of the Los Angeles *Herald-Examiner.* He is noted for his investigations and writings in the field of psychic research. He has found this field of absorbing interest and has made his study of it an avocation. His wife, Brenda Rowland Crenshaw, is a medium who is well-known both in England and the United States.

Confucius never would have directly referred to himself as *K'ung-fu-tzu,* for that would have been considered immodest—granting to himself two honorary titles. Hence, it was considered evidential that he answered the question concerning his name in the manner he did, giving first his surname *K'ung* and then identifying himself further by adding with modesty that "men call me *Fu-tzu.*"

Dr. Whymant paid close attention to the pronunciation of the title-name. The correct enunciation of the elusive sibilant sound of the *tzu,* made by placing the tongue against the teeth, was always a problem in learning Chinese. Yet through the trumpet the sound was produced perfectly.

Moreover, other names were given with perfect intonation and pronunciation.

"Every Chinese of importance or standing has at least five and probably twice as many names in the course of his life," continued Dr. Whymant. "So I flogged my memory to give me these names of Confucius in proper order.

"I asked if he would be able to give me his 'milk name.' That is the name the child is given at birth. It is dropped as soon as he is christened in front of the family shrine or altar. It is then that he is officially named."

The Confucius voice supplied this baby name or "milk name" of the sage without the slightest hesitation. Also given upon request was the name bestowed upon Confucius at his christening.

Then Dr. Whymant asked for the name by which Confucius was known when he went to school—his school boy name. It too was promptly supplied, as was the name by which Confucius was known among his fellow scholars after he returned home from school.

"Suddenly I remembered," said Dr. Whymant, "that in one of the lives of Confucius—in one of the histories—there is a story about a time when he was traveling in a state which was hostile to his teaching. The people there gave him a name which we would call a taunt or a jibe.

"So I asked what it was that the people of this state called him. There was a sound very like a groan and he said, 'Alas, those poor people! They would not learn.'

"At this point I began to think that either we had someone who knew a great deal more about Chinese and Chinese history than I did or we had something that was a little beyond normal comprehension. I did know these names but I had difficulty recalling them because I had learned them years before and I had left most of this behind.

"Therefore, at this particular point I felt that either this was the authentic voice of Confucius, speaking in the same sort of tones as the pundits at the Hanlin College in Peking, or that it was something quite paranormal."

* * *

THE HANLIN scholars were the ones in the years before the Republic whom the Emperor called upon to engage in literary work. They were the top scholars of the Empire. What they did not know about Chinese life and literature was, as a rule, beyond knowing.

But even they could not, or had not, brought forth a sensible version of one particular ode from the classical Book of Poetry, the *Shih King*. This was the 16-line poem which was recited no less than three times through the trumpet, the last time with a correction of a single character, which was then acknowledged as a previous error on the part of the speaker.

During the first recital of the poem, Professor Whymant became distinctly aware of an unusual quality of the Chinese he was hearing. The archaic intonation of the words and phrases was distinctive and virtually inimitable. This is regarded as an evidential factor almost as important as the unraveling of the mystery of the poem itself — a feat beyond modern scholarship.

Other than the first line — also traditionally the title—of the ode, Dr. Whymant admittedly knew nothing of it. He doubts that he had ever read it completely.

"I only knew the first line because of looking through the index

to find other poems," he explained to Mrs. Crenshaw.

According to tradition, in editing the poems of the *Shih King* Confucius was supposed to have thrown out about 10 times as many as he preserved. Yet among those which were preserved there were still perhaps a dozen or more which seemed hopelessly corrupt from the linguistic point of view. The scholars could make nothing of them.

"Even the best Chinese scholars had tried for centuries, turning the characters around and juggling with them, attempting to make sense out of them," says Dr. Whymant. "It was impossible.

"Whenever in the university course on Chinese we came to the Book of Poetry, a line was put against the titles of these poems, as much as to say, 'Don't bother with these, because they will never appear in any of your examinations. They are outcast poems. Nobody bothers with them.' "

Dr. Whymant's first reaction upon hearing the voice recite the ode in question was: "Now who on earth would know that — here?"

Then its clarification by the Confucius voice left him perplexed and astounded, the more so after the faulty character he had originally taken down was corrected without prompting.

Other Orientalists, along with stubbornly reserved psychical researchers, would not accept the "paranormal" source of the revisions, although they readily acknowledged what had been accomplished. Here is Dr. Whymant's comment:

"My colleagues in Paris, Leyden, Oxford and Cambridge did indeed admit that the new reading made sense where the earlier one did not. Those who prided themselves on their 'rationalism' asked me point blank why I did not claim credit for a first class piece of textual emendation!

"When I told them that none was more surprised than I had been after deciphering my notes, they seemed more puzzled than ever. There are still repercussions, but the fact that, in all my research work since the early poem, I have never duplicated that effort gives some of them 'furiously to think.' They know I would if I could."

To this day, the other "outcast" poems are still obscure relics of ancient China.

* * *

PROFESSOR Whymant makes it clear that he is certain the personality was Confucius beyond "a reasonable doubt," mainly because of the completeness of the exchanges between himself and the voice. He was "pretty searching" in some of his questions. At one point he posed a series of questions about a book

which few foreigners bother with, the "Household Instructions" of Confucius. In it there are many stories about the sage not found anywhere else.

Concerning one of these stories the voice demurred: "Quite frankly, that one is purely apocryphal. It is not true at all. I never said such a thing."

I asked Dr. Whymant to discuss some of the objections to the view that it was the personality of Confucius with whom he conversed. He enumerated some of the alternative proposals which he found unsatisfactory.

For one, there is the old theory that certain sounds become somehow embedded in the earth's atmosphere so that with a proper device men of today might be able to tune in on, say, an oration by Cicero before the Roman Senate or some historic meeting between chiefs of state.

This theory would fail to account for the extensive interchange of language and ideas between the professor and the voice, which represented a living, thinking and immediately acting personality. It would be something akin to attempting a conversation with a tape recorder. No matter how intelligible the recording, an intelligent conversation would be impossible.

"There were a few passages in the Confucian Canon which were very difficult and which the commentators had not been able to explain. So I asked various questions about them."

The answers were sufficiently satisfactory that he entered into correspondence with other Chinese scholars concerning them.

More difficult to beat down is the well-worn explanation based on telepathy. With the permission of Judge and Mrs. Cannon, Dr. Whymant invited psychologist C. K. Ogden, known as the inventor of Basic English, to one of the Valiantine sessions. This was the perfunctory Ogden verdict:

"There is a perfectly plain answer; all this is dragged up from your unconscious. You know it all yourself."

Dr. Whymant protested that there were many pieces of information he had never known before. He told Ogden:

"I didn't know quite a lot of these things. I have learned something from this experience. I have learned things I have never learned before."

In return, Ogden objected:

"Are you sufficiently trained in psychology to know whether you have not at some time or other learned something that your conscious mind has completely forgotten?"

Dr. Whymant granted that he was not a trained psychologist but

he had taken his doctorate in both Eastern and Western philosophy. With this and his other training, he felt he should be able to discern whether what he had heard was even vaguely familiar. For example:

"Some of the things that come out of that first sitting were utterly new to me. Among these were conjunctions of Chinese words and phrases that I had never met in my reading, never heard during my life in China or anywhere else."

* * *

OBJECTIVE verification of Dr. Whymant's firm belief that he carried on a relevant and intelligent conversation with the voice in Chinese was obtained when another guest, who had lived for many years in the Orient, was invited to one of the New York sittings. He spoke only modern Chinese and therefore could not understand the archaic language of the *K'ung-fu-tzu* voice but confirmed that a real conversation was taking place between Dr. Whymant (who spoke Mandarin Chinese, which the guest could follow) and the trumpet personality.

Again there was the problem—if telepathy were the answer—of lengthy and complex discussions, not only in Chinese but in other languages. Dr. Whymant frankly admits that, as far as he is concerned, he could find no "normal" explanation for the phenomena. Then there was a mechanical problem:

"Even if this medium had been a first class linguist it was manifestly impossible for him to be speaking in Chinese and American English at one and the same time. Yet the sitters had heard Valiantine carrying on a conversation with his neighbors while other voices (two and three at a time) were speaking foreign languages fluently."

It should be noted that not all the voices produced in Valiantine's presence came through the trumpet. Many times, as was verified by numerous witnesses, voices were independent; that is, they manifested out of the air, so to speak, without the use of the trumpet or other perceptible instrument.

Meanwhile, Valiantine himself often was talking or laughing.

Count Piero Bon, an Italian lawyer from Venice, who was introduced to the circle in New York carried on extensive conversations with the voices in Italian, including long discourses with one whom he identified as his grandmother, concerning intimate family matters. The grandmother personality, he said, spoke in her characteristic manner. Her Venetian accent was flawlessly correct.

He likewise recognized the same Siciliano dialect which Dr. Why-

mant had observed in the speech of another voice.

Of the various languages besides Chinese identified by Professor Whymant at the first sitting, he was especially impressed when a lengthy conversation in Yiddish occurred between a visiting railroad tycoon and a voice said to have been that of the man's mother. Her admonitions upset the hard-headed industrialist so much that he sobbed audibly. The professor could follow the conversation quite clearly.

The variety of languages in the end proved too great for the British linguist, with all of his extensive experience and training, to follow.

"There were oddments of several different languages," he said. "I recognized some Basque. There was a little bit of Provencal (from southern France) and a little of Romansh (southeastern Switzerland and northern Italy.)

"At times the languages overrode each other, three or four at a time. I couldn't disentangle them and finally just gave up."

One voice spoke to the professor in Persian. He described the conversation as follows:

"I recognized the language at once, but my Persian was so far behind me (I hadn't done any since I left Oxford) that I was limping along behind until suddenly he (a voice) began talking about the palace of Shah Jehan Feridun—King Feridun, who was a very loved monarch.

"He said (in Persian), 'You remember what was engraved over the door of the palace?' And then he began—"

Here Dr. Whymant repeated for the benefit of my wife and myself the Persian quotation which had been given by the voice, then followed this with an English translation to be sent along to me via tape recording. Following is the translation:

"The world, oh brother, may with none abide;
Look to thy God—let Him suffice alone.
For many like thee have on the world relied,
And all have disappeared one by one.
What matter when depart thou must,
If death should find thee in the dust
Or call thee from thy throne?"

Dr. Whymant said he replied to the Persian voice by acknowledging that he knew the quotation very well indeed and explained:

"I have almost taken it as my life's motto. It was a magnificent thing for a shah to put over his own palace door."

In all of the discussions of the Valiantine phenomena down through the years, one of the lesser

mysteries never cleared up was the source of the strange flute-like sound which, coming from the trumpet, preceded the Confucius voice.

Dr. Whymant said there was no mistaking it. The sound was one he had heard so often in Peking—made by beggars who used a flute to attract attention. Often the flute was broken and gave off a peculiarly shrill, reedy noise that was especially distinctive.

That kind of sound was what he heard at the first sitting and, as he said, it transported him back to his life in China as though he had flown there in an instant.

Dr. Whymant assisted in another series of mechanical experiments designed to verify the objective reality of the Valiantine voices. In the year following the New York meetings with Valiantine, the medium went to London. There recordings were made of some of the voices. The significant point is that Dr. Whymant was not present when the first recordings were produced.

A sitting was arranged in the apartment of Lord Charles Hope in London. A telephone line was leased at considerable expense to connect a microphone in the apartment to the recording studio of the Columbia Gramophone Company. Technicians were on hand at both ends.

Among the voices recorded was that of the purported Confucius personality. Later the disc was played for Dr. Whymant. His conclusion:

While he was only able to interpret a few sentences from the record because of the faintness of the voice and technical difficulties in picking up the sound from Valiantine's trumpet, the voice was nevertheless completely recognizable as the same he heard in New York.

* * *

WHY HAS ALL this accumulated evidence—perhaps the most definitive in the history of *xenoglossy* and so outstanding in the annals of psychic research—been consistently neglected or cavalierly dismissed by psychic investigators?

The answer appears to lie in the preoccupation of the average researcher with the problems of fraud rather than the weight of the evidence.

Numerous fraud charges were leveled at Valiantine. Usually they were allegations that he manually manipulated his trumpet or moved from his chair during a sitting or otherwise contributed something more than a psychic power to the sittings.

His mediumship was not always brilliant. The British Psychical Research Society reported a blank during a demonstration for one of its committees, while at other times

Valiantine's most enthusiastic friends were disappointed.

Even Author Dennis Bradley, who helped arrange the recording session in London, declared later he had caught Valiantine in fraud. This was in connection with attempts to obtain fingerprints of deceased persons in wax molds.

All of the accusations had to do with the physical aspects of Valiantine's phenomena, such as the handling of the trumpet and the source of the voices. The voices themselves were never disproved and many witnesses said they heard voices speaking without the aid of the trumpet.

Lord Hope witnessed one remarkable demonstration in the same apartment where he had made the arrangements for his end of the 1927 recording session. An ancient Chinese shell-horn was brought to a meeting without previous announcement. Various guests tried to blow the horn but could not produce more than a muffled sound.

Then during the sitting, the shell was blown in the correct Chinese fashion, the sound coming from high in the room.

Numerous theories as to the Valiantine manifestations were offered in those early years. One priceless statement is to be found in the Proceedings of the (British) Society for Psychical Research (1931-32, Vol. 40, page 407):

"That Valiantine should be able to produce a passable imitation of Chinese, including perhaps a few actual words of the language, would not be remarkable since America is full of Chinamen."

The same critic likewise suggested that the languages produced by Valiantine seldom appeared to manifest in full flower in the presence of persons who spoke those languages and that, as far as Dr. Whymant was concerned, he might have been the victim of "suggestivity," supplying with his own conversation that which he could not hear through the trumpet!

Dr. Whymant sums up his own viewpoint in these words:

"I still occasionally have flashes of conviction that man is on the brink of a great breakthrough which, while shattering his world of materialist concepts, will show him a glory his mind has not begun to conceive."

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.

THE POWER OF LOVE

By Fern Harn Larson

It was a cold March, 1931, night. Snow was falling. I wondered if this snow soon would be covering me with its cold whiteness? I always had feared death, but now death was a friend. It would release me from my pain.

At 11:00 o'clock that night I was taken to the operating room; at 5:00 the next morning I began to come out of the ether. My tired husband sat by the bed holding my hand. I tried to let him know I knew he was there, but the terrific pain in my head and the overpowering weakness pulled me back into unconsciousness.

When I half-way regained consciousness, it was evening. Sister Flora, the head nurse on this floor, sat by me. She was talking to me and saying prayers on her rosary. "Dear friend," she said, "your doctor says you may leave us soon, but I know that you will not. I have seen many lives given and many taken away in my 20 years service in this hospital. Life is given to each one to use in his own way until the Giver calls that life back again. I have seen some go unafraid and others go terrified to meet the Master. It is all part of a divine plan. There is no changing nor wishing for another chance when this time comes."

The soft light of the shaded lamp fell across her face. I watched her eyes. They were something to cling to. I must not slip back into the void again.

Her soft voice continued, "I can see no purpose in God's taking you now. Your husband loves you very much; he would be broken-hearted. Your little daughter would be motherless with no one to guide her. Yet

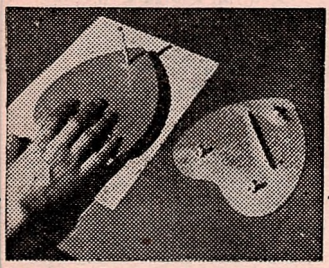


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I believe this is happening to you for a reason. It may be to impress you with the seriousness, the real purpose of your life." Sister Flora reverently finished her rosary, kissed the cross, looked down at me and said, "I know you will live."

I lived a lifetime in that half hour. Life seemed so dear now, but I hadn't lived it that way. I loved my small daughter so much. Her coming had completed my life; until then I never had known real happiness. I wanted many things for her that I had been unable to have myself. I loved her with a love that shouldn't—couldn't be broken. I wouldn't die; I would fight and keep on fighting. I would never give up. It was then that I realized the power of love, love of family, love of life itself. Nothing could take that power away.

I struggled to come back to reality. I knew that there were people in my room, but I could not move. There was no reality here; haze, shadows, dream people were all about me. Spirit hands lifted me from my body, and yet a little of me stayed in the body on the bed. There were two of me now. The physical me stayed in the body on the bed, knew the things going on around, yet was too weak to move. I wasn't able to let those around me know that I was there. The other me was gossamer, born along by the softest breeze, floating—floating.

A shining river lay before me. I could see an endless valley, bounded on either side by rainbow colored clouds. Music was coming from the valley, then voices, beautiful voices, soft like the strains of a harp. I wanted to go closer. I must see who was singing. I started across.

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Just then I felt a strong hand in mine, a kiss on my cheek. A voice said, "Fern, do you know me?" The transparent body drifted away, faded, dissolved. The other me clung to a hand that held mine. Familiar faces formed from the shadows and became clearer, more distinct. The room was sweetly fragrant, like flowers washed clean by a refreshing summer rain. I never had felt such happiness and peace. I opened my eyes and looked into Mother's face. I saw reflected there all that I now was feeling. I pressed her hand and she smiled her sweet smile. I knew love had triumphed over death this time.—*Ponca City, Okla.*

NITA WAS THERE

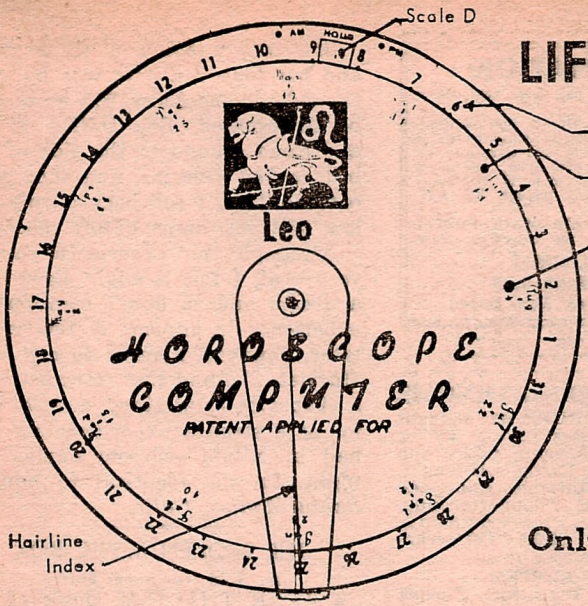
By Barbara Christy

IN 1923, ON my way back from the Orient to my home in Spokane, I stopped in Portland, Ore., to spend a night with my aunt Mary Picken. Her daughter and only child, Nita, had died the year before at the age of 22. The shock had been so severe that for a while friends had feared for her sanity. Thus, I was surprised to see her looking so well and happy.

After dinner she explained that she was in nightly communication with Nita, through automatic writing. She demonstrated. Her pencil moved rapidly and produced a perfect specimen of Nita's handwriting, which I knew well. The letter began, "Dear Mother."

Later, I went to sleep in what had been Nita's room. Sometime in the middle of the night I sat up suddenly, wide awake and alert. My scalp was prickling and my hair felt stiff on my head.

At the foot of the bed stood Nita.



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She was wearing a white dress and her long red hair was hanging around her shoulders. She seemed to be illuminated. She smiled at me and came around to the side of the bed, leaned over me, and then went out the door. I fell back on my pillow and was immediately asleep.

Although the experience seemed very real, I felt it might have been a dream and so didn't mention the experience to anyone. A few weeks later, however, I spoke to my Aunt Harriet. She had just returned from a visit with Aunt Mary, and she told me of a strange experience she had had in Nita's bedroom during the night. It was identical to mine.— *Santa Monica, Calif.*

THE BROKEN MUSIC BOX

As Told To Anne Barton

AFTER THE first shock of my son's death had passed, I resolved to go about my duties as before. It wasn't easy to talk about him at first but one couldn't remember Steve with sadness. He was so full of fun and mischief and insisted on calling me "Butch." He said it was because I was so tiny but acted so tough when I was laying down the law. Tim called me "Mom;" but to Steve I was always "Butch."

It was only when I was alone in his room that I allowed my mask of composure to slip a little. I felt so close to him there. One morning in 1962 I opened his windows and breathed deeply of the crisp, fresh air. It was the time of year Steve liked best. On a Saturday like this he would be out on the golf course. At noon he would come home with one or two buddies, all laughing and teasing and threatening to drop dead if I didn't feed them.



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But Steve was dead. At 19 his life was ended. How could this happen to such a healthy, happy kid? He had never had a sick day in his life and certainly no history of heart trouble. He was six foot, six inches tall and weighed 200 pounds. He had everything to live for yet when the chips were down no doctor could save him.

As I turned from the window my glance fell upon the old musical powder box on the desk. It hadn't worked for years and Steve had been using it for an ash tray. I remembered how it had amused him as a child and how he had lost the key. His friends kidded him about the box but he just laughed and declared it was the best ash tray in the house. My eyes filled with tears.

Involuntarily I said aloud, "Oh Steve, I miss you so."

Then I stopped, transfixed. The old music box had begun to play. I felt Steve's presence beside me. There was a soft touch on my shoulder and a whispered, "Don't cry, Butch."

Tim came bounding up the stairs. "Mom, the music box. It played!"

So he had heard it too. It wasn't my imagination. Tim picked up the box.

"It's still broken. It couldn't have played," he said.

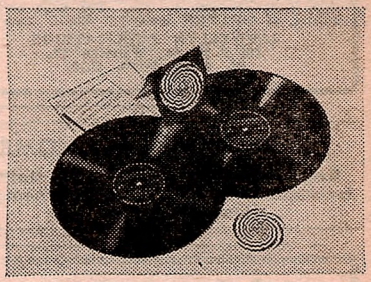
But it had. We both had heard it plainly. I looked at him and smiled and he smiled back. He knew there was no use telling anybody about this; nobody would believe us. Without saying a thing we both knew it was one last little sign from Steve. We felt released from the tension of the past months.

Tim put his arms around me, "Come on 'Butch'," he said. "Let's

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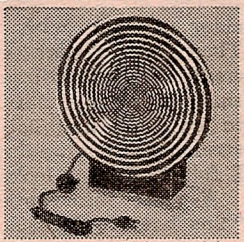
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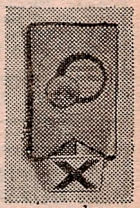
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see what we can dig up for lunch."

I could almost hear Steve's approving chuckle as we walked arm in arm from the room.—*Fontana, Calif.*

SLENDER THREAD

By Mrs. A. C. Billeter

I HAVE A heart condition which occasionally renders me helpless and unable to speak. One night in November, 1949, such an attack came and I wondered if my family would find me dead in the morning.

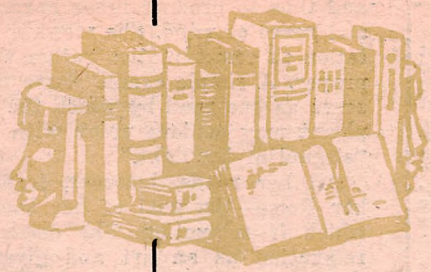
Suddenly I found myself standing beside my bed looking down at my body there. I looked down at my standing self and this body appeared identical to the one on the bed. "Strange," I thought.

I felt light and free and went out of the house without even bothering to open the door. I walked through a forest and came upon a clear stream with sandy banks. Then I felt a slight tugging as if a small, invisible thread held me to that other body. But I did not want to go back and so I crossed the stream without wading in the water. I felt fine as I looked around.

A voice interrupted my reverie, "You have to go back."

I did not want to, but the voice insisted and so I retraced my steps with the thread tugging me toward the other body. I went through the closed door and merged with my flesh body. Then and then only did I feel ill. Again I labored for breath.

Since that night I know there is no death but only a severing of spirit from flesh. I am thankful for this experience, for I no longer am terrified by the thought of dying. —*Belt, Mont.*



NEW BOOKS

RENEW YOUR LIFE THROUGH YOGA, by Indra Devi. Prentice-Hall, Inc., Englewood Cliffs, N.J., 1963. About 224 pages, illustrated, $4.95.

Indra Devi's new book appears at what may be an opportune time. President Kennedy's views on physical fitness have sent hikers stirring up dust along trails all over the nation. With their circulations stimulated by 50-mile hikes, the physical fitness fans may be ready to tackle Yoga. And *Renew Your Life through Yoga,* presenting exercises especially streamlined for Americans, is just the book to start with.

If you haven't been toughened by hiking, however, but have been emulating JFK in his rocking chair, Miss Devi's first few chapters may scare you. She paints a grim picture of how modern life adversely affects health. Tension, she says, is a growing menace, probably one of the greatest menaces we face today. She mentions statistics concerning the high rate of mental and nervous disturbances in the U.S.A.

What is the solution? Miss Devi makes clear it is not to be found in tranquilizers, liquor, narcotics, or hypnosis. Of Russian extraction, although she has assumed the name and dress of a native of India, she is an internationally known lecturer and instructor on Yoga, and the author of such books on Yoga practice as *Forever Young, Forever Healthy* and *Yoga For Americans.* So as might be expected, she is convinced that Yoga is the panacea for most if not all the ills she describes. She states Yoga cured her in exactly seven days of a "nervous heart condition" from which she had suffered for four years.

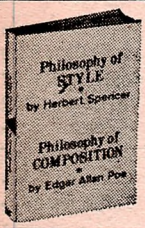
Her opening chapters, reminiscent of the inspirational writing of Norman Vincent Peale, offer glowing testimonials to the efficacy of Yoga. But she cautions that Yoga practice is not begun simply by leaping into the exercises. The true Yoga aspirant must be firmly resolved to adhere to the ethical and moral code of the Yogis—non-injury, non-stealing, truthfulness, continence, purity, contentment, control over the senses, self-surrender and study of the Hindu scriptures.

Once firmly resolved, the aspirant should meditate twice a day. The purpose of meditation, she explains, is to unite human consciousness with Universal Consciousness

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and thus to produce inner harmony and peace of mind. She views meditation as contemplation rather than prayer. A simple candle flame may serve as one road by which the aspirant may achieve union with the "eternal divine light."

All her roads, however, lead to her Rome—the goal of her book—which is relaxation. She discusses relaxation as an art and gives a series of varied exercises for relieving tension. These are Yogic in nature, but for the most part of a simple type. The aspirant also is given Yoga breathing exercises.

In putting emphasis on Yoga practice, Miss Devi, also bears down on the exotic beliefs associated with Yoga—beliefs which those possessing a scientific attitude will be unable to inhale mentally without coughing. Rhythmic deep breathing, for instance, "attunes man to the rhythm of the universe." And in connection with deep breathing, chanted *mantras* —sounds especially arranged in words—are said by Yoga authorities to help cleanse the body of impurities through the vibrations they produce.

Yoga postures also assist to relax the body and mind, Miss Devi maintains. She details selected postures, such as the Sun Greeting Exercise, the Cobra Posture, the Lotus Pose and "the king of all postures," the Headstand, which she considers of greatest spiritual and physical value.

Nutrition likewise has a very basic effect on relaxation, she states, and she includes a chapter on proper diet. She even gives an outline of Yoga philosophy. Yoga, she says, is not a religion, a magic formula, nor simply a system of calisthenics.

In India it is considered a science of living a healthy and meaningful life.

The highly advanced Yogi learns to awaken the force called *Kundalini,* which is believed to be dormant in every person. This consists of opening the seven *Chakras,* spiritual centers in the body which are said to generate life energy, the vital cosmic force called *Prana.* According to Yoga belief, *Prana* is the source of all the energy and vitality in everything on earth, from man to minerals. It also is believed present in sunlight, air and water.

Without such concepts as *Kundalini* and *Prana,* of course, Yoga wouldn't be Yoga. And whether the aspirant inhales *Prana* or plain old smog may be academic, the power of suggestion being what it is. If he is determined to go from hiking to headstands, *Renew Your Life Through Yoga* undoubtedly will get him there in fine shape. It is as authoritative a book as one presenting a simplified, popular treatment of a complex subject can be. Even the rocking chair adherents should not overlook that it is enlightening on the subject of Yoga, as well as highly entertaining in a chatty and confiding way.—*Chester S. Geier.*

A NEW LOOK AT THE BIBLE TRADITION, by Louis V. Bischoff. Philosophical Library, Inc., New York City, 1963. 380 pages, $7.50.

This book is certain to be considered controversial. The author—a meticulous scholar with a mind as sharp as a Saracen blade—seeks to prove that Christian doctrines are erroneous, the Gospel of John a forgery, the Virgin Birth a hoax, and Jesus a fraud.

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Mr. Bischoff's stated purpose is "to revitalize religion and thus give it sufficient strength to withstand the mocking assaults of negative ideologies—by eliminating absurdities from our present-day religious beliefs and practices, which now divide men of good will into many hostile sectarian camps."

But this reviewer doubts that these salutary objectives are realized. The author slashes without mercy, striking every vulnerable area in the whole body of Scripture until little remains to be revitalized. The Blood of the Lamb flows to the last drop, and the Western Savior is crucified anew.

Christians will be outraged by his savage attack on all they hold sacred. Agnostics will re-examine their convictions. Atheists will have a field day, and—occult students will smile because there is another approach to the subject which the author disregards.

Through all ages records have existed explaining the origin of world religions. They teach that the great religions are not the capricious work of hoaxers, nor of well-meaning, hallucinated fanatics, but have been given to the world by a small, spiritually enlightened fraternity of sages and seers, including Rama, Krishna, Buddha and Jesus.

There is evidence that Jesus did live—a little more than 100 years before the Year One of the Christian Era. The date of the Era was set arbitrarily by a monk known as Dionysius the Small, who lived in the Sixth Century under the Emperors Justin and Justinian. He did not know when Jesus was born, but made his calculations from literary material available to him, with the result that this hypothetical date

has been accepted as the Year One.

Furthermore, according to the occult records, Jesus was an "avatara"—a sublime being invested with the Light of Pure Divinity—and was indeed of "Virgin Birth" (another mystery now fully treated in exotric literature). If students who accept these teachings are accused of "blind faith," they are justified in asking if their accuser's faith is not equally "blind."

The Four Gospels, which serve as the chief targets for Mr. Bischoff's thundering artillery, were not offered as faithful historical accounts of the life and work of the Christian Messiah, but were written by four Initiates giving out a few mystery-teachings, and using Jesus as a glorious ideal around which to weave a wondrous story.

And while it is true that the Bible suffers greatly from faulty translations, and that ambitious men changed the early teachings of Christianity and introduced creeds of their own designed to please the masses, the Divine Power that was Christ endures to hold intact the altered structure of the religion founded in his name.

Therefore, the 380 pages of this devastating attack prove nothing but the author's skill in annihilating a self-created monstrosity—a ridiculous phantom of forgery and fraud. Were such a thing real, it would have been laughed out of existence ages ago.

It is not the religion of the sincere Christian that he destroys with his slashing pen, nor is it the sublime reality behind the visible Church. It is a straw man of his own making. He tears it to shreds and grinds it to dust, but the Bible

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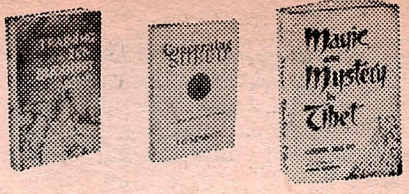
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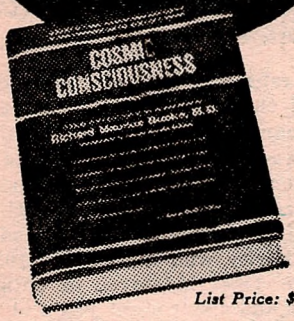
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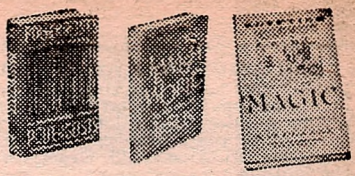
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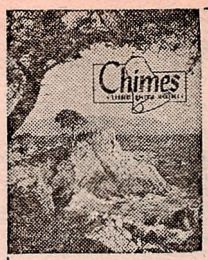
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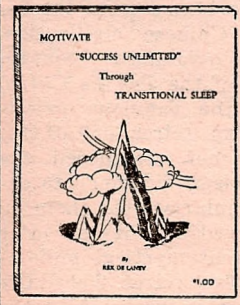
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REPORT FROM THE READERS

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The lights seemed as if they were on the side of a coin parallel to the ground. Spinning like a top, the object also revolved in a tight circle every several seconds. There was no noise.

At first we thought the object was an advertising sign on top of the Melody Top Theater. Then the object made a very sharp motion directly west, and we decided to follow it in our car. The object appeared at tree top level, and occasionally we lost sight of it behind the trees. Finally, we came to a large open field where we watched the object make another sharp motion to the west, and then turn toward Lake

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Michigan and disappeared in the distance about a minute later.

The object did not have any of the flashing lights which characterize airplanes, nor were we able to see any planes in the vicinity. We watched for about 10 minutes.

We called Radio Station WLS and learned that many other persons had reported a strange object, and our report went on the air at 11:00. Later, other persons said they had seen an advertising plane or blimp in the area, but, strangely, they could not say what was being advertised.

We still have no idea what the object was, except we know no blimp was in the area. Most of those who reported the object to WLS did not leave their names and addresses, and the Hillside police did not take the names of other witnesses. Thus it is impossible to correlate and analyze what different persons saw.

If only more conscientious people would report any unusual sight or event they witness, such phenomena could be explained more swiftly and efficiently.—*Janice McKay, Berkeley, Ill.*

WHERE IS ANNALEE SKARIN?

(*Below are some of the replies to our classified ad in the August issue, inquiring about Annalee Skarin, author of* Ye Are Gods.—*Editor.*)

ASCENDED?

According to a lecture I heard in May, Annalee Skarin and her husband made the ascension. It was said that people today can qualify their bodies and pass into the next dimension without dying. This may sound ridiculous, but many believe

it, and I pass it on simply as what I heard.—*Grace Hudson, San Diego, Calif.*

* * *

TRANSLATED?

We receive messages purporting to come from Annalee through a sensitive in Auckland, New Zealand. We also know a local housewife who was a friend of Annalee several years before her translation and who knows her mother quite well in Salt Lake City. In fact she spoke to the mother in the house where Annalee lived and was translated.

We understand that the sensitive in Auckland at times is able to ask questions of her guides and therefore may be able to get a letter through to Annalee.—*Fred R. Brooks, Morongo Valley, Calif.*

* * *

Mrs Skarin's publishers, DeVorss & Co., have an affidavit in their files which might enlighten you on her translation. Also, in her book, *Secrets of Eternity*, she gives you the perfect formula for contacting her, but it is only for those who possess the "Christ Consciousness."

I am sure Doreal, founder of the Brotherhood of the White Temple, would get you in contact with Mrs. Skarin if you desire spiritual enlightenment, but not for curiosity. —*Marie F. Morrison, San Francisco, Calif.*

* * *

DISAPPEARED?

Christine Mercie, author of *Sons of God*, speaks about Annalee Skarin and personal contacts with her since her disappearance.—*Alice Menendez, Jacksonville, Fla.*

* * *

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If you are ready to know what is ahead, state name, address, and DATE OF BIRTH, and I will send your Destiny Forecast in a plain, sealed envelope. In this reading certain FACTS about yourself will appear before you as clearly as if you were looking into a mirror. It may contain a word of warning or a prophecy of happiness—perhaps a few "home truths". Write now! A GREAT SURPRISE AWAITS YOU. Mention Birthdate, and send 15c (coin or stamps) to defray partial cost of this announcement, postage, etc.
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George C. Morris, to handle all inquiries for her. He is a lawyer and I believe he was instrumental in drawing up the statement and affidavits mentioned in the editor's note in *Ye Are Gods.*

In October, 1955, both Annalee and Reason Skarin spoke to a small group (under 100) at the New Age Press Book Center in Los Angeles, where I heard her. Later that month she spoke to a larger group in South Gate, Calif. And I heard that previously she had spoken at someone's home.

She is not dead! But even her own family is divided over exactly where she lives. Her disappearance, and later Reason's, brought in the FBI.—*Dorr Bothwell, Mendocino, Calif.*

* * *

ATTAINED?

My friend Betty, who lives in Yucca Valley, Calif., several years ago claimed she was the only one to have heard from Annalee by mail. Betty could not divulge more, but I understand from her Annalee has attained the "Christ Consciousness" and can go and come anywhere.—*Mary Wilson, San Bernardino, Calif.*

NO BULL

I enjoyed reading in "I See By the Papers" (FATE, July, 1963) the "solution" to the dimming lights problem which plagued the Pacific Gas and Electric Co.

This bull really was quite a boy. Just by scratching his back on a guy wire he was able to make the lights flicker. Granted that the wiggling of the pole caused the lights to flicker, another element is still needed to make sense. Apparently

the bull was not shocked by the act of scratching, so we must assume there was no juice in the guy wire.

Even if there had been, the wire already was grounded, and in that case we would have a short and very likely the lights would be impaired all the time—no flicker, just dim. What was needed here was a loose connection somewhere which was made and broken by the wiggling. No such loose connection was reported.

If flickering of electric lights is caused by a bull scratching his back on a guy wire, there must be a lot of flickering going on which is not considered worthy of report, because every pole in the U.S. which is accessible to bulls or other animals gets a regular shaking up.—*C. J. Fortner, Long Beach, Calif.*

RAMBLING RUG

In the July, 1963, issue there is a report in "I See By The Papers" of the mysterious motions of a rug at the Hearst Castle at San Simeon. I wrote to Mr. Robert K. Crawford, Assistant Hearst Monument Supervisor, who referred me to Mr. Thomas Galli, described as "the recognized expert on this subject."

Mr. Galli kindly replied with an excellent analysis of the case, and I give the main points below:

"The article in the Fresno *Bee* on March 10, 1963, was, I believe, an attempt by the reporter to find a different 'angle' in writing about the castle. The rug in question is located in the north tower bedroom of the "Celestial Suite." There are two rugs in the room, one of which is a wall-to-wall carpet, and the other is a small rug extending under the four-poster bed.

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"The small one is found wrinkled at times by the housekeepers, usually in the same place, and is not 'curled around the bedpost' as the article states. The wrinkle will be removed and sometimes later will reappear.

"It is my own belief that the reappearance of the wrinkle is due to several factors: changes in humidity and temperature, slight movements of the building (the room is 90 feet above the ground) and the weight of people walking on the rug —all of which probably cause an interaction between the two carpets, resulting in a wrinkle appearing in the smaller rug."

I believe Mr. Galli's observations explain very well the movements of the rug, and a bit of "poetic license" takes care of the rest of the case.—*Raymond Bayless, Los Angeles, Calif.*

PSYCHEDELIC DRUGS

As author of "Can Drugs Lead You to God" (FATE, May, 1963), I wish to comment on J. W. Smith's letter in the August issue.

We have used mescaline and peyote with over 100 persons, and the majority of these developed useful and constructive insights into their problems. I have corresponded with researchers in other areas—including Harvard, Stanford, and Saskatchewan Universities—who have tested a much larger number of cases, and all report that undesirable side effects are almost nil. They also have used other psychedelics such as LSD and psilocybin.

We would appreciate any information Mr. Smith can furnish about the serious side effects which he indicates are common.

Of course, it is true that if these drugs are used improperly or without understanding, harm can result. Even under such unfavorable conditions, however, I would venture to guess that the harm resulting would be infinitesimal as compared with such socially approved drugs as alcohol and nicotine!—*John W. Aiken, Socorro, N. M.*

POWER OF THE A. M. A.

The American Medical Association no doubt is the instigator of the campaign for legislation against hypnosis in California. Any legislative body influenced in this regard would be the first victim of their invasion of the rights of man.

The best bloodhounds to track down the abuses of M.D. hypnosis would be the insurance companies which have to foot the bulk of the bills for the blunders made.

The A.M.A. has much too firm a grip on the life and death of humanity in a free country.—*Frank J. Cargill, Winter Haven, Fla.*

MISPLACED DAM

Please inform Virginia Stumbough, author of *The Coming West Coast Disaster*, in the June 1963 issue, that she is very much mistaken about Hebgen Dam (or what used to be the dam). It is definitely in Montana and not Wyoming. It is in the Beaver Head National Forest, Ennis Ranger District.—*Mercedes Matter, Jackson, Mont.*

PILFERED POP

In the March, 1963, issue, a service station operator stated on page 7 that the soda had been extracted from 13 soft drink bottles, without the bottles being removed

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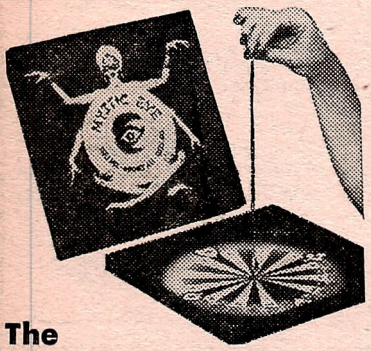
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from the vending machine. You suggested in answer to Ruby O. Pembleton's letter in the May issue that keys or crowbars would be needed.

The soda machines made today have a top lid which you open to make a selection, or a side door which you open to view the caps of a column of bottles on their sides. In both instances the sodas are in a position to have their caps removed. After this the soda can be drained through a straw. There is nothing strange at all.

Of course, it all depends on what kind of machine the station operator had.—*Thomas Tyrell, Pitman, N. J.*

THE FACETIOUS PRESS

I was in Clarence, Ia., over the Thanksgiving weekend and inquired about the stone falls mentioned on page six of the January issue. They happened, all right, and caused quite a bit of consternation.

The local papers were making a determined effort to determine the truth of what was going on, but it was handled rather facetiously by a nearby city newspaper, *The Cedar Rapids Gazette*. They evidently were trying to "sell copies."

As a result, someone on the staff of the local paper wrote a rather strong letter to them, remarking that they were trying to get at the truth of the reports and that the *Gazette* was not helping matters by the humorous manner in which they were writing them up. They received an answer to the effect that "we deem it our right to print the news in whatever way we see fit." This shows the moral irresponsibility of the press these days, and the reason

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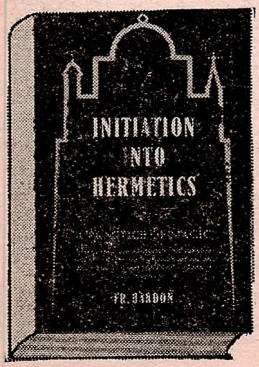
why we don't always get accurate news. Which makes us thankful for magazines like FATE. Keep it factual!—*Milton H. Nothdurft, Sioux, City, Ia.*

THE REAL MYSTERY

In the May issue Mona Darden and Jacqueline Rittenhouse seem to make a great deal of a little girl losing a baby tooth at what seems to them the wrong age. It appears to me that both ladies have lost sight of the important part of the whole story.

That the little girl caught the fairy's wing is the real mystery. I knew a girl, about 20 years of age, who regularly saw fairies. A possible explanation of how some persons can see fairies, and possibly other things, is that their eyes respond to higher frequency vibrations than those of normal persons.

But how could the act of the little girl, in catching the wing, change the matter of which it was composed —from the higher vibratory rate back down the scale to the lower vibratory rate, so that it became



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visible to the mother? To change matter from an invisible to a visible state seems amazing. Would Dr. Nandor Fodor say this is one half of teleportation?—*E. M. Rumney, Cameron, Ont., Can.*

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and of depending upon, another name for, the WILL of the ALL that is GOOD.

Specific gravity when it *bosses* is the cause of all evil, but specific gravity *governed* by Absolute Gravity is *good* gravity. That is the same as saying that man obedient to mind is good.—*P. Z. Copenhafer, Manhattan, Kans.*

NOT IN ORBIT

Rumors of Soviet cosmonauts lost in space have appeared numerous times in newspapers and magazines during the past five years. As most articles mention only a few incidents, a summary of all cases seems of interest. The accompanying chart shows the more authentic flights as gleaned from the news media.

DATE	COSMONAUTS	COMMENTS
1. 1957	A. Ledowsky	No data
2. 2/4/58	S. Schiborin	Few minutes
3. Jan/59	Andreit Mitrow	No data
4. Feb/59	Mirija Gromov	No data
5. 5/15/60	Dummy?	No re-entry
6. 8/16/60	Unidentified	No re-entry
7. Sept/60	Unidentified	Lost
8. 9/27/60	Unidentified	100 miles
9. 10/11/60	Piotr Dolgov	28 minutes
10. 11/28/60	Unidentified	75 minutes
11. 1/13/61	Unidentified	No data
12. 2/2/61	W. Zavodosky	38 minutes
13. 4/7/61	Serge Ilyushin	3 orbits
14. 4/12/61	Yuri Gagarin	1 orbit
15. 5/17/61	Man & Woman	7 days, lost
16. 8/6/61	Gherman Titov	3 orbits
17. 10/14/61	3 cosmonauts	Lost
18. 11/15/61	2 cosmonauts	Lost
19. 1/16/62	2 cosmonauts	Lost
20. 8/11/62	A. Nikolayev	95 hours
21. 8/12/62	Pavel Popovich	70 hours
22. 6/19/63	Valery Bykovich	120 hours
23. 6/20/63	V. Tereshkova	71 hours

The Russians admit that only six cosmonauts (Nos. 14, 16, 20, 21, 22 and 23) have been orbited and landed safely. However, other sources estimate that 12 to 18 Red astronauts have been lost.—*Cedric Giles, Carlstadt, N. J.*

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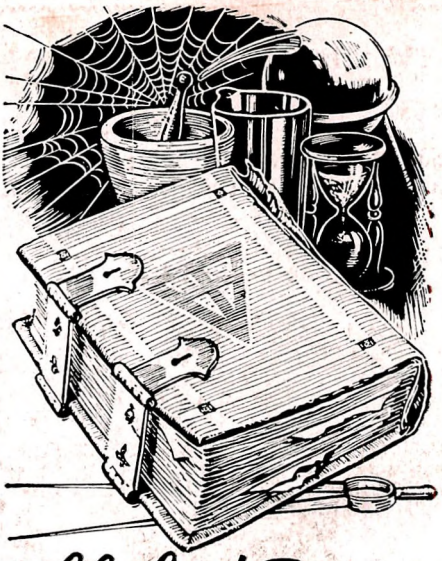
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