October 1964 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 1

FATE

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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

ARTICLES

NON-MEN OF THE FUTURE
Joseph F. Goodavage 29

UFO LANDS AT AIR FORCE BASE
Coral Lorenzen 45

DID PAVLOVA DANCE AGAIN?
Nandor Fodor 67

OZARK SPOOK LIGHT, SECOND REPORT
Raymond Bayless 81

STORIES

BOY-HORSE AND THE MAGIC DOLL
Nina Epton 38

THE ANGEL WARNED OF DEATH
Catherine Ponder 54

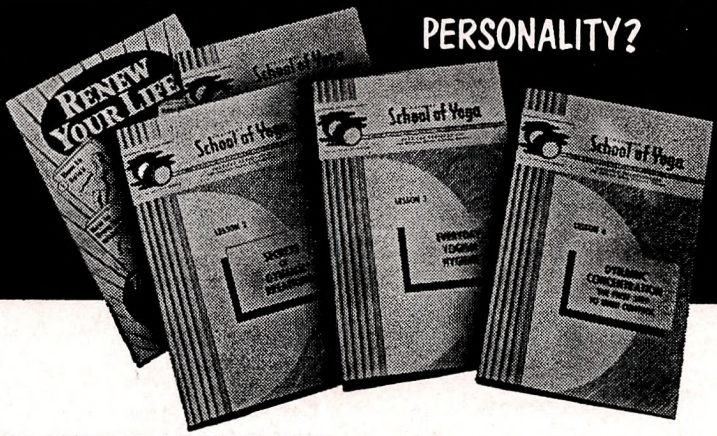
DOG THAT HITCH-HIKED HOME
F. Edsel Clarkson 73

YORKSHIRE MUSEUM'S SCHOLARLY GHOST
Susy Smith 77

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OCTOBER
1964

Contents

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ARTICLES . . . TRUE REPORTS ON THE STRANGE AND UNKNOWN

Non-Men Of The Future ..... *Joseph F. Goodavage* 29
UFO Lands At Air Force Base ..... *Coral Lorenzen* 45
Can The Camera See What The Eye Does Not? ..... *Mary Margaret Fuller* 53
Did Pavlova Dance Again? ..... *Nandor Fodor* 67
Ozark Spook Light, A Scientific Report ..... *Raymond Bayless* 81

STORIES . . . DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

The Boy-Horse And The Magic Doll ..... *Nina Epton* 38
Warned By An Angel ..... *Catherine Ponder* 54
The Dog Who Hitchhiked Home ..... *F. Edsel Clarkson* 73
The Yorkshire Museum Ghost ..... *Susy Smith* 77

FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

I See By The Papers ..... *Curtis Fuller* 6
When The Rain God Came 52
Bringing The Bible Up To Date ..... *Alson J. Smith* 58
Was Atlantis In The Mediterranean? 60
True Mystic Experiences ..... *The Readers* 61
Poison—The Stuff Of Dreams 76
My Proof Of Survival ..... *The Readers* 89
New Books 97
Report From The Readers ..... *The Readers* 107

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I See by the Papers

QUOTE OF THE MONTH

I will not say that it is possible. I only say that it is true.

— Charles Robert Richet
Nobel Prizewinner, 1913

LET'S SURVEY THE SEAS

A MYSTERY, by our definition, is a fact or an occurrence that is still unexplained. When the explanation is available—if it is a true explanation—the fact or occurrence is no longer a mystery.

Mysteries exist on the earth, in the skies, in space and in the oceans. And of these unknown areas, dwarfing in size the entire surface of the moon, perhaps the most interesting is the world's oceans.

Recently Athelstan Spilhaus, the University of Minnesota scientist, called for a complete survey of the world's oceans. "As land becomes more crowded we'll turn to the sea for people's needs—food, minerals, transportation and recreation," he said.

Spilhaus calculates that to survey the oceans rather completely by criss-crossing them at 10-mile intervals, 30 ships could do the job in 10 years for $500 million.



By Curtis Fuller

"Cheap compared to rushing a man to the moon!" he said.

Imagine the size of this unexplored area when it would take the equivalent of one ship a million hours at 10 knots simply to cross the oceans at 10-mile intervals!

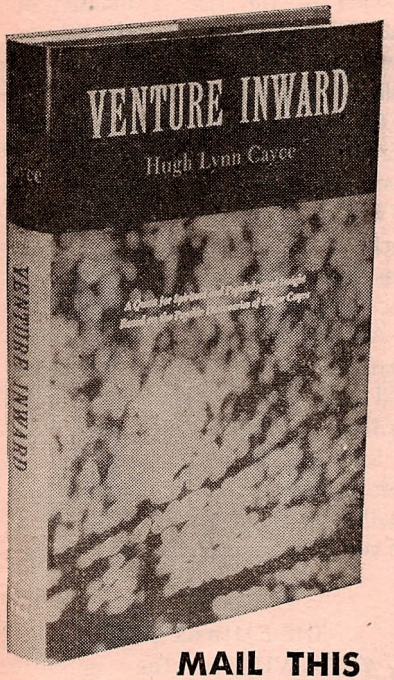
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THE RISING SEAS

ONE OF THE great problems of the oceans—though not the sort that will be solved by ships mapping the seas—is the rising ocean level.

This is occurring on both Atlantic and Pacific Coasts. In some places the seas have risen two to nine inches since 1940, according to Rear Adm. H. Arnold Karo, direc-

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tor of the Coast and Geodetic Survey.

Part of the rise is blamed on the melting of glaciers in Greenland and Antarctica. But there are other still unknown reasons.

One of the most obvious is the actual sinking of a sea coast. At Galveston, Tex., the *apparent* rise of the sea level since 1940 is 4½ inches but the *real* rise is somewhat less than this because the coast in the Galveston area has settled.

At present there is no evidence that the upward trend of the oceans will stop. Along steep coasts, such as that of Maine, a change of even a few feet is not critical, but a rise of even a few inches along the shallow coast of the Gulf of Mexico could cause tremendous damage.

∞

THE FALLING LAKES

MEANWHILE the opposite trend is taking place on the Great Lakes—the greatest body of fresh water in the world. In some places the decline in lake levels is nearly catastrophic.

Today the lakes are at their lowest level in recorded history—and the change has occurred in only 12 years, since the high point reached in 1952.

Lake Superior, whose outflow is controlled at the Soo locks, has fallen 2½ feet since 1952 while Lakes Michigan and Huron have

dropped more than 5½ feet. Lake Erie is lower by 3⅓ feet and Lake Ontario by nearly six feet.

Some harbors are too low for boats; marinas are left high and dry; lakeside summer cottages are no longer on the lakeside. More serious from a financial viewpoint, however, is the fact that commercial vessels cannot negotiate many harbors or channels with full loads—some grain carriers are having to short-load by 1,000 tons. The loss of power at Niagara Falls by the end of April was equal to 500,000 tons of coal worth $4.5 million.

The Great Lakes aways have fluctuated in cycles since records began 104 years ago with high points in 1870, 1886, 1929, 1947 and 1952. But Lakes Michigan, Huron and Georgian Bay are 3 feet below the 104-year average and no one knows why.

∞

THE HEADLESS FISH MYSTERY

SINCE THE Scott South Polar expedition of more than 50 years ago a major mystery of Antarctica has been the finding of large fish on top of mile-thick ice in the interior of the continent.

Scott's scientists decided that the fish must have come from the melting of the ice cap over many thousands of years. Today the National Science Foundation says this theory

Suddenly I Lost My Memory!

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

According to this publisher, many people do not realize how much they could influence others simply by remembering accurately everything they see, hear, or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each situation by your ability to remember.

To acquaint the readers of this magazine with the easy-to-follow rules for developing skill in remembering names, places, figures, dates, business transactions, or even passages of literary content, the publishers have printed full details of their interesting self-training method in a new book, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your request to: Memory Studies, 835 Diversey Parkway, Dept. 3187, Chicago, Ill. 60614. A postcard will do.

(Advertisement)

is completely untenable.

Recently a U.S. team of experts camped on the ice for six days in an effort to solve the mystery of where the fish come from. They arrived at no acceptable explanation.

Most known fish beneath the ice-cap are small. But the fish on top of the ice are large—probably about four feet.

Why do we say "*about* four feet?"

By reason of another and equal mystery. We do not know just how long the fish were originally because their bodies are never found —just their heads! What happened to the rest of the fish—and how did they lose their heads?

∞

BLUE ICE FROM THE SKY

MRS. EDWARD ELLIOTT of Route 2, Ingersoll, Ont., and her son and daughter were standing outside their home the first part of June when they heard a strange noise overhead.

'It sounded like a bird flapping," daughter Barbara said later. "Then there was a sputtering, spinning noise. I looked up and it was coming down. It shattered when it hit the ground. You could tell it came down at an angle because everything went in one direction. The pieces were in about a 40-foot radius."

The skyfall consisted of a bluish ice with a strong chemical odor. The ice was very cold to the touch —colder than most ice, and Barbara said it left a burning, tickling sensation on her hands. She thought it melted slow.

Last we heard, the samples were stored in the Elliott's refrigerator and the University of Western Ontario had been asked to examine them.

Meanwhile officials were suggesting—as usual—that the ice had come from a jet aircraft exhaust system.

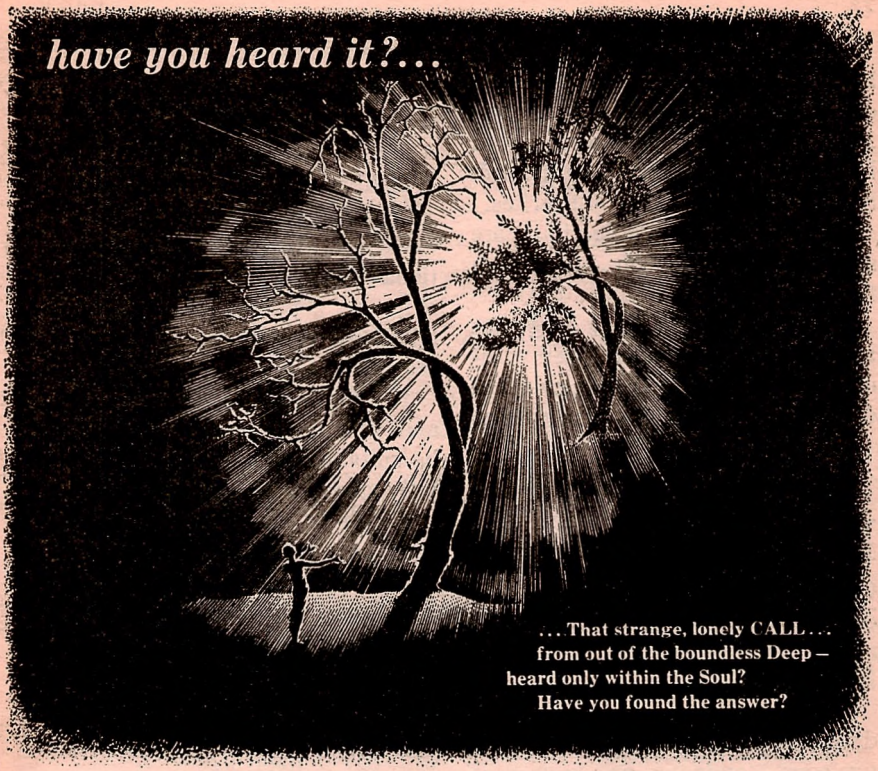
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WHAT BORED THESE HOLES?

SOMETHING ELSE from the sky is responsible for a mystery near Plainview, Tex., where two Texas Tech professors can't seem to agree on the nature of the object that gouged out a series of holes in a cotton field last May 11. The holes are on the Doodle Milton farm 25 miles east of Plainview.

The main hole is 18 inches in diameter and it is surrounded by smaller holes which gave the appearance of having been drilled. A kind of white residue is clinging to the sides of the holes.

One Texas Tech professor believes the holes were made by a meteorite that "burned up completely."



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An alternate theory proposed by Dr. William T. Parry, professor of geoscience, is that the mysterious holes were produced by a lightning strike on the ground. Such holes are called fulgerites.

However, most fulgerites are smaller than those on the Milton farm.

The holes have been dug out and their side channels traced without revealing any further evidence of what might have caused them.

∞

JUMPING RADISHES

FOR SOME TIME it has been claimed, though the information never has been put to productive use so far as we know, that music encourages plants to grow faster.

Lynn Boshkov, 15-year-old daughter of a Columbia University professor, conducted an experiment at White Plains, N.Y. High School this past year.

Lynn not only measured the growth of plants exposed to music as compared with those that grew in silence, but she tested the effects of various kinds of music.

And what do you think she found? She found that radishes exposed to the songs of Lily Pons and the music of Dvorak did appreciably better than the control radishes. But far and away the best growth performance was given to those radishes that listened to . . .

The Beatles!

∞

SPECIAL NOTE

MANY OF OUR readers send us clippings from a group of weekly or bi-weekly sensational national newspapers. Almost invariably the clippings turn out to be mistaken, deliberately distorted or invented.

If you read such newspapers and find material that appears to be suitable for FATE, study is carefully and ask these questions:

1. When did it happen? Exact dates and times.
2. Where did it happen?
3. Who did it happen to and who witnessed it, including names and addresses?
4. Exactly what happened?
5. If an explanation is possible, why did it happen?

These are the first requirements of good reporting and if you find that the story in question doesn't answer at least the first four of these questions, you can seriously doubt its truth.

∞

ABOUT DOGS

MRS. WILLABELLE Higgins, wife of Thomas Higgins, an automobile dealer of Ferndale, Mich., was killed in a car-train collision near Howell, Mich., last March 21. Her two children and a

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TOMMY H., a six year old who suffered from painful asthma-like attacks until in the silence of the night his mother discovered the "link of communication" and a miracle occurred!

MR. X., the man who, broke and bankrupt, went into the desert to die . . . and how the COSMIC MIND spoke to him and showed him how to become a millionaire. Most startling of all, you'll hear the true story of a man who was pronounced medically dead—and who rose to confound his doctors after 72 hours as a "corpse"! From this man's own lips you'll learn what he saw and experienced in the Great Beyond.

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About the author . . .

Holding a degree in pharmacology and chemistry, as well as in religion. Dr. Joseph Murphy is now Minister of the Church of Divine Science in Los Angeles. Years of research convinced him that a mighty Cosmic Mind lay behind both science and religion, and was the moving force in human affairs, and in this book he presents proof that this is so.

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neighbor boy were injured.

When her husband got word of the accident he left two prize Brittany spaniels, six-year-old Geneii and her 13-month-old son Duke, in their pen attached to the family garage in Royal Oak.

When Higgins left, the dogs "seemed to go crazy," neighbors later told him. "They said they never saw them act so frantic, jumping and running, whining and barking . . . they must have got the message somehow. They apparently just knew that something was terribly wrong."

Sometime in the early morning of March 22 the dogs' frantic jumping against the pen worked its supports loose and the whole side collapsed. The dogs disappeared without trace until Duke was discovered after the Detroit *News* published the story two months later.

It is a measure of the dog's extreme agitation that both Higgins and the neighbors are convinced they knew telepathically of the death of Mrs. Higgins.

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SEEING-EYE DOG

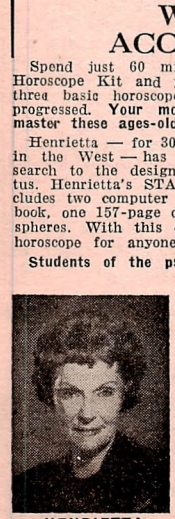
PRIMA IS A 7-year-old German shepherd who has acted as a seeing eye dog for Luigi Molteni, a telephone operator of Milan, Italy, who has been blind for six years.

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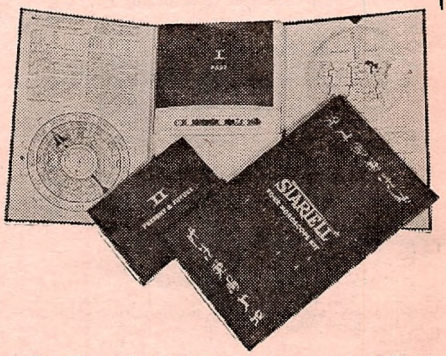
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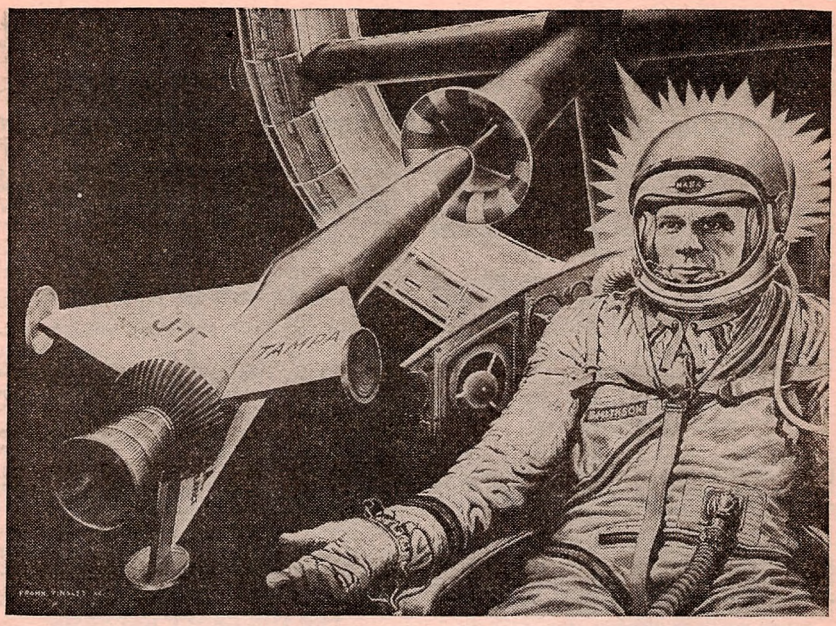
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Drawing shows astronaut of the future operating a space ship by means of thought control, which scientists believe is a definite possibility. According to a recent article in *Mechanix Illustrated* Magazine, pilot will watch ship by TV and operate its servo-mechanisms by means of tiny transmitters strapped to wrists and ankles and connected to nerve terminals of body. *(Mechanix Illustrated* photo from UPI.)

Each day Prima guided Molteni to and from his home to his work in the center of Milan 21 miles away. They walked together through crowded streets, and traveled on buses and trains.

Molteni was so proud of Prima that he entered her in in an international dog show at Turin, Italy last October 27.

In the test of her abilities Prima did not obey commands, nearly bumped into obstacles, and barely saved Molteni from being run down by cars.

A veterinarian at the show examined Prima, passed his hand in front of her eyes and said: "This dog is blind!" Further examination showed that she had been blinded by sulphuric acid, apparently by some vicious person, and had been guiding Molteni in recent weeks simply by her memory of the route aided by familiar sounds and smells —and possibly by other sensory

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Until now the BRAIN WAVE SYNCHRONIZER has been available only to physicians, dentists and psychologists. Professional people in 22 different nations are using the BRAIN WAVE SYNCHRONIZER wherever there is a need to shorten induction time, deepen the hypnotic level, overcome resistance or relieve the strain of difficult inductions.

HOW THIS INSTRUMENT WORKS

The Schneider BRAIN WAVE SYNCHRONIZER is an electronic instrument that can be tuned to the natural frequency of the human brain. Medical scientists have discovered that every man's brain has a characteristic electronic rhythm. When a subject sees a light source pulsing with the same frequency as his own brain his resistance to hypnosis diminishes. Scientists call this photic stimulation.

The BRAIN WAVE SYNCHRONIZER emits a signal which is related to amplitude, wave shape and duration as the natural brain wave. These key performance factors are built into the instrument and require no adjustment.

EASY AND SAFE TO USE

Operation of the BRAIN WAVE SYNCHRONIZER is simple—all you do is adjust the rhythm of the pulsing light until your subject experiences an effect which he may describe as a tingling in the fingers, a rainbow effect or a desire to close the eyes. You then add your verbal suggestions to complete the trance.

Four simple dials control the BRAIN WAVE SYNCHRONIZER. These permit adjustment of the light source through the three most important natural rhythm ranges of the brain — called by scientists the Alpha, Beta and Delta frequencies.

USE FOR GROUP HYPNOSIS

Use the BRAIN WAVE SYNCHRONIZER with a single subject or use it simultaneously to hypnotize a large group such as a childbirth training class. The Editor of Hypnosis Quarterly wrote that in a group demonstration he witnessed, five members seated in front of the instrument all went into trance, including one previously given up as non-hypnotizable.*

USE THE BRAIN WAVE SYNCHRONIZER TO REAP THE BENEFITS OF SELF-HYPNOSIS



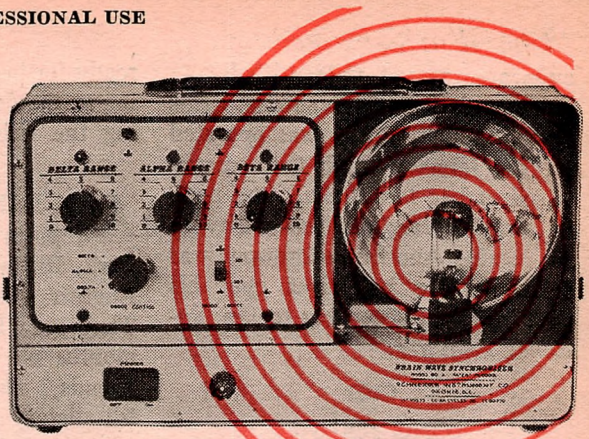
ALL BRAIN WAVE SYNCHRONIZERS distributed by the Venture Bookshop include new built-in remote controls for use in Self-Hypnosis. These controls allow you to sit in a comfortable chair — up to 10 feet away from the Synchronizer — as you operate the simple controls.

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Although designed for use by professional researchers, Venture Bookshop has made arrangements to offer the BRAIN WAVE SYNCHRONIZER to all students of hypnosis who will agree to use this potent instrument in an ethical manner only.

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*REFERENCE ARTICLES ON THE BRAIN WAVE SYNCHRONIZER

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

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

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

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

Illinois Medical Journal. July 1963, pages 39-42

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

Journal of the American Osteopathic Association. Feb. 1964

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apparatus as yet unidentified.

There is a happy ending to this story, though. Prima was operated on in January and the scarred tissue of her left eyeball was peeled away, giving her the ability to see again. Another operation was scheduled for her right eye this past summer, according to the *National Enquirer.*

∞

LONG JOURNEY

CHINOOK IS a six-year-old white German shepherd of Scottsbluff, Neb. In 1961 Chinook's owner, Joe Martinez, left Scottsbluff, taking the dog with him. At a Sacramento, Calif., motel, Chinook disappeared.

It is 1,400 miles as the crow flies over the Rocky Mountains from Sacramento to Scottsbluff, and no one knows how much farther it was for Chinook. It took him three years to make the journey.

Late in March a big white dog showed up at the Scottsbluff home where Martinez used to live. It was Chinook and Joe Martinez's brother Ben found the dog still responded to his old commands and displayed his old habits.

* * *

IN STRAGARI, Yugoslavia, Perisa Jovanovic lost his wristwatch while working in the fields. All his searching didn't turn it up.

That night as he was getting ready for bed his dog came scratching at the door. The dog was carrying the wristwatch in its teeth.

* * *

ANN LANDERS, the columnist, reports a letter from Highland Park, Ill., where a family owns an English setter named Leviticus. They got "Lev" when he was four months old from "deeply religious friends," who adhere to strict Jewish dietary laws.

Now they swear that Leviticus not only refuses to eat meat which is not kosher but he must be served on a Yiddish newspaper. "We have tried the Chicago *Sun-Times* and the Chicago *Daily News* but Lev cannot be fooled," declares the correspondent, who signs himself "Right Hand Up."

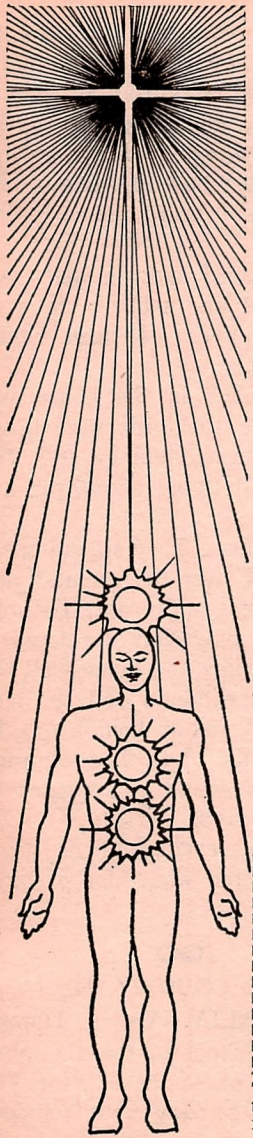
Ann Landers' reply was to quote a clipping from the Toronto *Star* describing a cat owned by Rabbi Louis Farrell.

"The mixing of meat and milk is forbidden by Orthodox Jewish Law. Rabbi Farrell's cat must have known this because he refused to drink milk when meat was served. Frequently the kosher cat demonstrated his dedication to this dietary law for guests—to their utter amazement."

∞

FOR THE BIRDS

LAST MAY 1 according to the Los Angeles *Times,* Marcus



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The equation $E=mc^2$ helped physicists produce atomic fission. $E=i_{\bullet}c^2$ helped our metaphysicists go beyond energy & mass to intellect in relation to cosmic solar forces of the physical universe. Then we went beyond the limitations of space, time, mass, energy and intellect to the spiritual universe, i.e., the fourth dimension, & we came up with the formula $(E+i_{\bullet}c^2=S)$. The secret to our discovery revolves around the absorption of radiant energy! We believe we have proven that no instrument of technological science is as accurate or sensitive as the human organism for exploring the fourth dimension!

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Yerkes, a carpenter, was quietly reading his newspaper in his living room at 7290 Greylocks St., Riverside, Calif., when he heard the rustling of wings in his fireplace.

"Suddenly," he said, "it was like a whirlwind. I heard noises in the chimney."

Yerkes raced outside and saw what looked like a black cloud of smoke—hundreds of birds going down his chimney.

He ran back in the house and by this time the birds were dropping down the chimney into the fireplace and flying about the living room.

What a mess. They spread ashes and soot all over the room, flying wildly against walls and fixtures. Yerkes hurriedly shut the doors to the other rooms and opened all the living room windows and the outside door. It was an hour before he cleared out the birds. The following morning he found a straggler in the grand piano.

In all the excitement he never even discovered what kind of birds they were.

∞

"A LITTLE COUNTRY FELLOW"

THE HALLWAYS of Dupont High School in the Campbell Creek area of southern West Virginia were buzzing with religious discussion as the spring semester closed.

The reason was a religious vision experienced by Spencer Campbell, Jr., 16, one of the students.

Campbell told an Associated Press reporter that he has had visions of Christ on several occasions. On one such occasion he was preaching in the small church at Quick, near Charleston.

"I had my sermon prepared and my scripture chosen."

As he heard a friend in the choir sing a certain passage, his vision was triggered.

"I grabbed the sides of the pulpit. I grew numb, I couldn't even move. I saw Christ open the back door of the church and walk in. There was a very bright light coming from his face. I couldn't see His face because of the light, but I could see His robes and His hands, and the blood dripping out of the wounds . . ."

"I told the congregation what I was seeing, and some of them saw it too."

Since that night the visions have been recurring regularly. "It's usually Jesus I see, but I can never get a look at His face," the youth says. "The light's too bright."

Although the boy is credited with converting several hundred persons, including two teachers and 200 high school classmates, Spencer modestly says that he doesn't want to try to be like Billy Graham or Oral Roberts. "I'm just a little country fellow that God has seen

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∞

THE MONSTER AT SISTER LAKES

WHATEVER THE "monster" at Sister Lakes, Mich., may have been, it represents a fascinating case study in human attitudes.

The "monster" was variously reported early in June by residents in the area who declared that it was "so grotesque as to stagger the imagination", and described it as being nine feet tall, weighing 500 pounds, and possessed of a black leathery face and eyes that glow in the dark.

Gordon Brown said he saw the thing on the Harold Utrup farm, and declared flatly that "it's no bear. I've seen bear before and it's not one." Mrs. John Utrup said she had been chased into the house by the monster but was saved by her dogs. Three young girls were frightened in Silver Creek township; one of them fainted.

Deputies Howard Sheline and Daniel Behrman said they found a track measuring 3¾ inches at the heel and more than six inches across the ball of the foot. They couldn't identify it.

Prof. Frank E. Eggelton of the University of Michigan Zoology Department offered the unlikely explanation that it was an escaped circus gorilla.

But while scientists and amateurs speculated, businessmen, farmers, traffic policemen were faced with far more practical problems. For instance:

● When the "sighting" was announced, carloads of persons from miles around converged on the area to hunt the monster. One man wore a Marine Corps camouflage suit. Many were armed. They clogged the roads so thoroughly that deputies had to be called in from neighboring Van Buren County to direct traffic. No one saw a sign of the monster.

● Sister Lakes area is a heavy commercial fruit-growing district and migrant workers refused to go into the fields to pick. Merchants began to worry about business.

● Their worries were only temporary. Harvey's East, a variety store, began selling special "monster kits" for $7.95, consisting of a baseball bat, a mallet, an arrow, net and flashlight. The Dowagiac, Mich., theater showed two horror movies. Several resturants were featuring "monsterburgers." Gasoline stations were doing a rushing business. "Monster" beers were sold at local taverns.

● One farmer reported his pony was shot at. Fortunately the monster hunter missed. Near Ionia, eight boys were arrested for "playing monster" along M-21. The youngsters had poncho-type rain-

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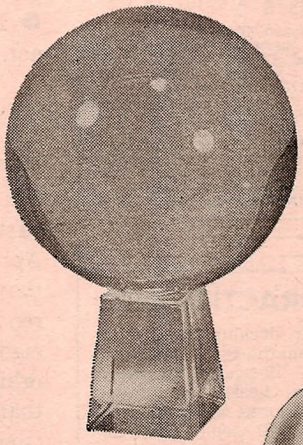
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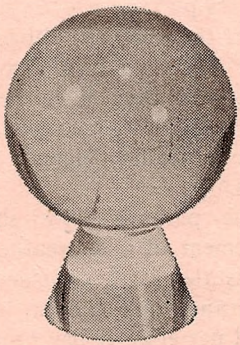
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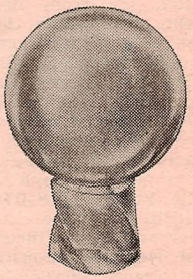
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coats and were taking turns standing on each other's shoulders to give the appearance of bulk and height. Along the I-96 Freeway, Michigan State Police Corporal Richard Abbott and his dog "Jocko" saw a "monster" cross the Freeway and gave chase. They didn't catch it but it left behind a hunk of fur coat and a rubber glove.

● Everyone wants to get in the act.

∞

TIROS SPEAKS

TAKE IT from *Tiros*—there is no life on Earth. When the first *Tiros* satellite was launched April 1, 1960, the Russians charged that its purpose was to spy, not to report the weather. Altogether now, eight *Tiros* spacecraft have been in orbit and they have taken more than 350,000 television pictures from altitudes higher than 400 miles.

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Forest fires have shown up, mountain ranges, but at no time has even the outline of a large city appeared on any of the 350,000

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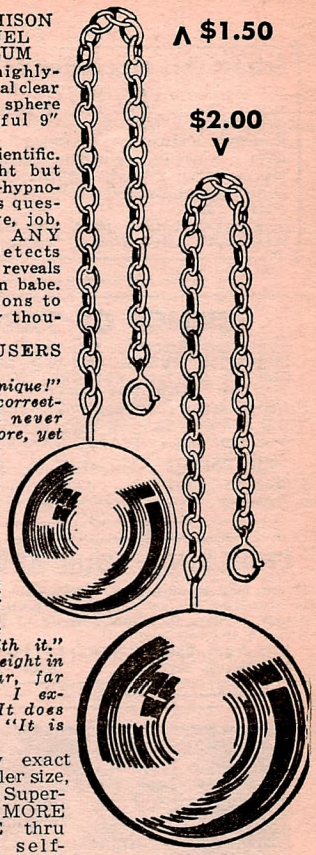
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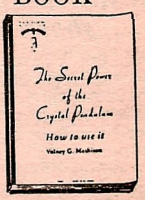
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photographs. Only two pictures, with the help of interpreters, ever have given any evidence of intelligent life on earth. One is the railroad right-of-way extending from the St. Lawrence Gulf to Labrador, which looked like a thin line in the snow. The other, also showing against the snow, was firebreaks cut in the forest near Cochrane, Ont.

From all this it could be fairly concluded, if you were aboard a spacecraft orbiting this planet at, say, 1,000 miles, that the earth is uninhabited.

∞

ISOLATION PHENOMENA

IN CONSIDERING psychical matters one great problem is to distinguish between the genuine and the imaginary. Just how genuine hallucinations may appear recently was discussed by J. F. Clark, professor of applied psychology at the University of New South Wales in Australia.

Professor Clark reported on a study of air traffic controllers—the men who sit high in control towers, guiding aircraft in to landings and who direct them to orbit over certain areas if the air becomes too jammed.

These men, alone in a control tower at night, often imagine many strange things, Professor Clark found. Sometimes it seemed to them

that clouds were assuming various shapes, that planes were coming out of the ground—or that they themselves were flying away.

Sometimes these were terrifying experiences.

While Professor Clark says that there is no question of danger here, civil aviation authorities have decided to put two men in the towers at night.

This behavior is known as "isolation phenomena" and any person deprived of his normal environment may suffer from it. Long distance truck drivers, for instance, isolated in their cabs, have reported similar strange experiences.

∞

DO YOU BELIEVE THIS?

AIRMAN THOM Andrews of Bolling Air Force Base, near Seattle, Wash., was walking by the parking space of Base Commander Col. Frank E. Marek one day in January.

It was immediately after a heavy snow storm, and what do you think Airman Andrews found in the snow?

A frozen channel catfish, perhaps 10 inches long.

Do you believe that sometimes fish fall from the sky?

—Curtis Fuller



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NON-MEN of the FUTURE

Alien races created to inhabit alien worlds are on the way as science unveils the secrets of the human "genetic code."

By Joseph F. Goodavage

IF SPACE-AGE biology continues along its present course, those Bug-Eyed-Monsters which used to slaver and glare from the covers of science fiction magazines may prove to be watered down versions of actual fact . . . trouble is—these BEMs could be *us*!

Such, at least, seems to be the sober, dedicated ambition of an entirely new breed of American scientist—the molecular biologists.

They've penetrated the atom of life itself and have nearly deciphered the secret of genetics—the code which has lain dormant in every cell of your body since conception—and which may be traced from all life forms now in existence back to its single common origin—that is, if the theory of all life having a common physical origin is true.

Today's molecular biologists have peered within the walls of living cells, studied the nuclei and made the most remarkable discovery in this history of science—existence of DNA and RNA, the basic building material of every form of life, insect, tree, fish, fowl or man.

We need to know something of the structure and function of DNA before we can understand how future generations of Homo sapiens may be genetically mutated into something that might seem totally unrecognizable as "man".

Within the fertilized human egg there are millions of molecules of nucleic acid. Each cell has a center, and the acid is called *nucleic* because it is found in the nucleus. RNA is called ribonucleic acid because it contains a sugar called

ribose. DNA is the code name for deoxyribonucleic acid. *Deoxy* means minus an atom of oxygen.

Greatly enlarged, they resemble long twisted ladders, each rung arranged to represent the chemical code of a certain type of cell in a certain organ of the body. There is enough genetic information in only one of these tiny coils to jam the largest battery of high-speed electronic digital computers on Earth.

Each in fact is the carrier of a neat little package of Universal Knowledge; it "knows" how to build enough of the right kind of cells to construct a heart, a pair of lungs, a kidney, a muscle, a bone, an eyelash or any other part of the body.

Each of these molecules carries within it the coded instructions for the creation of a female, blue-eyed blonde, five feet two inches tall, a tendency to be overweight, a tiny mole on the left cheekq and 20-40 vision, for example.

DNA, in fact, largely predetermines most of her physical, mental, and emotional attitudes. Like everyone else, she has no choice in the matter of her race, sex, size, coloring or basic inclinations. The nucleic acids are the infinitesimally tiny carriers of all life on this planet —and perhaps other as-yet-unknown worlds as well.

One of the most remarkable things learned about DNA, is that genetic alterations within chromosomes are often caused by cosmic particle bombardment. This bombardment results in changes in the chemical action within chromosomes, genes and the atomic structure of DNA itself.

Science long has been aware of the danger of genetic mutation, even sterilization, by high-speed particles in places like X-ray laboratories. Technicians and patients are protected from such radiation by lead-shielding.

Because many generations of its species can be studied during short periods of time, fruit and vinegar flies have been exposed to X-radiation to observe genetic mutation effects. Some remarkable changes have occurred in subsequent generations of these insects, but no experimenter ever has suceeded in causing something other than a fly to emerge from the hereditary line. Whatever changes take place always do so within the framework of what a fly should be. There are anomalies in eye-coloring, the color and length of wings, etc., but no true departure from the basic fly concept has been developed. Yet the Darwinian theory indicates that something more should have happened—after all, a fly is distantly related to a tree, a tree to man, man to a fish, etc.

But until science learned something of the genetic Secret of Life,

Nature seems to have decreed that life forms could not be altered artificially.

Now Nature's Constitution and Bill of Rights is about to be amended.

The Darwinian theory is that all existing life is best-suited to survive because of the fact that it did so during fiercely competitive times. The human and animal population of our planet, according to Darwin, is strongest because our forbears survived upheavals of Nature, outwitted, outcompeted and out-fought their contemporaries, killed off the weakest strains and promulgated the strongest—themselves. We are considered the offspring of "the fittest."

It should be noted, however, that Nature herself offers a couple of glaring contradictions to this concept. The first is that Darwin needed immensely long eons of *undisturbed* existence for animal evolution to take place. Yet geological evidence all over the world reveals that catastrophes on a global scale have occurred many times in the past. Oceans have covered land areas, continents have risen from the depths, the Earth has shifted its axis of inclination and the magnetic poles have changed places.

One is pretty hard put to find animals more magnificently equipped to survive than the Imperial Mammoth or the sabretooth tiger. Yet these great beasts became extinct and the Darwinian theory does not explain their extinction.

On the other hand, domesticated animals such as the Siamese cat, Pekinese and Chihuahua dogs have survived down through the ages and it's pretty obvious that they could *not* have survived in the savage jungles of the Pleistocene era—not in their present form, at any rate. Yet we know that domestic cats were kept by ancient people tens of thousands of years ago.

Where did our cats originate—and *how*? Why did the great tigers become extinct?

These questions alone are worthy of several volumes. But according to what we've learned about natural selection and Gregor Mendel's brilliant discovery of dominant and recessive genes, it's becoming clear to some of the microbiologists that we don't know nearly enough to enable them to tamper with Nature on the massive scale they've planned.

The magic word, "environment" has been offered as a further explanation for our being the way we are—and for the existence of various forms of animals. The giraffe, for example, "adapted to environment" by growing his long neck so as to reach the leaves in the high branches of trees. Presumably, once it had a short neck. This leads

us to wonder how the giraffe managed to survive during the millions of years it took to develop the long neck. And what about the shorter female giraffes and the baby giraffes which obviously must wait until they are adults before reaching the top branches for food. According to the assumption of adaptation for survival the giraffe should be extinct. Obviously, "adaptation to environment" leaves much to be desired as an explanation for the variety of life forms on our world.

The newest discovery is that genetically, we can be "altered by cosmic and other forces." Modern science is skirting dangerously close to the concepts of medieval and ancient astrology—that man (and everything else in Nature) are in fact interdependent elements in the cosmos.

An energy particle flashing down from outer space and displacing even one atom from a molecule of DNA in a fertilized plant cell, an animal or human egg, will alter an entire area of physical or even mental structure, thus effecting a radical change in the life pattern of the resulting creature.

An as-yet-undetermined and little understood interaction occurs between the energy particle from space and the atoms of the nucleic acid molecule with which it collides. This is analogous to catastrophe on an ultra-microscopic scale.

Since this "Atom of Life" (as it is now being called) contains the exact coded instructions for the specific type of human being ordered by the chain of heredity, then the deflection of the atom in the fertilized egg must result in a change of chemical structure which becomes something else entirely. Once the code has been altered, some vital detail in the building instructions is either lost or hopelessly garbled.

The *human* creature to whom this happens is then prey to any of scores of physical difficulties. If only one of the hundreds of amino acids that go into the making of hemoglobin in blood is wrong, the individual will become ill and die of sickle-cell anemia. Bombardment by energy particles also could be responsible for a host of deadly diseases including cancer.

Since the center or core of a virus is made up of nothing but nucleic acid and the wall of a cell is a membrane, a virus can slip its own nucleic acid inside when the cell wall is weakened, or unresisting as a result of illness. The virus then will supplant the authority of the cell's DNA, and begin transmitting its own genetic commands.

At this point the cell stops whatever it has been doing, follows the new instructions and begins building virus materials.

Both beneficial and detrimental

viruses now can be manufactured synthetically. Theoretically, these synthetic viruses can be introduced into an artificially fertilized human egg. Some of the more far-out researchers already are talking about planting this egg in a nutrient solution, thus by-passing the human reproductive system almost entirely. They will be able to control heredity by learning all the molecular code signals of DNA and RNA. The entire field at this moment is being explored with great impatience, imagination, and little if any restraint.

Scientists like Dr. Marshall Nirenberg, of the National Institute of Health, have learned the alphabet of the molecular language—all the letters of the code words for all 20 amino acids, for example. But Dr. Nirenberg says, "We must now learn to *spell* with the genetic code. *Only then can we hope to write messages of our own.*"

Philosophers, physicians and mystics always have been aware of the miraculous nature of the physical life we take so much for granted. Edgar Cayce, the great medical clairvoyant of Virginia Beach, said "there is intelligence in every cell of the body."

Each molecule of our body contains exactly the same coded information that was found in the fertilized egg; this information is repeated endlessly throughout the body. But it is highly selective. No one understands how the DNA in a brain cell knows enough to ignore the countless coded instructions for the functioning of cells in every other organ of the body except those necessary to keep the brain functioning properly, but it does. Whether it is found in a bone or in skin tissue, a muscle or the pituitary gland, DNA builds *only* the kind of cell that can be used by the organ it occupies, yet it is *capable* of building any other kind of cell.

This poses the same question presented by any kind of seed, the acorn for example. How does the acorn "know" it is supposed to form itself into an oak tree? A partial answer is the hereditary chain of DNA, which contains the Master Builder's instructions. Beyond this, we just don't know.

Infinitesimally tiny electrical charges emitted by the atoms and molecules may play an intimate part in the transmission of the coded instructions, but this hypothesis is now merely a remote fringe of scientific awareness.

We do know that any change made in the RNA in the nerve cells remains permanent. In the process of learning, RNA molecules are altered; when they divide this altered pattern is also divided and billions of "stencil-copies" of the original RNA remain as long as the

organism continues to function. This has been crucially tested.

RNA, therefore, is the stuff memory is made of. Deterioration of mental and physical abilities due to what we call the aging process seems directly traceable to the molecules of the nucleic acids. Here's how it happens:

We are conceived and born with a perfectly "programmed" set of heredity factors; each and every atom fulfills its instructions for the formation of the body and the function and interaction of all its parts. During the first few months of life, many kinds of energy particles such as neutrinos from the Sun, beta and gamma rays from the distant stars, pass through our bodies. Occasionally one of them will interact with an atom of DNA and a tiny, virtually unnoticed change will take place inside the cell within an organ. This change indirectly affects the entire body. As the cells divide and are replaced, these minute alterations are carried forward in new generations of cells.

Being subjected to myriad energy particle impacts in the course of years, tiny changes accumulate and the original genetic message becomes scrambled in transmission and a progressively less efficient organism results. Cosmic particle impact also impairs the function of nerve cells in the brain that control memory, so faulty memory is one of the noticeable effects.

The foundation of a house can be attacked by termites over a period of years and the extent of the erosion may or may not be visible. But if termites go unchecked the house must eventually fall. This is analogous to life's eventual surrender to years of unceasing cosmic particle impact on the atoms of DNA. For all we know this could be what Nature has devised to keep matter and energy in a perpetual cycle of birth and dissolution.

No known organism can withstand the bombardment of cosmic particles beyond a certain number of years. Theoretically, living tissue should be immortal, as demonstrated in laboratory tests in which various animal organs were kept alive in nutrient solutions for more than 10 times the expected life span of the animals from which the organs were taken.

In practical experiments with RNA, elderly patients with failing memories were given periodic doses of ribonucleic acid made from yeast. Their memories improved.

The faulty information in DNA and RNA, caused by the garbling of the original message through energy particle impact, could very well be the chief cause of senility, diabetes, heart trouble and tuberculosis.

Synthetic viruses which are merely nucleic acids encased in packages

of protein may be introduced into the human body to lie dormant for many years before being triggered into the activity of building up supplies of its own materials. Like cancer, it can even skip whole generations without being activated.

All the foregoing brings us to a very real possibility. When the genetic code is mastered and science is able to "write" out any desired genetic message, it will be put to practical use.

For instance, "writing out" the desired genetic code that will enable Homo sapiens to extract oxygen from water, the molecular biologists will have created Homo Aqueus—a true Fish-Man. Porpoises, whales and other aquatic mammals will be closer relatives to man than Homo Aqueus. At least they are warm-blooded *air* breathers.

There has been speculation among the space medicine experts about the kind of astronaut best suited to survive in the bitterly cold, rarefied atmosphere of Mars. The training of Peruvian Indians or Tibetan tribesmen, accustomed to living under similar conditions in the Andes or high Himalayas, has been postulated. But science already has by-passed the physiological ideas of the early space medics. By the time we have ships capable of landing on Mars, Venus and the moons of Jupiter, we probably will have developed special breeds of "men" with body chemistry programmed to adapt to any conceivable planetary environment.

Imagine the sort of creature it would take to live permanently in the unthinkable conditions on Jupiter. First of all, a crushing gravity more than 400 times that of Earth would make the existence of erect bipeds impossible. Man would have to revert to something like a four-legged gorilla stance. In addition, he'd have to possess immense strength for locomotion under this crushing gravity. This means greatly increased size—and the creature would need a metabolism capable of thriving on what we consider noxious, deadly fumes: methane, ammonia, and probably hydrocarbons. Food—fuel for this strange metabolism is still another problem.

If this creature has blood at all, it will have to be a kind of permanent anti-freeze because the temperatures beneath that raging, crushing atmosphere make terrestrial polar regions seem like a tropical paradise. It is so dark that normal sight would be virtually useless; photons from the Sun simply cannot penetrate Jupiter's 18,000 mile-thick atmosphere of perpetually roaring, poisonous gases.

There is no doubt that molecular biology is capable of breeding new strains of man, probably even a

creature capable of existing on Jupiter, Neptune or Uranus. But there is considerable doubt that this creature, even though its intelligence remained intact, would still be human. Obviously, one of the first experiments to be undertaken by molecular biologists will be to raise the intelligence level. Equally obviously, these experiments will be carried on with test animals first. This way we'll have some idea just how far we can depart from the human norm before we're treading an area where the product is no longer controllable by known, established methods.

We've managed to develop thorobred horses and pedigreed canines and felines and to grow improved strains of plants, flowers and vegetables. Now we're on the brink of producing true super-men.

Our record for harmonious coexistence is sharply variant to the ideals for which we aim. What assurance is there that with imminent population control, a tyranny of genetics will not replace all known forms of government?

Once the full significance of large scale genetic manipulation dawns on ambitious bureaucrats or zealous humanitarians with political power, we may be faced with the greatest tyranny ever known to man—the creation by genetic alteration of a pre-programmed breed of human being whose only wish will be to work in beehive or anthill harmony and to selflessly serve the state.

Of course, he'll be very happy to do so because any form of dissatisfaction or even questioning will have been bred out of his psychology. Anti-social behavior will be impossible, thereby eliminating the need for police forces and armies. Creativity, scientific curiosity and artistic progress will go by the board, naturally. But this will be a small price to pay for blissful, uneventful existence. There'll be no need for advertising or propaganda. News will be a thing of the past because our interests will have been prearranged and nothing else will matter except our specified groove which we'll all attend to with robot-like precision.

This is one possible outcome of genetic manipulation.

There is another.

It has been observed as a fact of bio-climatology by some researchers that those races and nations which have adapted to the colder, northernmost climates have dominated their neighbors to the south. Even within national boundaries, the historical precedent is that the North always wins in any struggle with the South.

Now if we widen this thermal gap millions of miles farther from the Sun where we will have planted colonies of extremely hardy (genetical-

ly adapted) humans, able to live under Martian or Jupiterian conditions, how do we maintain colonial domination over these races after four or five generations? According to biological *fact*, not political *theory*, a few degrees difference in temperature seems to create the race which is most fierce, ingenious, and dominant.

Whether we create Homo Superior, Homo Aqueus, or Homo Jovus, we might literally be creating the Frankenstein monsters of the future.

A long period of intensive, widely-publicized study should be demanded before the molecular biologists are given *carte blanche* to create any *un*-human race of the future.

But who is doing anything about it?

Who even knows it's happening?

ABOUT THE AUTHOR

Joseph F. Goodavage, 38, is the author of 65 published articles and short stories, mostly in the science fact and science fiction fields. A veteran of World War II —he served with the 6th Infantry Division in the South Pacific—he attended the Philadelphia Museum School of Art, Temple University and the University of Pittsburgh. Among other jobs, he states, he has worked as a commercial artist, newspaper reporter, copywriter, linotype operator, steelworker, crane operator, truck driver, bulldozer operator, steeplejack and commercial fisherman. His hobbies are investigating the mysterious and unexplained, oceanography, scuba diving and gardening. He has, he adds, a lovely wife and a lovely daughter.

HE FLIPPED HIS COFFIN LID

IN OSTROV, Romania, doctors certified the death of Ion Jianu after he received an apparently fatal shock from a power line. Twelve hours later, as the relatives of the "dead man" knelt weeping and praying around the coffin, the lid suddenly opened. Jianu sat up and stared in bewilderment at the astounded mourners.

A LUCKY LAST LOOK

ATTENDANTS at a hospital in Tijuana, Mexico, decided that 14-day-old Martin de Rosita had succumbed to illness when they found him apparently no longer breathing. A doctor signed the death certificate and the baby was taken to the morgue, where his mother later appeared, stating she wished "to see his little face again." She discovered that little Martin was breathing.



THE BOY-HORSE AND THE MAGIC DOLL

Truth or illusion? Magic in Java turns boys into horses and makes dolls with coconut heads come alive.

By Nina Epton

A FEW YEARS AGO Nina Epton, the British author of five other books, spent some time on the tropical island of Java in Indonesia. Because of her interest in the magic arts and mysticism she brought back some stories of these arts as they remain imbedded in the life of the people living behind the modern facade of republican Java. Included here are two of her experiences. These are reprinted by special permission of Nina Epton, the author, and Oldbourne Press, London, England, the publishers, of the book *The Palace And The Jungle.*

WHILE I WAS delicately biting off the last piece of meat from the last skewer — an operation which must be performed with the skewer held at right angles or you risk piercing the back of your throat, with fatal results — I heard a sudden pulsating of drums from behind a group of bamboo dwellings. A *kampong* wedding perhaps, or a *slametan* in honor of a new addition to the already over-

crowded population? Forgetting all about my *betjak* I rushed off in the direction of the primitive music. Such drums as these are only heard in country *kampongs* or in the slums where they have been brought by people who until recently were jungle-dwellers. With their drums and their beliefs in spirits and magic they have coaxed the jungle into the city. The scene I was about to witness was a throwback to a sometimes terrifying world which is as foreign to "progressive" Indonesians like my hosts as it was to me.

A knot of ragged *betjak* boys and a few women with naked babes astride their hips had gathered round two oddly assorted individuals. "There's going to be a *Kuda-lopeng*—a 'dance of the human horse'," one of the bystanders informed me. "It's been ordered for a birthday *slametan*," added another. I was the only stranger in the crowd but nobody stared or objected to my presence. They were too engrossed by the extraordinary performance to which we were all being drawn as by a magnet.

The elder of the two men was thin and bent, with matted hair falling over bony shoulders; his face was haggard and his dark eyes sunken, but they shone with an unnatural brilliance — like those of North African snake-charmers. A few feet away from him a young man crouched shivering as in an epileptic fit. He was sitting astride a hobby horse — a flat frame made of bamboo and painted in black, with a gaudy fringe tied on to the mane. Somebody tossed a bundle of hay into a corner; it was one of the essential props. Three musicians sat with their backs against a bamboo house beating drums of different sizes with long, nervous fingers. One of the drums was long and narrow like those one sees in India and in Arab countries. Only "primitive" people can play drums as these men did. They are closer to vibrations which the town-bred can no longer capture and which would no longer inspire him; they have inner aerials that enable the rhythm of the drums to rouse a tangle of wild emotions and memories of the long-lost childhood of the human race. Their playing made one tingle with pleasure but also with fear for it conjured up unseen forces; none could be sure whether they were good or evil forces, but all watched tensely with a half-conscious, undefinable feeling of guilt.

The old man was holding a whip. He stiffened and drew himself up, fixing the boy with his glittering, hypnotic eyes. The drums softened instantly and melted into the background where they continued to echo as faintly as a human heart

during the entire exhibition. The boy raised his eyes toward the sorcerer and an anguished silence ensued. Nobody in the audience stirred. Whether we wanted to or not we had all been drawn into the magic circle. We were the involuntary prisoners of that fearsome creature with matted hair and talon-like hands. We were assisting him with an unrealized force latent in every one of those present. Throb throb, throb throb went the drums like metronomes wrapped in velvet. Then the old sorcerer let out a bestial snarl accompanied by a crack of his whip; we started and fell back a pace or two. The instant he heard the snarl the young man responded with a half-choked sound like a horse's neigh. The sorcerer cracked his whip again and shouted an order in a high quavering voice. The boy-horse approached the bundle of hay. Again he neighed — now there was no mistaking the sound — and then — I could hardly believe my eyes — he bent forward and began to munch the hay.

After two or three minutes, the sorcerer shrieked another command; the boy-horse reacted instantly and began to rear and prance like a circus pony. At another crack of the whip he galloped round the sorcerer raising clouds of dust and shaking his long black hair out of his eyes. The sweat trickled off his body in slow globules. His breathing — which was more like snorting — became heavier. All his muscles appeared to have lengthened; even his face had narrowed and looked curiously equine.

The performance must have lasted for about 15 minutes, perhaps less, but it seemed timeless like eternity. It ended as abruptly as it had begun. The boy-horse suddenly uttered a pitiful cry and rolled over on the ground panting, his body moist with perspiration, his eyes staring at the sky with the fixity of the demented. The sorcerer watched him for a few moments with the triumphant intensity of a beast that has vanquished its prey. Then he stepped forward and bent over the writhing form, whispering a magic formula from his armory of secret incantations. Only now was I aware of the fact that the drums had stopped their insistent beating. The whispering of the sorcerer was like a hissing of serpents. Little by little the twitching body of the boy-horse began to quiet down. The muscles relaxed, the convulsed face became smooth and rounded as before, the breathing subsided—almost ceased.

Before the crowd dispersed, one of the drummers rose and walked round to collect a few rupiahs; the sorcerer appeared to be oblivious of our presence — he continued to

bend over the boy, who now appeared to be sleeping peacefully. Somebody nudged my arm. It was my *betjak* driver. He was smiling and his black teeth shone like the pips in a watermelon. "What do you think of the *kuda-lopeng*?" he asked me. "It was good," I replied, not knowing enough Indonesian to express myself more subtly. The *betjak* boy shrugged his shoulders with the casualness of a connoisseur. "I have seen better," he told me. "Still, it wasn't bad. It was genuine anyway. Sometimes the boy just pretends he's in a trance. They can't always go into a real one and that makes it awkward for everybody, since they earn their living that way. Oh, but of course the old *dukun* has a few sidelines. He makes and sells medicines and amulets too —he's no fool!"

I arrived back at the bungalow late for lunch. Hamid and Zeina were a little concerned — they were afraid that I had got irretrievably lost in the tortuous kampong alleys. They were amazed when I told them that I had been watching a *kuda-lopeng*. They had never seen such a performance, nor known of its existence in the capital.

THE MAGIC DOLL

ARAFA, THE YOUNG Indonesian who had taken me to a *penchak,* or Javanese display of the art of self-defense, suddenly bent forward and whispered: "Would you like to see a *Ni Tuwong* seance? I can show you one in a *kampong* this afternoon."

"Ni Tuwong? Do you mean the Magic Doll? I thought that was a thing of the past — of course I should love to watch it," I excitedly replied. I never would have thought that this curious custom had survived the revolution and the wave of modernism that followed it. Many more similar surprises were in store for me.

After lunch Arafa and I made off for an obscure *kampong* at the edge of a country town about 14 miles west of Djakarta. It was a Thursday — or, as it is called in the Javanese calendar, Friday eve, and the *Ni Tuwong* ceremony, as usual, was to be conducted in a cemetery. We sauntered through the sun-baked streets to a shady hinterland of coconut palms where the peasants live. Perhaps the stillness of their nature is a reflection of the timid shadow in which they spend so much of their existence. The crude verandas of the houses on piles were filled with sleeping forms curled up in sarongs. Ducks were dozing under the piles and the rosy-breasted pigeons in cages hoisted high above the rooftops were lulled to silence in the airless atmosphere.

The cemetery lay at the back of

the *kampong*, nearly a mile from the town. It was set upon a mound like a prehistoric tumulus, in the middle of gleaming rice-fields. Coconut palms formed a dense canopy over this peaceful oasis and an outer rim of cambogia trees spread fragrant cream blossoms above the plain Muslim tombstones. These cambogia trees are always associated with cemeteries in the country; they have no leaves and the twisted branches are the most lifeless-looking objects in Java, where no tree ever sheds its foliage. They would look sadly skeletal if those waxen flowers were not there to remind us that life can spring from death. The striking contrast between the apparently dead branches and the blooming flowers is in itself a message of hope in resurrection — a silent message suited to the quiet, undemonstrative Javanese, who value unspoken meditation more than the crude finality of words.

A few *kampong* women and girls were wending their way to the cemetery over the ridges that separate rice-fields like the leading in stained-glass windows. We removed our shoes, for our feet sank up to our ankles in the soft mud, and took our place in the leisurely procession.

At the summit of the cemetery, under the tallest, straightest palms, a knot of old women bent over a tombstone were talking gravely in low tones. They were arranging some object at their feet with the fussy, impatient gestures common to old ladies the world over. A group of younger women, their eyes glistening with excitement, were seated cross-legged on the ground, waiting for the elders to complete whatever they were doing. Faint wisps of incense rose from little brass bowls placed round the tombstone, which had been filled with the rose petals and pandan leaves used for offerings to gods and to the spirits of ancestors.

The old women, their task completed, huddled beside the object of their attentions. Two of them bowed their white heads and began to intone a mournful incantation. In the center propped up against a tombstone and now clearly visible to us all, was the doll figure which was to be animated by the spirit called *Ni Tuwong*. The doll looked as grotesque as a Guy Fawkes effigy, with its coconut-shell head upon which great white eyes had been outlined in chalk; bamboo brooms served for arms and the bamboo frame that passed for a body was wrapped in a sarong that had been specially "stolen" for the occasion. I do not know why this should be so, but *Ni Tuwong* must always wear a stolen garment.

The incense-burning and incantations had started a couple of

hours before we arrived. Now the shrivelled old women who were conducting the ceremony decided that the doll had remained in the cemetery long enough for the spirit of *Ni Tuwong* to have entered into it and they made a sign to Arafa, whom they evidently knew well, to step forward and carry it down to the *kampong* for them. He took the ludicrous bundle in his arms and strode ahead of us with a wild glint in his eye, oblivious to everything and everybody around him. One of the old women jumped up with the sprightliness of a tree squirrel and stepped behind Arafa; she held a mirror clasped close to her breast. The other cronies followed chanting and the girls brought up the rear, bringing the bowls of incense with them. The atmosphere had become charged with electricity as before a violent thunderstorm. All the way from the cemetery to the edge of the *kampong,* where Arafa stopped and laid down the doll, I had the uncomfortable feeling that there was an unseen presence among us.

Other *kampong* people came out of their houses and gathered round us as we squatted in front of the image. Arafa set it up against the trunk of a coconut palm and the girls rearranged the bowls of incense round the tree. All chatting ceased as one of the old women held the mirror in front of the stolid coconut head which stared uncomprehendingly at its reflection. Set down in writing, cold, after the event, this scene may sound absurd, but it was not; it was uncanny. Could the shadow of a passing butterfly have been responsible for the change of expression that had come over the doll's coconut face? For there was no doubt that it had altered. It was not a dead and inert object any longer. The lumpy, fibrous head began — almost imperceptibly at first — to loll first to one side, then to the other. The old woman with the mirror muttered to the doll in affectionate, urging tones — was I mad or was this a collective hallucination? The doll head moved quite distinctly; it turned slowly away from the mirror and stared at the eager young girls assembled before it. The broomstick arms began to twitch convulsively — yet there was nobody behind the tree, no obvious agent whom one could point to as the cause of this plainly visible movement.

The old woman lowered the mirror and murmured to the girls behind her. They nudged one another and began to whisper. At last one of them a little bolder than the rest, raised her voice and addressed a question to the doll. Her companions covered their mouths to stifle their nervous giggles. Very slowly *Ni Tuwong* turned her head

from one side to the other in a negative gesture. "She says no — you will not be married this year," interpreted the crone. Another girl now spoke to *Ni Tuwong*. All eyes were fastened upon the crude image as it jerked its head up and down. "Good, her mother will recover from her illness," commented a girl at my side.

The questions now came tumbling one after the other and the doll rolled its head and moved its arms quicker and quicker as if inspired. Suddenly, Arafa bent over and put a question to it. *"Ni Tuwong,"* he said — loudly enough for all to hear — *"Ni Tuwong,* what new friend have we here today?" There was a silence as the doll cocked its ludicrous head to one side. Then, to my horror and amazement, it bent forward and pointed one of its long, skinny broomstick arms straight as *me!* Everybody turned to look. Mesmerized, I stared back at the blank coconut face 20 feet away from me and felt the blood being drained from my cheeks. *Ni Tuwong* had leant forward so abruptly that she had toppled over. She remained quite still, face downwards, with arms outstretched. "She has left us — it's all over," sighed one of the girls. There was a stir in the crowd as people began to rise and move away. Glasses of tea were passed round to those who had stayed behind. Nobody was interested in the lifeless image which was left to lie at the foot of the tree like a forgotten plaything.

Arafa came over to sit beside me. He was laughing. "Don't you think that final act was cute?" he said in his American English. I could not bring myself to laugh with him. In spite of the heat, I was shivering violently. "We must be going — it's getting late," I said. "By the way," cautioned Arafa, "there's no need to tell anybody in Djakarta about *Ni Tuwong*. They don't believe in her, you know."

THE DIME OF HIS LIFE

WITNESSES in Macon, Ga., told police how a large trailer truck had smashed into the corner of a truck stop, demolishing a telephone booth situated there. Moments before the accident, they said, a man who by then had left the scene had attempted to make a telephone call. Finding he didn't have ten cents for his call, he went into the truck stop for change. The accident occurred just as he stepped outside again.

UFO Lands at AIR FORCE BASE

The jet pilot reported a UFO "on the ground." Camera crews were told to stand by—then security clamped down.

By Coral Lorenzen

THE LOUDSPEAKER at Main Control on the Holloman Air Force Base-White Sands Proving Ground Integrated Test Range suddenly blared these electrifying words: "I've got a UFO."

It was Thursday, April 30, 1964. A lone B-57 was flying a routine mission in the vicinity of Stallion Site, a few miles east of San Antonio, N. Mex., on the north range. The pilot had called Main Control and said: "I'm not alone up here."

Control called for an explanation and the pilot replied: "I've got a UFO."

The controller than asked: 'What does it look like?"

The B-57 pilot replied: "It's egg-shaped and white."

"Any markings?" asked control.

"Same as Socorro," the pilot said and then added, "I'm going to make another pass."

Minutes later, after the big jet had made its turn and come in over the area where the UFO was first seen, the pilot contacted Main Control again and reported: "It's on the ground."

Then radio communications ceased. Photo crews were asked to stand by.

* * *

MAIN CONTROL is a huge building topped with automatic and manual tracking devices and radar antenna, completely removed from the main base at Holloman. Inside, the Mission Controller as well as a host of other per-

ABOUT THE AUTHOR

Coral Lorenzen is one of the foremost investigators and writers on UFOs in the country. In 1952 she became the international director of the Aerial Phenomena Research Organization (APRO) and editor of its publication, "The APRO Bulletin." She is the author of a book published in 1962, "The Great Flying Saucer Hoax" (APRO, 4145 E. Desert Place, Tucson, Ariz.).

sonnel keep in constant contact with instrumentation installations throughout the whole range and co-ordinate the efforts of planes, missiles, radars, and theodolites in order to keep track of the progress of the various experimental tests being carried out at Holloman and White Sands.

Shortly after I received my first tip on the above information I called Terry Clarke of KALG Radio in Alamogordo, nine miles east of Holloman AFB. I asked him what he knew about the UFO landing on the Holloman Range in April. He said his information source had monitored the range radio communications that day and his information was almost exactly what I have stated. He also said he'd heard of another sighting and there was a rumor that a UFO was in a hangar at Holloman, under heavy guard.

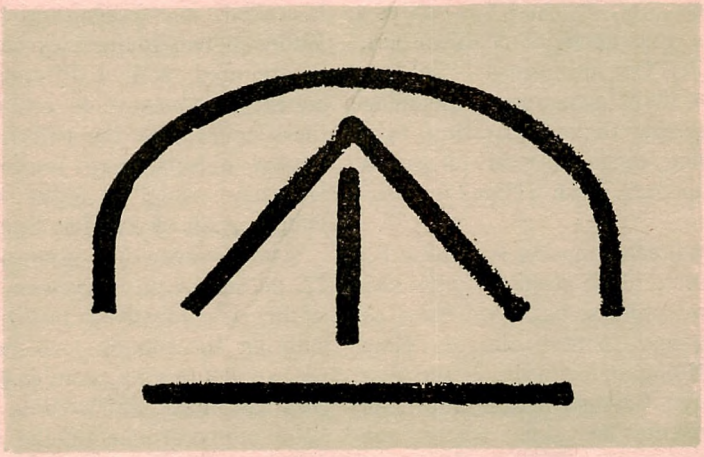
I contacted Arlynn Bruer of the Alamogordo *Daily News* to find he had sketchy knowledge of the sighting but had heard the rumor about the purported hangared UFO.

Next I went through the files dealing with the New Mexico sightings of April and May. One contact informed me that unidentified lights had been sighted on the Range during April, prior to the historic Zamora incident; another bit of information involved a guard who had come upon a UFO on the range at night. Hysterical with surprise and fright he emptied his side arm at the object, then fled, with the UFO seemingly in hot pursuit. When he finally reached Base Headquarters, our informant said, he had "flipped his lid" and required sedation and hospitalization.

I immediately made queries concerning the landing and any other incidents related to the Holloman Range landing. We learned of two other UFO incidents on the Range during the month of May. There is no doubt in my mind concerning the accuracy and reliability of the information we gathered. Separate informants who have been reliable in the past gave us the information we needed to verify the initial facts. I do not hesitate to relate it here for, at the time, there was no indication of classification and the incidents were discussed quite freely both in White Sands and Holloman.

The singular fact about the landing, which took place on the Range extension between Socorro and Albuquerque, was that a digital track recording was obtained during the presence of the object. A digital track recording is a tape recording automatically generated simultaneously with the tracking operation which contains the elevation, azimuth and range of the

Do You Recognize This Symbol?



HAVE YOU ever seen it before? Does it strike a responsive chord anywhere in your mind?

It is an artist's drawing based on a sketch by Socorro, N.M., Police Officer Lonnie Zamora after he allegedly saw the symbol on the side of the UFO he reported from Socorro.

If you have not seen this symbol reprinted before it is because Air Force officers asked that it not be published. They were not placing it under a military security classification but wanted to see if other UFO reports from the New Mexico area would describe a similar symbol. As far as we know, none did.

Now that the Air Force's reason for not releasing the drawing is over, FATE is pleased to reproduce it for you. The official Air Force release on the Zamora sighting paraphrased Zamora's description of the symbol as follows:

(As the UFO was taking off) . . . "he noted a design on the object which he described as markings in red about 1½ feet in height, shaped like a crescent with a vertical arrow and horizontal line underneath . . ."

The drawing above is what he saw.

target during the time it is tracked by radar.

On May 15, between 11:30 A.M. and 12:15 P.M., Surveillance Radar as well as FPS-16 radars at Stallion Site, tracked two objects in the area north of Stallion Site. The UFOs performed "perfect, precise flight maneuvers", including side-by-side flight, separating, then rejoining each other in formation and up and down (Pogo) maneuvers.

Visual confirmation was made by a trained radar operator who saw the two objects, described them as brown and football shaped. They were flying at low altitude and disappeared beyond buildings at the instrumentation side where the radar operator observed them.

Probably the most disturbing information relating to this sighting was that one or both of the objects were responding alternately with the standard FAA recognition signal (sometimes called IFF).

To avoid the necessity of having to depend entirely on radar "skin track", i.e., reflection of radar beam from the plane's surface, there is in use in most military and commercial aircraft a "transponder" system. An "interrogate" signal is transmitted periodically from the tracking ground station. This signal consists of a series of pulses arranged in a particular time sequence or "code". When the "transponder" (a combination receiver and transmitter) receives the correct code it responds by transmitting a code of its own which is received at the ground station. This is called a "recognition signal." Either of two frequencies commonly are used, with a different code on each frequency. It was one of these codes that the two football-shaped objects were beaming alternately while in flight on the Range north of Stallion Site.

Exactly seven days later, on May 22, an automatic track was obtained of an unidentified flying object with an exceedingly low speed of up to 2000 feet per minute (a very slow 25 mph) which came within 3700 yards of one of the Range radar installations. The skies were clear and there was no indication that the objects tracked were any kind of atmospheric phenomenon, and certainly they were not conventional aircraft.

After collating all the information Mr. Lorenzen and I decided to give a press release. We had a special purpose in mind—to get further information on all sightings. Our release was given to the press wires on Saturday, May 24.

On Sunday, May 25, Holloman "answered" our release with an AP release, datelined Holloman. It said that the Air Force confirmed that "a radar unit" at Holloman twice had tracked UFOs in the area of

White Sands on the preceding Friday, and that the report was being investigated; it suggested that some natural phenomenon such as a dust storm probably was responsible; the spokesman could find no basis for a report from an "aerial phenomena research group" in Tucson of a visual sighting at Holloman or that an egg-shaped object was under guard in a Holloman hangar.

We did learn something—there had been two separate sightings on Friday, May 22, instead of one.

Unless there was another landing the "captured" UFO would be the one involved in the April 30 landing, which would mean a motorized ground patrol must have come upon the UFO while its occupants were some distance from it and prevented their re-entering the craft. I do not know of any UFO landing incident in which the occupants ever got very far away from their craft, and the Zamora landing demonstrates their amazing speed and ability to escape close observation. Also, the size and amount of noise of a B-57 make it impossible to believe the occupants of the April 30 UFO were unaware of its presence. It is difficult to put any credence in the rumor of the "captured" object in a hangar at Holloman and remain objective. All of my sources trace back to a single airman who spoke of the object in a shop in Alamogordo. It does seem that inasmuch as our contacts could find no further corroboration, as they did find for the incidents of April 30 and May 15 and 20, that the fellow was either making a bid for attention and/or was mistakenly excited by a closely guarded hangar.

But, frankly, I believe the account of the frightened guard who stumbled upon the UFO at night.

And I do know that the civilian population in the vicinity of the Holloman-White Sands Proving Ground Range are apprehensive about the continuing sightings.

I also have information indicating that the military at Holloman and White Sands, one of the most thoroughly instrumented test bases in the United States, are concerned about unconventional aircraft which not only land under their noses but which know so much about aerial procedures and traffic that they can simulate coded FAA recognition signals.

These reports are of enormous importance if true. And there is strong evidence that they are true. But Holloman-White Sands Area is now under a blanket of military security. It was impossible for us to go in and interview the principals allegedly involved. What we have conducted here is a kind of intelligence operation. But we trust our sources and we have evaluated

our information to the best of our ability.

* * *

SINCE THE August issue of FATE was printed there were three UFO landings in the state of Arizona in one night—all near highways or roads. Colorado, Wyoming and Montana have experienced similar visitations.

The thread of continuity which runs throughout the fabric of the Spring 1964 flap consists of these major features:

The objects which landed or hovered fell on straight lines on the map.

They landed in areas where eventually they would be seen, but where they would be inaccessible and, therefore, safe.

Of all the sightings gathered by APRO since April 22 there have been only three or four "orphans" not located on previously established straight lines.

* * *

REPORTS CURRENTLY are coming into APRO's office from around the United States as well as the Fiji Islands and Australia. It looks like they are just "openers" for what may be ahead.

The Spring 1964 flap impresses me as an intelligence operation carried out by the occupants of the UFOs, either to show themselves, preparatory to closer contact in the future or to find out the effect such contact would have on humans or how much we already suspect.

The press wire services and network TV and radio have been, for the most part, silent about UFOs or adhering to the prescribed "there ain't no such thing" party-line of officialdom since 1952. Perhaps the UFO occupants have made a number of landings in places where they would be certain to be observed, then retired to a safe place to monitor local TV and radio in order to learn the effects of their visits on the natives.

A similar operation took place over a geographically similar area, with comparatively sparse population, in northeast Brazil on May 13, 1960, just a few months before Mars and Earth made a close pass in space.

Mars and Earth will be close again in March, 1965.

* * *

BECAUSE OF the establishment of a straight-line pattern in the civilian sightings of UFOs in the Southwest in April and early May (see August FATE) I decided to see whether the estimated location of the April 30 landing at Holloman fell on one of the lines. A straight line drawn from Socorro, where the Zamora sighting took place, to Round Mountain near Tularosa, N. Mex., where a motorist observed a bright object

coming down the next day, intersects the Holloman Range near Stallion Site, as well as Highway 380, north of the site, near San Antonio. Another line, from Round Mountain through Albuquerque, Rock Springs, Wyo., and Canyon Ferry, Mont., also intersects the North Range. The third possibility is the line running from Las Cruces through Edgewood, La Madera, Alamosa, Colo., to Cheyenne, Wyo., all of which are locations of sighted UFOs. However, we cannot assume the Holloman landing falls on one of the lines, but can only reiterate that three of the previously established orthotenic lines do intersect the north Holloman Range extension.

The interesting thing about these four military sightings (and there may be more, of course) is that the UFOs were seen on a military base during the time (from April 30 onward) that military representatives were busily labeling various civilian sightings of similar objects as misinterpretations of conventional objects or hoaxes. I believe this series of sightings, demonstrates that the Air Force program is merely an attempt to explain away the UFOs, and the really serious work of evaluation, correlation, etc., is being done elsewhere. The Air Force's official statement that it was "unfortunate that only one witness reported the Socorro object, and that no photos were obtained" is clearly an attempt to discredit the Zamora sighting on the basis of the lack of corroborating witnesses. The Air Force immediately was put into an embarrassing position when Dr. Lincoln La Paz, a noted meteorologist who knows Zamora personally, endorsed his integrity and reliability.

It was during my investigation of the New Mexico flap that I learned of the existence of an agency called the "UFO Board", comprised of military and civilian scientists, to whom the reports go for evaluation and study.

AF Regulation 200-2, much quoted among UFO enthusiasts, instructs local UFO officers on how to investigate a UFO sighting, and serves as a guide for public information officers concerning what can or cannot be said about a given incident. If an object can be explained a public statement can be made; if it is unexplainable in conventional terms no public statement will be forthcoming.

The Navy and the Army, however, have no unclassified, public regulations about UFOs but do have classified regulations governing UFO investigations and these services do not make public statements about any UFO incidents. One of the people at the Wright Air Development Center UFO Project recently told an APRO mem-

ber that they don't have enough time and personnel to keep up with filing, let alone research and evaluation. It is only normal procedure that the Air Force would be relegated the task of publicly accounting for UFOs, just as it is only normal that the agency doing the actual research and evaluation would be operating behind closed doors, anonymously.

* * *

FOR MANY YEARS researchers have urged that all the facts should be told and that possible resulting hysteria is not a legitimate reason for denying the existence of UFOs. I agree. But there may be an area we have not thoroughly explored:

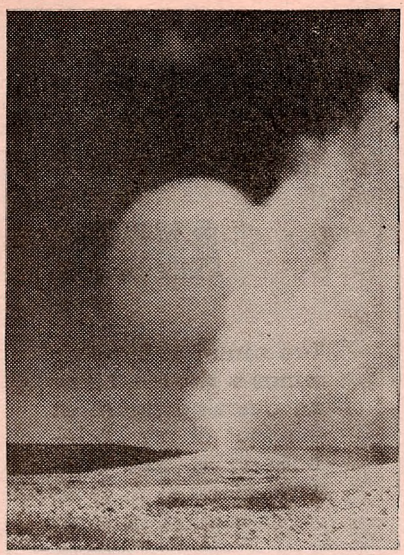
If, early in the UFO game, certain responsible scientists and officials recognized the superior nature of the UFOs, accepted the interplanetary thesis, and considered the possible hostility of the objects, they may have felt justified in exerting some influence on press wires, TV and radio networks to keep UFO information at a minimum. They may have realized as early at 1950, when UFOs jammed radio frequencies of planes over Korea, that the objects were capable of monitoring our electronic news transmissions. Possibly, they intended, by "stalling", to keep the occupants of the UFOs from realizing how much we knew or suspected about them, thus giving us time to prepare for our defense, if necessary. No matter how eager some of us are to have the UFOs publicly recognized we should be objective enough to admit that a counter-intelligence move as outlined above would be practical and necessary.

WHEN THE RAIN GOD CAME

ON APRIL 17, 1964, a statue of Tlaloc, Teotihuacan Indian god of rain and water, was installed in the new Anthropological Museum in Chapultapec Park, in Mexico City. At least 12 centuries old, the statue is over 24 feet high and weighs 167 tons. It was carried into Mexico City on a specially built trailer, and streets in some sections had to be reinforced because of the weight of the conveyance and cargo.

The idol, which had been carved from living rock about 750 A.D., had been found years before near Coalinchan, 31 miles east of the Mexican capital. It was at this town that its journey began.

Tlaloc's arrival in Mexico City, appropriately enough, was accompanied by a cloudburst that flooded the streets and rained out ball games.





Can the Camera See What the Eye Does Not?

ON THE AFTERNOON of August 15, 1962, Mr. L. A. Peebler, of Modesto, Calif., was taking pictures of Old Faithful geyser in Yellowstone National Park. He was using a Polaroid camera which he has used many times before and since and which develops photographs immediately.

The first photograph, on the left above, was taken from a standing position. Obviously the camera saw what Mr. Peebler's eyes could not as he reports that the mysterious circle which appears in this picture was not visible to his eye.

The second photograph, on the right above, was taken from the very same spot but from a kneeling position, just a few seconds after the first photograph was snapped. The same polaroid camera was used and the second picture was taken while the first was being developed. It shows nothing unusual.

Mr. Peebler writes that many other persons were nearby, also taking pictures. He suggests it is possible that some of the other photographs taken at the time also showed this curious manfestation. It would be interesing if some of these photographers would come forward.

WARNED BY AN ANGEL

The sound of flapping wings woke me. I saw an amazing figure at the foot of my bed—bearing a sad message.

By Catherine Ponder

PERHAPS YOU have heard the "angel of death," as I had many times. But little did I realize there really *is* an angel of death. My own recent experiences have convinced me that this angel is a celestial friend. I believe this angel ministers to both those who are taken and those who are left behind, during the transition experience commonly referred to as "death."

My husband and I had married just as I was completing my first book, *The Dynamic Laws of Prosperity*, two and one-half years ago. Our marriage was such a happy one, filled with many common interests, including my ministry and writing, and his career as a college professor.

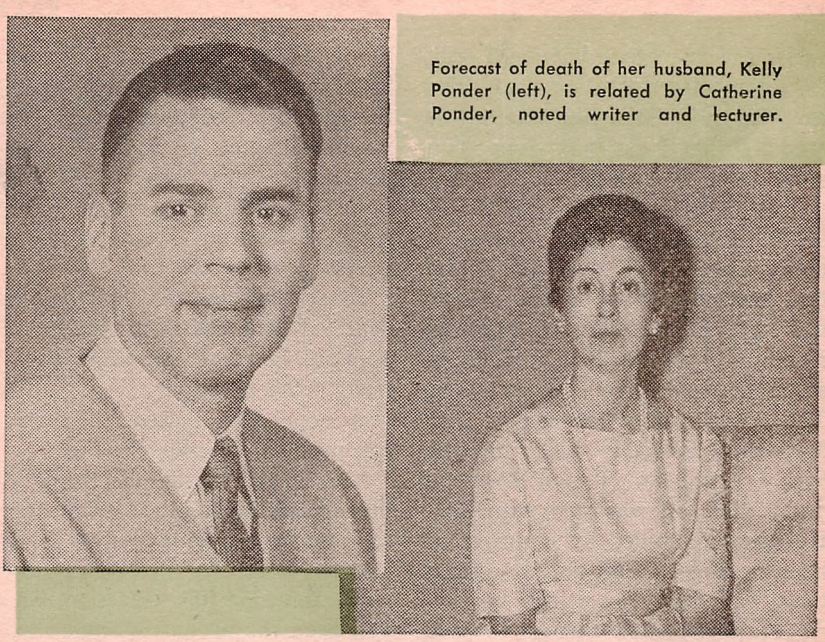
Then one night in the fall of 1963, I awakened suddenly from a dream. No, it was more than a dream. It was a visitation—the kind the people of the Bible sometimes experienced.

An angel appeared at the foot of my bed in the middle of the night, waking me with the flapping of his wings. I intuitively knew he was the angel of death.

As this realization came over me, a cold feeling began in my heart and rushed swiftly upward through my throat and right out the top of my head. I sat upright in bed, instinctively placing my hands on my sleeping husband and crying out, "Oh no!" The angel disappeared.

This experience was so vivid that I did not sleep again that night. In the wee hours of the morning I prayed for guidance. Somehow I did not seriously believe this experience literally affected my husband. He always had been in good health and seemed destined for a long life and a distinguished scholastic career.

The next morning when I mentioned the episode to my husband,



Forecast of death of her husband, Kelly Ponder (left), is related by Catherine Ponder, noted writer and lecturer.

he placed little importance upon it. Instead, he put his arms around me protectively and said, "Honey, I don't want you having such strange experiences."

Three weeks later I knew what it meant.

One moment, my husband, only 40, was standing happily chatting with some of his students on the campus at the University of Texas where he taught. The next moment he was gone—dead from a heart attack.

It was then I remembered the angel of death. I remembered the cold feeling which had begun in my heart and rushed quickly upward. I believe (and it comforts me to believe) this is just the way my husband's soul left his body —quickly, without pain, from the heart upward.

Perhaps there had been one other warning of what was to come. For weeks my husband had been saying, "I keep having a dream that bothers me. In that dream I am

again with people I have not seen for a long time, greeting them. The only thing I don't like about this dream is that I am in it alone. You are not there with me."

During the first week after his death, it was my turn to have a dream over and over—a dream that seemed related to the one he had had. I could see my husband standing in the sunshine, still dressed in his casual collegiate clothes. There was a gulf between us, but he was looking at me with that happy expression I had seen so often when all was well with him. He was surrounded by a throng of happy people. I had the impression they had been awaiting his arrival and were now thrilled to have him with them. It seemed such a happy time for everyone. My husband's only concern in this dream was that I understand that all was well, that this was the way it was to be.

This recurring dream helped me to release him.

I remembered having written about death in my new book, *The Prosperity Secret of the Ages*. My husband had worked with me closely on this manuscript, having completed final editing of it only the week before he died.

Now I reread my own words on death:

"Of all the hard conditions man has to overcome in the business of living, rising above the loss of a loved one through death is among the greatest challenges of all. But it can be met victoriously, when you realize there is no death, only new experiences in eternal life, which come *when the soul of man is ready for them.*"

After writing this passage on death, I had asked my husband's opinion. He had suggested that I make some additions. Now that he was gone this paragraph seemed his personal message to me:

"As in all situations involving human relationships, it is necessary to loosen up emotionally, let go and let God work for good in His own way. Someone has said that when you take the 'u' out of 'mourning', it becomes 'morning'—a new morning for your loved one in another phase of life, and a new morning for you in your present life experiences."

My husband had added these words to my manuscript in his own handwriting: *"Grief must give way to the new dawn."*

What could be plainer? I must emotionally loose him, let his soul go on to new experiences, happy though we had been in our joint earth venture.

Several weeks after his death, as I was going through his various papers, I found a statement of his spiritual beliefs, which he had written some years earlier. Here was

another message for me:

"I believe that life is a school. We live in and attend the great 'University of Life.' We are here to learn to express our divine nature. I believe that life has several classrooms on this and other planes. I believe that we ascend or 'graduate' into new spheres of study *as our soul unfolds.*"

Later, in a notebook filled with his philosophical and spiritual thoughts, I found these instructions —again in his own handwriting:

"Release your loved ones in the calm assurance that they cannot get outside Infinity. You will then find release yourself, and go free to be happy."

There is an ancient saying that when the soul of man passes through the experience of death, an angel touches him and directs him. It comforts me to believe this, especially since the angel appeared.

It also inspires me to believe this same angel, as a direct ambassador of the Divine, is now touching and directing me in my continuing earthly journey. Perhaps the angel directed me to the comforting words my husband wrote on death, transition, release.

When you face the loss of a loved one through death, I hope you will consider the possibility that an angel touched and directed your loved one into new phases of eternal life, for which his soul was ready. Perhaps it will inspire you to believe this same angel now touches and directs you in your earthly journey. In this way, your grief can give way to a new dawn.

The Psalmist may have been speaking of those on both sides of life when he promised: "For he will give his angels charge over to thee, To keep thee in all thy ways." (Psalms 91:11 ASV)

THE WAY WAS LONG

DURING a morning religion class in a village school near Cologne, Germany, Gertrude Bollenrath, 66, a retired teacher who was assisting because of a teacher shortage, wrote on the blackboard: "Dear Lord, I will let you lead the way." Seconds later she was stabbed fatally with a home-made spear wielded by a madman who had invaded the school, shouting, "I am Adolph Hitler the second!"



By ALSON

Bringing THE BIBLE

The Healing of the Blind Bartimeus

Mark 10:46—11:10

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

1 And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that come in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

J. SMITH

UP TO DATE



IN THE LIGHT OF PARAPSYCHOLOGY AND MODERN KNOWLEDGE

JERICHO WAS only 15 miles from Jerusalem; it was a bustling commercial and religious center and, at the Passover season, it was only natural that there should be a great multitude on the road between the two cities.

Blindness was all too common in Palestine, and it was the custom of blind beggars to post themselves at a city's gateways, especially at the time of the feast of the Passover when people were, presumably, in a charitable mood.

It is significant here that Bartimeus addresses Jesus as "Son of David". The Jerusalem crowds (Mark 11:10) cry out "Blessed be the kingdom of our father David." Only here in Mark and the parallel passage in Luke is Jesus directly associated with David. In other words, both Bartimeus and the Jerusalem crowd are expressing faith in the Messiahship of Jesus. Jesus recognizes this faith, and asks Bartimeus what he wants done for him. Bartimeus answers (in the Sinaitic Syriac version) "that I may see thee". In Mark's telling of the story Jesus does not touch Bartimeus, but simply says: "Go your way, your faith has made you whole." (Matthew has two blind men being healed, and Jesus touching their eyes),

Clearly this is a faith healing. It poses no problem for parapsychology or even for psychology. We know the power of faith to heal, and to heal instantaneously. However, even if some of the healing miracles of Jesus are being duplicated today by the application of modern psychological principles, it should still be born in mind that Jesus lived 2000 years ago, among a simple and superstitious people, and that his anticipation of what one commentary calls "psychic therapeutics" is itself a "miracle".

We cannot, as some would do, reduce Jesus to a purely human figure and still retain the healing miracles because they lend themselves to modern psychological explanation. Jesus was not a psychiatrist, even though he had great psychological insight. The healing miracles cannot be dissociated from the other miracles (those performed by the disciples and apostles, and the natural miracles like the feeding of the 5000, turning the water into wine, walking on the water, etcetera).

Luke (11:20) gives us the best explanation of the charisma that enabled Jesus to perform miracles. All was "by the finger of God".

Was Atlantis in the Mediterranean?

OVER THE years a great variety of conflicting theories—most with little or no evidence to support them—have been offered to explain the legend of lost "Atlantis." A new theory, which is considered to have a solid foundation in both scientific fact and historical data has been based on a discovery by Dr. Angelos G. Galanopoulos, a professor of geophysics at the University of Athens in Athens, Greece.

Dr. Galanopoulos noted that about 600 B.C. a Greek scholar, in translating from Egyptian priests, who had written of the mysterious disappearance of Atlantis about 1,500 B.C., had made an error. The Egyptians had used similar symbols for the number 10 and 100, and the translator, confusing these, mistakenly wrote that Atlantis was 10 times larger than it was.

Dr. Galanopoulo's discovery suggested that if Atlantis could be thought of as one-tenth the size it has been described to be, it easily could have been an island, or a group of islands, in the Mediterranean sea instead of a large continent.

Dr. Jelle de Boer, a young geologist who is a research fellow at Wesleyan University, recently told a scientific gathering that researches he has carried out tend to confirm the theory advanced by Dr. Galanopoulos. Dr. de Boer related that he was a member of a group of geologists who had determined that in 1,500 B.C. a volcanic eruption had occurred near the island of Crete, center of the highly advanced Minoan civilization, which consisted of several islands and city states. Evidence found on Crete indicated that civilization there had been ended by fire.

Geologists, de Boer stated, know that Santorin, one of the Minoan islands, had erupted and disappeared beneath the sea around 1,500 B.C.

A volcanic eruption of sufficient proportions, de Boer pointed out, could make its effects felt over a wide area, causing huge tidal waves, fires, loss of oxygen in the air, volcanic clouds, darkness and freak weather conditions. In fact, de Boer suggested, the Santorin catastrophe may explain the Biblical story of the Hebrew exodus from Egypt and the plagues and pestilence which struck the Nile Kingdom estimated to have occurred about 1,500 B.C.

When Santorin erupted, according to de Boer, the catastrophic effects were felt on Crete, some 25 miles distant. Fire and then a tidal wave destroyed the Cretan civilization, which for some reason was known in Egypt as Atlantis.

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.

UNEXPECTED ASTRAL CALL

By Enid S. Smith

IN 1934 I ENTERED the Booth Memorial Hospital, in New York City, for a major operation. The rather new anesthetic given me, due to my unusual reaction, quickly freed my soul from my physical body.

I saw that a radiantly beautiful angel stood guard at my head and another at my feet. I was freed from all pain and feelings of limitation, but still I was unable to tell those doctors and nurses who hovered anxiously about me, thinking I was "dead" because my breathing, heart, and pulse had stopped, that I was merely out of the body, safe and conscious.

So I left them and proceeded to make various journeys, guided by spiritual beings. Some of these journeys seemed to be to realms of great peace, love and wisdom.

Then I went across the continent to visit my special friends, Charles and Pearl Sindelar, in Los Angeles, Calif. Charles Sindelar was the renowned artist who painted the famous Christ Head from a "so-called vision". It was very early morning in California, as it was only 8:00 A.M. in New York. But they both awoke, saw me and exclaimed, "It's Enid! I wonder what's the matter."

Later that same morning they telephoned my father, Melvin Severy, who also lived in Los Angeles. But he knew nothing of my opera-



ENID S. SMITH

tion as I had wished not to worry him. He promised to write to me immediately.

From his letter I was able to verify the fact that I had appeared to my friends in California at exactly the time of my passing out of my body in New York City, allowing, of course, for the difference in time between the two sections of the country, and a slight variation in clocks.

This was the last time I ever "saw" my friends, Pearl and Charles, so for many reasons my astral call had significance.

Meanwhile, in the operating room in Booth Memorial Hospital the doctors were so sure I had died that they left me, to attend to other patients. When I did ultimately return to my body I was wheeled back to my room without having the operation I had gone up for. This operation was then successfully performed a day or two later.—*Mesa, Ariz.*

TWICE A PALLBEARER

By H. H. Forker

I HAVE JUST NOW, on January 7, 1964, returned from a funeral which I already had attended four nights ago—in a very realistic dream.

It was the funeral of a very dear and close friend of long standing. To my knowledge he was enjoying good health, though he had had a very serious operation several years ago. He was a rancher and grove caretaker for other growers here in the valley, and was considered for a man nearing 60 years of age, one of the hardest workers in our community.

My dream had revealed no details of his death, but I got the impression it was very sudden and shocking to his wife and family. This was the way I felt about it when I awoke on Saturday morning, January 4, 1964. This dream was so vivid and startling that I felt I actually had attended my friend's funeral. The fact that our minister, not his, was officiating was the only factor that kept me from picking up the phone and hurriedly calling his home.

The text of our minister's dream-sermon was about growing trees, ranching, fruitful crops, and this friend's devotion to his painstaking work. This was an odd sermon for a funeral but, as my friend was interested in these things and I am in the business of selling tractors and servicing farm machinery, it was easy for me to think my subconscious mind had played a trick on me.

In my dream our local funeral chapel and cemetery were very plainly seen. I was a pallbearer. A man that I did not recognize, who was taller than I (I am six feet, four inches tall), was also a pall-

bearer. The funeral director said something about this being the first time he'd had a bearer taller than I and I must relinquish my usual end position. He made a joke about placing me second from the end. It was hard to remember this was only a dream!

This dream remained vivid in my mind as my wife and I drove into Los Angeles. I told her about it. She said, "I do hope and pray that everything is all right with him and his family. He was in the shop a few days ago. You know nothing that could be wrong?" We left that questioning inflection in her last sentence unanswered and rode on in silence. I was sorry I had told her of this dream as now we both were upset.

We returned home late that night. The next morning we were awakened by our minister who phoned to tell me the shocking news that our dear friend had passed away at the very time I was driving down the freeway, telling my wife about my dream of his funeral.

Our friend had a heart attack on the night of my dream, was rushed to the hospital where he died about noon the next day. A double shock came when our minister informed me he was asked to conduct the funeral services. A spokesman for the widow had tried to get me on the phone all last evening but, of course, we had been in Los Angeles. Shortly after the minister and I ended our conversation I received the call asking me to be a bearer.

This Tuesday morning at 11:00 A.M. I sat through the exact funeral I had attended in my dream four nights earlier. Every detail was the same. I knew all the pallbearers but one. This man was taller than I and was placed at the end of the line of pallbearers. The funeral director lined us up according to height, with the taller ones at the end, and he said to me, "Hank, I believe this is the first time we have had a bearer taller than you. Looks like you will not be the cow's tail this time." He then placed me second from the end as he had done in my dream.

Of all the similarities between my dream and the real funeral I was most shocked by the minister's sermon, for it was about being a good rancher, about honest, hard work, growing fruitful trees, and compared my friend's lifework to the good work of our Lord who also was a rancher and a cultivator of fruitful crops of earthly beings. It was a fitting sermon for my friend.

As I experienced this funeral for the second time I had the unreal feeling that the actual funeral was a rerun of my earlier dream-funeral, that the dream had been my friend's actual funeral.

I had this dream on Friday night, January 3. My friend died on Saturday, January 4, at approximately the time I was relating my dream to my wife. We did not find out about it until Sunday, January 5, when the minister called. The real funeral was on Tuesday, January 7.

Why was I destined to serve at my friend's funeral twice? How could I experience an event four days before it became reality?—*Rialto, Calif.*

DEATH STOOD WAITING

By Wilma Hays Goodcell
As Told to Patricia Goodcell Huff

IT WAS 1918. The war in Europe was drawing to a close after four long years when a new scourge added its toll to that of World War I. Influenza!

I was a young girl of 12. My cousin Lillian and I had been close friends though childhood as our homes, in Los Angeles, were built one street apart with a large vacant lot separating the two properties. But our hours of playtime together were temporarily abandoned when Lillian's parents contracted the flu.

There was a shortage of doctors and nurses at this time and when my mother found they could only get one nurse for her brother and sister-in-law she volunteered to stay with them and help in any way possible. Then, as in most cases, the house was quarantined to help keep the disease from spreading further.

I was greatly concerned for my aunt and uncle, lonesome for Lillian, and I missed my mother terribly. Before the quarantine was set Mother and I had agreed to say goodnight by signalling with a flashlight across the vacant lot. At every sundown I patiently awaited the signal that wished me a loving goodnight.

One evening, while waiting for the signal, I noticed a white figure walking back and forth along the fence in my cousin's yard. I didn't pay too much attention and when my mother's signal came I went quietly to bed, always with a prayer that the next day would bring good health to my aunt and uncle and things would be as before.

The next day, however, showed no signs that my prayers were being answered so, once again, I waited by the window for the small beam of light that allowed me to go to bed in peace. And once again I saw the white figure pacing the yard. Its presence was beginning to bother me when a flickering light from a second story window distracted my gaze. As I left the window I noticed the figure was gone.

On the third day Lillian's father had improved slightly, but her mother showed no gain.

At dusk I again waited at the window and wondered if the white figure would appear. Suddenly, it was there; only on this night it was clothed in black. As I watched it pacing slowly back and forth across the yard fear crept up my spine. Then the pacing figure stopped and gazed up at a second story window in my cousin's home. Mother's flashlight shone across the vacant lot and I went to bed.

The next morning I saw my cousin come running across the lot and I ran down to meet her. Suddenly I knew, though no words were spoken, my aunt was dead. — *San Bernardino, Calif.*

I MARRIED MY DREAM MAN

By Irene Turnbull Mikolaizyk

I HAD BEEN a widow for three years following the death of my husband, James McCliggott, when I left Saginaw, Mich., and went to live with my sister, Mrs. Arthur Pheln in Flint, Mich. However, I continued to feel lonely and frustrated and that my life was being wasted. I was 51 years old.

One night I had a very vivid dream in which I was back in Saginaw, living in a small house. It was a Sunday; I was on my way to church and in checking my money for the collection I found I had rather large bills and so thought to stop in a gasoline station to get change. In my dream I went in and the man in charge was a personable, friendly, middle-aged man, and glad to accommodate me.

He asked if I was new in the neighborhood and I told him I had bought the little home down the street and was on my way to church. He said his name was Frank and he, also, was a member of that church. In fact, he said, his wife was buried from there three years ago.

He asked if he could accompany me some Sunday and I said, "That would be very nice. And someday when you are thirsty for a cup of good coffee and a piece of home-made pie on the side, drop by."

In my dream he came to my house; we kept company a while and were married in that church when the leaves were falling.

Shortly after dreaming this dream I had an overwhelming desire to return to Saginaw and to buy a home. I made three trips to look and on the third trip I found the house I just had to have. I made a deposit and before the week was out I moved in.

Come Sunday I started walking to church. I got the thought to check my money for the collection and found, sure enough, I had to have a bill changed. I went into a gasoline station and the middle-aged man that made my change seemed strangely familiar to me. His name was Frank Mikolaizyk.

Everything worked out exactly like it had in my dream. We were married in the fall, when the leaves were coming down. Our 10th anniversary was November 11, 1963. —*Saginaw, Mich.*

THE LAST TWO LEAVES

By Clarence Benedict

AMONG THE PERSONS who came to see me in 1941 when I was reading for the public was Mrs. Mary Moore, a doctor's wife from Lansing, Mich. The day after she had called long distance to arrange the appointment, Mrs. Moore drove up to my home on Delaware Ave., in Grand Rapids, Mich. She was well dressed, had a nice car.

When Mother, who had answered the door, called me in from the back yard, I introduced myself to Mrs. Moore, and we went into the living room, leaving orders that we were to be undisturbed.

After chatting for a few minutes, mainly about our recent snow storm, I began to read, saying, "You have a small maple tree in front of your house and when the last two leaves fall off that tree your mother will be taking her bath. It will be a Saturday, and you will be sweeping the last snow of the season off the porch. You will look up at the top of the tree I mentioned, and you will see only two leaves, which then will fall to the ground.

"You will remember that it is Saturday and that your mother is taking her bath. When you get to the bathroom door you will find it locked from the inside. You will call out but will receive no answer. You will have to take down the door to get inside, where you will find your mother dead in the bathtub."

When Mrs. Moore returned to Lansing, she watched that tree all the rest of the winter. In the spring, after the last snow finally came, Mrs. Moore went out to the porch to sweep off the snow. As she was sweeping, she glanced up at the top of the small maple tree. There were only two leaves, and just then a gust of wind blew them off.

Mrs. Moore suddenly recalled my words, realized that it was Saturday, and that her mother was taking a bath. She rushed upstairs to the bathroom, to find the door locked. When she called out, there was no answer. After the door was pried loose, her mother was found dead in the tub. — *Grand Rapids, Mich.*

Did Pavlova Dance Again?



The watchers in the wings stared in amazement as Frances pirouted on the stage. For it seemed to them that the white-clad ballerina had grown much smaller—had assumed the form and the skill of the celebrated, dead Pavlova.

By Nandor Fodor

The late Nandor Fodor was a prominent psychoanalyst and an internationally known investigator and author in the field of psychic research.

WHAT IS THE source of creative power? Is it within the individual or does it enter from outside? Is it the Divine Afflatus, the spiritual force of the universe, for which the artist or any person reaches out and charms into flowing through his brain? Is inspiration a form of self-extension towards the dim goal of at-oneness with the cosmic whole?

Loss of reality, auto-hypnosis, creative schizophrenia—these terms do not help us to understand what happens in the many known cases of inspiration, of trance, and of spirit guides.

Beethoven called inspiration "that mysterious state in which the entire world seems to form a vast harmony, when every sentiment, every thought reechoes within me, when all the forces of nature become instruments for me, when my

whole body shivers and my hair stands on end."

And Lady Eleanor Smith evoked a ghost which appeared in the ballet based on her book *Ballerina*. She had been inspired to write the book after watching Pavlova dance "The Swan" a few months before her death so that the inspiration for the ballet came, directly or indirectly, from Pavlova herself. This is what Lady Eleanor Smith said happened during the final rehearsal of *Snowbird*:

The stage revolved to show a woodland glade and a slight figure, snow-white in a fluffy tutu, its head bound with swan's plumage, entered, paused and crossed itself. It seemed to me that the star, Frances Doble, had grown much smaller. Then as she glided into the spotlight, I caught my breath.

The figure was not that of Frances. It had assumed the form of Anna Pavlova.

Pat Dolin, co-star with Frances, gripped my hand until I thought he would break it. I looked at him; he was ice-pale. He muttered, "This is uncanny . . . what have we done? Oh, God, why did we ever bring up the past?"

The white form on the stage stood effortlessly upon one pointe; it pirouetted three times—a thing Frances could not do—and drifted like swansdown into its dancing partner's arms, as the curtain fell. I looked at my companions—Pat, Charles Landstone, our level-headed business manager; Henry Harrison, composer of the score; and his manager. They were white and dazed. Somebody mumbled: "We are all very tired . . . don't let's imagine things."

Somebody else said: "We can't all have seen . . . what we saw."

Pat and I ran to the pass door. We were afraid. Frances stood on the stage. She said in a perplexed, mechanical voice: "Pat, I'm sorry . . . let's take it again, I couldn't dance. I must be awfully tired. My mind suddenly seemed to go blank."

Pat gave me a warning look, and we said nothing at the time. Later, he affirmed, "We can't deny it. For a moment that particular spirit from the past had taken possession of Frances' mind and body."

The so-called "dead" have written many wonderful books through automatic writing. I knew Marjorie Livingston in the days when she wrote *The New Nuctameron*. It was dictated by a voice, and when it was finished the voice claimed the identity of Apollonius of Tyana and declared that the book was a copy of his book, of the same title, lost in the burning of the Alexandrian Library.

Psychic messages from Oscar Wilde through the pen of Hester Dowden would be a credit to a living Oscar Wilde. So would the

writings of Geraldine Cummins be to F.W.H. Myers and George Bernard Shaw.

Socrates had a Daimon; Cromwell consulted his Devil; and Joseph Caro, a famous figure in Judaism and author of the book and code for religious Jews, *Shulhan Aruk,* or *The Prepared Table,* had a familiar spirit called the Maggid who spoke through his mouth (automatic speaking) and revealed deep meanings of sacred tomes for 52 years. Dr. H. L. Gordon, a rabbi psychiatrist, concluded that Caro was not mentally ill, that the "Voice of his Beloved", the Maggid, was heard by him when he was in religious ecstasies and it had a very constructive value. (*The Maggid of Caro,* New York Pardee, 1949.)

Jesse Shepard might have been acclaimed as the greatest musical genius of the last century if he had not claimed that the spirits of the great musicians of the past played through him. Most people have forgotten this name because he had dropped it himself in his later years and chose claim to immortality through his two middle names, Francis Grierson, under which he is known as one of the great writers of his age. Whether we call his case identification or trance possession, in effect he did achieve—if we are to believe the records extant about him—a temporary at-oneness with the musically great.

* * *

ANY STATE OF exaltation can be described as trance. It may develop from a brown study or intense absorption into the so-called higher consciousness of which psychics speak. In the accepted psychic terminology, trance is a state of dissociation, distinct from hypnotic sleep, with marked physiological characteristics in which, either through the apparent possession—voluntary of involuntary—of the medium's body by another personality (guide or communicator) or by a spontaneous extension of the self, mental or physical operations of a paranormal nature take place.

On returning to consciousness, Mrs. Piper often mumbled, "I came in on a cord, a silver cord". This carries a strong suggestion that her body was vacated by her double and lent to another "tenant". Moreover, the return to terrestrial surroundings filled her with disgust. Her sitters looked ugly and the world was a dingy place compared to the wonderful light she was leaving. Where had she been?

F.W.H. Myers distinguished between three succeeding stages of trance. It is important to quote him because it helps us to defer the discussion of another state of life. In the first stage of trance, thought Myers, the subconscious

takes control; in the next, the "incarnate spirit", whether or not maintaining control of the whole body makes excursions into or holds telepathic intercourse with the spiritual world. In the third stage the body of the medium is controlled by another discarnate spirit.

The second stage of trance of which Myers speaks describes the paranormal functions of the self through a liberation from the limitations of the body, space and time. The third stage involves a stepping aside of the guide for genuine possession—unless we postulate a plasticity in the guide's mental make-up that permits what one may call a trance within a trance.

Phenomena that may be ascribed to the second stage of trance include fire resistance, dermography, stigmatism and the demonstration by Eastern practitioners (fakirs) of immunity to poisons, scarless wounding and burial alive.

In the third stage we have phenomena ascribed to possession, obsession and communication.

* * *

HOW DO SPIRIT GUIDES serve their entranced mediums? This question is worthy of study from both the psychoanalytical and the psychical viewpoints for spirit guides number among them some of the most exotic personalities ever to appear in the literature of mankind. Just consider the world-wide fame of such spirit guides as Margery's "Walter," Hannan Swaffer's "Silver Birch," Mrs. Piper's two guides "Phinuit" and "George Pelham."

Obviously, the guide exists because it fills a need in the trance medium. The trance is a very delicate and dangerous state in which the subconscious takes control of the medium. If the subconscious (or unconscious) takes control in the waking state, without trance, we have insanity. A medium in trance is not insane, just exposed —open to attacks from his instinctual drives, the Id of Freud, and from outside. The least we can say of the guide is that it is a protective mechanism. Its high moral tone is a distinct check on the liberated Id. Like the Censor of Freud that controls our dream life, the guide keeps the medium on the straight and narrow path. In waking life, it is our conscience (the Super ego of Freud) that fulfills this function, although not always too well.

Not even the possession of a guide assures smooth sailing all the time. The guide may not be able to fight off the sexual and some other destructive instincts. Rudi Schneider's "Olga" flirted with the male sitters, Eusapia Paladino had erotic attacks on going into trance, and Mrs. Bullock felt as if her

womb was being massaged during her transfiguration sessions. However, the libidinal element is also part of the liberation of psychic energies, and the medium may be more sinned against than sinning. "Yolande," Mrs. d'Esperance's materialized phantom was assaulted —with serious consequences for the medium's health, Eleanor Zugun was bitten by Draku (the devil), Mrs. Forbes was repeatedly scratched by "ghost tiger" and noosemarks for symbolic hanging appeared around her neck in full daylight.

One medium I knew was afraid to go into trance because, on waking from a hypnotic session in the past, she found the hypnotist's hand under her skirt. "Uvani" and "Abdul Latif" of Mrs. Garrett practically booted out a psychoanalyst because other psychoanalysts before him had denied their existence and insisted on calling them figments of the medium's imagination.

Evidence that the medium needs protection against unscrupulous scientific experiments can be found in Mrs. Piper's history. To test her insensitivity to pain in trance, William James made a small incision in Mrs. Piper's left wrist. The wound did not bleed and no notice was taken of the action, but it bled freely afterwards and the medium bore the scar for her life. Harsh experiments in 1909 resulted in a badly blistered swollen tongue which caused Mrs. Piper inconvenience for several days, while another test resulted in numbness and partial paralysis to her right arm for some time afterwards.

Obviously, then, the first function of the guide is to protect.

The second is to act as an intermediary for communication. Strangely, this idea was slow to emerge in the history of psychism. Edward Kelly, the notorious medium of Dr. John Dee, did not see human spirits in the famous (shew) stone. Mesmer frowned on communication with spirits. Deleuze denied it as late as 1818. While communication by raps was described by Rudolf of Fulda as early as 858 A.D., the first medium, in the present day sense, was the Seeress of Prevorst through whom Dr. Justinus Kerner reported intercourse with the spirit world in 1826.

In France, the discovery of mediums dates from Dr. G. P. Billot's experiments in 1820 (the spirits possessing his mediums' bodies calling themselves their guardian angels), and the first fully developed trance communications did not take place until Cahagnet's seances with Adele Maginot in 1848.

In view of the fact that possession by evil spirits was known since Biblical days, and ecclesiastical his-

tory is replete with it, the switching from demons to the spirits of the dead came about rather belatedly. The Bell Witch of Tennessee, in the beginning of the 19th Century, denied the existence of spirits and communication with them, though she did everything that ghosts and spirits have done after the wave of Spiritualism started in 1848.

How is the mechanism of the guide acquired? Is the spirit guide a secondary personality, the result of dissociation? As trance is a state of dissociation, the guide is obviously born from it—under the pressure of need and suggestions of the sitters in a mediumistic developing circle. A secondary personality, however, is temporary and pathological. It is an escape mechanism and fulfills no constructive functions. It is not as autonomous as the guide, its appearance is not under control, it is not capable of development nor anchored as deeply in the medium's unconscious.

Call it an archetype, a parthenogenetic variant of the secondary personality, a twin, a symbiotic self or a domesticated dweller on the threshold, the guide has a professed mission, organizes itself for it, forms an integral part of the medium's unconscious and has a legitimate claim to be called an entity.

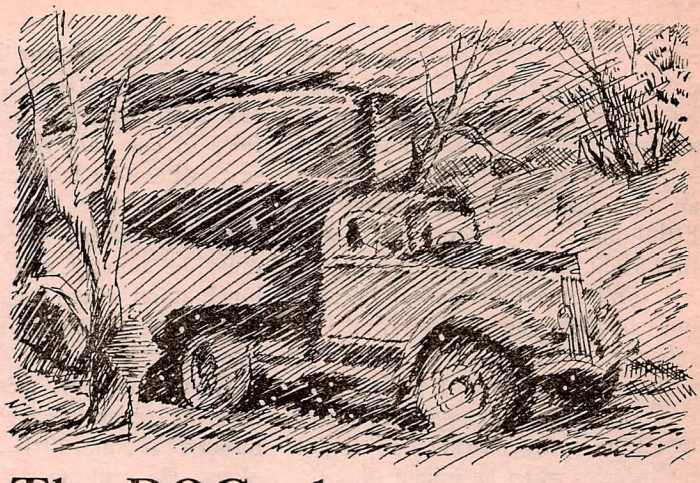
That does not make it a spirit of the dead. The characters assumed (Red Indians, Chinese, Africans, etc.) alone indicates a special class. Their past and childhood is vague, their identity cannot be proven but they become what the power of ideas makes them to be and fulfill, besides satisfying their medium's spiritual and psychological needs, a social service.

EMPHASIS ON SMITH

IN JEFFERSON City, Mo., recently, Tom Smith married Jannette Smith. The best man was Charles Smith, the bridesmaid was Shirley Smith, the ringbearer was Ross Smith and the flower girl was Carrie Smith. Only the groom and the best man — brothers — were related.

SPECTACULAR SPECTACLES

AFTER she was involved in a five-car collision in Amarillo, Tex., Mrs. Myrtle O'Neal, who suffered minor injuries, found her glasses were missing. Employees at the auto body shop, to which the damaged car that had struck Mrs. O'Neal's was taken, found the glasses under the hood — unbroken.



The DOG who Hitch-Hiked HOME

Did the Great Dispatcher send the dog and the truck on a journey where the wrong turn led to the right house?

By F. Edsel Clarkson

I ONCE MET a little dog who knew, 48 hours before I did, where I was going. Not only did he know where I was going, he knew that I was going to lose my way in order to go there.

Back in the winter of 1936 on a cold, bleak day in December my buddy, Bill Thompson, and I rolled our truck into St. Louis. It was our sixth straight day without having seen a bed with sheets, or a bath. So we were pretty anxious to get in, park the truck and get as far away from it as we could.

Bill, who owned the truck we were driving and who was a contract hauler for the Great Central Truck Lines, out of Detroit, had been up in the bunk since we left Decatur, Ill. As I swung onto the old free bridge into Missouri from the Illinois side I gave him a poke which brought him down into the seat along side of me.

He sat yawning and rubbing his

eyes for a spell, then he leaned down and started fumbling with his shoes. At that moment, out of nowhere, a little dog dashed right in front of my truck. Well, I hit the air and in doing so I missed the little dog, but I sent Bill head-first right in under the dash.

I can't repeat here what he said but he let me know what he thought.

After this incident I pulled onto the lot only a couple of blocks from the bridge. Bill soon forgot his injuries when he joined the other drivers who were watching the parade of girl employees of Checkerboard Square as they filed into the mill. They used to say in those days that the personnel man at Purina Mills should have been a beauty scout in Hollywood.

After the parade ended we all went back to our trucks and opened the doors of our cabs. The attendant on the lot was coming around with his mobile air compressor to blow all the foul air and cigarette ashes out of our cabs. This helped make the next trip more bearable.

There must have been 20 or more trucks on the lot, all with their doors open. As we stood there I noticed the same little dog which had run in front of my truck coming across the lot. He was running from one truck to the other with his nose in the air. He wasn't smelling tires. He was smelling trucks.

When he came to our truck, without hesitating, he leaped to the floor of our cab, then up into the seat, where he lay down. Bill and I tried to get him out but he wouldn't budge. We decide he must be hungry and went to the lunch stand where we got him some milk and hamburger. He ate like he was starved.

When the city driver came to take our truck we asked him if he minded if our little friend rode along. He said he didn't mind so we left him and the dog and went to bed.

That evening we came back to the lot fit as fiddles and ready for anything. Well, almost anything!

We went into the lunch stand for a bite to eat and while we were eating the weather report came over the radio. What we heard made us appreciate St. Louis with all it's dismal overcast. Everything east of the Ohio River was under snow.

After we finished eating we went out to check our truck. It was all loaded but we didn't know where the load was going till we called the docks for our bills and manifest. I opened the door of the cab doubting that our little dog friend would still be in it. But there he was, just as big as life. So Bill and I decided to keep him as a mascot.

After we fed our little friend

again we called the docks. The dispatcher gave us the sad news that we were headed for Buffalo, N.Y. We put up a howl but all the howling in the world couldn't change our orders. We were loaded with stoves and Buffalo, in the severe grip of winter and snow, needed stoves.

In a matter of minutes we were on the road headed for Buffalo. For two days and nights we fought wind, snow and ice to reach Erie, Pa.—just a stone throw from Buffalo. All this time our little mascot made himself right at home in our truck.

Since Bill had battled the storm from Cleveland it now was my turn at the wheel. After getting one of the highway cats to pull me up the short, steep hill out of Erie I was on my own. Bill and our little pal both had fallen asleep.

Just east of Erie was the fork in the road where U.S. 20 went straight and No. 5 took off to the left. We always took No. 5 which brought us right down along the lake and into the industrial section of Buffalo. But this time, although I intended to take No. 5, as usual, I missed it. I suppose the blizzard plus the fact that it was breaking day both played a part in my getting lost. But I came to believe later that morning that, regardless of whatever part the storm played, it all went off according to Fate's plan. For obviously the dog had known from the start that I was destined to take that wrong road.

I finally realized that I was in the city but I had no idea what part of the city. I brought my truck to a stop and rolled down my window trying to see better through the blinding snow. I made out three houses across the street, picked the middle one and made a run for it. I rang the bell and just as the lady opened the door my little dog leaped through the open window of the truck, dashed across the street and right between my legs into the house. I started to apologize but the lady wasn't hearing a thing I said. She was thanking me for bringing their little dog home. I looked across the room and the little guy had leaped right into the arms of a small boy. The love they exchanged was unmistakable.

The whole thing was so incredible I couldn't believe it.

The lady said the little dog had disappeared a couple of months before. Their children, a boy and a girl, had been brokenhearted. "And now," she exclaimed, "you have restored happiness to this family."

Actually I had had very little to do with it.

I was so stunned I scarcely remembered the instructions the lady gave me on how to get down town.

Here was a little dog, hundreds of miles from home, who had been

able to pick the one truck, out of at least 20 trucks, that was destined to go to Buffalo. And at the time he had picked our truck the dispatcher didn't even know we were coming in, much less did he know where we were going to be loaded for. Not only had the dog picked the right truck, but he had known I would take the wrong road to his home and, once there, actually open the front door for him.

This many coincidences must add up to make something more — you may call it fate but that does not explain it.

POISON—THE STUFF OF DREAMS

EXPERIMENTS on humans and animals indicate that a biochemical mechanism is involved in dreaming, according to a recent report by Dr. William C. Dement, a neurophysiologist at Stanford University's School of Medicine in Palo Alto, Calif. Dreams, he believes, are initiated by the body's efforts to remove a natural toxin produced in the central nervous system by day.

Dr. Dement feels that further investigation is required to show whether the psychoanalytic theory of dreaming remains compatible with his findings. This theory holds that dreams have a psychological basis and stem from the needs of the dreamer to release unconscious thoughts and emotions in sleep. But dreaming may be organic, or physiological, as well as psychological in that the chemical initiation of the dream process serves as a vehicle for acting out hidden psychological motivations.

Dr. Dement conducted experiments in which volunteers were allowed to sleep but were prevented from dreaming each time rapid eye movements indicated this had begun. The studies produced indications of psychotic derangement shortly after the second week of the test. When the subjects were allowed to dream again, however, the length of dream time was proportional to the length of dream-deprivation. They also dreamed during periods of sleep when dreaming normally does not occur.

In his report Dr. Dement mentioned experiments by other researchers in which cats were prevented from dreaming by brain surgery. After 20 days of dream suppression, the cats died inexplicably. Death also resulted in 17 human cases where disease had damaged the brain in ways that would have prevented dreaming. In all of these cases, psychotic symptoms marked the onset of the disease.

THE YORKSHIRE MUSEUM GHOST

The old man in out-moded clothes looked and acted queer—and his vanishing at a touch gave definite proof that he was not a solid sort of character.



By Susy Smith

"IT'S INCREDIBLE," said the doctor. "Without a doubt that book was taken from the shelf by something that is not of this world."

The doctor referred to a volume entitled *Antiquities and Curiosities of the Church,* edited and published by William Andrews in 1896. One would expect to find this kind of book lying sedately on a library shelf, probably never disturbed by man nor ghost. Yet in the Yorkshire Museum in Museum St., York, England, for a period of several months in the fall of 1953, this particular book took monthly flights from its shelf to the floor.

It all started when the ghost of a little old gentleman in Edwardian dress appeared to George Leonard Jonas, caretaker of the museum.

On Sunday, September 20, 1953, an evangelical meeting was held in the museum. Mr. Jonas and his wife were on duty. Since they did not live at the museum they were not usually there on Sunday evenings, so the ghost may have been wandering about the museum undiscovered for years. But on this

particular night, after the meeting, Mr. Jonas locked the front door and with Mrs. Jonas went into the kitchen, in the basement. From there they both heard footsteps in the Museum above them, so Mr. Jonas went back upstairs to investigate. Here is his own account of what he saw, as told to Brian Lumley of the *Yorkshire Evening Press:*

"I told her it must be Mr. Willmott, Keeper of the Museum, going to his office," Mr. Jonas said. "I went upstairs to tell him we were ready to leave. I fully expected to see him, but when I was halfway up the stairs I saw an elderly man crossing from Mr. Willmott's office into another room. I thought he was an odd looking chap because he was wearing a frock-coat, drain-pipe trousers and had fluffy side-whiskers. He had very little hair and walked with a slight stoop.

"I decided he must be an eccentric professor. As I neared the top of the stairs, he seemed to change his mind, turn, and walk back into the office. When I got to the door, he seemed to change his mind again and turned quickly to come out.

"I stood on one side to let him pass and said, excuse me, sir, are you looking for Mr. Willmott? He did not answer but just shuffled past me and began to go down the stairs toward the library.

"Being only a few feet from him, I saw his face clearly and could pick him out from a photograph any time. He looked agitated, had a frown on his face, and kept muttering: 'I must find it; I must find it.'

"It was queer, but I did not think about ghosts for one minute. He looked just as real as you or me. But I did not want him roaming around so late at night, and anyway I wanted to lock up and catch my bus.

"As I followed him down the stairs, I noticed that he was wearing what seemed to be elastic-sided boots, and I remembered thinking how old-fashioned the big black buttons looked on the back of his coat.

"Still muttering, he went into the library. It was in darkness and I switched on the lights as I followed him in a few yards behind. He was standing between two tall book racks pulling first one book and then another from one of the shelves. He seemed anxious to find something.

"I thought to myself, this has gone far enough. So, thinking he was deaf, I stretched my right hand out to touch him on the shoulder. But as my hand drew near his coat he vanished, and the book he had been holding dropped to the floor."

The book he dropped was entitled *Antiquities and Curiosities of the Church* and this is the first instance of its unseemly activity.

But not the last.

Mr. Jonas had not been well and this sort of thing was not likely to make him better. He demanded corroborating witnesses to his experience and Mr. Willmott, the Keeper of the Museum, agreed to keep watch with him. As the series of evangelical meetings continued, Willmott stayed with Jonas each Sunday after that for the next three weeks. But nothing happened.

Then on the evening of Sunday, October 18, 1953, shortly after Willmott had left, George Jonas saw the apparition again. It came down the stairs from the first floor, crossed the hall, and passed through the closed library door. The time was 7:40 P.M. The book was not disturbed this time. But Mr. Jonas was.

Since the ghost seemed to have an aversion for Mr. Willmott another friend, Walter French, was asked to keep watch with Jonas, and on the night of November 15 their vigil was rewarded.

In the library, as they walked among the book stacks, they both heard pages of a book being turned. Then they both heard a thud. When they reached the center aisle they discovered this same book, which the ghost had been so eager to find, lying on the floor. Its pages were still in motion. Again it was 7:40 P.M., but this time the ghost himself was not visible.

By now George Jonas was considerably upset. He went to his doctor with his story, fully expecting to be looked at queerly. And he was. His doctor did not admit that his patient could have seen a ghost. And to help prove that he had not the doctor agreed to go to the library with Jonas on the next likely Sunday night.

The pattern for the ghostly visitations appeared to be every fourth Sunday at 7:40 P.M. So on the night of December 13 the doctor, a lawyer and several other persons stationed themselves in the Museum library to wait for the ghost.

As the seven persons present could not all watch the book in question, they scattered throughout the room. They had investigated the book where it lay on its shelf and ascertained that it was not rigged in any way for a trick.

Among the assembled seven was James Lawrence Jonas, George Jonas's older brother, who was an engine-driver by profession. James had scoffed at his brother and said he feared he was going daft. But on this occasion it was James Jonas who saw *Antiquities and Curiosities* in actual flight. He said it seemed to come out its full width from the shelf before it started to fall.

"It didn't seem to fall at the same speed books usually fall," James Jonas reported afterwards.

As he saw the book move he called out and everyone rushed to the spot to find the book lying on the floor, its pages turning. A new examination of the shelf was made. This time the doctor used a flashlight, but there were no strings or threads or wires to be found.

"I wouldn't have acted for anybody who told me a story like this," the lawyer stated, "but we have the proof of our own eyes."

The doctor admitted that just before the book moved his legs, from the knees to his feet suddenly had felt unusually cold, and that immediately after the book fell his legs returned to normal.

"Maybe somebody will believe me now," George Jonas murmured.

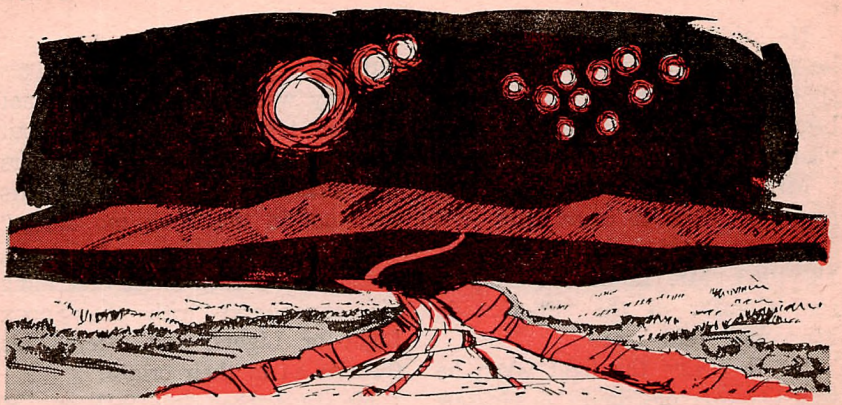
By January 10, 1954, the York Museum Ghost was famous throughout England because of the numerous newspaper stories written about it. However, on the date of the ghost's next anticipated visit, George Jonas was ill and off duty. Willmott watched in the library alone but apparently his presence did not inspire ghostly activity and the book remained quietly on its shelf.

The Society for Psychical Research asked permission to investigate the case and on February 7, 1954, a large crowd awaited the ghost. Present were Eric J. Dingwall and Trevor H. Hall, investigators for the S.P.R., who later published a report on this case in the book *Four Modern Ghosts,* published by Gerald Duckworth & Co., Ltd., London, 1958.

On this occasion the little Edwardian ghost did not appear. The book remained unmoved. James Jonas seemed to think he had seen the fingers and thumb of a disembodied white hand feeling its way down the bookshelf. But Jonas was not likely to stand his ground on a statement as vague as that in the presence of scientific investigation and he soon retreated to the opinion that, "It might have been a trick of the light."

Dingwall and Hall eventually concluded that Jonas obviously had seen a ghost — but that it was an illusion formed by his own mind. They believed that the book could have been pulled from the shelf by a string secreted in the puller's hand. And so it could have, of course. But investigators never found such a string.

And so the ghost of the Edwardian gentleman lived up to the tradition of ghosts everywhere — it drifted away, fading as quietly as the fluttering leaves of a book on a dusty museum floor.



OZARK SPOOK LIGHT
A Scientific Report

Researchers explain the lights as refraction from car headlamps. The difficulty is: they were seen before cars were invented!

Part II of a Two-Part Article

By Raymond Bayless

WHILE PURSUING my investigations of the Hornet Spook Light in Joplin, Mo., it was suggested that I talk with Mr. Arthur Holbrook who subsequently helped me investigate the history of the light.

I met him October 19, 1963, and found that he is 80 years of age. We discussed his experiences with the light at considerable length and his views can be summed up as follows:

He first saw the light in 1905 but had "heard of it several years before I witnessed it." There were no highways at this time, of course, and the few cars about used "oil lamps and carbide," which were not capable of creating the long, intense beams of modern headlights.

Mr. Holbrook frequently rode out in a buggy to see the light and said he had seen it more times than he could remember.

I asked if the light continued throughout the night as it does today and he replied, "The lights at Hornet are the same today as in 1905."

He said also that the stories he heard in those early days already spoke of the light as though it had been known for "many, many years."

Mr. Holbrook has signed statements to attest to these facts.

During an interview on October 18, 1963, Mr. Leslie W. Robertson, Curator of the "Spooksville Museum," told me:

He first saw the light when he was 14 years old, in 1916. He saw the light "thousands of times" as a boy. Since 1916 he has watched the light for hours on end, and he insists he never has seen it on any road other than the one over which it now appears.

Mr. John Muening, of Joplin, Mo., wrote two letters to me in November, 1963, telling me he first saw the Spook Light 30 or 35 years ago and has seen it many times since, as he lives just a few miles from it. Mr. Muening also states that, prior to having actually seen the light, he had heard of it "for many years." His first sighting could have taken place then about 1928. He remarks, "We have watched it all night . . . Highway 66 has nothing to do with the light. No, it couldn't have as it didn't exist when the light was first seen; of that I am sure."

Mrs. Rene Waller, of Joplin, wrote on November 27, 1963, "I first saw the light before this." (Before Highway 66 was put through Quapaw, Okla.) "This highway was a dirt road and not traveled too much . . . The first time I saw the light I was 10 years old; this is 35 years ago, so cars were not in that area too much."

Mr. F. W. Mizer, of Seneca, Mo., wrote a long letter describing his experiences with the Spook Light or Lights, and offered his theories as to their origin:

He says that in 1903 or '04 a woman living near the present site of the light had trouble with an irresponsible husband who finally left home threatening vengeance. Shortly after this she reported seeing odd lights near her home and Mr. Mizer and other neighbors investigated and concluded that the lights she had seen were foxfire or will-o'-the-wisps. Mr. Mizer mentioned incandescent marsh gas as the source of the mysterious illumination. He further states that, despite the solving of the puzzle, as he believes, many persons still believed that the luminescence was peculiar.

Mr. Mizer also wrote that in 1914 a road was constructed from Joplin to the Oklahoma mining fields and stories of strange lights again were heard. He says these lights appeared on another road directly in line with the first. Mr. Mizer and two friends saw this light and ultimately decided, with the

aid of a telescope, that it was created by headlights even though the headlights could not be seen with the unaided eye. He considers that the light has been explained; that the final light, or the present one, is the product of refracted headlights over intervening high ground and referred me to the theories of Dr. Ward and the tests of Captain Loftin.

I think it should be mentioned here that the present Spook Light most certainly cannot be resolved into two headlights when studied through Mr. Meadow's telescope which is very powerful.

Mr. Holbrook obtained the statements of Mr. and Mrs. L. C. Ferguson of Joplin which reads: "We have been familiar with the lights at Hornet, Mo., since 1910 at which time we were told that they had been seen for many years."

Mrs. Letha Moss Fly wrote to me December 9, 1963: " . . . I've seen this light many times. My parents, the late Mr. and Mrs Jessie B. Moss, used to tell about driving down to this area in a horse and buggy. It was quite an excursion in that day. This was before 1904 and they saw this eerie light then."

I received a letter mailed January 8, 1964, from Carterville, Mo., in which Mr. J. Leonard answered a number of questions regarding the Spook Light as Indian history knows it.

I had thought that Mr. Leonard was chief of the Miami tribe but he corrected me, "I am just a member of the tribe. I am not chief of the Miami tribe. Forrest Olds of Miami is chief and Floyd Leonard, my son, is second chief."

Mr. Leonard states that his parents spoke of the light many times; that he has heard the legend of the runaway lovers and another of a small boy who was lost and whose mother searched for him, as possible explanations of the light's origin.

He says, "I do not remember when I first saw the light but as far back as I can remember I've seen it and I am 67 years old. It has shone all night as long as I can remember." He also expressed the belief that the light has been in existence possibly for generations, perhaps for hundreds of years.

These statements by Mr. Leonard and the others are of great importance as evidence that the Spook Light was in existence before 1800.

The legend to which Mr. Leonard referred tells of an Indian brave who fell in love with a Quapaw maiden and after asking her father for her hand and finding himself unable to pay the high fee demanded, ran away with her. The

couple were pursued and, realizing they were about to be captured, jumped from a cliff to their deaths. The Spook Light, then, is said to represent their spirits returning to earth each night.

Other legends, of course, have sprung up over the years. One, presumably of the Civil War period, would be of considerable value in dating the light but, unfortunately, it cannot be verified.

It was suggested that the *Carl Junction Standard* of Missouri published an article mentioning the light approximately 100 years ago but, upon writing the editor, I discovered this newspaper was not established until 1890. The *Standard* did publish a very short article referring to the light on September 22, 1955, but our Civil War date finds little support here.

One letter from Mr. Holbrook told of interviewing Mr. Guy Jennison who names quite an early date for having seen the Spook Light.

Mr. Jennison, who is an Indian, stated: "I went to school in 1892 . . . to the Quapaw Mission School, one mile east of what is now Quapaw, Okla. At that time people talked of the lights now called the Spook Lights I viewed.

"I am 81 years old and I have a vivid memory of the sight of the lights. Among the Indians some believed they were authentic, others scoffed at them. Most of the Indians who could have told of the tribal beliefs are gone, of course."

The various statements I have received all imply that the light was in existence close to the turn of the century, but Mr. Jennison's observations predate these by some years.

It is my belief that the Spook Light never can be satisfactorily understood until the Indian legends and the dates of these legends are known. Unfortunately, as Mr. Jennison remarked, few Indians are left today who possess this vital lore and, sadly, they are disappearing rapidly.

If it is true, as is indicated by these interviews, that the light has existed for a very long time then all present theories are questionable and unsatisfactory.

* * *

NO DISCUSSION of the Spook Light can be complete without comparing it to the will-o'-the-wisp and its close relative, the graveyard light.

The physical reality of the will-o'-the-wisp is beyond dispute and descriptions of it can be found in any standard encyclopedia. The phenomenon of the graveyard light is also an accepted fact and it is listed as a form of will-o'-the-wisp located in graveyards rather than marshy areas.

Contrary to popular belief the

nature of the will-o'-the-wisp is still a mystery. It has been noted that upon contact there has been no indication of heat or any form of electrical effect. The spectrum has not been determined and authentic scientific references point out the impossibility of the will-o'-the-wisp being a product of marsh gases, luminous insects, phosphorescence, etc.

Mr. Orwin L. Middleton, leader of test engineering, with the Radio Corporation of America, whose various projects include the Saturn program, the guidance system of the Minuteman ICBM, the Atlas ICBM, Electronic Countermeasures, and others, described to me his first encounter with a will-o'-the-wisp in the 1920's when he was nine or 10.

He said that will-o'-the-wisps generally appeared on his parent's farm almost every night for two or three months in the fall of the year. They originated in an empty pond or low area covering five or six acres and from there drifted out across the fields. The "pond" was empty of water unless it rained very hard.

These lights never disappeared spontaneously but simply drifted out of sight. Mr. Middleton estimated their speed at about 10 miles per hour and, of course, faster than a walk.

They were spherical, yellowish-amber in color, and from one to three feet in diameter. They did not change in size or shape and he never saw them at a standstill.

However, other reliable accounts state that there are stationary will-o'-the-wisps and some that vary in size. The variety that exists must be fairly extensive.

Mr. Middleton's will-o'-the-wisps were luminous and sufficiently bright to illuminate the ground beneath them. He thinks they may have been transparent but actually did not determine this point. He shot at and hit several of the lights experimentally but this had no effect whatsoever. He observed that the lights seemed never to touch any object and all traveled about two feet above the ground.

Mr. Middleton saw one remarkable will-o'-the-wisp which was shaped like a tall tree. It seemed to be composed of many individual lights. He estimated its height at about 20 feet and watched it as it drifted across the fields and passed from view.

Mr. Middleton believes these strange lights drifted about in an aimless and random manner. His last view of them was in 1935.

Other descriptions mention that will-o'-the-wisps resemble a flame and one significant characteristic is that the "flame" frequently separates into smaller units to recombine again. The color varies and

some such lights remain in a fixed position.

The Spook Light possesses a number of similar qualities and some important differences. The yellowish-amber color reported by Mr. Middleton matches the color of the Spook Light. Both this light and will-o'-the-wisps reportedly have been seen in other colors.

Perhaps the most notable difference between the two phenomena is that the Spook Light shines almost every night of the year. The will-o'-the-wisp does not. The Spook Light, according to most accounts, stays in a near-fixed position; usually the will-o'-the-wisp wanders.

However, it must be remembered that according to the accounts of Dr. Ward and Captain Loftin the Spook Light has manifested great activity also.

Still another important difference is that the will-o'-the-wisp occupies a definite position in space and can be approached, whereas the Spook Light, when approached, seemingly recedes, indicating that it does not occupy a real position in space but is, at least in part, illusory.

The one theory left that seems to offer a solution to the mystery is that headlights of automobiles on a highway in a line with the road over which the Spook Light appears are refracted over high ground to the eye of the viewer at the Spook Light site.

But the question remains—how does this theory explain the fact that the light was seen long before cars could have been involved?

Any suggestion that gases or swamp lights or the imagination of the viewer are responsible for the light totally ignores the facts.

Mr. Mizer's thoughts can be objected to because of the lack of automobiles prior to 1914 when he and his friends made their first investigations of the headlight theory.

It has been claimed that the light has been in other locations than the road over which it now appears. Maps giving directions on how to reach the light designate "old area" and "original area." And an article which seems to confirm this claim appeared in the October 2, 1955, edition of the *Kansas City Star*. Mr. Howard Turtle describes in this article his visit to the site and states that he observed the Spook Light over two different roads. It does seem, then, that the light has appeared in different locations.

To explain the presence of the light prior to headlights Captain Loftin suggested that lights from early mining camps in the nearby Quapaw area could have been refracted to the viewer, creating the Spook Light of this earlier period.

If lights from the Quapaw mining area were the cause of the early effects then one easily might

believe that the lights from the present city of Quapaw also would create a Spook Light. The town is certainly larger and brighter than were the mining camps.

However, all observations and experiments, with which I am familiar, have indicated that Quapaw does not create any abnormal light effects and the lights projected and experimentally received and photographed at the Spook Light site were solely the product of colored automobile headlights.

Inasmuch as present evidence indicates that the lights from Quapaw do not cause a Spook Light effect then it seems lights from early mining camps may not have caused the Spook Light of the 1800's. The very constancy of the light, shining practically every night for so many years, and appearing the same throughout these years, argues that the mining camp theory has flaws. It seems questionable that the mining camps were constantly illuminated from dusk to dawn and so provided a constant source for the Spook Light. And it seems overly convenient that these camps were so perfectly placed as to furnish a source of refracted light until such time as roads and headlights could take over the job.

Despite the experiments which definitely establish that headlights can be refracted to be seen as "Spook Lights" the existence of the light prior to automobile headlights has not been solved, in my opinion. Scientifically speaking, it has been shown that lights can be refracted from a certain location to be received at the Spook Light area and it would seem that the phenomenon of refraction is an important key to the entire puzzle.

However, I believe it has not been shown that the Spook Light is entirely due to refracted headlights, or, for that matter, has it been shown what percentage of the light phenomena is due to headlights. (Naturally, these considerations only apply to the present day light and have no bearing on the earlier light, prior to automobiles.)

The illusory nature of the light became evident when my wife and I drove toward it and it apparently receded at the same rate of speed. It is obvious, then, that it is a refracted light and that it does not occupy a definite position in space.

The problem remains—*what is refracted?*

Is it possible that a "coincidence" exists in that headlights are refracted and received at the Spook Light site and, at the same time, an unknown light source also is refracted and received at the same location? Can this be expected in an area which, by its very physical nature, is conducive to refractive phenomena?

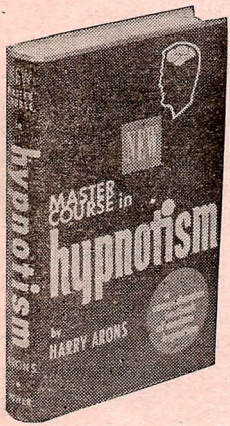
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STRANGER AT THE DOOR

As Told To
Dorothy Carrier Allan

DO YOU BELIEVE it is possible for the spirit to linger on earth after death? When my mother was young and living in an apartment in Chicago she had occassion to ponder this question many times.

One evening in the summer of 1919 her apartment was extremely hot and she had the apartment door open. The baby was playing on the floor. A depressing silence hung over the house, broken only by the sound of traffic on a distant street. She looked up to see, framed in the doorway, a tall, blond, young man. A lock of hair hung over his forehead. He was deeply tanned, wore a bright blue shirt, khaki trousers and brown shoes.

Mother was startled but said she finally managed to say, "Are you looking for someone?"

The moment she spoke the man seemed to disintegrate. She said it was like a pane of colored glass shattering into many pieces and vanishing from sight.

With shaking hands she picked up the baby and hurried downstairs to tell Mrs. Lewis, the apartment manager. She said she was startled to hear her own voice screaming, "Mrs. Lewis, Mrs. Lewis!"

Mrs. Lewis hurried to the stairs, "What is the matter?"

"I just saw a man in my doorway. He was tall and blond. Oh! I am so upset. I can't explain. He just seemed to disappear before my eyes," Mother said.

A look of astonishment crossed Mrs. Lewis's face as she listened. "Come in and sit down. Let me make



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you some tea." Mrs. Lewis busied herself making the tea and said, "Now tell me what happened."

Mother repeated her story.

Mrs. Lewis leaned forward in her chair and said excitedly, "I don't want to frighten you but you are describing the man who lived across the hall from your apartment very briefly. You couldn't possibly have seen him as you were away on vacation. He moved in on Thursday and became ill the next day. You didn't return until Monday.

"The day after he moved in I heard him groaning and called to him through the door." He asked me to come in and I found him lying across the bed, fully dressed in a bright blue shirt and khaki trousers just as you described him.

"He said to me, 'I have stomach pains but think I'll be all right after I rest for a while. I have to go out; it's important that I send a wire to my fiance.'

"I left him then as I had planned to spend the day with my sister. He seemed like a strange young man. I couldn't get him out of my mind. I returned around dinner time and looked in on him. I was alarmed at his appearance. He seemed to be in a great deal of pain. I called the doctor and after a quick examination he called the ambulance at once. But the young man died at the head of the stairs as the ambulance attendants were removing him. I was terribly shocked and felt responsible. I only wish I had called the doctor in the morning. I might have saved his life."

Mother sat quietly. She told me it all seemed unreal and yet she was sure they were speaking of the same man.

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Mrs. Lewis said reassuringly, "I don't think you'll see him again. He must have returned to give you the message he planned to send to his fiance."

But Mother hadn't received any message and later, in retrospect, she said she always wondered what would have happened if she had not addressed him — but had just waited quietly for him to speak.— *El Monte, Calif.*

A FATHER'S VISIT

By Vivian F. Roberts

MY HUSBAND died July 1, 1942. My son, William, was two-and-one-half years old, too young to understand death and its finality. Everywhere we went, he would say, "Maybe we will find Daddy here."

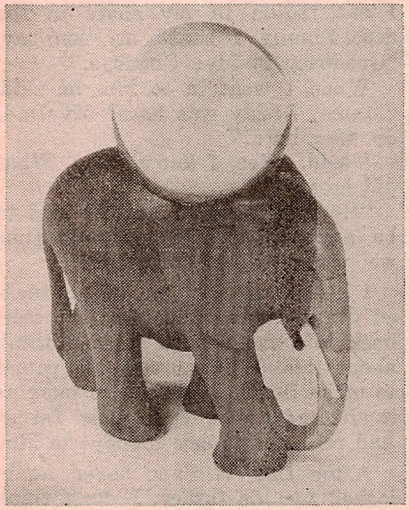
Since his father had travelled frequently on business my son suggested, "Let's go to the airplane station. I'll bet we'll find Daddy there."

He used to run out on the porch when it was time for Daddy to come home from work. Children, like animals, seem to have an instinct for time when that time is important to them. It was heart-breaking the way he wanted to go look and wait for Daddy to come home.

After his father died I let him sleep in his father's twin bed. This bedroom was directly across from the den where in the evenings, I usually turned on the radio and sat, sewing or reading. I always left both doors open.

One night, six or eight weeks after my husband's death, and about half-an-hour after I had put William to bed, I heard William say, "Daddy, Daddy!" in a voice that was wild

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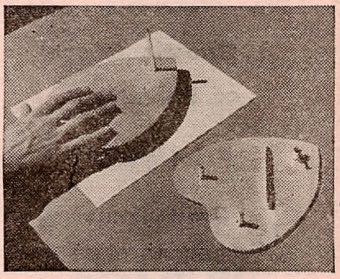
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with joy. Then I heard him apparently in conversation with someone. First my son talked, then silence, then my son spoke again. I cannot tell you how long this went on, as I sat frozen in my chair in the den. Finally I heard my son say, "Goodbye, Daddy; Goodbye."

When I went in to him he said, "Mama, Daddy was here! My Daddy was here!"

I said, "Yes, I know, dear. What did he say?"

"He said he loved me. He said to be a good boy. He said sometime we would all be together."

I kissed my son goodnight, tucked the covers around him and went back into the den to sit and think about this. William was too young to make this up, or even to imagine it. It had to be true! His father had returned to say goodbye to him.

After this William never again looked for his father. I don't think he understood death, in fact I am sure he did not, but whatever went on between the two of them that night gave my son some sort of peace or understanding.—*Bell, Calif.*

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WE SAW NOT

By Hazel Orr Coffey

ALL OF OUR six children had invisible playmates, the Little People, and animals, too, like the white horse from Castle-Onee. We grown-ups related to these invisibles rather casually, not thinking that this psychic faculty of the children could be the means of strengthening our belief in the survival of the personality after death.

My oldest brother, Buster Orr, had died of a bullet wound at the age of 21 far from home. Four months after his death my sister, Phyllis, our two younger brothers, Jack and Maurice, and I, with our families, all were at Mother's house on Report St., in Stockton, Calif., for dinner. During the course of the meal Lucy, my three-year-old, suddenly asked, "Why does Buster always come to the table but never eat?"



HAZEL ORR COFFEY

A hushed silence came over us all

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. . . as each of us felt truly that Buster was there with us and wanted us to know through this little child that he was back home and all right.

Lucy has a family of her own now. But I have remained grateful through the years for the message she gave us when: Having eyes we saw not.—*Monteca, Calif.*

TO SAY GOODBYE

By John A. Johnson

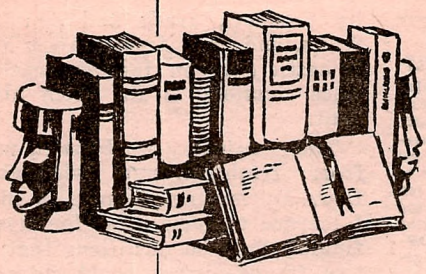
IN 1963 WE HAD a hound dog named Brownie. He was a Brittany, white with large brown spots. Being a hound he liked to run and we knew he had the bad habit of chasing cars. Nevertheless, we usually let him out for a run in the afternoon or early evening, when there was not too much traffic.

About 5:00 o'clock on the evening of October 8, 1963, my wife, Ethel, let Brownie out. He usually returned in a couple of hours but this evening he had not returned when I came home from work at midnight.

Early the next afternoon I saw Brownie near the light pole at the intersection near our home. I called and called to him to come and eat but he just looked at me and wagged his tail. Then a car came along and he went off to chase it up the hill.

Later we learned that Brownie had been killed shortly after Ethel let him out the evening before. Then it dawned on me that the peculiar thing about his chasing the car when I saw him the next afternoon was that he had not barked — because he barked incessantly when he was out.

Obviously Brownie had merely returned long enough to tell me "goodbye." — *Seattle, Wash.*



New Books

HUNZA HEALTH SECRETS, For Long Life and Happiness, by Renee Taylor. Prentice-Hall, Inc., Englewood Cliffs, N.J., 1964. 173 pages, $4.95.

This is a valuable and informative addition to books on the Hunza people, such as *Hunza Land* by Dr. Allen E. Banik and Renee Taylor, and *The Healthy Hunzas* by J. I. Rodale. Renee Taylor was one of a party which made a superb motion picture, *Hunza—The Valley of Eternal Youth.*

For more than 2000 years the Hunza people have lived in almost complete isolation. One of the smallest monarchies, Hunza is only 100 miles long and in places barely a mile wide.

Hunzakuts are reported to live well beyond 100 years, in perfect mental and physical health, and men of 90 are said to father children. Virtually unknown are cancer, heart ailments, abnormal blood pressure and childhood diseases. The people are avid agriculturalists, displaying a strength and endurance superior to that of people in neighboring states. Visitors tell of having seen men well over 100 working side by side with—and just as energetically —as men 50 years younger. Women of 70 and 80 do heavy household chores without the slightest signs of fatigue.

In Hunzaland juvenile delinquency is said to be unknown and divorce a rarity. There is no army, no police and no jails; no crime has been reported for 130 years. In addition, there are no taxes, duties or licenses—and no banks, the people having little use for money. Poverty is unknown and education is free to all. Although food often is scarce, nobody starves. Obesity is unknown.

The children are said to be models of good behavior. Physical fitness is regarded as part of their education and they are required to do strenuous exercises. Mothers breast-feed boys for three years and girls for two. No medical assistance is required in childbirth, yet infant mortality is virtually unknown. Renee Taylor states that in every village is a bonesetter who does such a good job that she did not see a single cripple. The only doctors are foreigners who come to marvel!

Hunzakuts eat mainly wheat, barley, buckwheat, millet and other grains; vegetables, mostly raw, otherwise very lightly cooked; milk and

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its products, fresh and sun-dried fruits, and wine from grapes. Meat is eaten only on festive occasions, since livestock is far from abundant.

Their mainstay is *chupatti*, made from freshly-ground wholewheat flour. During my 10 years in India, I learned to make these for myself, finding them so nutritious that native troops always could outmarch British, and without needing to eat between the early morning and evening meals.

The book contains 36 pages of Hunza recipes, along with information on health foods and ways to protect health and prolong youthful vigor. There are valuable chapters on fasting, on exercises for health and longevity, with an admirable description of Yoga methods, and on organic cultivation and soil treatment. A few notes on Hunza magic are included, and a short bibliography of books on such matters as diet, health and folk medicine.

It has been suggested to me that the health and longevity of the Hunza people may be due largely to the clear Himalayan climate and to a hard life, but I fail to find scientific evidence of this. Those who have visited Hunzaland have noted that adjacent races, who do not live the Hunza way, are not nearly so healthy and long-lived, or so industrious and peaceful. It has been reported also that when Hunzakuts go to live in other lands, they fall victim to "civilized" diseases and deteriorate in health and strength.

I recommend this well-written book to all who wish to study diet and ways of life and thought among the Hunzas, now accepted as foremost, if not first, among the health-

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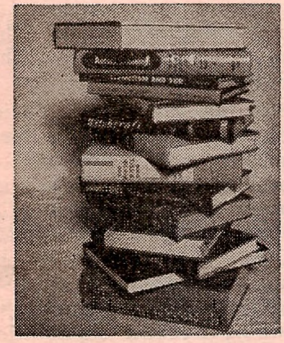
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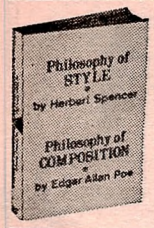
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iest races on earth. I also can fully endorse Renee Taylor's conviction that "if the truth about these people were known, it might help change our pattern of living to one that would promote a healthy body, peace of mind and a longer life."—*Arthur E. Powell.*

STUDIES IN PARAPSYCHOLOGY, by Sigmund Freud. Collier Books, New York. 1963. 125 pages, 95c (paperback).

The recent venture of Collier Books in releasing the collected papers of Sigmund Freud in paperback has yielded the unexpected dividend to psychic fans that three of the noted analyst's studies in parapsychology are now available in a single low-priced volume. It must be stressed here that Freud was basically a skeptic with regards to "the occult", the term under which he lumped telepathy, precognition, and other paranormal phenomena. This skepticism pervades all three of his articles reprinted here.

The first of the three studies deals with the "uncanny", a term more appropriate to horror movies than to psychic research. Nearly all his examples are drawn from fiction, and his approach is to explain eerie feelings as being caused by "something long known to us, once very familiar" but repressed. To this reviewer, Freud's explanation for fear of the dead is quite unconvincing. Much work still needs to be done on this particular concept of horror-story authors (which incidently is quite out of accord with the reactions of those who actually do encounter apparitions of the deceased).

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pletely Freud has monopolized modern psychiatry that there appears to be nothing unusual or startling in his study of a 17-Century case of possession by the Devil. Very few literate persons today would question Freud's interpretation of this case as a neurosis. This likely was more controversial when it first appeared in 1923 than it is today.

Freud's article on "Dreams and Telepathy" promises more of immediate interest to parapsychology, but fails to deliver. He discusses in detail a single dream with a possible paranormal element, but only with respect to its analytical implications. Freud refuses to commit himself as to whether telepathy actually exists, although he expresses doubt that the dream under discussion is validly telepathic. All in all, no student of psychic phenomena is going to get much encouragement from reading this little volume. But even if skeptical, Freud is never dull, and it is good to have his papers gathered together in a convenient inexpensive form.—*David Techter.*

NEW DICTIONARY OF ASTROLOGY, by Sepharial. Arco Publishing Company, Inc., New York, New York, 1964. 158 pages, $4.50.

This is a new edition of an old classic—nothing spectacular or controversial, but sound, sane and serviceable. It is to Astrologers—professionals as well as novices what a Thesaurus is to writers.

As the preface states, "The work is not presumed to be exhaustive of the subject with which it deals . . . it is a *Dictionary* rather than an Encyclopaedia of Astrology and professes no more than to define

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BIOGRAPHICAL DICTIONARY OF PARAPSYCHOLOGY, edited by Helene Pleasants. Garret Publications, Helix Press, N.Y., 1964. 371 pages, $9.00.

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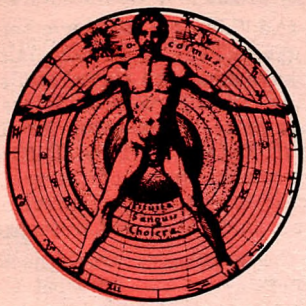
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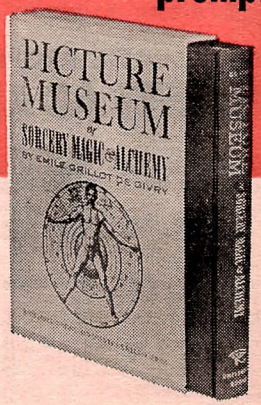
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the enormous difficulty encountered in trying to locate precise information in the scattered and poorly-indexed literature in the psychic field, this reviewer can only stand in awe of the countless hours that must have gone into compiling the 467 biographical sketches contained in this handsomely-bound work.

The living biographees (including this reviewer) were, of course, sent forms to fill out, a notoriously frustrating procedure in view of the inherent inertia and unresponsiveness of most human beings. As the Publisher's Note points out, the activities in the psychic field of many persons notable for other reasons (e.g., Mark Twain, Sigmund Freud can be gleaned only by painstaking research, such undertakings normally being totally ignored in more conventional biographical materials.

Clearly, then, the *Dictionary* is meant primarily for reference purposes containing as it does the background, publications, and present affiliation of virtually every active parapsychologist (the only really serious omission being Robert Crookall) and a number of outstanding sensitives.

Its very comprehensiveness led this reviewer to play "Is he listed, or isn't he?" Amongst the past sensitives, Stainton Moses, D. D. Home, and Eusapia Palladino are included, but not George Valiantine nor the Fox sisters. Among contemporaries, Eileen Garrett and Mrs. Leonard are there, but not Arthur Ford, Croiset, nor Hurkos.

Considering the work involved in compiling this volume, I would have thought it only justice to give Miss Pleasants a mention on the title page rather than burying her name on an inside page.—*David Techter.*

Report FROM THE Readers

LAST, LAST LAUGH

In the article *How To Laugh Last,* in the May issue, Robert E. O'Brian has made two mistakes which any well-read person should not make. I wonder whether he knew what he was writing about in the rest of the article.

The son of Napoleon and Maria Louisa, former Arch-Duchess of Austria, was not the King of Naples. He was given the title of the King of Rome soon after he was born.

Neither Dr. Oliver Wendell Holmes, nor his son, Justice O. W. Holmes of the Supreme Court, wrote *Darius Green and His Flying Machine.* John T. Trowbridge is the author of it. The book I have is an anthology, but I know that this is correct; the poem was in a reader when I attended school.—*Varina Elder Snyder, Tomball, Tex.*

The author of *How To Laugh Last* in the May issue must be enjoying his laugh at the expense of the editors of FATE, because he has succeeded in getting into print a collection of myths and fables which have almost no relation to truth.

Mark Twain probably did not turn down a chance to buy an inter-

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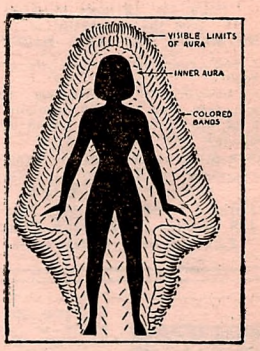


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est in Bell's telephone because it is highly unlikely he ever was offered one. Two financiers, Thomas Sanders and Gardiner Green Hubbard, had been formally supporting Bell's research for two years before the breakthrough on the telephone. Sanders alone is known to have put more than $110,000 into development of the invention.

Bell, who was not an unknown but rather a notable young professor at Boston University, was simultaneously working on two inventions under the sponsorship of Sanders and Hubbard — the telephone and a system of multiple telegraphy.

There was opposition to Napoleon's government-sponsored scientific research just as there is to today's federal space programs. The introduction of beet sugar gave France a source of this necessary commodity at home, thus releasing vital ships from the West Indies trade. Mr. O'Brian neglects to mention Napoleon's many other grants to researchers, including the one which led to the discovery of preserving food in tin cans so his troops could enjoy better nutrition in the field. And for Mr. O'Brian to state that Napoleon's greatest contribution was the introduction of the sugar beet is faint praise indeed for the author of the Napoleonic code of law which is employed in many nations today.

If ridicule killed Langley, it took a long time. The study of aerodynamics filled a relatively minor role in the career of this great astronomer and physicist whose primary field was the study of fundamental problems of meteorology. In 1896, while serving as secretary of the Smithsonian Institution, Langley

did build a flying machine. And it did fly — 4,200 feet of unmanned flight. And 12 years later Langley died of a stroke, not of ridicule.

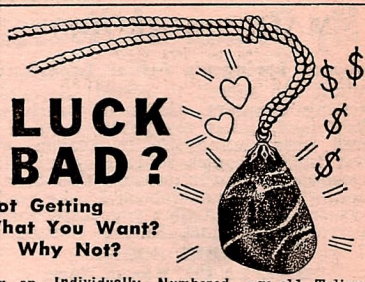
Mr. O'Brian apparently has solved the mystery of Diesel's death, but he created a new mystery by placing Diesel in an aircraft on a cross-channel flight in 1913. Officially, Diesel fell overboard from the Antwerp-Harwich mail steamer in the English Channel on the night of September 29-30, 1913, and was drowned. There has been speculation that he was pushed, or did commit suicide, but no proof unless Mr. O'Brian knows more than he is telling.

Goddard's 1929 rocket tests did lead to difficulty with the Massachusett's State Fire Marshall, but as the father of rocketry Goddard was also the first to discover that rockets are not compatible with quiet, residential neighborhoods. However, the U.S. Army opened its Camp Devens, Mass., facilities to him and a substantial grant from Daniel Guggenheim — given at the suggestion of Charles Lindberg — soon enabled Goddard to build a testing facility at a carefully selected site in remote southern New Mexico.

Mr. O'Brian is contemptuous of those who cried, "Get a horse," but to Mr. O'Brian we say, "Get a history!"—*P. T. Goff, Kenosha, Wis.*

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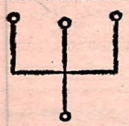


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nanced by him. It is a matter of opinion as to which is the greater achievement. Some feel that the sugar beet industry is more important for mankind than the Code Napoleon.

The son of Napoleon and the daughter of the Emperor of Austria was known in the Austrian court as the King of Naples, since the Emperor of Austria recognized the Pope as the ruler of the city of Rome and the Papal states.

Samuel Pierpont Langley did not die 12 years after his experiment with a "flying machine" failed. The machine fell into the Potomac on the second trial, December 8, 1903. Langley died on February 27, 1906, approximately two years and two months after the failure. There are ample sources for the ridicule that was heaped upon him from all over the nation. However, the simplest summary of these and their effect is the speech made at the dedication of Langley Field in Virginia. It is generally assumed that the ridicule had a direct effect on his death.

Diesel was pushed, fell or jumped into the English Channel. As to the source of the statement that this was suicide, any biography is likely to mention his last letters and notes, lamenting his financial plight, and the humiliation he felt over the whole venture.

Alexander Graham Bell was financed in part by others, but this was when the corporation was organized. Financing prior to this was confined to his attempts to find a way to send several messages simultaneously over a single telegraph wire. At one time he completely abandoned any idea of de-

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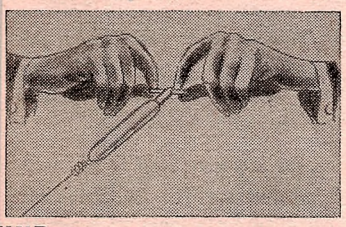
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fending his application for a telephone patent, and he refused to cooperate with those who wished to finance and defend his rights. Apparently only the persuasion of his wife caused him to fight back.

There is no way to tell when the incident with Mark Twain occurred. However, the source is available. During the nation-wide broadcast of Bell Telephone program, celebrating the 75th anniversary of the granting of the first patent on the telephone to Bell, this incident was related. A man in his late eighties was introduced and told how, as a boy, he had accompanied his father and Mark Twain, who had stayed over night at their home, to the railway station. He related the incident as told in the May issue of FATE. A transcript of this program, including the incident as related, may be obtained from the Bell Telephone Company. Since the Bell System used this story, it is likely that they checked it and considered it factual.

Goddard did more than incur the opposition of the Massachusetts fire marshal. He heard himself denounced in a faculty meeting, where the statement was made, "Goddard is making an ass of himself." The Army gave him no encouragement until after the Guggenheim Foundation had assisted him in New Mexico. When Goddard offered his rocket patents to the government at the start of World War II, the office of the Army Chief of Staff wrote him that the war, like the last one, would be fought in trenches; therefore the offer was refused.

Darius Green and his Flying Machine usually is published with

no mention of the author. There is no general agreement as to the authorship.—*Robert E. O'Brian, Des Moines, Iowa.*

BURIAL ON A RAINY NIGHT?

In the June issue of FATE, in the article *Besieged by UFO's*, Coral Lorenzen states: ". . . during a torrential rain on the night of October 18." On the next page she continues: ". . . by a group of country people who were attending a burial near where Douglas saw the object . . . at approximately the same time stipulated by Douglas."

Now this sounds fishy. Why would there be a burial at night in a torrential rain? It is not done as a rule and makes the whole article smell.—*Lucy Grant, Seattle, Wash.*

A bit of information about the geography, climate and culture of Argentina will explain what appears to be a strange situation to Lucy Grant.

In October, Argentina is experiencing spring and it is quite warm, also humid. The people who were burying their dead were "country" people or peasants. In those outlying areas embalming is a luxury only the rich can afford. When a person dies, he is buried within 24 hours for sanitary reasons.

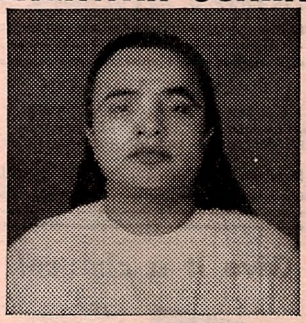
Having been a police reporter, I have seen bodies in various stages of decomposition, and I can certify that after clinical death it is swift and distasteful to those around. This is one reason for the three-day limit on burying bodies in the U.S.A.—even with our advanced embalming methods and refrigerated vaults. It is my understanding that the deceased in question

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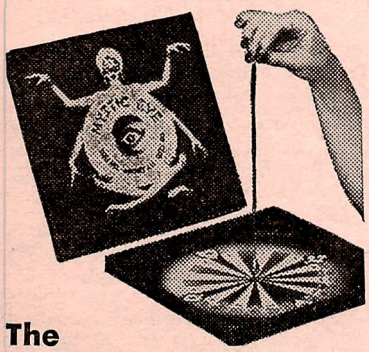
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had been dead since that morning, and with the heat and humidity accompanying the torrential rain, it was in the best interests of everyone to dispose of the body with all haste. Although night burials are not generally practiced, they are not uncommon in Argentina.—*Coral E. Lorenzen, Tucson, Ariz.*

THE LOCKED PARLOR

In 1910 a cousin and I, with our parents, were visiting an aunt in Upton Works, Port Huron, Mich. My aunt told us never to open her parlor door, which she kept locked. She got rent-free use of the big house from its owners as nobody else seemed able to live in it. Since my aunt had 14 children, she badly needed such a big house. It was called the "Ill-famed House."

One day when everyone else but my cousin and I were outdoors, we found a key and opened the forbidden door. Entering the parlor, we saw beautiful old-fashioned, velvet-covered furniture and drapes and framed photographs—many of them "tin-types"—from the past. Everything was very clean; there was no dust even near the fireplace.

My cousin and I both "felt" someone watching us, and then suddenly we were going through the air and were set down outside the parlor. The door slammed shut and we heard a key turn in the lock but saw no one. We were scared kids and did not breathe a word of what had happened.

That night we were put to bed early, upstairs as usual. My mother laid down on the bed with me. Suddenly we saw the window open wide and heard footsteps approach the bed. The center of the mattress rose,

lifting me so high that I was tossed onto the floor. My mother, still on the bed, screamed and the footsteps went to the clothes closet. All my dresses and coats were thrown to the floor. Then the footsteps went to the open window, which now seemed to close by itself. We saw nobody near it, although a streetlight illuminated the room.

I learned later that my cousin had the same experience in his room across the hall.

As soon as my aunt heard my mother scream, she ran upstairs and told me she knew by what had happened that I had been in the forbidden room. She went into the closed up parlor downstairs and locked the door behind her. When she came out a short time later she locked the door again. After that our bedrooms never were disturbed

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— and we never again tried to open the parlor door.

Two years ago I saw my cousin for the first time since 1919—and he told me he never would forget that awful night in 1910.—*Mary J. Mace, Bergenfield, N.J.*

EYE-SOCKET SIGHT

Several months ago, in Zion, Ill., I witnessed a demonstration by Mr. Ronald Coyne the man who is said to see through an empty eye socket.

I had been invited to see the miracle by my brother, Leroy Zinn, who lives in Zion. I went as a skeptic.

I was first in line when Coyne asked for several persons to come up and bandage his good eye and to examine the empty socket through which he subsequently was to read several items. Some were handwritten notes, others were business cards, pages from books, railroad tickets and in general the sort of miscellaneous item a person has in his pocket.

Mr. Coyne preached a spirited (fundamental salvation message) sermon, explained that God had given him a miracle, then plucked out his plastic eye. He placed it on a clean handkerchief and after holding it for some time while he finished his sermon, he walked through the audience, showing the empty socket and telling people he could see through it. After this he put the plastic eye in his pocket and asked us to come up and examine the socket again before we bandaged the good eye.

I bent over and peered into the socket as best I could, and saw a red cavity with a white portion like a tendon or white area in the back closest to the nose.

Suspecting a trick, I stepped back while my brother and others adjusted the bandage. I hid in my hand the message I had prepared, then wrote an additional line on the bottom, on the theory that if somehow it had been read from a distance when I wrote it in my seat, nothing would be known about the extra line.

I was the first in line and after we had examined the bandage, I handed Mr. Coyne my message upside down. He turned it over and without hesitation read the complete message. He handed it back, reaching out for the next message. In this way he read some half a dozen messages. There is absolutely no doubt that he did read with the empty eye socket.

My brother has the handkerchief bandage, with all the adhesive tape still criss-crossed over it—a truly formidable blindfold. Nobody could see through it, nor around the edges of it.—*Wilbur Zinn, Lombard, Ill.*

BOUNCING BALL

I was intrigued by the article *A Bounce of Foam in Mexico* as it brought to mind a tale my late father, Lewis M. Hazeltine, told of a similar object or "thing" he saw on the Kiantone Road in Warren County, Pa., in the early 1870's when he was a young man.

Father was driving a team of horses out of Jamestown, N. Y., over the Kiantone Road south towards Warren, Pa. This dirt road had been cut through tall trees, mostly pines, and a space or burn of 25 feet had been left on each side to let in light.

Suddenly there appeared on the right hand side of the road a sort of spongy looking white ball about

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five feet in diameter. It bounced along, changing shape somewhat as it touched the ground and keeping pace with the horses and buggy.

Father was both surprised and frightened—in fact, he said, his hair literally stood up on his head. He might have thought it an apparition had not the horses also become frightened and so unmanageable that they literally ran away, leaving the woods and the bouncing ball behind.

Father often wondered what the strange object might have been and from whence it came. He had, of course, no opportunity to examine it at close range, but he recalled that although it changed shape as it bounded, it appeared not to tear as it hit the tree stumps. It seemed to be intact as it faded from view.—*Kate R. Hazeltine, Warren, Pa.*

PLANETS VS. PREMONITIONS

I read with interest the article *Premonitions of Kennedy's Death* in the May issue. I note that you include astrological predictions of the death, explaining that they were based on the 20-year intervals of the conjunctions of Jupiter and Saturn. I wish to point out that the astrological predictions are based on the positions of the planets, which may be calculated ahead, and are not premonitions in any sense.

Astrology sometimes is confused with clairvoyance and ESP generally, but it is quite distinct in character. I believe that some psychics do use astrology and that may be one reason why the confusion arises. Astrologers, on the other hand, go by the positions of the planets and do not use ESP. An astrologer, of course, may have an

intuitive insight into a certain chart, but he does not rely on that intuition any more than a doctor relies on intuition in diagnosing a disease.

I think this important and basic distinction between astrology and parapsychology should be made clear. Then it should be easier to get a true understanding of both.—*Ruth Hale Oliver, Hollywood, Calif.*

THEY BUILT A HAUNTED HOUSE

We lived for some years in a "haunted house" in Oakland, Calif. We were puzzled at its haunting as we had built the house ourselves, in 1942.

Flowers brought in from the garden never wilted but became wax-like and stayed in that condition for months. Candy disappeared out of sealed cellophane-wrapped boxes. Dishes moved on the table and in the cupboards, where in particular they rattled as if someone were housecleaning. Dolls or figurines mysteriously were moved from room to room. My husband's shoelaces were switched from black to brown shoes and tied in knots almost every night.

Some nights our bed was lifted up with both of us in it. Many more strange things happened. Finally we learned that we had built the house on an Indian burial ground. —*Hazel Leggio, San Lorenzo, Calif.*

GLAD TIDINGS

On August 16, 1964, a ship from another Planet will arrive here to bring the word of the coming of God to the Kingdom of Heaven on Earth.

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(*Continued on page* 129)

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(*Continued from page* 119)

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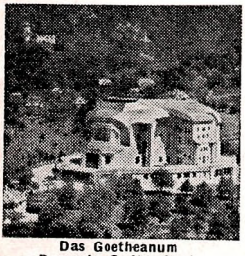
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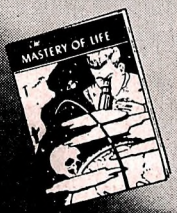
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