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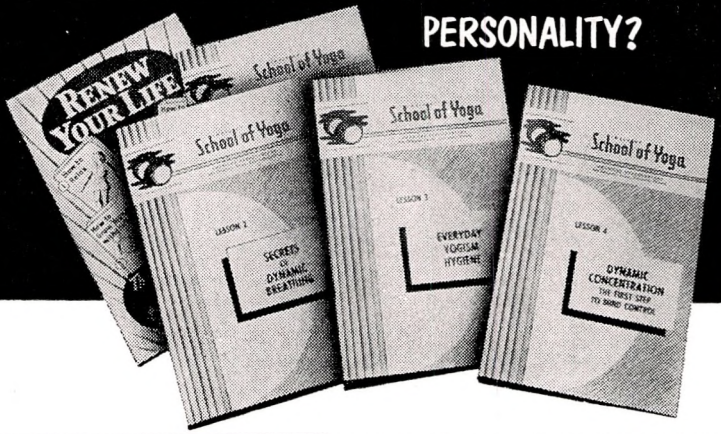
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Vol. 16—No. 1 Issue 154

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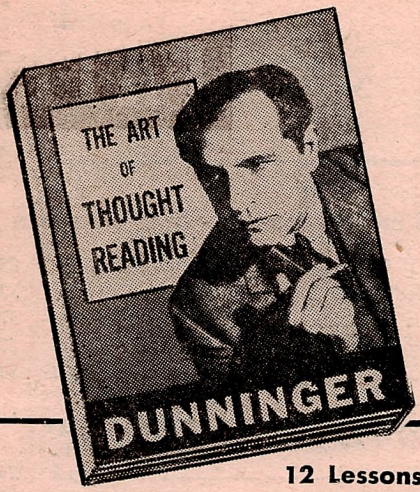
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Managing Editor: **CHESTER S. GEIER**
Foreign Editor: **MIR BASHIR**
Art Director: **SYDNEY BARKER**



FATE

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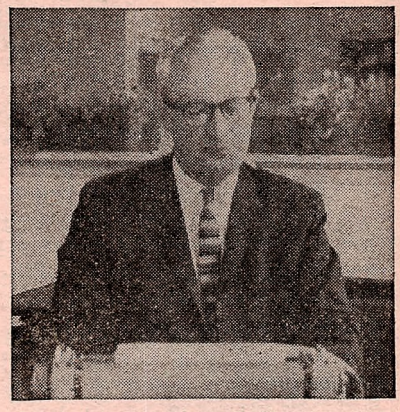
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I See by the Papers...

QUOTE OF THE MONTH

The whole objective universe of matter and energy, atoms and stars, does not exist except as a construct of consciousness, an edifice of conventional symbols shaped by the senses of man . . . Einstein carried this train of logic to its ultimate limits by showing that even space and time are forms of intuition which can no more be divorced from consciousness than can our concepts of color, shape or size.

—Lincoln Barnett



By Curtis Fuller

∞

FOR INSTANCE

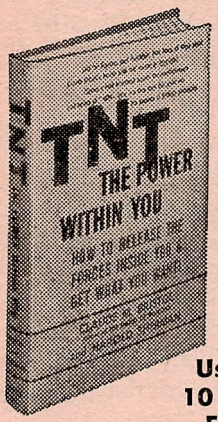
WE ARE INDEBTED to William C. Scherwat of Chicago for calling our attention to the above quote, so valid in defining some of the reasons for the existence of this magazine.

In considering the problem of reality, consider the matter of rocks pelting down from the skies onto homes — a poltergeist-like phenomena which is repeatedly occurring.

Rocks fell from the sky in the vicinity of Clarence, Iowa, in September, for example. They have been identified as limestone pebbles, probably from a newly surfaced road, since some of them had road asphalt or tar on them. Still, the geological Survey people at Iowa City who identified the stones hastened to make clear that they were not claiming the rocks didn't fall from the sky, as witnesses reported — a rare disclaimer indeed.

Maybe the wind carried them aloft, for instance. On the other hand, maybe they were "transported" passing through some never-never transformation and being recondensed as some have suggested takes place in poltergeist rock falls. These particular rocks were seen to fall on three occasions by members of the Henry Hasenbank family of Clarence — at Oxford Junction, at Massilon, and at the Hasenbank

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home in Clarence. On two of the three occasions there were one or more other witnesses.

∞

THE SIZE OF WALNUTS

A SIMILAR BARRAGE of rocks pelted the home of Mr. and Mrs. Kenneth Snyder of 5673 Barclay Avenue, Allied Gardens, near San Diego the last week in August.

Twice a day, rocks averaging the size of walnuts came raining down upon the Snyder home particularly, and upon other homes and sidewalks in the vicinity.

Kenneth Snyder, 15, put on a make-believe military helmet and a rock perforated that but did not hurt the lad.

The barrage would start around 10 A. M. and last until 2:00 or 3:00 P. M. — then resume at 7:30 P.M. and last until curfew time at 10 P.M.

Sometimes, instead of a chunk of rock, the missile was a hunk of dirt.

A squad of police officers investigated this mystery for at least a week but their first solution came when some little boys reported that some big boys had a huge inner tube slingshot in a tree and were firing the stones. Sgt. W. F. Allen "learned that a vacant house *could be* the launching sight," according to Pliny Castanien of the San Diego *Union*.

Come now, men! If there is a

simple answer to a simple barrage of rocks, a squad of cops ought to come up with better, more definite answers than that in a week of investigating! Shouldn't they?

Obviously this is one of those tough problems in reality that conventional science hasn't got around to yet.

∞

OTHER KINDS OF FALLS

IT IS THE NATURE of a magazine such as FATE, which must meet monthly deadlines and wants to keep its readers informed, that we sometimes are wrong because we have to give *provisional* answers to mysteries. Further investigation, after we have gone to press, often gives better answers. But we don't see how we can do other than report the latest information and say so when we're wrong.

In the month of September there were a number of kinds of falls which could fit into this category. Maybe answers will come along later but as we write this is what has come in to us:

● Duncannon, Ireland — United Press International reports that a mysterious object fell from the sky over County Wexford, making a crater four feet in diameter. The object was about the size of a baseball and had four spokes sticking out of it. It was lying atop a patch of yellow clay. Police cordoned off

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the field and called military experts from Dublin.

● Concord, N.C. — A mysterious shiny object fell into a five-acre lake five miles southwest of here, near Harrisburg. Grady Honeycutt, a witness, said it "just fell from nowhere; it seemed to have needles sticking out of it." It was about the size of a bowling ball. At first Honeycutt thought he would fish it out because he could see it glittering on the bottom. By the time Deputy Sheriffs Ted May and Robert Eury arrived they said the object had begun to separate and they found only strands of aluminum. When three divers from Explosive Disposal Unit No. 2 reached the lake some hours later nothing remained. Honeycutt later said that the object didn't plunge down as a heavy missile, nor float like a balloon. He thought it was more like a "bird might fall and splash into the water."

● Cambridge, Mass. — The Smithsonian astrophysical laboratory said that a 20½-lb metal fragment that plunged to earth in Manitowoc, Wis., was man-made, but whether it came from a Russian satellite was still a mystery.

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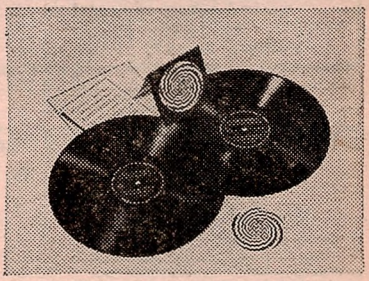
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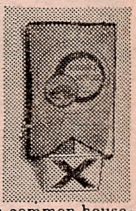
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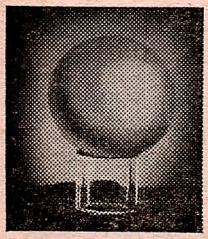
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ment because anything we might say would be pure speculation. But there are many other kinds of falls — or just simply finds — some of which can be explained.

Last June, for instance, youngsters playing in a wooded area in East Liverpool, Ohio, found a mysterious small container. Investigation revealed it contained a vial of radium. The container was intact and no radium leaked out. The following day a second vial of radioactive radium was discovered in the East End of the town. At press time nothing was known of their source.

Then there's that problem of mysterious smut falling on car lots, stores and homes in the 1300 to 1700 blocks of North Florida Ave., in Tampa. It's been happening for months now — and nobody knows where it comes from. Home owners are getting angrier and angrier, but no one has the answer.

∞

WELCOME TO THE CLUB

FRANK EDWARDS' great story on the Lost Russian Astronauts in July FATE finally forced at least a partial admission that our own space monitors know something about the Soviet space failures.

Anyone who doubted Frank's story when we published it was soon made to eat his doubts when

James E. Webb, chief of the National Aeronautics and Space Administration, revealed that at least five out of six Soviet attempts to send spacecraft to Mars and Venus have failed. The only one to approach success was the Venus probe of 1961, whose radio soon blacked out.

Meanwhile the Russians themselves refused to admit or deny the report. A foreign ministry spokesman said plaintively: "We cannot understand why anybody is interested. It is not important whether or not there have been failures when our successes are acknowledged throughout the world."

Well, the Russians do have great accomplishments but by U.S. standards they are accompanied by some mighty strange shenanigans.

For instance, Lieut. Col. John Powers, press officer for the U.S. Mercury Astronaut team, says there are growing doubts that Yuri Gagarin was aboard the first manned Soviet craft to orbit the earth — as the Soviets have claimed.

Powers says that apparently the Soviets did have a man aboard the satellite but that it does not seem to have been Gagarin.

"There have been so many inconsistencies in the reports by Gagarin, in connection with program details, as to lend doubt as to whether he was the guy who

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went into orbit," Colonel Powers states. "There is no doubt, however, that they made the flights."

In a letter published in the Montreal *Gazette,* Ronald W. J. Anstee of Montreal declares that he received information from Switzerland and Austria that human voices had been picked up by radio on the Russian satellite wavelength.

Then Anstee asked: "Has it ever occurred to anyone that on that so-called first trip the Russian 'who returned' was in such bad physical and mental shape that he was in no condition to either receive the honors or make an accurate report. The Russians had to make the most of the flight, so another man had to be found to take the place of the injured astronaut."

∞

P.S. ON PORTSMOUTH, VA.

ONE MIGHT have predicted verbatim the semi-official verdict on the poltergeist-like disturbances in the Daughtry home in Portsmouth, Va., reported in last month's FATE.

William G. Roll, project director of the Psychical Research Foundation of Durham, N.C. said:

"There is nothing in the house itself to cause the phenomena. The things only happened when the house was occupied . . . In other words, the cause must be sought in



A native dances unharmed on fiery coals, spikes and broken glass for tourists near Paramaribo, capital of Surinam, on the northeast coast of South America. The fire-walking ritual, similar to those held in the East, is known in a few other places in the Western Hemisphere. Doctors of Surinam reportedly are unable to explain the immunity of the natives to fire and other hazards. UPI photo.

living persons. However, it is not safe to go beyond this statement. That is to say, it is not possible to state whether the events were produced in normal ways or by a parapsychological process."

Dr. Roll added, however, "As far as I know, no one has observed any appearances of deception or fraud."

Three incidents occurred while Dr. Roll studied the case. A stone was thrown in the back yard, a china cabinet glass door shattered, a china ornament on a mantlepiece was broken on the floor of the house.

Dr. Roll explained that "widespread public interest" in the case upset the "psychological condition in the home" making it difficult to conduct a satisfactory scientific investigation.

This is the understatement of the parapsychological year. As usually happens in poltergeist cases, hoodlums, drunks and vandals congregated in an atmosphere of skep-

ticism and excitement. Hooting, catcalling, stone-throwing, surging mobs were part of the display. The Daughtrys were more afraid of the mob than of the poltergeist, and fled. They returned to find the crowds had wrecked their home.

∞

STOP IT

AN EDITORIAL writer in the Richmond *News Leader* commented on the Portsmouth case.

"You will find no scoffing . . . in this corner," he wrote. "Ghosts we believe in. We lived for a few years, right after the war, in an isolated farmhouse near the Chickahominy River.

"In an upstairs bedroom, over the living room, was a wicker rocking chair that had been in the house at the time we moved in. Periodically it would start rocking. It would rock for maybe 30 or 40 minutes, and then Uncle Gregory, as we called our invisible roomer, would quiet down.

"On one calm and windless autumn evening, the rocking got so loud you couldn't hear yourself think. 'Uncle Gregory!' we yelled upstairs. 'Stop it!'

"There were three indignant bangs on the floor, as if someone were stomping a cane, and the rocking ceased. This was just before the Truman-Dewey election, and we always felt the old gentleman saw what was coming."

∞

ALL IN A DAY'S WORK

CONSIDER THE German freighter *Carl Fritzen,* and the strange fate of its recent voyage.

In mid-July, the ship's captain hanged himself in his cabin at San Pedro, Calif. The steward who found him suffered a heart attack and had to be relieved. Then the chief engineer died.

All this so upset the chief mate he had to be relieved of his duties. Whereupon the boatswain suffered a heart attack.

A new master and chief engineer were flown from Germany and the steamship sailed for Portland, Ore., to load a cargo of grain.

At Astoria, where the ship entered the Columbia River for the up-river port of Portland, the second officer had to be relieved of his duties.

When the *Carl Fritzen* arrived in Portland, 100 miles upstream, they found it was the wrong port. The ship should have headed for Seattle, where its 11,000-ton load of grain was waiting.

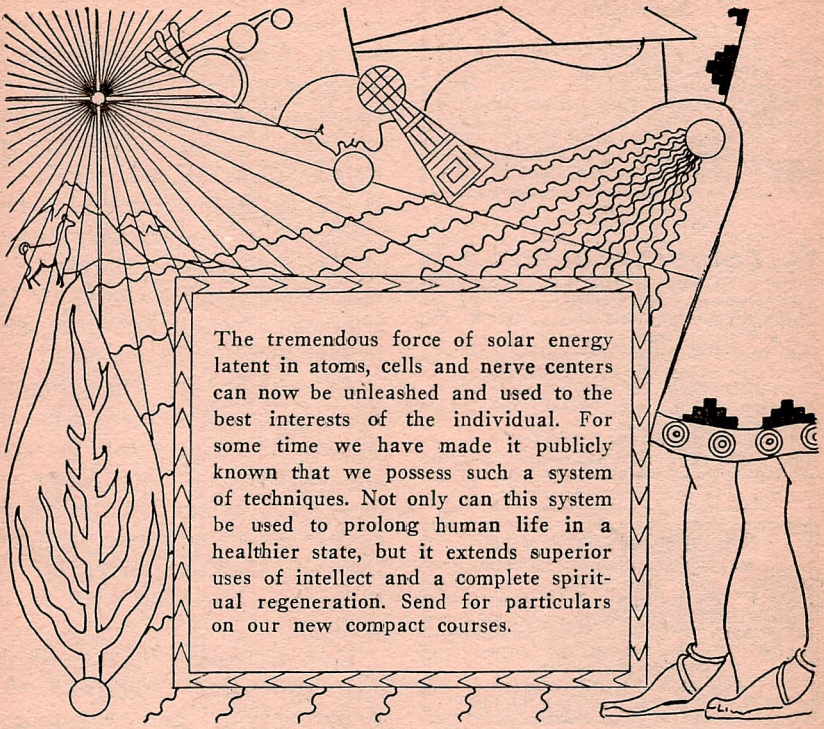
All this happened within a 10-day period!

∞

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JEAN YOTHERS tells this story in the Orlando *Sentinel Star:*

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It seems that Jeff Van Houston has been a driver with the Culligan Water Conditioning company in Cocoa, Fla., for six years. One day recently he was beginning his long run to the south end of Brevard County when he suddenly had a feeling he *must* re-route his stops.

Ordinarily he would have stopped at the home of Mrs. Margaret Edwards, an elderly widow, in the afternoon. Instead, he felt impelled to stop there in the morning.

As he pulled his truck into the driveway of the secluded house he thought he heard a call for help. He switched off the motor and listened. Nothing. He started the engine again and again he heard the call. Again he turned off the motor and this time went to investigate.

He heard moans, broke down the door, and found 74-year-old Mrs. Edwards lying on the bathroom floor. Her hip was broken and she was unable to move.

She had been praying for help, she said, and had been lying there for seven hours waiting for help to arrive.

IT CAME TRUE

MRS. EDWARDS' rescue seems to be a simple case of telepathy — or maybe of clairvoyance, but often time gets mixed up in these matters, making them even

more difficult to unravel.

Sandy Hill, a former staff member of the Charlotte, N.C., *News*, woke one morning late in August from a bad dream. She had dreamed that she and Pam Honkanen, wife of *News* Reporter Roger Honkanen, were in Monroe, on their way back to Charlotte when they had a wreck.

In Sandy's dream, according to Bob Saunders, state editor of the newspaper, Pam was driving and plowed into a car on a back road after her sports model car slipped on some gravel while rounding a curve and slammed almost head-on

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into another automobile.

"It's just a dream," Sandy's husband, Bill Hill, advised her. "Forget it."

Nonetheless, on Monday morning, September 3, Pam was driving her sports model car with Sandy as passenger when the car skidded on some gravel while rounding a curve and slammed almost head-on into another automobile.

Pam lost two teeth. Sandy Hill lost eight teeth and had her jaw fractured.



SOMETHING IN THE CORNER

FRANK MILLER, a doctor of veterinary medicine, writes a syndicated column called *The Wonderful World of Animals*.

In a recent column, a reader told Dr. Miller that Smokey, his black Cocker spaniel, seemed to have a psychic experience.

Smokey never seemed to be afraid of anything or anyone but the night before the funeral of the writer's father Smokey suddenly jumped up as if he had been struck from behind.

"He began to bark at something — invisible to me — in the corner," wrote Dr. Miller's correspondent. "Then he leaped up beside me on the couch, shivering with fright. He would not leave my side the rest of the evening and later slept at the foot of our bed instead of in his own dog bed as usual."

Dr. Miller offered no explanation but suggested that as more is learned about extrasensory perception it may become easier to understand the sometimes inexplicable behavior of our pets.



MIND OR BRAIN?

IT MAY WELL be that "normal" accomplishments of the human mind are not grist for FATE's mill. Nonetheless, it behooves us once in a while to raise our head and see how things are going in the everyday world.

In many ways they are not going so good.

Eric Sevareid, an intelligent commentator, stood atop a figurative mountain in Aspen, Colo., this past summer and said that in our present age of science "we are now taking apart and putting to use the basic stuff of nature, and that's the end of the line.

"This age of science has no natural limits we know of, and what is dawning on us now is that it is also uncontrollable. Science simply does not know what it is doing — or where it is going, in any universal sense; and if the good it does is fundamental, the damage it does is absolutely unrepairable."

Sevareid continued that man's brain, "a blind, groping vegetable in the scheme of nature" doesn't

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know whether the good or the evil will take command.

He is appalled that we permitted hydrogen blasts to form a new radiation belt when some scientists pleaded against it. "Only an essential anarchy could have permitted a situation in which two-and-a-half million thalidomide tablets — never certified for sales — were given to 1,200 American doctors for tests on patients.

"Anybody still sure that man is in control of his fate on this earth has only to look at the new facts and figures on the massive uses of pure poison on our fruits and vegetables, on the increasing pollution of our air, soil and waters. He has only to consider that doctors have but the haziest notions as to the ultimate effect of the indiscriminate use of antibiotics in altering body chemistry, in creating new diseases still unimagined. We aren't fruit flies; remember a generation requires 33 years.

"Pandora's box has just been opened," Sevareid concludes. "The fun has just begun. It is an ingrained human and particularly American illusion that we will always win in the ninth inning because we always have — we're still here, aren't we, after a couple of million years of catastrophes?

"What is so hard to grasp is that we aren't playing baseball any more . . ."

JUST FOR INSTANCE

WELL, THAT'S PUTTING it on the line. For instance, did you know that there is a development program at Armour Research Foundation called APT ("Automatically Programmed Tool").

Here is what it means, according to Arthur J. Snider, science writer of the Chicago *Daily News*. An automobile designer can sit before a console with a television-like screen overhead.

As he turns the dials, the design of an automobile takes shape on the screen before him. Should he desire to change the shape of the hood slightly, or a door, he adjusts the dial. When he has the design to his satisfaction he punches a button and a computer tape is automatically prepared.

This tape, fed into an automatic milling-drilling-boring machine, will produce a wooden scale mockup of the car on the designer's desk within a few hours.

Not here yet — but not far away.

∞

IS IT LEGAL?

THE COMPUTER already has invaded the law library. All the statutes of the state of Pennsylvania are stored and coded on magnetic tape.

Within a few minutes a data clerk can print out for a lawyer a mass of material on any given subject

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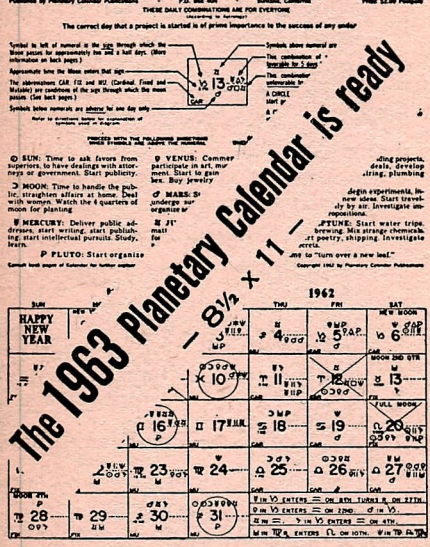
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that would take him days of research to run down in a library.

It cost $30,000 to feed the Pennsylvania statutes into the computer. How many lawyers' jobs will it take?

Within a few years, probably, all the nation's laws will be conveniently coded in data retrieval systems. Prof. Robert T. Morgan of the University of Oklahoma already has fed all federal gift tax regulations and a large body of court decisions relating to the subject into a computer to demonstrate its feasibility.

∞

SIMPLE OR COMPLEX?

WHEN ONE contemplates our technology and its handling and mishandling, a little thing like Extrasensory Perception seems not only simple but pretty harmless.

Fact is, paranormal phenomena are neither. That is why conventional science tends to react so violently against it.

For the existence of ESP tells us there is another and still undescribed world just around the corner — a world where people communicate with no known receivers, senders or mechanisms — a world where time gets mixed up in a frustrating sort of way, whereas we pretend that such things are impossible.

All this recalls a delicious little limerick that we quote, perhaps inaccurately, from memory:

There was a young girl named Bright
Whose speed was faster than light.
She took off one day
In an Einsteinian way
And returned the previous night.

Let's not be disturbed that science is disturbed about the implications of the paranormal. So we live in a different kind of world than science imagines? It may be our only hope!

∞

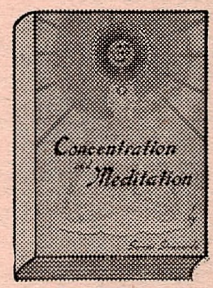
LITTLE NOTES FROM ALL OVER

● A magazine called *Research and Development* reports that The Polymer Corporation recently sold some of its 3/16-inch nylon rod to a water dowser who finds it works very well.

● Texas nighthawks have a cooling system built into their mouths so that even when they sit on their eggs in the broiling sun they are able to keep them at an even temperature. The system works by special throat muscles which fan air over the oral surfaces, cooling the blood.

● Mrs. Jessie Miscampbell, 59, of Galt, Ont., Canada, was struck by lightning last summer. The zipper on the back of her dress apparently formed a natural track that took most of the charge, probably saving her life. — *Curtis Fuller*

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FLYING SAUCERS

Photographed in England

Boys can spin some amazing yarns, but these three had evidence that they actually had seen flying saucers—a remarkable photo declared to be genuine by experts.

By A. Birch

ON A DULL SUNDAY morning in late February or early March, 1962, Alexander Birch, a 14-year-old schoolboy, of 12 Moor-Crescent, Mosborough, Sheffield, England, decided to take his cheap box camera with him when he called for his two friends, David Brownshaw aged 12, and Stuart Dixon, aged 16. They wandered into a field at the bottom of the Birch's garden and there Alex took a snapshot of Stuart jumping high in the air from a large stone. Then he rewound his camera.

Suddenly Stuart shouted excitedly and pointed skyward. The boys stared in amazement at five dull black, disc-shaped objects which were hovering above them, at about 600 feet. After the first seven seconds brilliant white blobs of light appeared from behind the objects dazzling the boys' vision. Fortunately, about this same time, Alex remembered his camera and snapped a picture of the objects.

Shortly afterwards the UFOs streaked away at a terrific speed in a north-easterly direction, after being in view for about 12 or 14 seconds. At no time did the boys hear sound come from these objects.

Feeling rather frightened and confused the boys ran home to tell their families. They reported that the objects had seemed to be about a quarter of a mile away from where they were standing.

Photo (right) was taken by Alexander Birch, son of the author, in Mosborough, Sheffield, England, early in 1962. Objects shown reportedly were hovering at 600 feet.

Mr. Davies, of 8 Victoria Dr., Horsforth, Leeds, a former chief of the photographic section of Wakefield Police Headquarters, West Riding, examined the negative of this photograph and declared it is a genuine photograph of UFOs.

Also, Mr. W. Shellan, of Flixton, and Mr. Manchester, a camera ex-



pert and photographic consultant of the magazine, D.E.G.A.P., stated on examining the negative that the report that the camera could have let in pinholes of light is absolutely untrue. These men are convinced the photograph is of genuine UFOs.

The Air Ministry in London has written to Mr. Birch, Alex' father, saying they are interested in this phenomenon and have asked if he will send the negatives for their inspection. One letter was signed by Mr. A. Baker, the second by Mr. R. H. White.

Alex was invited to an International convention in London on September 22.

UNITY

A NEW RELIGION AND HOW IT GREW

This unique faith offers what its founders reportedly obtained and many now seek—the power to work miracles.

By Marcus Bach

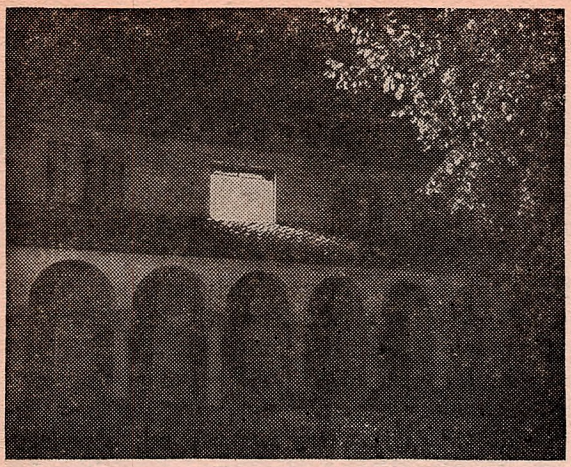
UNIQUE AMONG America's religious movements is the Unity School of Christianity whose impressive headquarters nestle in the heartland of America some 18 miles southeast of Kansas City, Mo. Commonly known simply as "Unity" and represented by 260 centers or churches in the United States and Canada, here is a rapidly expanding religion that has spiritualized psychology and rescued the Founder of the Christian faith from a tangled network of theological confusion.

Unity's teaching is simple and direct: "God is at all times, regardless of our so-called sins, pouring more and more good into our lives to make them ever larger and more successful."

On this basic principle and powered by the wings of prayer, Unity has grown from obscurity to a global faith, with new centers just recently established in Great Britain and on the European continent as well as in Africa and Japan.

Its headquarters are incorporated as a community, Unity Village, with a Lee's Summit, Mo., post office address. Here many of the departmental heads have their homes and here a staff of 700 employes emphasize a basic Unity belief that work is worship.

An estimate of Unity's worldwide membership is difficult because many centers disregard such statistical matters as "church rolls" and are refreshingly unconcerned about getting converts or publicizing gains in attendance. Based on readership of Unity literature, however, Unity's following may top the two million mark, and it is no secret that there are considerably more students of Unity in the tra-



Lighted window at the Department of Silent Unity in Unity Village, Lee's Summit, Mo., is evidence of around-the-clock activity. At this prayer sanctuary 150 workers pray in shifts. Persons who ask Silent Unity for help are assured prayer will be said for them at once. Photo courtesy Unity School of Christianity.

ditional churches, Protestant and Catholic alike, than there are in actual Unity centers. An average of 8,000 letters come into Unity Village daily and 12,000,000 copies of publications go out annually to 174 countries.

All of this becomes more remarkable when it is remembered that Unity is the youngest among major American faiths, that it was inspired by a husband-and-wife partnership, and that it holds to such "unorthodox" beliefs as modern miracles, prosperity techniques, mystical guidance, and reincarnation. Unity, in fact and in principle, is graphic proof that what most traditional churches abandoned is exactly what many honest seekers actually are looking for and are ready to believe in with all their hearts and minds. It is also a verification of the old contention that he who sees the invisible can do the impossible.

* * *

CHARLES AND MYRTLE Fillmore made Unity their bid for a place in religious history during the depression years of the late 1880's. The family, consisting of two boys, Lowell and W. Rickert, living on Wabash Ave., in Kansas City, was in tragic circumstances. The father, a real estate agent, was sick and faced by mounting debts; the mother, expecting a third child, was given little hope of recovery from the advanced stages of tuberculosis and it was rumored that the child never would have a normal birth. During this low ebb as far as physical and material well-being were concerned, the Fillmores attained an amazingly high degree

of faith in the workability of prayer.

They called their approach to applied Christianity "truth works," a term as much in vogue during those days as was Divine Science, Christian Science, and metaphysics. The "truth" came first to Myrtle Fillmore when she discovered a "supreme power operating by a fixed law," actually a healing consciousness which worked for her through the constant repetition of the affirmation, "I am a child of God, and therefore, I do not inherit sickness."

When the third son, Royal, was born a normal, healthy child, neighbors said it was a miracle. When, after another year, Myrtle Fillmore was healed and all consumptive symptoms disappeared, these same neighbors and friends made of her a willing practitioner.

Meantime, Charles Fillmore also was devoting himself to "truth work." Unlike his wife who had an Oberlin College education and who had been raised a Methodist, Charles was self-educated and had, according to his own testimony, "never been biased on the God-question by any orthodox influence." But he had studied books on esoteric systems of religion, had investigated spiritualism, and studied metaphysics; so he now began treating himself for what doctors had diagnosed as incurable tuberculosis of the bone and tube abcesses, the result of a boyhood skating accident.

Insisting that either the truth principles would work for him or else they were fraudulent, Charles Fillmore directed God's healing power upon his withering hip. Each day he resolutely affirmed health in his abscessed leg. The silence became his rendezvous with "Universal Mind." He began getting messages. He was "growing new tissue." His withered leg was lengthening. He discarded his cane. He no longer used the steel extension, and little by little he reduced the size of the lift that he always had worn. In Fillmore nomenclature the process was described as the release of electronic forces sealed up in the nerves.

Real estate was forgotten. Fillmore felt that he was at the heart of a gigantic discovery, convinced that there exists in every man a consciousness like that which motivated the Christ. He was persuaded that any individual could discover this consciousness by introspection in the silence, could test it by faith in actual situations, and could demonstrate it as truth no matter how strange or incredible it might seem to skeptics.

Every night at 9:00 o'clock Charles and Myrtle, together with a group of truth students, met in their home and "worked miracles



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through the power of thought." Calling their group the Society of Silent Help, they sat in silence concentrating on positive thoughts, affirmations which, according to the Fillmores, were the most powerful form of prayer.

Things began to happen. A Negro laundress was cured of asthma. A man on crutches was healed. A boy threatened with blindness received new sight. Jobs were procured by the jobless who had requested prayers. People testified that they had experienced unexpected strokes of good fortune, and in their own lives the members of Silent Help were rewarded with sudden and uncounted blessings. Fillmore said these were not miracles.

In 1889 arrangements were made for an auditorium large enough to accommodate the 200 who had ventured into the cause of Silent Help and who, regardless of sect or creed, were devoutly seeking "truth." The silence at these meetings was as great as that of Quakerism, the testimonies as emphatic as a Methodist revival, the terminology often sounded like Christian Science, and hints of the supernatural bordered on spiritistic phenomena, especially when Charles Fillmore announced that he now received special revelations in dreams, that he was convinced that an inner "Monitor" guided him, and that he had heard a voice during a period of deep meditation imparting to him a great new name for the work: *UNITY*. Unity it was to be. Unity within oneself, Unity with the Christ-conscious-

ness, Unity with all people, Unity with nature and with God.

Unity became the great adventure and Charles and Myrtle Fillmore entered a pact with the Lord, one of the most remarkable in the annals of modern faith. This signed document, copies of which now hang on many a Unity wall, said,

> "We, Charles Fillmore and Myrtle Fillmore, husband and wife, hereby dedicate ourselves, our time, our money, all we have and all we expect to have, to the Spirit of Truth, and through it, to the Society of Silent Unity.
>
> "It being understood and agreed that the said Spirit of Truth shall render unto us an equivalent for this dedication in peace of mind, health of body, wisdom, understanding, love, life, and an abundant supply of all things necessary to meet every want without our making any of these things the object of our existence.
>
> "In the presence of the Conscious Mind of Christ Jesus, this 7th day of December, 1892.
>
> Signed,
> Charles Fillmore
> Myrtle Fillmore

* * *

THAT WAS how Unity began, and night after night groups of truth students met, patiently answering requests for aid from whoever would write in or telephone or make his needs and wishes known. The Society of Silent Help became Silent Unity and in 1903 the Kansas City group of Fillmore truth students was incorporated under the name Unity School of Practical Christianity.

It was intended to be a school and not a new denomination, even though the Fillmores felt that institutionalized churches had let the God-power slip away in favor of theology or church promotion. They did not want to compete with the churches or proselytize from the churches and least of all did they want to start "another religion." Unity, they contended, was an auxiliary faith, a practical aid aimed at supplementing the "faith you already have."

But it was bound to develop into another denomination the moment that the workability of its tenets was proved. And they were proved in spectacular fashion, especially in the lives of the founders. The Fillmores went out of their way to support transients, to give help to wayfarers, and to provide jobs for people as part of their convenant with the Lord. The wherewithal for these acts was always forthcoming. "The abundance of the indwelling spirit," Fillmore said, was demonstrated as if the

Lord Himself had a personal concern about Unity. And the Fillmores never doubted that He did have a concern.

Grandmother Fillmore, Charles' mother, who was taking care of the household during Unity's formative years, often paused in her supper preparations to say to the boys, "Look down the road and see how many they are bringing home with them tonight."

Legends about Charles Fillmore, the diminutive man with the "limp that nobody noticed," accumulated during his time and they are probably all true. One day his secretary came to him and announced that for the first time in a long while there was a slight surplus in the bank. Fillmore said, "We'll have to do something about that! Give it away!"

About prosperity he said, "Money is the materialization of ideas. The possessions of the Father are not in stocks and bonds, but in the divine possibilities implanted in the mind and soul of every man. Through the mind of man, ideas are brought into being. Through the soul of man God's wealth of love finds its expression."

He taught his followers to affirm prosperity. He instructed them to say, "I am always provided for because I have faith in God as my infinite source of supply," and their needs always were met. He shocked the churches by saying that they put a double standard on money, trying to make it sinful and righteous at one and the same time.

Unity centers, even today, have the most wholesome of all methods when it comes to church giving. The worshippers, many of whom tithe, hold their "love offering" in their hands and audibly repeat a blessing affirming God's abundance. Some look forward to the fulfillment of Charles Fillmore's prediction that, "In the coming commerce, man will not be a slave to money. Humanity's needs will be met in ways that are not now thought practical. We shall serve for the joy of serving and prosperity will flow to us and through us in streams of plenty."

He jolted the religionists of his day by saying, "Whatever a man wants he can have by voicing his desire in the right way into Universal Mind!"

Fillmore's preachments—he called them lessons instead of sermons —had none of the pie-in-the-sky, hell-and-damnation, conceived-and born-in-sin phraseology. "God is Good!" he proclaimed and added that the only unforgivable sin is to question the reality of this goodness. He was a pioneer in the field of positive thinking and many a contemporary spiritual "positivist" owes his formula and his affirmations to this man of Unity.

Throughout the years of Unity's growth, the dynamism has been Silent Unity, the perpetually praying group of devoted workers who, since the days of "Silent Help," have continued to answer requests for help and healing. Silent Unity is the heart and substance of the Unity movement. Its power is felt in every center and in every life that ever has contacted this treasury of prayer.

You can call Kansas City LA 4-3550 any time of the day or night and receive assurance that prayer will be said for you immediately. This is not a Dial-A-Prayer mechanism, but a living, loving, faith-inspired project. It answers thousands of calls each week, writes thousands of prayers and does it without ever requesting a contribution.

Go to Unity Village and you will see a lighted window in one of the impressively large, stone buildings fronting on the quadrangle. This is the department of Silent Unity, prayer sanctuary of a growing faith. Here some 150 workers pray in shifts. From this nerve center radiate spiritual impulses to wherever help has been requested.

There is no guarantee or claim that every illness can be overcome or that every problem will be solved, but Silent Unity without exception assures the person in need that he is not alone and that there is opened for him a new channel of understanding in his relationship with God. It urges him to affirm: *Health is the normal condition of my life. Health is a condition true to the reality of my being.* He is urged to believe that nature is always on his side, that God is always on his side, that Good is always on his side.

There is nothing in Unity's teaching that forbids medical aid. Unity believes that God works through medical and non-medical healing arts. The question as to where one should draw the line between medical assistance and full and complete reliance on divine healing is not clearly resolved. Every minister, in fact, every Unity affiliate must make his own decision as to where God's will ends and man's skills begin. Some Unity teachers settle the problem by saying, "You cannot draw these fine lines. All is God and God is all."

Testimonials of healing pour into Unity headquarters daily and all too few are publicized. Some, perhaps, are too incredible for public consumption. Such is the account of a woman whose condition was diagnosed by the medical profession as multiple sclerosis. A Unity publication came into her hands by way of a salesgirl who gave it to the woman's husband. It contained Unity's famous "Prayer of Faith" which includes among

its poetic lines, the words,

"God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all, I know no fear,
Since God and love and Truth are here."

The woman read the prayer several times each day, memorized it, and used it as her healing affirmation. Several weeks later she reported that a "feeling" came over her. Suddenly she realized that "life" was returning to paralyzed parts of her body. Calling her husband, she insisted that he help her to her feet. Moments later she walked and in a few days was healed, giving credit to the power of the Prayer of Faith.

It is not the search for physical healing, however, that brings most people into Unity these days. It is, rather, the quest for orientation in the whole area of spiritual experience. Unity answers this quest by the total acceptance of the promise that all things work together for good. The difference between Unity people and most of us in the traditional church is that Unity followers actually believe the promise, live it, trust it, and are completely uncritical about it.

A Unity funeral is referred to as a "memorial service" filled with hope and confidence in God's goodness. You will find no reference to such images as "ashes to ashes," or "after worms consume this my body," or "the Lord giveth and the Lord taketh away." Mourning, of course, may well be a universal trait, but Unity has established the belief that if you take "u" out of mourning you will find the bright morning of another day of spirit consciousness.

Charles Fillmore once declared that he never would die. He insisted that he was creating "new cells of life" every day, and to his followers that is how it seemed. Given up to die during his youth, he lived to be 94! In his insistence that he would live forever, he was putting his concept of reincarnation into sensational terms. Fillmore believed that "through conscious union with Jesus in the regeneration, man can transform his body and make it perpetually healthy, therefore immortal, and that in this way man can attain eternal life."

In other words, when man learns how to live he will unlearn how to die, but one life span is not enough to complete this lesson. Reincarnation in Unity means another chance for the physical body to become a perfect, immortal vehicle through which the God-life may express itself forever here on earth. Unity believes that when man learns how to live to his utmost spiritual capacity, he *will* live forever, and reincarnation will then have served

its final and ultimate purpose.

At the time of his own passing, in 1948, Fillmore looked up and said, "Do you see it? The new Jerusalem, coming down from God, the new heaven and the new earth! Don't you see it?"

The religion called Unity believes it sees this new world and insists that unity—as a spirit rather than as a movement—is inherent in the heart of it. It believes in unity among religions, unity among races, unity in the fields of science and religion; unity, most of all, within man himself as total expression of God, friendly to the universe in which he lives.

People saw in Unity a faith fit for their time and they evidently feel that way today for the movement is definitely on the march. Its Sunday Schools are among the best in the land. Its inspirational digest, *Daily Word,* enjoys an interdenominational reading audience of over one million and it is dramatized on programs over TV. Its radio broadcasts, titled *Unity Viewpoint,* are heard on 200 stations. Through its many magazines it offers techniques for daily living, methods for Christianizing everyday experiences, and the assurance that health, happiness, and freedom from worry and fear are the natural results of seeking first the kingdom of God. Through a department called Silent-70, 10,000 copies of printed material go out free each month to shut-ins, hospitals, prisons, and institutions for the blind.

Its ministers are mostly men, in contrast to Unity's formative years when women held pastorates and outnumbered men two-to-one. Some centers have husband-wife teams who serve with outstanding success. Candidates for the Unity ministry are in an age bracket slightly higher than that represented in traditional seminaries. Many of these men have been successful in business and professional careers, have had a "spiritual experience," and have been strongly influenced by "truth work." Trained over a three-year period at Unity Village, apprenticed in the work of Silent Unity, and dedicated to a life of affirmative prayer, these clergymen are making their influence felt in the American religious scene.

The Fillmore name, still strong in the current history of Unity, is represented by Lowell and W. Rickert, sons of the founders, and by Charles and Rosemary, children of "Rick." But the real household of faith as far as the Fillmore family and Unity Village are concerned, is found in the worldwide community of believers who, regardless of creed or color, are bound together in a fellowship of the spirit. They are pledged to affirm, despite the many apparent evidences to the

contrary, that the world is steadily moving toward betterment, that everything is in divine order, and that "God is at all times, regardless of our so-called sins, pouring more and more good into our lives to make them ever larger and more successful."

I Remember the Man Who Founded UNITY

By Dr. W. D. Chesney

A FATE contributor who knew Charles Fillmore in the 1890's shares his recollections of an amazing man.

ABOUT THE TURN of the century my father's Kansas City law office was in the old Hall Building (now torn down to make a parking lot). My cousin's insurance offices also were in the Hall Building and so was the lodge room of the Knights of Pythias. It was there I took my three degrees while I was going to medical school.

During this same time Charles Fillmore had his headquarters on the fifth floor of this building and rented the Knights of Pythias hall in which to hold services. One noon while talking with my cousin in the corridor I saw a man, who limped quite a bit as if one leg was shorter than the other, walking away from the elevator. He was a man of medium height, wore a carefully clipped Van Dyke beard and seemed to exude love and good will. Frank O. introduced us and we chatted at some length. Mr. Fillmore had a personality that I can only compare with that of Jesus. There was a vital magnetism about him that beggars description.

At the time I met Charles Fillmore I was super-charged with the whole materia medica which I was studying and thought that there was some drug to cure every dis-

ease. Even so, there was something about Charles Fillmore that drew me like a magnet.

I found on investigation that both he and his wife had been completely healed of medically incurable diseases by using the word of *Truth*. Not only that, neighbors and friends were being healed through the Word of Truth, enunciated by both Charles Fillmore and his wife, Myrtle Page Fillmore. He had been suffering from tuberculosis of the hip and (as I now believe) from Pott's disease—TB of the spine — and through the years I knew him I watched his back grow straighter and his short leg grow longer to match his good leg. Mrs. Myrtle Fillmore came from a family of tuberculars and was given only six months to live. Without any medical help or drugs she was completely healed of tuberculosis of the lungs while yet a young matron, and lived beyond the Biblical limit. Charles Fillmore lived up into his 90s, a hale and hearty disciple of universal love and of Truth as he conceived it.

Anybody on earth is welcome to call on the Silent Unity for help. One in need can simply write a letter, postcard, call by telephone, or send a telegram. Your call immediately is brought to the attention of Silent Unity and from that time on there is not a moment during which your needs are not being carried to God. Furthermore, a letter of instruction with suitable positive affirmations will be on its way to you.

Mr. Fillmore once told me, "Our financial necessities are met entirely by love offerings sent us by grateful correspondents. However, let no one hesitate to write us because of lack of money. We gladly pray for those who need prayer. Our faith in God and His people has been justified. Expenses have been met, many thousands have been helped, and we are still growing."

Another time he told me, "We do not use hypnotism, mesmerism, spiritualism, mediumship, or clairvoyance. Silent Unity's prayers seek to establish an individual in the dominion of the Holy Spirit. When this is done the individual will be led by the Holy Spirit to do what is right.

"Unity," Charles Fillmore told me, "does not minister to anybody against his will, nor write letters to people unless they first write to us."

As one who has known Spiritualism from earliest childhood, and from actual experience, I firmly believe the Spiritualistic concept to be the most comforting form of belief the world has seen. I believe that man survives, and that the theory of reincarnation is not for me. Neverthless, I do most earn-

estly grant to every man his right to believe in reincarnation. Charles Fillmore was a believer in reincarnation. The last time I met him was in the Unity Inn, at Ninth and Tracy Streets, in Kansas City. He was still of the belief that man must be reincarnated in his evolution to the highest degree.

Those who knew these two grand people, Charles and Myrtle, always have considered them ideally and spiritually met. Myrtle Fillmore passed higher many years before her husband.

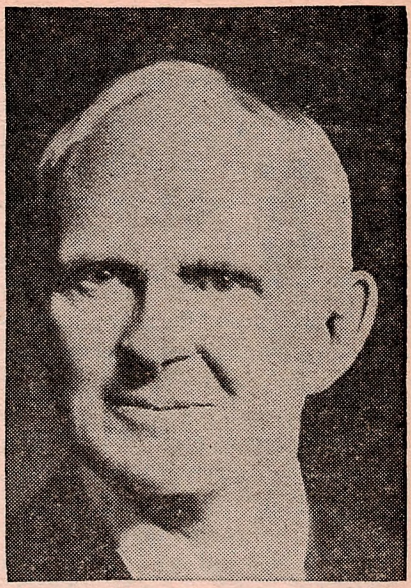
I said, "Mr. Fillmore, as you believe in reincarnation, do you look ahead with pleasurable anticipation to waking up on the other side of the veil to find that Myrtle Fillmore is not there to welcome you home because she has been reincarnated into another body?"

Before he could reply a bevy of Unity students surrounded us and my question remained unanswered.

* * *

IN GOING OVER the Unity files one finds thousands of letters testifying to the healing of diseases after orthodox medicine has failed. One finds countless cases wherein people in desperate or destitute situations have been relieved and guided. I have read many hundreds of such testimonies. Some of the healings I have investigated personally.

Unity believes that as faith is



Charles Fillmore, who died in 1948, believed that ills and difficulties could be overcome by conscious union with divine power. Given up by doctors in his youth, he lived to the age of 94. Photo courtesy Unity School of Christianity.

the curative agency, one may use the faith he imposes in a doctor and correlate that with the faith he is gaining through Truth in the power of God to heal.

In early 1957, after surgery, I was in a dreadful nervous condition. The so-called tranquilizers were of little if any help. Some friend sent me a picture of the light streaming from the second story window of the room where Silent Unity prays every minute of the year. I had the picture mounted

where I could see it on my bedroom wall. It was a constant reminder that devoted Christians were praying for my recovery. Truly this did more for me than all the sedatives.

Just before one of the bloodiest battles of World War I my sister-in-law wrote to Unity asking for protection for her son and his buddy. Unity wrote back immediately with a message designed to offer consolation and protection. It should do every person good to read the portion of the 91st Psalm sent out by Unity: "Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day. For he will give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up lest thou dash thy foot against a stone. . . A thousand shall fall at thy side, and 10,000 at thy right hand; but it shall not come nigh thee."

Men fell wounded and dead all around these two young Americans but they did not receive a scratch. On returning home to America both of them said that they felt some unexplainable assurance that they were guarded by unseen forces.

Coincidence? Who cares? They came home safe.

Then there was the case of my old friend, Louis S. He had a strangulated hernia and his doctor urged immediate surgery. His wife called up Unity and when the medical attendant made his next call the condition was completely rectified. Coincidence? If so it is the first case I ever heard of strangulated hernia healed by coincidence.

Faith and faith alone built Unity, a great force for good in the world. Out of Unity comes a great light—proof that faith heals human illnesses of mind and body and guides humanity to a better way of life.

DEATH CAUGHT UP

WHEN he was six months old, William Winterbottom, Jr., of Camden, N. J., escaped death in an auto crash because he was protected by his father who was severely injured and, as a result, paralyzed. Recently a car driven by young Winterbottom, now 19, crashed into another car at a Camden intersection—of the five persons involved in the accident, he was the only one killed.



THE AUTHOR

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WHAT POWER GUIDED US UNHARMED THROUGH 7 BATTLES?

By Edgar Peara

Death awaited my platoon on the invasion beaches — so in our minds we erected the only possible defense.

IS THERE ANY DEFENSE, any personal security, against the threat of atomic devastation? Most people today are inclined to admit pessimistically that nothing can save them if they are attacked with what have been described as annihilation weapons.

I am not so defeatest minded. My experiences of protection during World War II give me some grounds for believing that my faith is not simply cheerful ignorance. As a combat engineer officer during history's greatest war I was exposed to the deadly dangers of that struggle in Africa, in Europe and in the Pacific without suffering injury. Moreover, the protection that I enjoyed during campaigns in Algeria, Tunisia, Sicily, Italy, France and Okinawa extended to all the men who served under my direct command, with a single small exception.

On December 7, 1941, I returned

from church services to find my Kappa Sigma fraternity brothers at Ohio State College huddled around our living room radio. They said the Japanese were bombing Pearl Harbor.

I had attended high school at Western Military Academy in Alton, Ill., and was eligible for a Second Lieutenant's commission in the infantry when I became 21. I could receive it before I was that old if there were a national emergency. I requested the activation of my commission and was called to duty on June 20, 1942, as a platoon leader in Company C of the 531st Engineer Shore Regiment of the 1st Engineer Amphibious Brigade. This unit was being formed on Cape Cod at Camp Edwards.

The war was going against us. The Allies had been beaten and pushed out of Western Europe. We had lost the Philippines and the Japanese were close to sweeping the Pacific; being at the shores of Australia and the eastern frontier of India. The only major front was the Russian and the Soviets had been brought close to exhaustion by the Germans. Our strategists realized that a successful prosecution of the war would require many large scale invasions. My unit was being former to spearhead such sea-to-land operations.

We were to prepare enemy beaches for invasion by destroying underwater obstacles, pillboxes, barbed wire and concrete obstructions. Our mission included clearing paths through minefields so that the infantry could come ashore, and laying roll-out wire and steel roads to assist tanks and artillery across the soft sand. The defense of the beachhead was our responsibility along with the evacuation of prisoners of war and casualities. Finally, and most important, we were to operate the invasion beach as a port for incoming troops and supplies until a port with regular dock facilities could be captured and put into operation.

After a few weeks we were shipped to Europe in August, 1942, to continue our training with British Commandos and the Royal Navy in the lochs on the west coast of Scotland. As we approached actual invasion operations I became concerned for the safety of my men and myself. Was there anything I could do aside from conducting thorough training in normal military preparedness and discipline, which would make us more secure?

Modern science and technology demonstrate that safety and well-being depend upon man's knowledge of and obedience to laws. Our ability to fly safely, traverse oceans in submarines and use electricity with impunity all testify to

the security that accompanies learned knowledge of and obedience to laws.

Are there, then, elemental laws of life itself which can make it possible for us to live safely in this world in spite of the dangers most people think unavoidable?

I decided that there are laws of being with which one's thought and life can be harmonized so that he can be safe and protected even while exposed to the dangers of war. Such union with the essence of reality involves meditation, clarification, purification of desire, self-identification with ultimacy, acceptance of harmony as primary, awareness of the action of the life force in the world, and realization of the present possibility of harmony and expectancy of it, with a reliant trust in its power, when one complies with its laws. It seemed to me that it was worth the effort to try to discipline my life to these requirements if thereby safety and protection could be enjoyed by me and my men. There seemed to be nothing else capable of affording safety anyway.

I feel the record of protection that my men and I enjoyed can be attributed to this effort.

* * *

OUR TRAINING with the British completed, we boarded ships for our first invasion in October, 1942, without knowing what our destination would be. But as our convoy travelled south for several days our briefing sessions revealed that our target was French North Africa, then controlled by the Vichy, Nazi-cooperating, puppet government. We were part of the Central Task Force of Operation "Torch", General Eisenhower's first campaign of World War II.

Our mission was to capture and secure the port of Arzieu, Algeria, so that it could be used as the eastern base of a pincer action designed to cut off and capture the great naval base of Oran by attacking it from the land side or south. Once North Africa was secured, plans to invade Europe through Italy could be pursued.

My own battalion, the 1st Battalion of the 531st Engineer Shore Regt. of which I was now adjutant, was given the mission of attacking a fort on the western outskirts of Arzieu.

As our convoy sailed through the straits of Gibralter under the cover of darkness, I was aware of a pervasive fear as I anticipated the time when I would be climbing into a landing craft headed for a hostile shore. Sitting on the deck of the blacked-out ship, the *Regina del Pacifico*, a former British resort liner in the South American trade, I seemed to sense deeply for the first time the fundamental

spiritual essence of all things. I felt sure that it would be possible for me, and those who shared such an insight, to be safe under any circumstance if the correct concept of being could be harmoniously cognized and maintained. This seemed to me possible if I could gain the awareness that the essence of my being was a manifestation of the principle of the immanent structure of the universe itself. The disciplined effort to unite one's thought with the creative essence of ultimacy leads to harmony in one's life and to courses of action which tend to guide, protect and preserve one's being, just as harmony with the laws of aerodynamics makes the aviator a successful pilot.

As the large attack transport sliced eastward through the Mediterranean I opened my thought and identified my life and the being of all—both friend and foe—with the essence of life. I reminded myself of my desire to let ultimate wisdom direct me so that I could conform to the highest purpose of life. There, in the midst of the dangers of submarine attack, facing the coming assault, peace and confidence crept over me. I did not know what was going to happen, but I felt sure that it could only be interpreted as being creative of good.

In the pre-dawn hours of November 8, 1952, we reached our destination off the beaches of Arzieu. The landing craft were lowered into the water. We strapped ourselves into our battle gear and prepared to climb down the cargo nets that draped the sides of the ship. Excitement and tension made us oblivious to the weight of our equipment. The landing craft rose and fell with the swell of the sea. Some skill and practice were required for the soldiers to release the ropes at the exact moment when the boats were lifted by the waves. If a man went too low on the ropes the landing craft would crush him as it was swept toward him by the next wave. Men who released their holds too soon might become lost between the transport and the landing craft.

I was tense as I went over the side. The exhaust fumes of the Diesel engines mingled with the salt spray. As I descended the ropes I could see my craft rising and falling with the waves. The Royal Navy coxswain was trying to hold it close to the side of the *Regina*. The men beneath me dropped successfully; then it was my turn. For a second I clung to the bulk of the liner but as the landing craft rose to meet me, I let go and dropped into its well. My loaded pack pulled me backwards as my feet hit the deck but I was safely aboard. The others continued to drop until we had our complement.

The coxswain put off his lines and we headed for our assembly area where the other craft were circling. We took our place in the wheel formed by the boats and waited for the others to fill in.

The men crouched down to avoid the spray. There was no conversation. Darkness protected the concerned faces from one another. I am sure I felt better than I would have if I had not achieved the meditative insight. Nonetheless, I was not free from fear.

The time arrived for our boats to head for the beaches. The craft formed a line parallel to the beach and roared inland with opened throttles. We were on our way!

The ride to the beach seemed endless. Then as the craft slowed down we made final adjustment of our equipment, for the dash through the surf. The men's deep, fast breathing betrayed their fear and excitement.

As the ramp dropped we could see that we had over 100 feet of shallow water to wade through before reaching the beach. No one was in sight! We ran into the hip-deep water, only momentarily aware of its cold shock, and moved swiftly toward the shore. On the beach we spread out into a skirmish line and moved inland. The World War I fort with its thick earthern walls was far to the right or west of us. We quietly moved in on its flank. The company to our right approached it from the beach and west. As we slipped into the positions we had planned to occupy, word reached us that the fort was unmanned!

We were vastly relieved to have our first action go so smoothly and easily. I felt we had received the protection hoped for and felt encouraged to continue my effort to comprehend the protective laws of life and to help as many as possible with them.

The positions west of Arzieu were overrun by our Rangers in spite of the resistance that brought casualties on both sides. We moved into the port area of the city where the docks and piers could be utilized to speed the unloading of the supporting troops and supplies for the attack on Oran. Our operations were interrupted by occasional shots which may have been sniper fire. When this happened our troops, being green, would take cover and fire indiscriminately. Their undisciplined shooting probably constituted our greatest danger.

I was ordered to take a platoon of men and search the city, house by house, for snipers and firearms. This posed a new problem for my philosophy.

I felt that my own safety depended upon my not jeopardizing anyone else's. If there is a law of harmony designed to protect the

earth's creatures it must apply to all. The air will support any pilot who correctly understands and obeys the laws of aerodynamics. The protective laws of thought and life that I was trying to understand and obey are based on respect for and love of all persons. My obedience could not protect all men, for each individual is privileged to think and obey and accept what is meaningful to him. But my obedience did require that I help and respect all I could; that I not contradict my basic contention of protection and safety by being harmful or destructive.

I did not feel I was a conscientious objector because I was sincerely opposed to the anti-social forces represented by our country's enemies. I believed that military action was necessary in the same sense that police power is necessary in a civil state. But I thought it posssible to be opposed to the criminal elements in society without becoming an executioner. I felt I could contribute to our war effort without being a killer myself, even though I was in the army.

I now found myself in a situation where I had to put my theory to the test. I was ready to risk my own life because I did not feel it would be worth living if I had to kill to preserve it. But I could not jeopardize my men. I told the platoon that I wanted it to follow me at a safe distance and not to fire unless it was fired on or I gave the order to fire. I then removed my steel helmet and pistol and led the search of the city.

We discovered many weapons which were surrendered to us. No one offered any resistance. We completed our mission successfully without harming anyone. All of my men returned safely. From this time no more shots were fired in Arzieu and no one was hurt there. Our port operation proceeded without interruption. On November 11, 1942, the French in Oran capitulated. This campaign was over.

The pattern set at Arzieu became consistent for me during the years of the war that lay ahead. Whether I was ordered to occupy a position or defend it, establish outposts or patrol behind enemy lines, I was able to carry out my orders without harm to myself or anyone else.

From Algeria we moved eastward in March, 1943, to help fill the hole in our lines left by Rommel's successful attack at Kasserine Pass between Faid and Gafsa in Tunisia. Here, on April 7, our forces met General Montgomery's British 8th Army which had pushed the Axis forces back from Egypt. By May 13 all of the enemy troops in Tunisia had surrendered and the action in North Africa was over.

OUR BATTALION returned to Algeria to train for the invasion of Sicily under General "Blood 'n Guts" Patton. Dawn on July 10 found us again in landing craft, headed for the beaches of Gela with the 1st Infantry Division and the Rangers. A counter-attack by German tank forces almost succeeded in repelling the invasion, but it was successfully broken up by the big guns of our navy.

I now had made it a practice to hold preparation meetings in advance of our entry into combat and to invite all who cared to attend them. Men of all religious faiths as well as non-believers came to these sessions where we talked about the possibility of our identifying ourselves with a protecting law which would enable us to walk fearlessly and harmlessly through the valley of the shadow of death.

Our protection continued with us throughout Operation "Husky," the campaign in Sicily with the American 7th Army. The island was completely secured by mid-August and we returned to North Africa for reinforcements and new equipment. Now we prepared for Operation "Avalanche," the invasion of Italy with General Mark Clark's Fifth Army.

The morning of September 9 found us on the beaches of what became known as "Bloody Salerno." Here we met with our fiercest resistance to date. For almost two weeks the question of our ability to maintain our hold on the beachhead remained in doubt. But at last the British, who had invaded the toe of Italy's boot, advanced to the left flank of the German troops containing our beachhead, forcing them to retreat north of Salerno. Here their line held and could not be dislodged.

The Fifth Army strategists decided to attempt a small-scale invasion on the west coast of Italy near Naples behind the German lines which faced south and extended eastward across the peninsula. It was hoped that the strike would divert enough troops from the Axis line so that it would be weakened and unable to withstand an Allied frontal attack.

Our small invasion force included a regimental combat team, a mortar unit and the combat engineer battalion of which I was adjutant. We were selected because we had fewer casualties than other units of our type. There was no provision made for our withdrawal; we were considered a sacrifice. Our chances of survival were slight. If our diversion made possible a successful attack by our main forces, it was hoped that they would eventually make contact with us. But the German army would have to be pushed past us in re-

treat first. It was not thought likely that any of us could avoid capture in such an event, supposing we had survived the invasion attack on the rear of the German lines.

Our camp was dismantled. It was a lovely warm fall evening as we ate our last meal before leaving for the landing craft and our night trip up the coast to the invasion point. When my men met with me to prepare for our test they did not seem to believe it possible for us to be faced with such an horrendous situation. Maybe our incredulity contributed to our defense. Perhaps what is unimaginable, is unexperiencable.

Yet we continued to make the moves that would bring us into the dangerous position behind the German lines. Mentally I refused to surrender to what seemed inevitable. Regardless of all appearances I maintained that there was an out, a way of escape. I could not accept our predicted doom.

After our meeting we were called into formation for the march to the beach where we would load into the boats. Then we waited. And we waited!

Eventually the order came for us to remake our camp. Our invasion had been cancelled. Reconnaissance planes had reported that the Germans apparently had decided that their line was untenable and had retreated to new positions on the Volturno River north of Naples. Our law of protection had not failed us. We were able to move into Naples without having to fight for it.

* * *

AS WINTER CAME on we were moved back to England to train troops in the combined operations of sea-to-land invasion. A portion of the southwestern English coast had been evacuated. As new divisions come from the States we put them through training exercises simulating actual landings. The men were loaded onto the landing craft during the day. In the evening we would sail out into the channel and then make for the mock invasion area which would be bombarded by our navy in the hour before dawn. Then the landing on the training beaches would take place.

One such exercise was to have a special twist. This time the convoy was to take a day-time journey toward the coast of France in the hope that the Luftwaffe, the German Air Force, which had been laying low to conserve its strength for the anticipated D-Day, could be lured into the air to attack the landing craft. If it took the bait, our planes in superior numbers were deployed to ambush and destroy, or greatly weaken it.

Each time these training exer-

cises took place one officer and a few men would remain in our camp at the Duke of Cornwall's Light Infantry Barracks in Bodmin to be a fire watch. It was my turn to be the guard officer.

The Germans did not fall for the ruse. But as darkness covered the boats on the trip back to England speedy torpedo boats fell upon them. The thin-skinned invasion craft were defenseless and many were sunk. The engineer brigade that included my battalion lost over 600 men that night but not one of my men was killed or injured.

With June came the time for Operation "Overlord," the actual channel crossing. I had learned the value of giving extensive preparatory thought to every threatening experience. When I knew that a military action was being planned for the future I would begin to prepare my thought for it.

Each day I would try to take some quiet time to sense the harmonious power of peace and order that lies at the heart of the universe. As my consciousness was captured by this tranquility, I would project my thought forward to the time of the anticipated military action and try to associate the peace and protection with the invasion.

At first I found that peace would be swept away by the fear identified with the war. I then would try to reestablish my consciousness of the reality which lies beyond the appearance. By persisting in this practice I found myself better able to maintain my peace in spite of thoughts of the destructiveness of war. Eventually peace and trust remained in spite of the contemplation of the nearness of war. And finally peace and trust became so associated with the anticipated invasion that the thought of it would remind me of safety and protection rather than of death and destruction.

As we sailed from Portsmouth on a landing craft, infantry, on the evening of June 5, 1944, I felt calm and poised. The Channel crossing was undisturbed. After our pre-dawn breakfast I went out on deck to watch the coast of France appear on the horizon. The men nervously rubbed their damp palms on their uniforms to dry them. I recognized their fear without the necessity of sharing it.

Our beach, code named "Utah," was under naval bombardment. As we moved toward the shore our guns became silent. We then could see that the German artillery was shelling the beach. The explosions were in methodical battery sets of four. Still, the peace and calm did not desert me.

The boats grounded. Our ramp came down. We waded ashore and ran across the beach. The beach defenses were not occupied. The

Austrian soldiers who had manned them had abandoned them, perhaps under the pressure of the naval bombardment. We were safely ashore and set about organizing the beach so that infantry, tanks and artillery could be rushed ashore to pursue the attack.

Later in the day one of my men, Corporal Albert Glass, of Chicago, received a flesh wound in his hand from a shell fragment. It was not serious and after his hand was dressed Corporal Glass resumed his duties. This was the only exception to an otherwise unmarred record of safety for me and my men during the war.

* * *

AFTER THE NORMANDY landings were completed I was transferred to the Headquarters of the 1st Engineer Special Brigade. We served in France until our forces reached Aachen, Germany. Then in December, 1944, we were alerted to depart for the Pacific Theater of War. There we participated in the largest and most costly campaign of the war against Japan—the invasion of Okinawa.

Our unexpected landing on the west coast of the island was not opposed, but the resistance ashore was the bitterest of the war in the Far East and we faced sporadic fire on the beachhead. Our greatest danger in this action, however, was from aerial bombing. By June 30, 1945, the island had been mopped up and we began to prepare for our next campaign which was to be the invasion of the Tokyo Plain in Japan. But the atomic explosions of August 6 and 9 ended the war and changed our plans.

We were rushed to Korea to disarm the Japanese troops there and to set up the 38th Parallel boundary with the Russians. After two months occupational duty there I was returned to the States to resume civilian life as a college student.

I resolved to continue my study and desire to understand the laws of being which make it possible for men to enjoy a safety and peace which can be in this world, but extends beyond it. In such power lies our best hope for security in a world armed with atomic weapons.



SAVED BY A COLD

BECAUSE of a cold, Theodis Dukes, 42, of Cleveland, O., decided to stay home rather than join the members of his car pool in their 30-mile drive to work. The car carrying the four other members skidded on the snow-covered highway and collided with a steel-laden tractor-trailer. Three of the men were killed and the fourth seriously injured.

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.

OUR PRAYERS WERE ANSWERED

By Zeoria G. Stirrett

IN APRIL, 1937, I was clearing the dinner table when, without warning, my knees gave way. My husband George caught me and helped me to a chair. I could not get up but thinking the condition temporary I refused the Doctor.

By morning there was no improvement so Doctor Gunning came, and after an examination he said, "It seems both feet will have to be amputated at the knees." He asked me to enter the hospital. He said the circulation was cut off as in Burgers Disease.

I requested time to talk with my family and our minister.

Our Minister, The Rev. Harry Stack, suggested prayer and said, "Do not let him operate unless I call and say nothing can be done."

When the doctor returned I told him I wanted to try prayer first. Since he believed in prayer also, he agreed, if I promised to go to the hospital if my feet turned black. I promised.

For two months George put me in my chair in the morning, our daughter Ethel came every day to help, and at night George put me to bed. I was useless, and I was discouraged.

My feet turned red, but not black. The minister did not call.

Then one morning I felt that if



ZEORIA G. STIRRETT

I could put my feet on the floor, turn a nearby chair around so I could hold onto it, I would be able to pull myself up and stand. I tried and I did manage to stand. But just then Ethel came in and cried out. Frightened, I let go and fell back.

Ethel said she would help me stand and walk, if the Doctor agreed. He was delighted.

After four months of torturous effort to use my leaden feet, I was able to walk with help and a cane.

I haven't used a cane for several years now.

Every day I rejoice and thank God for answering our prayers. — *Long Beach, Calif.*

MOTHER'S HAD ANOTHER DREAM!

By Jean Smith

"I MUST CALL your father after breakfast," Mother said. "I had a funny dream last night."

I felt a sudden chill; Mother's dreams affect me that way.

"What was it this time," I asked. "I mean, *who* was it?"

Mother shrugged. Her dreams, so vivid and true, always seemed to embarrass her, although her family and friends long ago ceased to laugh.

She had come to spend a few weeks with me and my family in Florida, in the summer, of 1955. We were enjoying the visit. I sensed that she missed my father and sister, but I wasn't prepared for her next statement.

"I think I'll go home as soon as I can get a plane reservation!"

I felt apprehension settle over me as she continued.

"During the night I dreamed I heard someone call me and, when I looked, it was Debby! I thought that was very strange because Debby can't talk, and as I watched, she walked into the room and stood by my bed. 'Vi, you must go home. Ed is very sick, and he needs you,' Debby told me. Then she walked out of the room and down the hall."

"Debby Robinson?" I was really amazed. "But Mother, she is only nine months old!"

Mother nodded. "But it was very clear. I'm going to call your father in Indianapolis."

When the call was being placed, I tried to calm her. Dad was in good health even though a great deal overweight. There was no answer, and the operator said she would try again in half an hour.

While we waited, I remembered some of the Mother's other dreams. During the war, in the fall of 1942, I was planning to visit my soldier husband for a week in Mississippi. I had a reservation at a hotel, and a return ticket.

But Mother dreamed she came to see me, at a white house with a screened porch across the front. A

woman, in her 50s, with faded red hair, answered her knock. When Mother said she had come to take me home the woman laughed out loud. "Why, Jean's not going home! She's going to stay with me!" Mother dreamed this three weeks before I went to Hattiesburg, therefore, she was not surprised when I wrote I had decided to stay with my husband until his company moved out. And the room rented for me by the Service Organization Housing clerk turned out to be in a white house with a screened veranda across the front. The charming landlady was a woman in her 50s who once had been a lovely red-head!

I remembered the night Mother aroused the neighbors with her screams and my father had a terrible time awakening her. She sat there in bed, in tears saying over and over, "Dawn has been in a jeep accident! I saw it!" Dad assured her that if anything had happened to my sister, they would have heard. Dawn was living in Japan at the time, with her Air Force husband.

But a week later we had a letter from Dawn, saying she was getting over a jeep accident in which she had been badly bruised. Dad figured up the time difference and found the accident had occurred at approximately the time my Mother saw it in her dream.

Now the phone rang. My sister was home and assured Mother that Dad was all right. Well, he did seem to have a little upset of some kind, but it was just a summer cold. In fact, he felt so much better, he had gone downtown shopping.

Mother wasn't convinced. She said, *"I know I must go home!"*

And she did! She left early Sunday morning. And my father and sister met her at the airport, and everything was fine — until Monday morning.

Then they found my father unconscious on the bedroom floor! Many hours later, in the hospital, the doctor told mother that my father was in a diabetic coma, and very near death! Mother somehow had *known* she would be needed at home that Monday when my sister went to work.

"Wasn't it lucky Mother came home early," my sister said when she called me. "Why, Dad couldn't have survived without help until I got home!"

No, it wasn't luck! When there is a crisis in the life of her family, Mother has another dream. — *Tampa, Fla.*

TRAGEDIES AT 1.00 A.M.

By Mary Ann Boulton

I SEEM TO have a strange and terrifying link to dreams that come at 1:00 A.M.

When I was 10 I awoke in tears

at 1:00 one morning. I had dreamt my father, George Nelson, was having a heart attack. He was clutching his chest, grimacing with pain and dripping with sweat. He suddenly became very quiet and for some reason I knew he was dead.

I raced through our Oklahoma City, Okla., home to his bedroom to make sure what I had dreamt was not true. I woke my father and he laughed heartily when I told him my dream.

However, exactly two weeks later, on February 9, 1945, at exactly 1:00 A.M., my father died — in exactly the way I had dreamt. What's particularly strange is that I was only 10 at the time, and didn't really understand what a heart attack was.

Then when I was 20, a similar incident occurred. I was very interested in Lance Dixon, 23, and we had made plans to attend a gala New Year's party together.

However, on the evening of the party when Lance came for me, for some unexplainable reason, I told him I couldn't go and that he should stay home, too. He left, not understanding my reasoning at all.

At exactly 1:00 A.M. New Year's Day, 1955, I awoke, startled to hear an automobile smash into something — right outside my window. I awakened my mother, who hadn't heard a thing, and we looked outside the house. There was nothing there.

The next morning Lance's brother called to tell me that Lance had smashed into a bridge abutment on the outskirts of Guthrie, Okla., the previous night and had died instantly at 1:00 A.M.

I don't understand what forces compelled me to stay home and why these tragedies occur at 1:00 A.M. — *Oklahoma City, Okla.*

THROUGH MIST AND FOG

By Anna Mariska Sievers

NEW YEARS DAY, 1944, arrived and with it came a pretty snow storm. I stood in my window early in the morning and watched the snowflakes being hurled against the pane.

I had risen without waking the rest of my family.

Now I had the coffee on and its aroma made me glad I was alive, although another year older. The year had left its marks, another wrinkle, perhaps on my forehead perhaps in my heart.

I had four sons serving in War II. Suddenly without warning, I felt uneasy. My thoughts brought me an image of my sailor son Walter, who was on the *U. S. S. Lea* in the North Atlantic. The clock said 11:49 A.M.

With shaking fingers I poured coffee. I could hear my girls getting up too. And with the busy



ANNA MARISKA SIEVERS

chatter and their company, my anxiety soon passed. Letters from my sailor sons were few and far between; therefore, I thought nothing of it when weeks passed into months and I heard no word from any of my three sons.

About three months after my unhappy experience, one morning I heard a very soft knock on my front door. Puzzled, I opened the door and, lo and behold, there stood Walter. His black sailor tie was flying in the wind. His sailor cap sat jauntily on one side of his head.

He looked overjoyed to see me. He entered the house and sat down opposite me on the couch. Then he said, "Mom, I couldn't write for so long because our ship, the *U. S. S. Lea,* was rammed — on New Years Day late in the morning in mid-Atlantic. After nine days in the water I was finally rescued and taken to Bermuda to recuperate. That's where I came from now, Mom. When this happened, Mom, I was thinking of you."

So, there I sat. Remembering back those months, to 11:59 on New Years Day and to a vision that resembled my sailor.

I wonder how those thoughts of his made their way to me that day through all that snow. — *Carpentersville, Ill.*

DARK VISION

By Martha Perkins

THE TERM EXTRA sensory perception was unknown to me when I was 19 years old. I was home from college for a weekend with my family. Since I had no knowledge of E. S. P. or of the many happenings at home I was totally unprepared for the event which occurred that weekend.

I had arrived home Friday afternoon and had made the rounds of calls with my father. Father's practice of medicine covered a large territory and he had many house calls to make after office hours each day. I usually went along. We had great fun on these drives and I'm sure the long talks we had have influenced my life.

After dinner Friday evening I

had the usual date with the boy next door and we returned from the local movie before midnight.

But Saturday morning I awoke very early. This wasn't usual for me. I got up and dressed before my father had come downstairs for breakfast. The door bell rang. As I opened the door I screamed and fell back, for there in the door way was a death's head with a long black shroud falling to the floor. A cold wind shook me and my teeth chattered. All was dark.

Then a voice from the porch spoke, "My, I'm sorry to have startled you." I looked again. The death's head was gone; the cold air was gone. The sun was bright and there stood the man from the cleaners, Mr. Cable. He handed me our fresh cleaning and said, "Are you sure you feel all right, Martha? You are so pale."

I was stunned, for I had known Mr. Cable most all of my life. I muttered some inane response, took the cleaning and closed the door. I stood inside shaking. My father came down the stairs and cheerily remarked, "This getting up early doesn't agree with my girl. Come along and eat your breakfast."

Father took the cleaning from me, saying, "I'm glad to get this suit back today. But Larry Cable didn't need to do it this quickly.

"We are doing a bit of minor surgery on Larry in the morning and I didn't need this suit now."

"Oh, no! Please, Father. Don't operate on Larry," I cried. "He will die. He will die, I know it, I saw him dead!"

Father looked closely at me and seemed quite concerned as he explained that Larry was in excellent health. The operation was only minor and there was no risk involved. Nevertheless I could not throw off the horror of that sight.

Sunday morning Father went to the hospital early. I stayed in bed, but after awhile I got dressed, even though I could not eat any breakfast. I wandered about the house, then decided I'd go to church. But I could not sit still so I went back home. When I opened the door, there sat Father with a sad face.

"Martha," he said. "Larry Cable died on the operating table. His heart just stopped. A good healthy man and he just died! He was a good friend of mine and in good health." Father put his head in his hands.

"I know," I answered. I explained about my premonition.

Father only shook his head. "Very strange," he said. "Have you had any other premonitions?"

"Never," I cried.

But the same phenomenon has occurred several times since that day. Believe me, I would gladly give this gift away. It is dark vision. — *Abingdon, Ill.*

There Was a STAR of Bethlehem



Astronomy verifies the heavenly phenomenon said to mark Jesus' birth — and gives its exact date.

By Marguerite Steedman

WHEN WAS JESUS born? That question has puzzled generations of scholars.

He was born "in the days of Herod the king" Matthew records. That would be before 4 B.C. when Herod, builder of that mighty Temple in Jerusalem that Jesus never saw finished, died after a bloody reign.

He was born, Luke adds, when shepherds were watching their flocks out on the hills by night, and during a census ordered by the Emperor Augustus when Cyrenius was governor of Palestine. But the scholarly Greek physician who begins his account of Jesus' life by stating that he has examined all the records extant does not mention that a clock of the heavens marked Our Lord's birth-year.

It is the humble Matthew, once a tax-collector, who tells the story of the Star of Bethlehem.

When, nearly 10 years ago, I was doing research for my novel, *Refuge in Avalon* (Doubleday, May 4, 1962), one of my first jobs was to make a time-table of the action. This included the birthdays of the characters. The hero, Joseph of Arimathea, was, according to an Eastern legend, Jesus' great-uncle.

For this reason he could claim the body after the Crucifixion. But Joseph, who flees to Britain in the book's last pages, could not be too old and infirm for such a voyage. More, exigencies of plot demanded that the action begin in 6 A.D. How old was Jesus then? When could I bring Him on the scene?

I searched bibles in English, Greek and Latin. I gathered commentaries. I knew that the Christian calendar, calculated by Dionysius Exiguus, a 6th Century monk-historian, was far from accurate. There was Herod's death-date, to prove it. I had, too, the testimony of Gildas, the first British historian, who declared that Christ "the true Sun" had "extended His rays" to Britain in the reign of Tiberius. The word Gildas used (of course, he was writing in Latin) meant either the end of that reign, or its height. Tiberius died in 37 A.D. Legend in Britain and the East had Jesus make two voyages to the remote and mysterious island-kingdom — one in childhood, another in his adult years. These dates were the framework for my book's action.

I found a date that satisfied me — 7 B.C. Almost miraculously every date in my novel keyed faultlessly into this one. I discovered, too, that the 7 B.C. date for Christ's birth had been discovered and discussed in books early in the 17th Century. For, in 7 B.C. a great "star" — really a conjunction of the planets Jupiter and Saturn — flamed across the eastern skies above Jerusalem and Bethlehem. Was this the Star Matthew described? I believe that it was.

Ancient history teems with accounts of heavenly events accompanying the birth of great men. But looking at the accounts of the Wise Men's conversation with King Herod I found they had used an expression much more definite than "We have seen His star in the east."

The Greek text shows they really said, "We have seen His star *rising*." (Incidentally, the Bible nowhere says there were just three astrologers who travelled so far to salute the infant King.)

"We have seen *His* star."

They had been looking for it, then, just as they would calculate the time of its rising, the coming of comets and other conjunctions. There was something very special about this one.

Back in 1603, Johannes Kepler, great 17th Century astronomer and (of course!) astrologer, was searching the heavens, one December night, with a primitive telescope. He was watching the approaching conjunction of Saturn and Jupiter in the sign, Pisces,. To the naked eye, the phenomenon would appear a single brilliant light.

As he watched the great orbs swing ever nearer to each other, Kepler recalled that the ancient Hebrews had considered Pisces a very important sign in Israel's destiny. When had these planets last clustered like this, and how often did they cluster in that particular sign? Calculating backward, Kepler found that the conjunction had occurred three times in 7 B.C. — first, on May 29th, second, on October 3rd and, for the last time, on December 4th. This three-fold conjunction was, he decided, the Star of Bethlehem.

Kepler published his findings but in that turbulent time of wars and religious persecutions, nobody paid much attention.

By the 19th Century, when so-called "higher criticism" pronounced the Bible a mere collection of myths and tribal legends nobody was interested either. Anyway, Kepler, great discoverer of the laws on which Sir Isaac Newton based his findings on gravitation, had been an astrologer and who, in that enlightened time, believed in astrology? (Newton did, and ably defended his belief!)

Only in more recent years, when archeology has confirmed the Bible at every turn, from the Babylonian asphalt streets mentioned in Genesis to Solomon's copper-mines, have men taken a closer, respectful look at the star of Bethlehem story.

For most of my research I used the Latin *New Testament* of Theodore Béza, great 17th Century divine and classical scholar. Béza possessed a very early codex of the Scriptures, and, too, his Latin version closely follows the Greek. Now I began to look behind the recital of the Magi's interview with Herod.

Why had Herod ordered the massacre of every male baby in Bethlehem "two years old and under?" If the Star had just appeared it would have sufficed to kill only the new-born. We are told that he asked the Magi "what time the star appeared." He did not ask for the hour; he said, according to Béza, "quo tempore" — what season, what month, how long ago? This made me think that Herod was either an astrologer himself or had expert guidance. It also indicates he knew this conjunction, in this particular sign, signified the Messiah's coming. For Hebrews regarded Saturn as protector of Israel; and Jupiter is the royal sign in all reckonings. Now, overhead, they had met dazzlingly in Israel's own sign — in the final, 12th division of the skies, signifying the end of an era, the beginning of the next.

No wonder Herod and Jerusalem with him, was "turbatus" — all stirred up.

As an added check he turned to

the prophets of his own people. Where would the King be born? In Bethlehem, answered the prophet, Micah, only a mile or two away. Herod asked the Magi to go and see the child and report to him. They did no such thing, but returned to their country by another way, having been warned of danger in a dream. Doubtless they had been warned, too, by their own horoscopes which they could progress in a matter of minutes. Nobody announcing a new-born king was safe in Herod's dominions. He had killed several of his own sons because he suspected them of wanting to supplant him.

But did persons in the East really observe such a conjunction?

Excavations at Sippar, in Babylonia, prove that they did. Investigators who unearthed the School of Astrology there found scores of clay tablets bearing the records of years of astronomical observations. *One conjunction to which much importance was attached was a meeting between Jupiter and Saturn occurring, by modern reckoning, in 7 B.C.*

Could the very astrologers who travelled so far to salute Jesus in His manger have lived and worked at Sippar? It is certainly possible.

Luke adds the detail that Jesus came during Augustus' first census and while Cyrenius was governor of Syria. This man's name was Quirinius, a Roman senator and general who was governor in the years 6 and 7 A.D. Had Luke confused his dates? Scholars thought so and chortled. But in the early years of this century a marble tablet was found at Antioch which mentions Augustus' earlier census in 7 B.C., when Quirinius was military legate to Syria. Eusibius, early Church father and historian, says Luke was a native of Antioch. Then it is likely that he had passed that tablet, read it, many times. It would be a thing he would recall and record immediately.

Luke says shepherds were out on the hills watching their sheep when a "great light" shone around them and they heard the angelic announcement of Jesus' coming. I see no reason to doubt this. Luke was much nearer the event than we are. He may even, in telling this story, have given us Jesus' birth-month. It could not have been during the last conjunction of Saturn and Jupiter in December, for Palestine is too cold then for men and animals to sleep unsheltered. It could scarcely have been in May, 7 B.C., for Herod's question makes it clear that the great "star" had risen before his conversation with the Magi. Now it flamed overhead again, and the Eastern visitors would take the road to Bethlehem and find the Holy Family still there.

I believe this could have been only in October, 7 B.C. With the heat of Mesopotamia already murderous in May, the Wise Men would have found October a more comfortable time to travel. And calculations other than the one conjunction would have shown they still had time to see Jesus before He would be rescued by His parents through the flight into Egypt.

Jesus, then, probably was born near October 3rd, 7 B.C., when Saturn, planet of Israel, planet, too, of reaping and the fullness of time, met Jupiter, the orb of royalty, in 18 Pisces making the great star.

With archeological spades confirming scripture more and more it is possible that, some day, another School of Astrology or palace library may yield a tablet whose cuneiform columns will begin as follows:

"In the . . .th year of the reign of King . . . . . a group of our brothers travelled towards the Western Sea and greeted the newly-born King of the Jews whose birth we had read in the stars. And, having returned, they set down the following record . . . . ."



THE "ODDBALL" STAR

DISCOVERY of a star so unusual that a whole new study of high energy nuclear reactions may be required to explain it was reported recently by three astronomers at the California Institute of Technology. This star, called 3 Centauri A, has five times the mass and radius of earth's sun and is in a cluster of some 150 normal stars about 3,500 trillion miles away. Drs. Jesse Greenstein, Jun Jugaku and Wallace Sargent stated that their spectroscopic analysis showed 3 Centauri A to have the following unique features:

- It does not rotate, although its atmospheric temperature of 27,000 degrees is three times hotter than the sun (hot stars usually rotate rapidly).
- Is is the first star in which the rare isotope helium 3 and krypton, a product of atomic fission, have been found with certainty.
- It has an atmosphere with 10,000 times the normal amount of the very rare element gallium, 100 times more phosphorous, five times more nitrogen, four times more iron, and is short of oxygen and helium.
- It has no magnetic field, although it is the same age (20-million years) and has the luminosity of the so-called magnetic stars.



HOUSE WITH A CURSE

By Audrey Morse Andrews
As told to Agnes M. Pharo

Occupants of this house lived not only with constant "bad luck"—but with a cold and malevolent precense.

EDITOR'S NOTE

Although we have not identified the house mentioned in this article, the full information is on file. In a letter to us supplying documentation, Author Pharo added that through the years the house often has been bought and sold. As late as September 9, 1962, she wrote, the ground floor apartment of the two into which the house was converted was still—or *again*—for rent.

I WAS ONLY 14 years old, but I felt there was something eerie, even sinister, about the house as soon as I stepped into the reception hall that warm morning in May, 1921.

The house stood in the midst of 12 acres of ground, a mile from the small town of Westminster, Colo. My parents, Mr. and Mrs. Frank Morse, my older sister, Dorothy, and Dorothy's husband, Ralph Ash-

by, were the latest in a long list of tenants. With us was our housekeeper, Mrs. Hefner, and her son, Palmer, who was to work as hired man.

The place had a long history of being bought and sold, rented and vacated. We didn't know this when we moved in, neither had we heard about the curse. However, it soon became apparent that the old house was inhabited by a malevolent presence, one which held only hatred for intruders. It seemed to be everywhere, staring unseen from the winding staircase, rapping in the walls, snipping with scissors on a phantom cutting board.

Eventually we heard the story of the man who had built the house in 1880, and about the events which followed his death. In a bitter quarrel over the inheritance, his children drove their mother from the house. Even in 1921, her name was long forgotten. But it was she who spoke the curse which has hung over the house through the years: "This is my home. Although you drive me out, I will return to it some day. As long as the house shall stand, no one will ever find peace or happiness here!

"Pooh!" said Ralph. "Foolishness!"

Palmer agreed. But the time came when they felt differently.

Father went ahead with his plans. An irrigation ditch ran directly through the grounds and there was a small reservoir in back. The land was good. Father, Ralph and Palmer planted a large garden and a full acre of strawberries. They bought a flock of 1500 chickens. Things looked promising.

But the house continued to frighten me. If no one was home when I returned from school, I sat outside until someone came. Relatives and friends, visiting for the first time, exclaimed at the charm of the house. Yet, before long, they were shivering in the chill of the vengeful presence. They seldom came back a second time. But we stayed on, for father was determined to make a success of farming.

But misfortunes started to befall his venture. Most of the unexplained happenings were minor ones — the rapping, the sound of scissors, the lights that went out just after we'd turned them on. Then there was the "clock." At exactly 6:00 each evening it would chime the hour. Ralph insisted there must be a clock hidden somewhere. He searched every inch of the house — cellar, attic, closets and all — but never found a real chiming clock.

Time after time we heard the sound of pots and pans in the butler's pantry being thrown around, as if by someone in a towering rage. Father was usually

first to reach the scene, with the rest of us close behind. But, no matter how fast we raced to the pantry we never found one pan out of place.

At last, this apparent meddling in her domain outraged the orderly Mrs. Hefner. "Jist let me catch 'em at it!" she exclaimed.

We didn't know what she planned to do if she caught "them," but the threat had been made. So I, for one, was not surprised when she told us that every night she heard footsteps tramp up the back stairs and stop at her door. I couldn't help the shiver that ran down my spine.

"Don't you worry none, dearie," she said, putting her arm around me. "When I hear 'em I rise right up in my bed, grab my shoe, and yell, 'Come in, if ye dare. I'm ready for ye!'"

I had no doubt that Mrs. Hefner could take care of anything, even a ghost, if she put her mind — and her arm — to it.

She, Mother and Dorothy had been fixing up the bedrooms one by one. Palmer's was the last. In the meantime, Mother had placed a cot for him in the dining room. It wasn't long before I noticed he always looked tired, as if he hadn't slept well. Then one dark night the whole house was roused by his shouts. We rushed downstairs to find a disheveled Palmer clinging limply to the edge of his cot.

"I'm sorry, Mrs. Morse," he mumbled, running his fingers through his hair. "I couldn't stand it any longer. I tried to get the *thing*. It crawls in and out from under my bed — every night, all night long. At first, I thought it was one of the dogs. But it's too big. Whatever this is . . ."

He left the sentence unfinished but I knew what he meant: Whatever this is, it's neither animal nor human! I crept back to my room in a cold sweat.

Next day Mother hurriedly finished Palmer's room, then decided that perhaps Mrs. Hefner should take it. Accordingly, Palmer moved into his mother's small room at the top of the back stairs. He, too, heard the mysterious footsteps sometimes stopping at his door, at other times going on down the hall. However, they didn't keep him awake as had the "thing" crawling under his cot.

This back-stair-climber undoubtedly visited Ralph and Dorothy one night. It came into their room, and stood at the foot of the bed. It stared. Dorothy shivered under its apparent enmity, and Ralph felt the hair prickle on his scalp. Then, as silently as it had come, the presence turned and went out again. After that, Ralph no longer called the curse foolishness.

Disturbing as these events were, Father was even more worried by

things that were happening outside the house. His chickens were dying. They had been plump and healthy when he bought them. Now a mysterious ailment — one which even the State Agricultural College could not identify — was killing them. Day after day, we watched helplessly as they toppled over to die in their tracks.

After a time, it seemed the plague had run its course. Father took heart. But he reckoned without the curse. A weasel came to prey on the remaining chickens. Father set traps, but the weasel was too clever. Then the men stood watch, with guns. They never caught sight of the culprit, but the chickens continued to be killed.

Still, the garden and the strawberries flourished. But that's as far as good luck went. Father would load his wagon with produce for market. Without fail, something would happen on the way to town to delay him — a washout on the road, a thrown shoe on one of the horses. When at last he would arrive, the buyers would be gone, and his vegetables wasted.

The strawberries were big and luscious. Father ordered boxes, hired pickers, and had the crop contracted for. It seemed that the berries, at least, would bring us several hundred dollars. But the day before picking was to begin a violent cloudburst struck and when it was over the whole acre of strawberries lay under a foot of mud.

These events were a calamity, recognized even by a 14-year-old girl. But my own worst personal experience was yet to come. It happened on the night when the hostile presence entered my room. The misty figure of a woman in a light, filmy robe came and stood by my bed, staring down on me with cold contemplative eyes, as it had done with Ralph and Dorothy. My heart thumped so loud I was sure it would hear. I lay quiet, hoping it would leave. Instead it moved closer. I heard its heavy breathing. In panic I stumbled out of bed, clawing for the door. I shuddered as a breath, icy cold, struck the back of my neck. Somewhere someone was screaming. Suddenly I realized the screams were mine, tearing my throat, ripping the silence of the old house. Somehow I wrenched open the door. Father and Mother were running down the hall. Behind them came Mrs. Hefner brandishing her shoe.

Father searched my room but, of course, found nothing. I never slept there again.

After a year and a half of hauntings and misfortune Father had had enough. We moved away in November, 1922.

I almost forgot about the house. Some years later I married. Then,

through a friend, I heard about the place once more, just scraps of information, but the pattern was familiar. In 1932 a fire of unknown origin destroyed the porch which extended around two sides of the house. In 1947 a young boy drowned in the reservoir. Less tragic, but just as mysterious, was the case of the small black dog which apparently came face to face with *something* on the winding staircase one night. His canine shrieks of terror brought the family running. They found the dog trembling in abject fear, and nothing could induce him to go up those stairs again. Shortly afterward, he died, of what was apparently a heart attack.

As long as the house was in a rural area its occupants tried raising livestock — cows, pigs, pinto ponies. But the animals always came to some violent end. In large ways and in small ways the curse was still at work.

Time has passed and the town of Westminster now covers the erstwhile country fields. Today new houses surround the old house which has been converted into a two-apartment dwelling. Its white-painted walls are shaded by tall trees. It looks pleasant and comfortable, giving no hint of its secret. Yet in one window there is a sign: "Apartment for rent." The apartment on the ground floor has been vacant a long time.

CREATIVITY WITHOUT HIGH I.Q.

A CHILD does not need to have an extremely high I.Q. to be a creative thinker, according to Dr. J. P. Guilford, a psychologist at the University of Southern California.

He reported having given creativity tests to 1,400 elementary and junior high school pupils, in which they were given certain information and asked to provide other information. There was not one right answer but a potentially large number of acceptable answers.

The results, Dr. Guilford said, showed that tests of creative ability bore little relationship to tests of I.Q. Thus, he concluded, it is time that the creative child is recognized along with the child who has only a higher I.Q.

Other evidence, he said, indicates it is likely that successfully creative persons have I.Q.'s well above average. In his opinion, however, even a very high I.Q. is not sufficient for creativity.

Modern Medicine From Ancient Egypt

By United Press International



Dr. Anna Aslan, discoverer of "H3" rejuvenation treatment, was recently visitor to land where medicine originated.

Are the healing methods of today really new? In old Egypt specialists successfully used antibiotics and psychotherapy!

IF YOU PICTURE the modern medical doctor as a sanctified man of science sprung full-blown from a spotless laboratory, you are wrong. Ancient documents now establish that the very foundations of modern medical practice are firmly based on the magical practices of ancient Egyptian healers and spell-binders.

It is now proved that the ancient Egyptian healer had such modern tools and techniques as antibiotic medication, psychotherapy and surgery at his command even then.

The debt modern medicine owes these ancient healers may be seen every day in drug store windows and prescription pads. The familiar symbol of the capital R with an inclined dash through its base is derived from the Egyptian symbol for the god Horus. In ancient days this symbol was a popular charm to protect eyes and promote health.

Another tribute modern medicine pays the ancient Egyptian healer is the celebrated Hippocratic oath.

This famous Greek is called the Father of Medicine, the art he practiced was an Egyptian product, and the Hippocratic oath is merely a resumé of ethical admonitions formulated by the healers of Thebes 16 centuries before Christ.

Modern knowledge of Egyptian medical practices is based on a series of medical papyri which give the world more knowledge of Egypt than exists about England during the days of King Arthur. These papyrus-written instructions are the world's oldest medical literature.

The most famous and longest of the documents is the Ebers Papyrus, uncovered in 1862 and later acquired by the Egyptologist whose name it bears. Now preserved at the University of Leipsig, it is a miscellaneous collection of extracts, recipes and jottings collected from many sources. Along with magical spells and incantations there are precise formulae relating to diseases of the stomach, to the action of the heart and its vessels and to surgical treatment of cysts, boils and carbuncles.

Now at the University of California is the Hearst Papyrus discovered in Upper Egypt in 1899 and accredited to the time of Thutmose III of the 18th Dynasty (this family dates from about 1573 to 1314 B.C.). Its contents suggest sources common with those of the Ebers Papyrus.

The Chester-Beatty Papyri in the British Museum are of unusual interest because one extensive section deals with medical specialization, containing prescriptions and remedies for afflictions of the anus and rectum — possibly the earliest treatise on proctology. It, too, lists the usual popular spells. Another segment of these scrolls deals with aphrodisiacs.

These documents establish that by 1600 B.C. three distinct branches of the healing art had been established. These were the physician, the surgeon, and the doctor of the mind who combined faith healing with a form of psychoanalysis.

The physician supplied spells which were recited on applying a salve or loosening a bandage and on drinking a medicine. These spells supplemented medicines which included many now well-known drugs. These include hartshorn, castor oil, mandragora, cumin and coriander.

Surgeons operated using red-hot instruments to check bleeding. To heal wounds, they used several ointments, especially a mixture of oil and honey.

Mind doctors inspired their patients psychically and narrated stories, recited prayers and used exorcisms to help their patients regain inner strength and confidence.

Egypt's greatest contributions to medicine, however, were autopsy

and dissection. These techniques were developed around 300 B.C., during the Ptolemaic age. At this time physicians and anatomists practiced for the first time the systematic dissection of the human corpse, which until then had been forbidden by religious and popular prejudice.

The skills of the Egyptian healer developed directly from a belief in demons. The first physicians were magicians who used spells, incantations and rites along with their applications of potions and ointments. Pain, illness and disease, at the time of the Egyptian practioners, was believed to be caused by demonic possession of the human body or by certain poisons being introduced by the demon to weaken or destroy the selected victim. This is probably the reason for the use of noxious ingredients in the medicines to make the body of the patient so offensive to the disease-demon that it would be terrified, killed or induced to withdraw.

Common "materia medica" on the banks of the Nile included such ingredients as the fat and/or blood of the ox, ass, lion, hippopotamus, mouse, bat, lizard, snake and bird. There are evidences of tortoise-brain poultices being used directly on a patient's eyes. Powders were composed of hartshorn, tortoise-shell, hides, bones and hooves.

These materials would be mixed variously with vegetation — sometimes the whole plant or merely its leaves, fruit, seed, juice, pith or root. Liquids included ordinary water, milk, honey, wine and especially beer, along with goose grease. Beer, incidently, was a most popular beverage with the Egyptians, although it was brewed from wheat or barley then.

There must have been an undetermined turning point when it was noted by the magician-physicians which of their ingredients were actually efficacious in bringing about improvements or cures. And, as the use of the incantations was reduced along with the quantities of the obnoxious medicines — while the now-recognizedly beneficial materials were increased in the mixtures — the spells changed to a less mysterious character.

These medicines may sound weird and absurd, but the scientific basis of their effectiveness is being revealed as modern medicine progresses.

For example, for certain diseases the physicians of the Pharaohs recommended the application of hippopotamus fat and subsequent rubbing with crumbs of spoiled wheat bread. Spoiled bread is *moldy!*

Flours, gruels, breads and pastries were used as medicine, but to become effective they had to be first dispersed in water, beer, or date wine, or exposed to the morn-

ing dew. In view of the temperatures prevailing in Egypt, this technique would also have produced a growth of molds!

Molds produce antibiotic secretions — secretions known today by such names as Penicillin and Streptomycin. Thus, the ancient healers were prescribing the most modern wonder drugs. This analysis of the ancient Egyptian prescriptions has just been publicized by Rudolph Friedrich in the new book, *Frontiers of Medicine*.

Before the development of specializing physicians, who came later, the original magicians had two categories of illness which were accepted for treatment in different ways. An injury obviously caused by a fall, a stab or cut with a weapon or tool, or the bite of an animal, was of intelligible origin and since it could be understood it was treated by rational means.

But, the causes of headaches and fever, skin rashes and eruptions, swellings and infections were mysterious and were attributed to the supernatural. Today's physician would call many of these diseases psychosomatic and could probably effect cures by reverting directly to these antique prescriptions.

It is possible today to quote some actual recipes from papyri displayed in museums. Here is "A Remedy for Baldness Prepared for Ses, Mother of His Majesty the King of Upper and Lower Egypt, Teta, Deceased":

Hair of a dog.

Refuse of dates.

Hoof of an ass.

Another remedy used to reduce itching:

Cyperus from the meadow.

Onion-meal.

Incense.

Wild date juice.

There is even a treatment to stop the crying of a child:

"Pods of the poppy plant and fly dirt which is on the wall. Make it into one, strain and take for four days."

Nowadays it would probably be admitted that the opium from the poppy seeds was the actual medication that calmed the child. But, who can know, perhaps the threat of being forced to take fly specks may have had an equal effect!

Some wounds of an especially serious nature, such as severe cuts on the head, split skulls or crushed vertebrae which led to paralysis or unconsciousness were not treated. No medicines were administered in these cases. Papyrus-written instructions are to "moor the patient to his mooring stakes until the period of injury has passed"— meaning that he was propped into a sitting position and kept on a normal diet.

Egyptian medical information from as early as the 12th or 13th Dynasty — 3000 years before

Christ — survives today. A fragmentary manuscript, the Kahun Papyrus, includes over 30 sections each dealing with gynaecology. Translations from such pieces of preserved papyrus often prove difficult owing to the sense-structures used by their scribes and the fact that they were inscribed some 3000 years before Christ. Attempts have been made, however, and here is an approximation of a typical incantation to Isis:

"As it is to be, a thousand times. May Isis heal me even as she healed Horus of all the pains which his brother Set had inflicted on him when he killed his brother Osiris. O Isis, thou great enchantress, heal me, deliver me from all evil, bad, typhonic things, from demonical and deadly diseases and pollutions of all sort that rush upon me, as thou didst deliver and release thy son Horus!"

The personages named above appear and reappear throughout Egyptian history. Their association with medicine shows in what may be the only Medicinal Drama known to have been performed in Egypt. The precious copy now located in the Chatteau Metternich in Bohemia is concerned with faith healing and dramatizes the story of the goddess Isis whose child Horus has been bitten by a scorpion and is revived through artificial respiration and a magical cure.

Theater historians recognize only one Egyptian play. Called the Osiris Passion Play, it possibly dates from the reign of King Senwosret III who was on the throne from 1887-1849 B.C. This play, curiously enough, enacts the story of the first resurrection, of the treacherous death and dismemberment of Osiris, and the reassembling of his arms and legs by his wife-sister, Isis, and their son, Horus.

A more modern dramatist, George Bernard Shaw, refers to Cleopatra's own "Book on Cosmetic" (singular spelling correct) in his preface to "Caesar and Cleopatra." Quoting Galen, the early Greek writer on medicine:

"For bald patches, powder red sulphurat of arsenic and take it up with oak gum, as much as it will bear. Put on a rag and apply, having soaked the place well first. I have mixed the above with a foam of nitre, and it worked well." And Cleopatra continues:

"The following is the best of all, acting for fallen hairs, when applied with oil or pomatum; acts for falling off of eyelashes or for people getting bald all over. It is wonderful. Of domestic mice burnt, one part; of vine rag burnt, one part; of horse's teeth burnt, one part; of bear's grease, one; of deer's marrow, one; of reed bark, one. To be pounded when dry and mixed with plenty of honey till it attains the

consistency of honey; then the bear's grease and marrow to be mixed (when melted), the medicine to be put into a brass flask, and the bald part rubbed till it sprouts."

In the writings of Herodotus — the greatest traveler, geographer and historian of his day — are found many complimentary references to the superiority of Egyptian physicians and descriptions of the journeys of wealthy Greeks and Syrians to Thebes to seek out the leading doctor of the day. Next to the Libyans, Herodotus considered the Egyptians the healthiest people in the world, although he admits that their good health may have been due to the ideal climatic of their delta region, or in part, at least, to some of the simple and common-sense remedies found in the books on medicine. Castor oil, he hinted, was as popular as hocus-pocus.

The authors of the ancient Egyptian books of medicine and surgery left a legacy, not only to their own country, but to the world. The magician-physician Imhotep, of the court of King Zoser (sometimes spelled Djoser) became the deity of Egyptian medicine, comparable with the Asklepios of the Greeks and the Aesculapius of the Romans.

An outstanding specialist often mentioned was the "palace physician of the belly", Iry, who was one of the earliest recognized.

Herodotus spoke with wonder of these specialists: "Each physician applies himself to one disease only, and not more; some are for the eyes, others for the head, others for the teeth, others for the intestines and others for internal disorders."

Of all the Egyptian specialists, those treating the eye seem to have enjoyed greatest success. D. T. Atkinson, M.D., in his book, *Magic, Myth and Medicine,* states, "That their skill was recognized by the royalty of surrounding countries is borne out by a Persian tablet in the British Museum which states that Cyrus, the Persian king, imported an Egyptian oculist to treat the eyes of his mother."

As for anatomy and surgery, it seems apparent that progress in this direction must have stemmed from the practice of mummification. To other races of the period it was anathema to violate the human body. But the Egyptian experiments with treatments of wounds opened new areas of their curiosity when similarities of internal organs were observed during pre-funeral disembowelling preparations.

While other peoples were burying or cremating their dead, the Egyptians were preparing the deceased for an after-life by embalming. By removing and handling the viscera they became familiar with the appearance and positions of the internal organs and could compare

them with animals cut up for food or sacrifice. They did, however, fail to distinguish the differences in nerves, muscles, arteries and veins, believing them to be but portions of one single branching system.

The heart was thought to be a center of importance, perhaps more so than the head and brain. This acceptance of the heart as a most vital organ may be considered a beginning of physiology because of its recognized connection with blood movement. Its presence in the body was believed so important that it was not removed during mummification, carefully left with its vessels in place, although the remainder of the thorax was emptied.

And, on a parallel, mummification developed a high skill in bandaging. Adhesive-type plasters of bands or strips of linen were applied across large flesh wounds in the living to bring the edges together. Surgical stitching was also used on wounds of this nature.

Physician, surgeon, or mind-doctor — it is evident that each of these ancient Egyptian healers could bring relief to the suffering — much as they do today.



NEW EVIDENCE FOR UNIVERSAL LIFE

THE VIEW that life may arise throughout the universe and not just on earth received support recently through experimental evidence obtained by Dr. Rainer Berger, a chemist at the Convair Scientific Research Laboratory in San Diego, Calif.

Dr. Berger based his work on the theory that organic compounds, the basic ingredients of living material, are being synthesized now in space by cosmic radiation passing through mixtures of frozen gas.

In his experiment he simulated conditions which might be found in space. First he froze a mixture of water, ammonia and methane, to a temperature of 383 degrees Fahrenheit— the temperature of liquid nitrogen. The frozen mixture then was exposed for 200 seconds in a cyclotron at the University of California at Berkeley.

Proton streams comprise about 85 per cent of all the cosmic radiation that pervades space. And the number of proton impacts in the experiment is about what might be expected in space, Dr. Berger believes.

He reported that the laboratory conditions produced urea, acetamide and acetone from the original material. Thus he believes his experiment demonstrated that these basic building blocks of life can be created throughout space and not just under the conditions found on earth.



Bringing THE BIBLE

Healing of the Blind Man

— From John 9: 1-12 —

1 And as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 And when he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, this is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

13 They brought to the Pharisees him that before time was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division . . .

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him: he shall speak for himself.

UP TO DATE



In the Light of Parapsychology and Modern Knowledge

THE QUESTION "Who did sin, the man or his parents?" reflects the Old Testament belief, still common in the time of Jesus, that blindness, deafness, and other infirmities were the result of sins committed by the fathers and visited upon the children, even unto the third generation.

Another idea, also prevalent in the time of Jesus, is that the sin might possibly have been committed in a previous existence. Reincarnation was emphasized in the Greek thought that permeated the Graeco-Roman world. Certainly the only sin an unborn child might commit had to be in a previous existence.

Jesus' reply that neither the man nor his parents had sinned and that his blindness was an opportunity for God's healing power to be displayed illustrates again the insistence on the part of Jesus that God was the source of the healing and that He (Jesus) was only the mediator.

The anointing of the man's eyes with the mixture of clay and spittle shows Jesus was a good psychologist, for in that day spittle was popularly believed to have healing [illegible]ities. Since the blind man, in [illegible]robability, shared that widespread belief, the anointing of his eyes gave him more faith in what Jesus was doing. More than that, it gave the blind man a commission in which he acted out the healing of his blindness, thus impressing his subconscious mind strongly with idea of the miraculous cure. Jesus always tried to induce the proper psychic state in those whom He healed. Here that state was induced not only by the anointing of the eyes but by the command to go at once and bathe in the pool at Siloam, for this pool had for many years been considered to have curative qualities and is referred to at least twice in the Old Testament (Neh. 3:15; Isa. 8:6).

That the healing was immediate will surprise neither the modern parapsychologist nor the modern doctor. Both have seen immediate cures, although they may call them by different names and assign them different causes. The doctor may speak of "spontaneous remission" of "psychosomatic blindness." Whereas the parapsychologist would insist that we have here, not a "miracle" in the sense of a violation or suspension of natural law, but the affirmation of a higher, as yet unknown law of the spirit.

The attitude of the Pharisees who talked with witnesses who had seen the meeting between Jesus and the blind man, heard the words of Jesus, and saw the man given his sight, is still typical of many persons today.



the GIRL who caught a FAIRY'S WING

Dixie's claim to having caught one of the Little People is more than a fairy tale. She has amazing proof!

By Mona Darden

THIS IS A TRUE fairy tale. Each time one of my youngsters lost a tooth over the years I played fairy without ever a slip-up. Then in 1950 a real fairy took over.

Three-year-old Dixie had lost her tooth so early in the day that by night time I had forgotten it. However, she placed the tooth under her pillow.

Early the next morning I went to investigate a slight noise in her room. Sitting up in her bed, Dixie was grabbing wildly at the air, as if trying to catch a mosquito. I was staring at her in blank astonishment when she burst out, "Mother! I caught the fairy!"

"The fairy? Oh, the fairy!"

And I remembered; the big fairy that was I had shirked her duty last night! I search frantically in my mind for some way to cover up my unprecedented oversight. And there probably wasn't a round dime in the house! To disguise my discomfort I said, "Dixie you're dreaming! You couldn't have caught the fairy! That's impossible!"

But Dixie was enchanted. Ignoring me, she let out a mournful wail, "Oh-o-o-o, he got away . . . but

I've still got his wing! I've got it in my hand!"

She held up a small fist, tightly clenched. Her blue-gray eyes were round with ecstasy. Without having solved my own fairy-problem I sat down on the bed and shook her gently.

"Dixie, wake up," I pleaded. "You only dreamed you caught the fairy. People don't catch fairies. They can't see them."

But Dixie was only exasperated. "I am awake, Mother!" she expostulated. "See, my eyes are open. And I *did* see the fairy. I've still got his wing!!"

Her fist was still shut tight. Her face told of absolute belief in fairies. It was definitely not the time to tell her there was no such thing, but I hit on a glowing idea.

"I guess you frightened the fairy away," I told her, "before he had time to leave the dime and get your tooth."

"I did!" she almost shouted. "I had already looked under my pillow and there wasn't any dime and my tooth was still there. See, I'll show you!"

She jerked up her pillow and in doing so knocked the baby tooth rolling to the floor. I stood up and she jumped out of bed. We searched but failed to find the tooth.

Finally Dixie gave up. "I bet that fairy found it," she said.

But I wanted to get back to the more urgent matter of finding out what sort of supernatural competition I was up against.

"Dixie," I began, "if you have the fairy's wing open your hand and let me see."

"It might get away," she said. She looked up at me earnestly, seeming to wonder that I needed convincing. "But I can feel it in my hand," she said wisely.

"Dixie," I said patiently, "if it's only a wing it can't get away. Now . . . *open your hand and let me see.*"

Looking down she cracked her hand open a bit at a time, slowly, carefully; stared into her upturned palm for a breathless second.

"Oh, oh, I dropped it," she said matter-of-factly.

In the dim light of dawn, I had seen nothing. But Dixie was still enchanted. She made a quick dive for the rug at my feet, as I laughed condescendingly. "See, darling, I told you. You didn't catch the fairy. You couldn't have! It was only your imagination."

But she came up from the floor with something so ethereal held between her fingers that it was hard for the naked eye to see. I took it from her to examine it more closely. The faintest hint of goosebumps played up and down my spine.

The object was about three-

quarters of an inch long, a quarter inch wide and appeared to be a thin sliver of glass. But it was so thin that it would have broken before its edges would have cut. It was a perfectly shaped wing, or as nearly so as any artistic glass-cutter could have fashioned from sheer glass. Miraculously, it had a series of tiny stripes that reflected light like the markings of an insect's wing. I was dumbfounded!

Silently I summoned sound reasoning. Maybe a glass had been broken in the bedroom without my knowing it, but it hadn't happened. Then how did that sliver happen to be at that spot, at that time, in that shape?

Dixie was so sure she caught it in her hand out of thin air. She was so sure, in fact, that I am sure — and when she opened her hand I didn't see it because I wasn't expecting to see it.

Later I went back and found the baby tooth where it had rolled out of sight under the open door. Maybe the fairy had pushed it there. But the dime Dixie found under her pillow when she made her bed couldn't have been put there by the fairy — for he was minus a wing!

Since then the "fairy's wing" has been kept in a safe place. It's something to substantiate, this fairy tale. I'll never cease to marvel at the power in believing. It's magic.

TODDLERS TO THE RESCUE

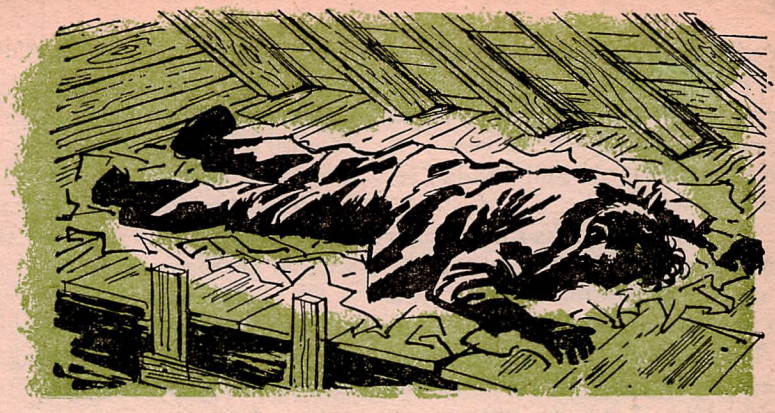
THREE-YEAR-OLD Dianne Chouinard was playing in her home in Chicopee, Mass., when she discovered that her two-year-old sister, Denise, was suffocating because a button had become lodged in her nose. Climbing up to a cupboard, Dianne grabbed a pepper shaker. She shook the pepper over Denise, who sneezed out the button.

Questioned later, Dianne reportedly was unable to explain how she happened to think of using pepper as a button ejector.

When fire broke out in the bedroom of her home in Reading, Pa., two-year-old Sherry Williams climbed out of her crib and toddled downstairs to the parlor where her mother was sleeping. She woke her mother by slapping her face.

Mrs. Williams said later that at first she was unable to understand what was wrong. But Sherry pointed upstairs, and when Mrs. Williams went to investigate she was driven back by smoke.

Sherry had acted promptly enough so that firemen were able to confine the blaze — caused by defective wiring — to one room.



I SAVED MY SON'S LIFE —IN A DREAM

I traveled over the miles to where my missing boy lay near death's door—guided by a boy who had entered it.

By Edyth Elizabeth Jonze

TIMES WERE HARD in 1926. Families in our neighborhood, in Denver, Colo., were living a hand-to-mouth existence.

In the face of these economic conditions, many boys who were barely approaching manhood felt compelled to become self-supporting. A boy who could get out on his own could make things easier for his family and he could also sample the greener pastures that always tempt youth.

My 16-year-old son Elmore had hunted work around Denver for months. He felt that he should be working and helping his Dad take care of our large family. Finally, I guess he couldn't stand it any longer, because one day he went job-hunting as usual, but he didn't come home.

Of course, we worried. Worried day and night, praying and eagerly watching the mail only to be disappointed day after day. Not a word did we hear. I didn't know if my son was dead or alive. Oh, I thought

of a thousand possibilities. I prayed to hear from him until my every breath was a prayer. But the weeks grew into months . . . a year . . . 16 months passed. Still I hadn't received a word.

Then one night I had the strangest dream. Still, it did not seem like a dream. It was too real, too vivid to be a dream. And yet . . .

I was waked from a rare sound sleep by a loud knocking at the back door. I got up, put on my bathrobe and sleepily staggered through the rooms to the kitchen.

When I opened the door a Negro boy stood there, his eyes large and shining in his round face. He was shivering in the cold night air.

Before I could speak he said, "Boy sick . . . come quick!"

Without question I asked him to come inside. I gathered all the sheets and bath towels in the house. These I made into two huge bundles. I gave the boy one and I took the other.

Throwing them over our backs we went out into the night. I remember distinctly closing the door behind me, quietly so I wouldn't wake my husband or the children. I also closed and locked the back gate so the dog wouldn't follow.

Then, the Negro boy leading, we began walking, quickly and with a gliding motion. Through the streets we hurried until we came to open country. Then we fairly skimmed over the roads, up hill and down hill so fast we seemed to fly.

We came to mountains and climbed them as if with wings, then descended as quickly. We crossed rivers as if we stood in tiny canoes that scooted us across the water without getting even our feet wet.

For hours we traveled through mountainous, brush-covered country, plains and woods. Not once did we stop for drink or food, but kept on until we were passing through a country I knew only from books.

The trees were large. From wide-spreading branches festoons of grey moss hung like shimmering veils. The road wound up and down grades, over hummocks and through swamps.

Finally we came to a long low building.

"Boy here," said my guide. He led the way up a short, steep flight of dusky, cobwebby stairs, and entered a windowless room. The only light came from cracks between the clapboard walls and from broken places in the roof. There was a moldy, damp smell.

Then from a far corner I heard a cry, "Oh, Mother! You've come!"

My son lay on the bare floor in a far corner of the attic. Quickly I crossed the rickety floor and, dropping to my knees, enfolded him in my arms. His body was burning hot; his face was dry and parched with fever.

I did not need his words, "Oh, Mother, I'm so sick! so sick!" to tell me my boy was sick unto death with some kind of fever.

I got busy. I ordered my son's friend to bring some cold water, "buckets and buckets — and quickly." I set to work. I found some refuse with which I made a pallet on the floor and spread a cool clean sheet over it. Although my son was man-sized I lifted him like a baby and laid him upon this make-shift bed. By then the other boy had brought the buckets of cold water. Into these I dipped the sheets and big bath towels, wrung them lightly and wrapped them around my son's burning body. Again and again I dipped the hot steaming sheets into the cold water and re-wrapped them around the fever-ridden body of my son.

After hours of this I knew by the cool feel of the sheets that his fever had spent itself. Wearily I sat on the floor beside my son. Taking his hand in mine I said, "Go to sleep, son. You'll get well now."

Without a word he drifted into a deep sleep, and I sat there holding his dear hand until I too slept.

I awoke in my own bed, tired and exhausted, every bone in my body aching. I was so weary that when I tried to get up I couldn't move. Again and again I made an effort to get out of bed but I was too exhausted to lift my head from the pillow. I called my husband and told him how utterly worn out I was . . . and about my night's experience. I concluded, "And don't tell me it was a nightmare for I really was there with Elmore. He is sick. I know it. Maybe he's dying, oh, such a long way from here."

My husband said, "Stay in bed and rest. The girls will help with breakfast and the work."

It was three days before I could get out of bed, and it was a week or more before I went about my work as usual.

Time passed and it was several months later that I received this telegram, "Come quickly. Your son frozen — possible amputation."

We borrowed money and I took the next train to the little mountain town where my son finally recovered from the amputation of both feet.

One day we were talking. Elmore lay on the couch and I was busily working at my endless basket of mending. Suddenly, remembering that night the Negro boy came knocking at the door I said, "Son, a few months before I got that telegram about you being frozen I had the strangest dream. Yet, it wasn't a dream exactly. It was too vivid to be a dream."

Then I related my night's experience.

When I got to the place where I entered the dismal attic room Elmore interrupted.

"Let me finish, Mother." he said. "First I want to tell you that the Negro boy was Jo-Jo. His name was George Washington but I called him Jo-Jo. I know it was he. You see he saved my life once — no, twice.

"The first time I ever saw him I was eating a plate of beans in a dumpy restaurant when I noticed this boy watching me through the window. He had such a hungry look in his eyes I couldn't stand it. I had a little money which I'd earned so I motioned him to come inside and I ordered a plate of beans for him, then left to find a place in some boxcar.

"It wasn't time for the train to leave so I walked around a bit. Then I got into the boxcar and I found an empty corner. I didn't see the Negro boy in the opposite corner. Two tough-looking hoboes climbed in. They looked me over, then asked for my money, my shoes and the coat I was wearing.

"Suddenly out of the corner jumped Jo-Jo, an open knife in his hand. 'Leave boy alone — hurt 'im I cut out your heart,' he snarled. Believe me they let me alone. Later Jo-Jo asked me to travel with him south where it was warmer. So I teamed up with Jo-Jo.

"We got to Florida about the time of the hurricane and were standing on the beach watching the waves pound the bank when suddenly a huge wave caught us and swept us off our feet. The next wave swept us inland. Somehow Jo-Jo got hold of me and pulled me onto the bank where I grabbed hold of a branch or something. Just as I turned to see how Jo-Jo was making it, another wave swept him out to sea. I never saw him again.

"Exposure or something gave me a fever of some sort. I don't know what, but I was found sick, wet and shivering, and was taken to the county hospital. Most of the time I was unconscious but at intervals I realized I was in some kind of hospital and so sick I might die.

"My body felt like a furnace of hot coals. But I didn't want to die. I wanted you. Oh, Mother! When I could think I prayed, or tried to pray that you would come; that somehow God would send you to me.

"Suddenly Jo-Jo stood beside my bed and I told him to go and get you — and hurry. Then I went into a groggy sleep and it seemed I was in an attic-like place, lying on the bare floor. It was dingy and damp and smelly. And I was sicker than before. Suddenly you came into that place. Jo-Jo was with you. I felt your arms around me, then . . ."

And Elmore described exactly what I had done . . . how the Negro boy had carried buckets of water, and I had dipped sheets and towels

into it and wrapped them around his burning body until he felt cool and comfortable . . . after which I sat on the floor beside him, holding his hand until he slept.

When he awakened a nurse stood beside his bed, taking his pulse.

We compared dates and they tallied. The night I had that strange dream experience was the night Elmore passed the crisis, waking up with a normal temperature and on the road to recovery.

To the day of his death, three years later, Elmore always insisted that someway or somehow I actually had been with him that night he was so near death . . . that someway or somehow Jo-Jo had come from Beyond and brought me.



THE BRIDE WAS DEAD

A GIRL dead for 18 years recently was married, after a two-year "courtship" in dreams, to a prosperous Formosan contractor who never had seen her alive. The weird wedding between Huang Su Tucheng and the late Miss Yeh Ah-ting, according to *China News*, published in Taipei, Formosa, took place on May 23, 1962.

Huang already had a wife who reportedly did not object to his second marriage as the newcomer was to be a concubine.

The "romance" between Huang and Miss Yeh began two years ago when, in a dream while seriously ill, he saw a young girl. It was love at first sight, Huang stated.

Mrs. Huang is said to have consulted a local deity who, via "oracle bones," informed her that the girl of her husband's dreams was Miss Yeh who died at the age of 18 in 1944. Mrs. Huang was instructed to tell her husband he must marry the girl.

Huang said he investigated and found that a Miss Yeh had died 18 years previously, as described. However, he still was uncertain that she was the girl who appeared in his dreams.

Then, he said, he saw Miss Yeh in another dream and was told he could find a photo of her in her sister's home. He obtained the photo and it reportedly convinced him that Miss Yeh and his dream girl were the same person.

Huang then "proposed" to Miss Yeh's family. The proposal was promptly accepted after he paid the traditional betrothal gift. Miss Yeh's dowry consisted of a bicycle, a sewing machine, a radio, an electric fan, a gold chain, $500 and a small plot of farmland.

After that, Huang said, his health miraculously was improved.



Time in Review

Five writers prove there is much to be said about the fascinating and controversial subject of time.

By Henry A. Bott

Science Editor of FATE

SITTING ON MY DESK before me are four books and one tabloid. Some of these books have garish jackets, one has a sober, dignified jacket as befits a philosophical tome, and the newspaper is in sombre rotogravure.

These disparate publications, however, have a very basic common denominator — the word "time" appears in the titles of the books and in an article in the newspaper. Listen to these titles: *The Natural Philosophy of Time,* by G. Whitrow, *Time and the Physical World,* by Richard Schlegel, *A Philosophy of Time,* by Louis A. Reitmeister, *The Mind and Time and Space,* by Dan Tassi, and in the March 31, 1962, edition of *The Illustrated London News, The Nature of Time,* by H. Bondi. Clearly these books and this article are about "time" and when the editor of FATE presented them to me to review, I was a little perturbed. Surely, I thought, there is not *that* much to say about that vaguely understood but ever-prevalent mystery, *time.*

I was mistaken.

There is a great deal to be said

about the phenomenon of time, and there are as many viewpoints as there are writers and scientists. But my task was made triply easy, for these five essays on the nature of time can be divided into three clear categories. Two of the books, *The Natural Philosophy of Time,* and *Time and the Physical World,* and the newspaper article, *The Nature of Time,* are essentially scientific treatises on the "time" of mathematics and on the "time" of the physical world. I shall treat them together, for their subject matter is the same.

A Philosophy of Time on the other hand, is a subjective, personal and intimate study of the character of time. It is a rambling, historical and humane study of the nature of the ebb and flow of that mysterious river of duration we think of as "time".

Properly, the last book, *The Mind and Time and Space* fits neither of the preceding categories, nor is its subject matter time *per se.* It is a book about communication and, as communication is transmission of signals in time, this book is not out of place. Indeed, in some respects it is the most interesting of the five essays because it is an account of some experiments in interplanetary communication, done *with the mind* and using subjects under mild hypnosis!

* * *

NOW, WITH THIS brief survey out of the way, let us consider the three mathematical, scientific discussions of time. All three essays treat the subject of time in much the way Sir Arthur Eddington treated it in his well-known classic *The Nature of the Physical World.* First it is shown that for scientific purposes time is treated as a continuum precisely as are the points on a line. Then with the mathematical description of time as a continuous variable "t" in correspondence with which events in the physical world are put, it is shown that by invoking the notion of "entropy", a direction can be assigned to the "flow" of time, so that there is no ambiguity about past, present and future.

Then all three essays introduce the villain of the piece—Dr. Albert Einstein. You see, in historical perspective the mathematical treatment of the "time" of the physicists takes on the character of a drama. Actually the problem enters physics earlier although it was not clearly recognized. Sir Isaac Newton accepted as axiomatic, the notion that there was an absolute space in which events were embedded. And it followed that if space was absolute, so was time, although its beginning seemed dim and remote, and did not lend itself to easy analysis.

Michelson, in his celebrated experiment, showed that the mythical absolute space "the aether" did not exist. Then Einstein and Minkowski quickly followed with the argument that if the velocity of light was the same to *all* observers, this necessitated a drastic alteration in our notions of "length," "distance," "velocity" and "simultaniety." In short, physics was forced to accept the fact that not only was the velocity of light the same to all observers, but it was the one absolute concept of physics. This idea, coming between 1900 and 1920, along with the Quantum Theory of Planck, shattered the world of classical physics and gave us our new world.

Time and the Physical World, The Natural Philosophy of Time, and *The Nature of Time,* present well-written treatments in great detail of what I have written in outline in the preceding paragraphs. At times as one would expect, they become a little "sticky" mathematically, but wherever possible, the authors do their best with words. Excellent treatments are given on General Relativity.

None of the writers neglect the modern developments either. Such ideas as statistical entropy from Information Theory, and the notion of the atomicity of time are interestingly presented.

Some physicists believe that like matter, time and length will prove to be discrete manifolds, not continuous. They have gone so far as to name the atom of time — "chronon." It is expected to have a duration of 10-to-the-24th-power seconds!

So much for the physicists! These books are heartily recommended if it is your desire to know what modern physicists think of Time.

* * *

THE BOOK in my second category, *A Philosophy of Time,* is altogether different.

The writer is a well-read, widely-travelled philosopher and raconteur. His book is a mixture of anthropological observation, shrewd commentary, wise judgement, philosophical profundity, and witty discourse.

Here there are no dry-as-dust algebraic symbols or laborious logical denouements. Rich in quotation, the book tells you what Plato thought of time and what a stolid Mexican Indian sheepherder thinks of time. Here is time and sex, here is time and wealth, here is time and the ideas of religion. Everything is grist to this writer's mill. It is impossible to summarize so rich a book in a few lines. Perhaps a list of the chapters of the book will show better what the author has striven for: I, The Nature of Time, II, Time and the Religious Factor, III, Time and the Power Fac-

tor, IV, Time and the Social Factor, V, Time and the Ego Factor, VI and VII, Time and the Culture Factor.

Into this rich *potpourri,* the writer has poured a lifetime of learning, experience and wisdom. It is a fascinating book reminiscent in its way of Frazer's *Golden Bough.* It is not, nor does it purport to be, a scientific treatise. It is simply distilled wisdom.

* * *

IN OUR LAST category, we meet in Dan Tassi, an amateur scientist whose concern with parapsychology and extrasensory perception is not that of the dilettante. He proposes psychological experiments and performs them. This book too, is fascinating. *The Mind and Time and Space* is a brief (114 pages) record of a series of experiments performed with lightly hynotized subjects. The experiments are extraordinary.

Let me quote Mr. Tassi: "The heightening of our perceptions in relation to a certain set of stimuli and at the expense of another is a necessary and practical aspect of daily life. Anyone who has ever engaged in a conversation with a single individual amidst a crowd in which a great deal of divergent conversation is underway, will find it imperative to heighten his perceptions of his immediate companion while deadening his perceptions of the remaining stimuli . . . his perception of the remaining stimuli . . . may be relatively more intense."

He goes on to point out that under hypnosis we sense stimuli below the normal threshhold of perception. Now here is his basic premise: because it is agreed that with gravitation, every body affects every other body in the universe *however slightly,* sufficiently sensitive persons should be able to disregard (under hypnosis) surrounding stimuli, and instead, sense stimuli *without regard to time or space.*

And in this fashion, Mr. Tassi's subjects explore our Solar System.

His subjects are lightly hypnotized. To them is read a detailed outline for example, of what is presently known through conventional astronomy about the planet Jupiter. The subject then responds with impressions and feelings which Tassi records. In the book these responses are presented as smooth dialogue, but I suspect this is simply the ordering of data. That is of no matter. The subject is telling what *he sees and experiences on Jupiter.*

The results are fascinating. The subjects encounter life-forms which would shame science-fiction, and yet they present their impressions with clarity and confidence. They *have* journeyed in their minds to the remotest planets. Mars, and

Jupiter, Saturn and Uranus, Pluto and Venus — all are examined by this observer and presented in great detail. Much of what the subjects say is conceivable, much is difficult, little of it is incredible.

Tassi makes no claims for absoluteness. These are simply experiments his fertile mind constructed. As a tool for analysis of the physical and temporal world this may have more validity than conventional science may readily concede. I would recommend this book as an entertaining couple of hours to anyone, whether or not he is inclined to speculative science. It is a rich and fascinating book.

* * *

THE MIND AND TIME AND SPACE, by Dan Tassi. Dorrance and Company, Philadelphia, 114 pages, $3.00.
THE NATURAL PHILOSOPHY OF TIME, by C. J. Whitrow. Thomas Nelson and Sons, Ltd., London and Edinburgh. 324 pages. 42/-. ($10.00).
A PHILOSOPHY OF TIME, by Louis A. Reitmeister. The Citadel Press, New York, 452 pages, $7.50.
TIME AND THE PHYSICAL WORLD, by Richard Schlegel. Michigan State University Press, $7.50.

We, the staff of

FATE MAGAZINE

warmly wish each and every one of our readers a very . . .

Merry Christmas!

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.

NOT FLESH AND BLOOD

By Antonio E. Padron

ONE DAY ON my way home from school, in 1914, I paused by a railroad track to watch a rat-crab fight. Gilberto Vazquez, who was a soldier and an old friend of my father's, happened by. I asked him to come and see the fight. He didn't oblige but said, "Son, til this very moment I've seen a soldier right where you are standing."

I was 13 years old then, did not attach any importance to the vision and soon forgot the matter.

Years later I had to leave school, after being graduated from high school in Rio Grande, P.R., because my father could not afford to send me to college. I found myself out of school and out of a job.

One evening while I was sitting alone in despair on my home porch I saw our friend Vazquez coming. I had not seen him for a year and hurried to meet him.

"Son," he said, "I know how you are feeling. I just came to give you my advice. The army offers lots of opportunities to young fellows like you. There is no recruiting now in my regiment but there is a vacancy in my company due to the death of a comrade. Now, if you want to get into the service go right away to the army post (at Fort Brooke, San Juan, P.R.) and ask to see Sergeant Barreto. Tell him about it. He is my top kick and a close friend.

I arrived in the post by midmorning on the next day, November 3, 1921. Near a sentry box an old soldier was talking to the sentry. I asked them for Sergeant Barreto.

"I'm Sergeant Barreto," the veteran said. "What can I do for you?"

After hearing the purpose of my visit Sergeant Barreto asked, to my surprise, "Young man, is your name Padron? Vazquez," he went on, "told me last night about you."

As an after thought he asked, "Are you sure it was yesterday Vasquez told you to come and see me?"

"Yes. He came to our house about 9:30 in the evening. I'm sure," I said.

The sergeant took me to the hospital for a physical exam. An hour later I was a soldier in the United States Army, in Headquarters Company 65th Infantry, Fort Brooke, P.R.

"Now, let's go and see Vazquez," the sergeant said.

We entered a room where a sentry was standing guard. There was a long table in a corner and on it Vazquez lay—dead.

"He died this morning after a brief illness," Sergeant Barreto muttered.

AN "ANGEL" SPEAKS!

The "Angel" (any person chosen of God for a special mission) has appeared in Trenton, N.J., and proclaimed "The Everlasting Gospel" (Rev. 14:6). Two copies—with picture showing how a representative of a FOREIGN POWER tried to smother this Gospel—only 25c.

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And so the "death of a comrade" which made a place for me in the 65th Infantry and of which Vazquez spoke to me on the evening of November 2, 1921, was Vazquez's own.

I am, today, a retired sergeant with 20 years service. And I still wonder how the dying man brought his message to me. Obviously he was not of flesh and blood, yet I had not suspected this when I talked with him.—*New York, N. Y.*

SOLDIERS' RETURN

By Ruth Arnold

MY PARENTS received a telegram from the War Department informing them of the death of my brother, P.F.C. Howard Gutzman, a day before I had this unusual experience. Howard was killed during the Korean War, by a mortar shell explosion in Japan.

I couldn't sleep so I stayed up to watch television after my husband and two children had gone to bed. I watched program after program, until television finally went off the air. I turned off the TV, glanced at the clock and was amazed to see it was 2:30 A.M., and I still wasn't sleepy.

Nevertheless, I turned off all the lights and went into the bedroom, deciding to read in bed until I could sleep. I undressed, climbed into bed and had just opened my book when there was a knock on the door.

I was sure it was my cousin again. She had been having trouble at home and, regardless of time, loaded her two little girls into the car and invariably came to my house.

Grabbing my robe I went to the door. I always turned on my porch

WATER DIVINING
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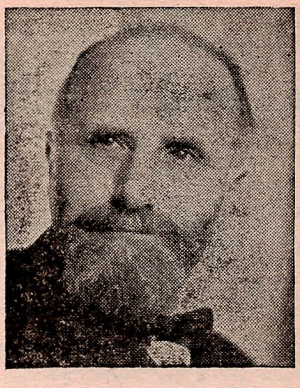
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light and looked out my dinette window, which overlooked the porch, before opening the door. This time I was surprised! There was no one there.

I started back to bed but hadn't taken more than six steps when there was another knock. I went back to the door, but there still was no one there.

Why I did what I did I'll never understand. I opened the door a wee bit and glanced out. There in the corner, between the window and the door stood Howard, who had been reported dead. He was in uniform. And, strangest of all, he seemed to be floating. Where his feet should have been was a cloud. Howard just stood and looked at me and he looked so sad. Then, in less than a second, he turned and floated off and upward into the night.

I was so shaken I slammed the door, locked it, and leaned against it gasping. I tried to walk but my legs wouldn't move. After what seemed an eternity I ran to the bedroom to wake up my husband.

Howard is the type of person who doesn't believe in anything supernatural. I guess I expected him to laugh at me. But he believed me! He asked me to describe again how my brother looked.

Then Harold said that when he was overseas, during World War II, his buddy, Elton Perry, was burned to death by a flare back-firing. That night my husband had gone to his bunk earlier than usual and just had lain down when there was a knock on the door. He yelled out, "Come in," and in came his buddy who had just been killed. Harold described Elton as looking the same

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as Howard had looked to me—no feet, floating and in uniform. Elton had floated to the foot of my husband's bunk, spoke, asking him to promise to go to see his mom who lived in Glendale when he was released from the army. The dead soldier asked Harold to tell her he was with him when he died, but not to tell her how he had suffered. My husband said he even answered him, telling him he would.

The soldier then had turned and floated through the door, and off into the night.

Harold said he did take the message to Elton's mother. He also said he never would have told me of the incident if I had not just had the same experience.—*Pacoima, Calif.*

BE NOT AFRAID

By Samantha Barnette

IN THE SUMMER of 1929 Mother was not well and I knew she was more ill than she would have us believe.

We were very poor. My oldest sister worked away from home doing housework and my next oldest kept house and looked after the five younger children. Mother and my 16-year-old sister worked on the farms or anywhere they could get work. Grandma and Grandpa lived with us. We did try to help each other but there were times when we could not pay the rent. Although there were times when we were hungry, we were usually happy in a simple, ordinary way.

During August Mother grew much worse. Grandpa sent for Myrtle, my oldest sister, to come home. The doctor gave Mother a treatment and she seemed to be some better and Myrtle was planning to

go back to work. The evening before she was to leave I followed her to the spring. I said, "Please don't go. Mother is never going to be any better." She looked sad and thoughtful and said, "Well, honey, I don't know. We are so hard up. I can go back to work and earn some, at least what I can, and it will help."

The first of September we sent for Myrtle again. She came, bringing $29.00 she had saved. Next she walked 12 miles after a doctor. She got back about 9:00 o'clock, bringing a doctor with her. He gave Mother a hurried examination and left enough morphine to last until the next day, saying to Grandpa, "It is not a matter of your convenience, but a matter of life and death. Bring her to the hospital in the morning."

There is no describing the awful pains Mother had, nor the sad weary days of all the family, except the 23-months-old baby. The pall of death had stilled all joy in our little house.

On October 6 they laid Mother on a cot in her faded old brown coat. She called each of us to her and kissed us goodbye. Then four of our neighbors picked up the cot and carried her down the hollow.

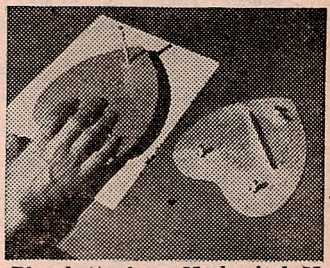
When they brought Mother home she was so weak and pale, just a shadow of the gentle mother we loved. We were all so happy to have her home alive for at least a few more days. That night and the next few days her suffering was awful. The doctors said that morphine for the pain was all that could be done for her and that it was just a matter of time.

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was stopped at the only store at which we could trade and the lady whose house we lived in was threatening to have us thrown out. She said she wanted the house or the money. We didn't have any money, nor any place to move to and we couldn't have moved then anyway.

One evening, November 1, I was sitting on the bed by Mother holding a hot water bottle to her back. The rest of the family was in the kitchen eating supper. She said to me, "Mother will not be with you long now. You are the most trustworthy to look after the little children when I'm gone."

I promised but I said, "Mamma, you must not die. We could never live without you."

She looked at me sadly and said, "My darling child, don't worry about me. I am not afraid to die."

The sixth of November Myrtle sent Olive, our 10-year-old sister, to a neighbor's to see if she could get a few eggs for Mother. It was late in the evening and I went with her and waited on top of the hill while she went down to the house. Everything was very still. I was just sitting there thinking of Mother, hoping that she might get well, when suddenly a rushing wind hit all around me, bending the trees and bushes like a hard storm.

I jumped and looked up. Just over my head I saw Mother, dressed in a light gray gown which swirled around her feet. Her hands were folded across her breast, her long black hair was falling loose down her back. Her eyes were closed. Her wings seemed five feet long, like the wings of an angel. She was flying upward. Olive came up and we stood there too frightened to

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run or move, and watched Mother disappear into the distant clouds.

Mother died at 11:00 o'clock that night. Olive was standing over her crying, "Mother, Mother, speak once more." I pulled her out on the porch with me. She looked up at the sky and said, "God, is she dead?"

As quick as she spoke four large stars fell and met in a point and vanished. She never cried any more. I, too, knew she had been answered.

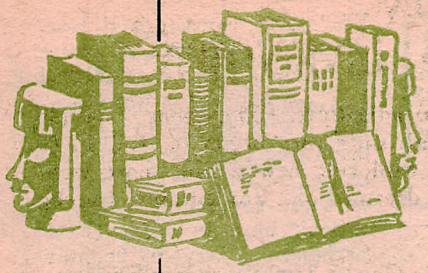
Some of the people in the neighborhood got some material and made a shroud. November 8 we walked behind the old wagon to the graveyard and heard them sing, *Will I Know My Mother There?* Ashes to ashes, dust to dust—asleep in the old red clay to await the resurrection morning.

All through my life I have had many problems, with no certain place to stay, and yet through faith and trust in God, He lets me know I am not alone, though the way is sometimes rough. Has He not said in Matthew 28:20, "Lo, I am with you always even unto the end of the world."

So let me be not afraid.—*Church Hill, Tenn.*

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FRONTIERS OF REVELATION, by Frances Banks. Max Parrish, London, 1962. 240 pages, $7.50.

The Lord Bishop of Southwark, in a Foreword, commends this volume as pointing to "the urgent need for a restatement and for the development within the Church of a specialist ministry" if "the Church is to establish contact with contemporary thought," especially " in the field of psychical research."

The career of the author exemplifies this need. Although she disclaims, "I am not a psychic," her experiences, as related, range from healings, precognitions, mystical inspirations, and "messages from the departed" to "soul visions" suggesting reincarnation. After 26 years in an Anglican Order, she resigned as principal of a Church College and returned to secular life when Christian sources proved no guide to an understanding of her experiences. Then followed explorations "far beyond the boundaries of the Church of England, yet never at any point losing contact with it." First came a naturopathy "allied to Hatha Yoga;" then "study of spiritualism and psychic science;" next, "a course of Theosophy;" and finally a correspondence-course "for the study and practice of meditation."

Fortified by touches of commonsense, this learning is here related to her own experiences and others. Central to it is belief in "an etheric counterpart to the visible world," the "knowledge of a subtle body . . . as the vital link in a long chain of hypotheses based upon circumstantial evidence and upon alleged Divine revelation." Additionally, there are even stranger ideas—as when the author, to explain her escape from being crushed beneath the wheels of a trolley, suggests her body *dematerialized*, or partially so!

All this serves to introduce the main portion, the annotated "quintessence of replies" to a five-page questionnaire answered by some 200 respondents, three-quarters of whom were members of the Churches' Fellowship for Psychical Study, mainly members of churches affiliated with the World Council of Churches. While limited statistically, this inquiry—no responsibility of the CFPS—is said to be significant in "its delineation of the needs, aspirations, and awareness in the inner

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life" of a "worthy and responsible sample of the type of church people" belonging to the Fellowship.

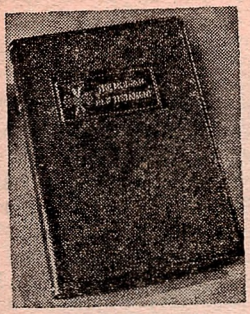
Among its other interesting findings (with firsthand accounts), we learn that the most widespread "psychic experience" is "telepathy" (69% of those reporting), with "precognition" next in order (64%). Experience ("largely spontaneous") "related to the departed" shows 57%; "psychokinesis", merely 18%; while only 8% claimed to have seen fairies.

Sixty-two percent of those replying considered their psychic or mystical experiences "beneficial," and even more regarded these experiences as reinforcing their "religious belief." This result is founded on experiences which sometimes "touch the fringe of miracle"—including the kind of experience which may yet provide "new scientific grounds for the old fundamentalist belief in Biblical Miracle, even in physical miracle."

The author adds the observation that, nevertheless, "The clergy seem afraid that someone is going to prove that what they believe is true after all." Instead of being welcomed, facts of psychic experience and parapsychology are too often disdained by the Christian clergy, many of whom consider Jesus not a *wonder-worker* but simply a good-intentioned "sidewalk philosopher" only a little less ignorant than his contemporaries. If this were true, and if living experience cannot provide analogues to His reputed miracles, the Christian churches with their dogmas would merit all the scorn and contempt our most rabid atheists can fulminate.—*Walter A. Carrithers, Jr.*

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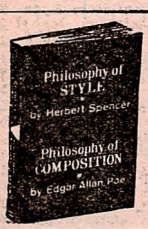
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GHOST AND GHOUL, by T. C. Lethbridge. Doubleday & Company, Inc., New York, 1962. 153 pages. $3.75.

As one begins reading this book he is likely to feel that Lethbridge is another of those scientists who, experienced in other fields, has begun to dabble in parapsychology and believes that he can immediately produce answers to all the vital questions. One suspects that Lethbridge's conclusions will be as superficial as most of those who purport to know all the answers.

Soon, however, it becomes apparent that this author, with a background of many years' study and active participation in archaeology and natural history, has had many personal psychic experiences. He apparently has read widely in the literature of psychical research. And he does not propound his observations in such an authoritative manner that one is repelled. He knows that his own experiences are limited, and although he does tend to base conclusions on them, he states frankly that, "I have taken my own experiences and made little use of anybody else's. That does not mean that I have not read quite widely on the subject and examined the ideas of many peoples and various ages. But I have tried to keep the inquiry more or less strictly to what I have observed myself."

His experiences have occurred in many out of the way areas along the coast of Britain and among the islands around Iceland where Celtic monks once visited. He investigates those spots with the naturalist's eye for detail and the archeologist's nose for buried treasure, and he accompanies his stories with his own

drawings of the scenes. These in themselves make the book more charming than one might expect.

Still, this may not be an easy book for a novice psychical researcher, for the author presupposes his reader to know much about the history of the field. He alludes to Myers' letters (cross correspondences), de la Warr's theories about resonance, and Dunne's experiments with time, without going into much explanatory background. It is a somewhat sketchy book, actually; and one may wish that Lethbridge had gone into more detail, clarifying his concepts, which, to this reader, were quite challenging.

Lethbridge tells us that he had been trained in a rigid school of scientific thought, which excluded what was called the supernatural. "But," he says, "the supernatural of one generation becomes the natural of the next one." He believes that if we apply enough thought and effort we may come to understand the natural laws which apply to psychic phenomena. The interpretations he suggests are not too far out of line to be believable.

"He states, "Innumerable people have seen ghosts; but only a few brave ones have had the courage to study them. The stigma, however, should rest on those dogmatic scientists who, when confronted with a mass of information, supplied by obviously reliable witnesses, just shrug it off and give it as their opinion that such things cannot be. These men have been left behind as the pursuit of knowledge advances."

Lethbridge adds, "These ghosts may be memory pictures created at some level of the observers' minds.

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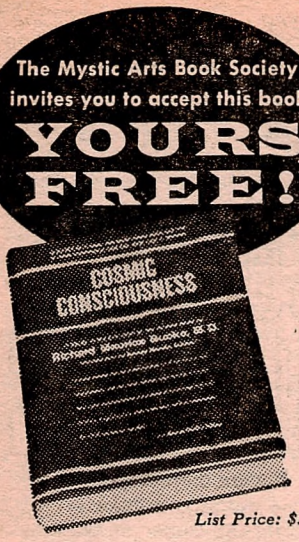
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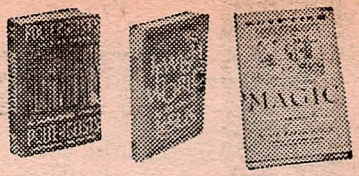
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They may be imaginary pictures produced in the same way. They may be entities in their own right. They may be creatures of this world, or of another, or both. These are the points which require study. The question is not whether people see ghosts or not. There is ample evidence that they do so . . . But what is it that they experience? I am not competent to make any dogmatic reply to these questions. All that I am doing in this book is to present reports of incidents which have come under my own observation and examine them. Where possible I shall treat them as if I were investigating ordinary concrete human mysteries, as little detective exercises so to speak. At the end I shall try to speculate as to what it all means. Those who think my observation was at fault and are convinced that no such things occur, are welcome to their opinions; but they are missing something as surely as if they were color blind or tone deaf."

We'll go along with that.—*Susy Smith.*

A NEW LOOK AT GOD, by Philip S. Chen, Ph.D. Chemical Elements Publishing Company, South Lancaster, Mass., 1962. 238 pages, $3.95.

A New Look at God (which might be sub-titled *God's Old Look at Us*) is a truly apocalyptic work. If ever a book overwhelmed the simple mind of its reviewer, Dr. Chen's does, and we mean really!

Here, at last, is the authoritative answer to the staggering question that man has been asking for thousands of years: Who or What is God? Here, also, is a breathtaking de-

scription of the Deity's home in stellar space! The author tells us that "The exact location of God's dwelling place in the physical universe is not given in the Bible. However, its general direction . . . is in the Orion nebula."

In Chapter 3, two ways to reach heaven are explained in meticulous detail. One is by space ship. But this, Dr. Chen does not recommend. It is too hazardous and expensive to be practical. The second way is "By having faith in Jesus Christ." God's physical dwelling place being in the neighborhood of Orion (2,400,000,000 times 93,000,000 miles away) it is easy to see the impracticability of attempting the journey other than by faith-flight. It is reassuring to learn that, according to the doctor, the distance can be covered in "only seven days."

But successful voyagers have been few. Only four are mentioned in the book: Enoch, Elijah, Moses, and Jesus. However, this should not discourage us. What man has done, man can do. The philosophers tell us that success results from trying to do what you can't do until you can do it.

A New Look at God is more than a devotional treatise. Valuable lessons are drawn from astronomy, biology, chemistry, nutrition, genetics, and atomic physics. Nothing of importance to man is neglected in its 238 amazing pages. Perhaps it should become the New Bible of the Space Age.

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invading "sinless planets" and the prospects of a third world war hold one in breathless suspense. And the pages treating of population explosion were so exciting that this FATE reader almost fell off his chair!

A New Look at God deals with fundamental Biblical tenets in such a comprehensive manner that this reviewer wonders if any agnostic, upon reading the book, will ever dare to doubt again. Here we find, not the Word made Flesh, but the Word made Print, and in a way to resolve forever all troublesome questions, leaving the soul in the peace which passeth understanding.

Actually, the great beauty of this volume lies in the fact that its message eliminates *all need to understand.* Bathed in the warm glow of its lofty persuasion, one ceases to think at all, and what a relief *that* is! Heaven's Elysian fields lie before one, and the soul, leaping joyfully upward, is gathered into the eternal bliss of the Orion nebula. What more could one ask?—*George Cardinal LeGros.*

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● A 72-year-old Miami beekeeper named Isaac Diller frequently lets some of his bees sting him because he says it cures his arthritis.

● The British Royal Air Force has abandoned its search for a legendary lost city beneath the waters of Lake Chini in Central Malaya, after finding the lake's bottom is covered with mud, in places up to 18 feet deep.

REPORT FROM THE READERS

A REVIEW REVIEWED

As publishers of *The Magic of Space*, we thank the Clark Publishing Company for the review by George Cardinal LeGros—in the September, 1962, issue.

However, we never have seen such a vitriolic review of any book before. Perhaps this is a good sign. The identical accusations were made when Helena P. Blavatsky published *The Secret Doctrine;* namely, direct "quotations" from occult literature.

1. The Bibliography was transmitted *after* the book was in print! Anyone familiar with book publishing will understand the trouble that caused, not only to the publisher but to the Colonial Press, which is geared to tight production schedules.

2. Many of the titles are not in Western literature except as translations, and do not profess to explain themselves otherwise.

3. "Downright nonsense," most of this literature, except where adapted to Christian or Western culture via Theosophy, and thereby "becoming" what the critic calls "great occult literature;" it is veiled for good reason—the Westerner's savage approach to life. Anyone viewing history, to the present atom conflict, cannot deny the idiotic pattern. Therefore what seems "illogical reasoning" is only an emotional reaction to the strange and

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unknown by your reviewer.

The 314 pages are misleading, as in normal book type this would run to over 600 pages.

It is obvious that the reviewer did *not* examine the book carefully, as is required by a serious student, for the following reasons:

1. A Dakini is *female*, as described in the book—but obviously the reviewer did not discover this.

2. The author is attacked as being "fired by a passion for literary status and recognition . . . " If he was not somehow upset by the book he could have been objective enough to realize that the author or, as we state in the "Introduction," the *writer*, makes no claim to being anything more than a channel, and seeks *no* publicity.

3. Finally, anyone who looks "in vain" must indeed be blind. Col. Glenn's and Titov's experience with the luminous particles, are fully explained on page 23 of *The Magic of Space* (circa 1961).

Dr. Charles M. Herzfeld, in an article in the *Journal American* datelined July 10, 1962, states that he produced luminous particles as

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the sun produces "free radicals." This "theory" supposedly explains the "luminous particles" seen by Glenn and Titov as being caused by "leaky" space ships!

Now, mark well, the text of *The Magic of Space* reads as though these scientific proposals were in actual fact in scientific literature. This "assumption" causes the casual reader to gloss over many revelations.

We are pleased to see the Kirlians (FATE, September issue) are not befogged by preconceived notions of what is "nonsense" and misinformation. The Russians are far ahead of us in "occult" research. Perhaps this is because they refuse to follow the advice given by your book reviewer . . . "used the book's 314 pages for direct quotations from the great occult literature of the past." Could your reviewer tell us which "great occult literature of the past" mentioned the hydroxyl radical; the IGY year and its findings; angstrom units; the 108-megacycle transmission set for satellites; the opinions of today's geomagnetists, or any experiments at the U. of C. laboratories (to mention a very few items at random from *The Magic of Space*)?

A little thought will show that so-called pseudo-occult literature is the real appellation for the Western schools, because of the burning of the Alexandrian libraries and the suppression exercised in the West. The Quimby Manuscripts (1866) are typical of how hard it is to establish *truth*. Every so-called Western Guru falls into the same trap. Steiner just had to make Tibetan occultism acceptable by Christianizing.

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In closing may we state that many confused readers who send their appeals for explanations to FATE may well find satisfactory answers in *The Magic of Space.* As publishers we are resigned to finding FATE Magazine a pedantic critic. However we respect each man's personal beliefs and opinions. —*Triad Publishing Co., Larchmont, N. Y.*

MIRACULOUSLY HEALED

In January, 1940, our three-year-old daughter, Cinda, had a convulsion and we rushed her to the hospital where they found she had double pneumonia. She was the first child to be treated there with the new drug sulpha, but after a few days she turned blue and her throat filled with blood clots. She was allergic to the drug.

At 11:00 P.M. that night the doctors told us there was no hope for her recovery. In desperation I phoned my uncle, Tom Baker, in Port Huron, Mich. He was a spiritual healer. I gave him the particulars and asked him to come at once.

The next morning I received word from him that, feeling he was too old to attempt the icy roads, he had contacted the spirit of a wonderful Canadian doctor he had known in this life. He expressed confidence that all would be well.

Later that day, as I bent over the hospital bed, Cinda grabbed my nose and pinched it as she emitted a little peal of laughter. For a terrible moment I thought she was delirious, but I soon realized she was miraculously better. When her temperature was taken it was found to be normal, and it remained normal.

The doctors were amazed.

Many years later, when Cinda had been married for nearly two years and was about five months pregnant, she began hemorrhaging and had severe labor pains. Uncle Tom had passed from this life some years before, but I tried mentally to contact him and suddenly he seemed to stand there between us, smiling reassuringly. Cinda's hemorrhage and pains ceased. She continued with her pregnancy and had a strong, healthy boy.—*Lila E. Morgan, Davison, Mich.*

MOUNTAIN MISSION

Your reference to The Aetherius Society in the November, 1962, issue of FATE (page 49, column 2), is completely in error in stating that a thousand of the Society's members went to the mountain in England to await the end of the world on February 3, 1962.

Members of the Aetherius Society have known that this planet will exist for another 3,000,000 years, and this has been published and stated from the lecture platform for over three years.

Aetherius Society members who went to the mountains on or about February 3, 1962, went to pray for world enlightenment—scarcely the act of persons expecting the doom of the world. Further, they prayed that the effects of the Great Conjunction, expected to manifest in severe seismic and meteorological disturbances, might be softened. They knew that the effects would not begin for at least a month after the Conjunction.

Rev. Keith Robertson, Secretary of the Aetherius Society in England, was quoted as saying prior to

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Rev. Babbs again wishes to thank the many who recently wrote in response to his advertisement in FATE, having lost contact over the years. It is very gratifying to regain touch via mail with those he has helped in the past.

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the Conjunction by the *Manchester Guardian*, that rumors of the end of the world were "a lot of bunk." At the same time the *London Daily Express* quoted another member that "the world is *not* to end."—*Rev. Charles Abramson, Director, The Aetherius Society, Los Angeles, Calif.*

"LITTLE MISS 1565"

I have been in touch with John Cleary, an editorial writer with the Hartford *Times*, and he tells me that Harriett E. Stanton of Monson, Mass., is mistaken about the little girl she mentions in her "True Mystic Experiences" story on page 54 of the October, 1962, issue.

This little girl, known as "Little Miss 1565," had brown rather than blue eyes. A former Hartford detective, Tim Barber, has been placing flowers on her grave every July 6 for 17 years. Anyone with information should write to him, in care of John Cleary, 10 Prospect Street, Hartford, Conn.—*Ruth Ingall Spignesi, Stanford, Conn.*

TELEPHONE PHENOMENON

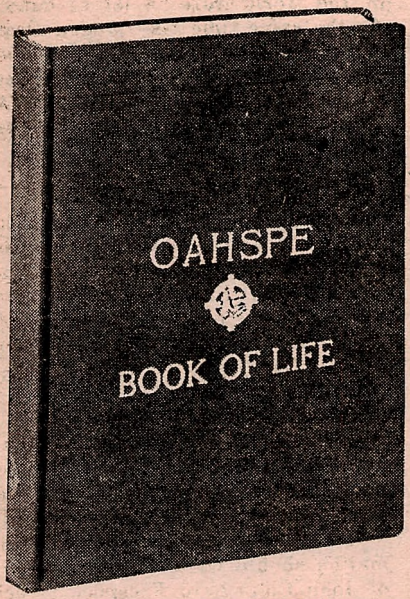
A few years ago my sister phoned me a few times a week for a chit-chat, between 10:00 and 11:00 A.M., during week days. After she moved to Florida the phone continued to ring during the time period—once or twice. But when I answered the phone, nobody was on the other end of the line. I heard just the usual buzz.

How do you account for that phenomenon?—*Ann Hettger, Oceanside, L.I., N.Y.*

MOTHER SHIPTON UPHELD

I insist that Mother Shipton made no mistake and that her entire

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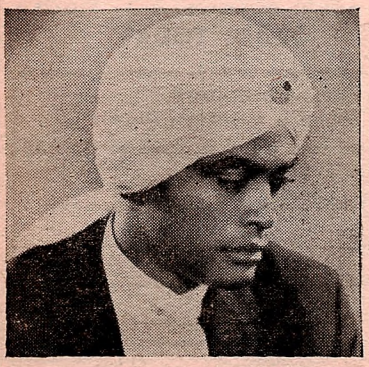
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prophecy came to pass. The mistake is in the translation of the Bible and in the teachings of religion concerning what "the end of the world" means.

The word rendered "world" in our messed-up Bible should be "age." A world order does end every time an age ends, as can be shown by history. An age is approximately 2,100 years, or one-twelfth of the processional circle. A world order ends every time the sun on the backward movement leaves one zodiacal division to enter another.

Seventy years is required for the sun to completely cross the line from one sign to another, and during this 70 years it is partly in two signs. But one can figure that the edge of the sun touched the line between Pisces and Aquarius in 1881. That was the end of the total Piscean influence. During the ensuing 70 years the influence of Pisces would grow less and that of Aquarius would increase until in 1951 it was completely out of Pisces and in Aquarius. The dead



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center, when the sun was "on the line," half in Pisces and half in Aquarius, was 1914, the year that the First World War broke out and the old order began to be swept away. But this 70 years is an overlap of ages and is neither age. Therefore, the age of Pisces ended in 1881 and Mother Shipton was living in the world of that age when she wrote, "This world to an end shall came in eighteen hundred and eighty one."

Jesus lived in that same world or age and his predictions concerning the end are also misunderstood because the word He used was translated "world" instead of "age." The Church gives "world" the meaning of "earth," and leads people to think that the earth itself is to burn up, although the Bible clearly states "the earth abideth forever," and every prophecy concerning the end shows that the earth remains and is still inhabited.—*James M. Bonner, Citra, Fla.*

MORE THAN FINANCIAL

In a letter to this department in the November, 1962, issue Mrs. Arthur Lord comments on "the many corny, vulgar ads that you *have* to carry for financial reasons."

I sincerely hope that your reasons are more than financial. I admire the freedom of expression you allow for *all* in your advertising, as well as the interesting selection of articles available in each issue of FATE.—*Kent W. Campbell, Sacramento, Calif.*

LIFE ENERGY?

I can't begin to tell you how much I enjoy your magazine. Being a bit inquisitive by nature, I delve

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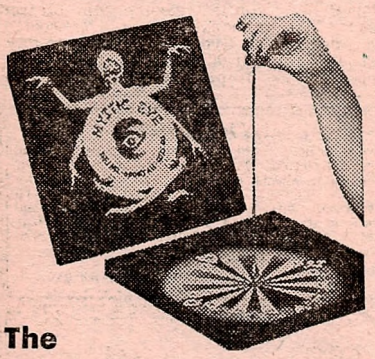
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into many subjects that my more conservative friends consider unusual—to put it mildly. I read of many things in your publication that tie in with other things I've learned in part; or clarify things that have puzzled me for some time.

The article in a recent issue dealing with the Russians photographing life and death, brought to mind many things I've read about life energy, the aura, and mystics who mentioned fire and flame (in describing various mystic experiences). I then wondered, if what was photographed really is life energy, would this in any way substantiate the healings attributed to "laying on of hands?"

I recall that when I was hospitalized for major surgery and was near death, I grasped the hand of anyone near me and would not let go. Is it possible I was actually drawing energy from them? I know that many sick persons want their hands to be held tightly.

I have heard for years that young children should not sleep with old or weak adults, or with other, weaker children as the weaker or older rob the child of vitality. I have considered this an old wives' tale—but now I'm not so sure.

Doctors certainly should investigate whether such "energy transfusions" occur. For example, many persons might place their hands at the same time on various parts of a weak patient to see if the patient becomes stronger. It also might be determined whether the patient becomes stronger only while being touched, or whether he retains the energy after the hands are removed.

Perhaps "life energy transfus-

ions" explain Jesus' healings (such as of the woman who touched him and was healed). He may have radiated life energy to a far greater degree than the average human.—*Dorothy Hegler, Indian Springs, Nev.*

SANE NUDISM

I read with interest Marcus Bach's article in the October FATE concerning the Mad, Bad Douks. I hope, however, that no reader will confuse this sort of psychopathy with the completely sane nudism represented by the National Nudist Council, the American Sunbather's Association, or other national and international groups fostering the natural approach to physical and mental health.

I am a member of the National Nudist Council and of Hyd Rangers camp in Rockland, Me. We do not go around burning houses, disrobing in public meetings, or proclaiming our social non-conformity in such anarchic fashion. Nor, of course, is our movement religious, except in general respect for all religion and in the presence among social nudists of members of many faiths, including the Universal Christian Church and the Christian Naturalist Society (of Baltimore, Md.) which tolerate nudism and foster personal salvation among nudists, and Christian services in nudist camps.

As a five-year nudist, I can say sincerely that I find the movement to be eminently sane, socially stable and honestly forthright in its facing of the unaltered facts of human creation. Men and women alike leave pocketbooks and personal belongings with their clothing in their

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cars without fear of theft. The prevalent wife-swapping of vesticist life is absent among us. Profanity or vulgarity, the use of liquor, and indecent behavior are forbidden in all nationally affiliated camps.

The fraternal feeling within the movement seems to me much like that exhibited in the early Church. It is not a rich man's movement despite popular opinion; most of us work hard for a living, sometimes at meagre wages. When I recently found myself out of a job, I received invitations from New Hampshire, Massachusetts, Maryland and California nudists whom I have met, to come to their homes and stay while seeking work. I accepted the invitation of friends in Clinton, Mass., and after finding employment there, they offered me the use of their truck to move my belongings from Maine.

In brief, we are sane, we do not destroy but are constructive and truly fraternal. Moreover, both juvenile and adult delinquency are non-existent among us—as recognized even by the sensation-seeking public press. We are not Doukhobors; but we are nudists, and proud of it.—*Kenneth H. Cassens, Clinton, Mass.*

NEGATIVE SPIRITS

Why do spirits appear or operate at night or in the dark; rarely during the day or in light? There are exceptions to this.

Is it possible that the spirit world and the material world are somewhat like the negative and positive prints of photography? When a negative is properly held under a light, over a dark background, the negative suddenly will

(*Continued on page* 129)

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I wonder if anyone can give me the meaning of this experience?—*Fannie B. Northrup, Greenville, S. C.*

EXPLANATION OF A GOBLIN?

Here is something that may explain the mystery presented in the article *Goblin of the Loaves*, in your December, 1961, issue.

One evening recently I came home and my wife had baked bread. She showed me a loaf of bread which looked as though "something" inside it had "eaten" its way out.

But more startling to me was my wife's explanation. She said, "Just look what happened because I forget to punch airholes in the loaf before I baked it!"—*Carl Sypolt, Kingwood, W. Va.*

STATEMENT REQUIRED BY THE ACT OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, JULY 2, 1946 AND JUNE 11, 1960 SHOWING THE OWNERSHIP, MANAGEMENT, AND CIRCULATION OF

FATE MAGAZINE, published monthly at Evanston, Illinois, for October 1, 1962. (Additional entry at Amherst, Wis., and Sandusky, Ohio.)

1. The names and addresses of the publisher, editor, managing editor, and business manager are: Publisher, Curtis G. Fuller, 845 Chicago Ave., Evanston, Ill.; Editor, Mary Margaret Fuller, 845 Chicago Ave., Evanston, Ill.; Managing editor, Chester S. Geier, 845 Chicago Ave., Evanston, Ill.; Business manager, none.

2. The owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual member, must be given.) Clark Publishing Co., 845 Chicago Ave., Evanston, Ill.; Curtis G. Fuller, 845 Chicago Ave., Evanston, Ill.; Mary Margaret Fuller, 845 Chicago Ave., Evanston, Ill.

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5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceeding the date shown above was: (This information is required by the act of June 11, 1960 to be included in all statements regardless of frequency of issue.) 65,722.

CURTIS G. FULLER, Publisher

Sworn to and subscribed before me this 28th day of September, 1962.

(SEAL) CLARA H. PERSCHKE (My commission expires October 25, 1964).

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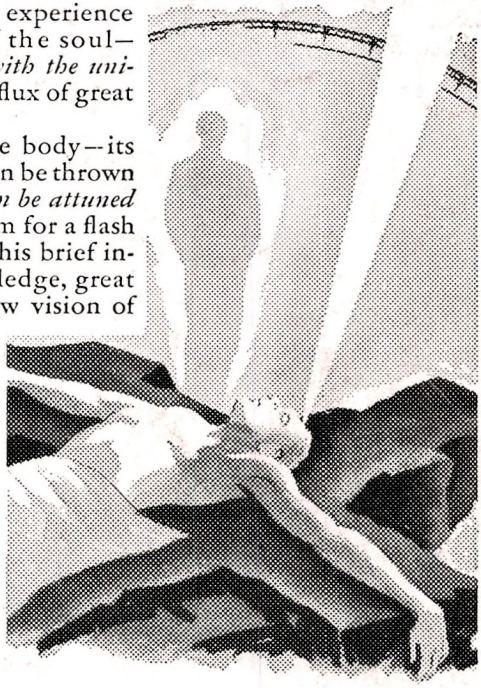
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