January 1964
FATE
TRUE STORIES OF THE STRANGE AND THE UNKNOWN
Vol. 17—No. 1

FATE

January 1964
40¢

TRUE STORIES OF THE STRANGE AND THE UNKNOWN

PDC

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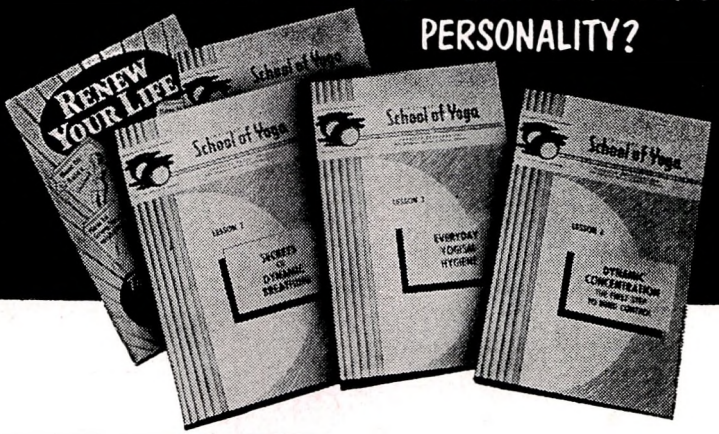
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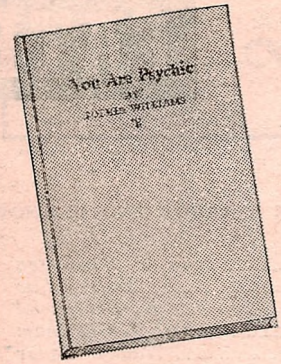
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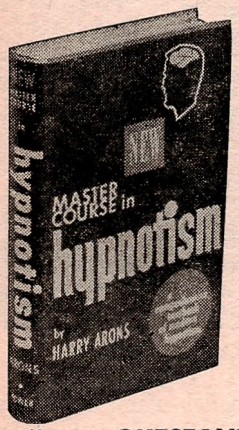
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I See by the Papers...

QUOTE OF THE MONTH

"The propagandists of science say, 'Sure, but fellows like Thomas Aquinas had commitments. They all had philosophies and principles that distorted their thinking. Scientists haven't any.' The answer to this is that everybody has a metaphysics. Every scientist, for example, has a commitment to the reality of the external world. The distortion comes when the metaphysics is denied instead of being recognized and made as rational as possible."

—Dr. Robert M. Hutchins



By Curtis Fuller

A PROBLEM WITH SCIENCE

THE PROBLEM of persuading science to investigate unorthodox claims seems all but insoluble. There are many reasons, including the heirarchical structure of knowledge and research in this country which is so organized that no one without the proper credentials will be listened to. Then there are the familiar difficulties of conservative attitudes, professional jealousies and fears in an orthodox community, and the fact that our science itself is extremely narrow in what, among the whole range of physical phenomena, it chooses to investigate.

The great Krebiozen controversy is almost a model example of what happens when an assault is made on orthodoxy. We take no stand for or against Krebiozen except to agree with Dr. Ivy that adequate clinical tests have not been made. Possibly such tests would show that Krebiozen is absolutely worthless but all the hokum that has been going on for years should not hide the fact that these tests just have not been made.

We also advise our readers not to take too seriously the claim by Food and Drug Administration chemists that they have identified a sample of Krebiozen as a common amino acid called creatine.

Maybe yes, maybe no, but chem-

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Dr. Caprio is a practicing psychiatrist and author of many best selling books on medical and psychiatric subjects. He has been a staff physician at Walter Reed Hospital, and received post graduate training at George Washington Univ. and in Vienna, Austria.

Joseph R. Berger is a well-known psychologist and counselor with a private practice in Washington, D.C.

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ists are often wrong and the non-scientist is apt to regard such pronouncements as coming direct from God. Dr. Ivy was quick to point out that creatine is not soluble in oil, whereas the substance he calls Krebiozen is. Which ought at the very least to cast grave doubts on the FDA analysis.

Science Magazine recently reviewed the Krebiozen controversy in a series of articles and very properly pointed out that both sides were suspect. The American Medical Association and FDA can be charged with prejudice against Krebiozen, while the Krebiozen people have used methods generally considered unethical.

The whole Krebiozen claim would have been dropped almost as soon as it started if it had not been for the support of a great scientist, Dr. Andrew Ivy. And yet even Dr. Ivy, for all his stature, has been unable to put it over whether he be right or wrong.

∞

THE GREAT GOD SCIENCE

WE WANT TO make a special point about this because we feel people are too anxious to accept the authority of science.

Recently Dr. Robert M. Hutchins, former chancellor of the University of Chicago and now president of the Center for the Study of Democratic Institutions, took a

swipe at the great modern God Science.

His Center issued a report charging that many American scientists are irresponsible and self-assured to the point of arrogance. A majority of scientists are not acting in the best interests of a free society, the report said, and Dr. Hutchins himself asserted that scientists are educated to do nothing but collect facts and are so specialized that they have "no general ideas."

Dr. Lynn White, Jr., a professor at the University of California at Los Angeles, said that frequently among scientists working for the government, "the powerful members of this group are self-assured to the point of arrogance about their own abilities, about the overriding rightness of scientific values and methods and about their own views."

∞

WORSE THAN MOST PEOPLE

HUTCHINS STATED that he desired to repudiate C. P. Snow, who intimates in one of his books that scientists should be entrusted with the world because they are a little bit better than other people.

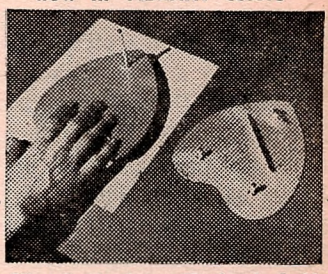
"My view, based on long and painful observation, is that professors are somewhat worse than other people, and that scientists are somewhat worse than other professors," Hutchins wrote.

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our society is a desire to protect one's reputation. A professor's reputation depends entirely upon his books and his articles in learned journals.

"Scientists are the victims of an education and a way of academic life created by their misinterpreters and propagandists. These misinterpreters have propagandized an entirely inconsecutive chain of consecutive propositions: The pursuit of truth, they say, is the collection of facts. Facts can be experimentally verified. Thus, the only method of truth is the scientific method."

He cited the University of Chicago Medical School as an example of a perfectly sincere "although misguided" campaign against liberal education. The medical school faculty urged devotion of its entire curriculum to science and medicine. As a result "everybody specializes. There can be no academic community because scientists cannot talk to one another."

∞

SCIENTISTS VS. SCIENCE

WE BEAT THIS drum because the unorthodox claims made in this magazine are ignored by scientists. Our criticism is of scientists and their structured heirarchy and not of science itself.

Science says we should look into all phenomena and try to find out what it means, where it fits.

Scientists would not do this for anything because the "reputations" that Hutchins refers to would suffer before the assaults of orthodoxy.

That is why our hats are off to Dr. Andrew Ivy. Right or wrong he has dared to invade the citadel.

But note this, those of you who think that was a simple thing to do, an easy decision to make — it has all but ruined him. And unless there is a change, the same pursuit in other off-beat and unconventional fields by other scientists would have similar results.

∞

SEE SEE SEE

WE HAVE CITED the investigation of Rosa Kuleshova by Soviet scientists as a model approach to unorthodox claims.

Miss Kuleshova (see FATE, July, 1963) made the claim that she could "see" through her fingers. The Russians took the claim seriously and a whole group of scientists from several disciplines participated in the investigation.

They verified that Rosa can indeed "see" with her fingers and with some other parts of her body as well. But that was only the beginning of the investigation. They discovered sensory organs in her skin that are light sensitive. Cyberneticists investigated the means by which her brain converted light sig-

nals from her skin into interpretations of "sight."

Now the Soviets have taken additional steps in this fascinating excursion. They have found that one out of every six persons submitting to tests have a "slight" ability to identify various colors by looking at them through their fingertips.

In addition, one out of every 20 or 25 persons has a "highly developed sense of fingertip vision."

Moreover, a person with an "initial" sense of fingertip vision can improve his sense with practice. At the end of seven weeks one group could distinguish seven colors.

Several blind persons have been included in the tests and have the same "dermo-optical" sense as persons with normal eyesight. Obviously this discovery can have significance in helping many blind persons to "see."

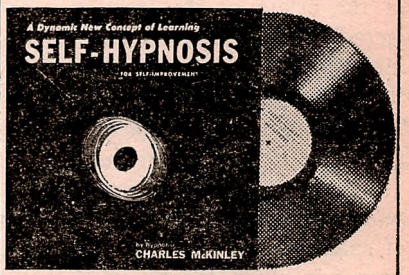
THAT CHUNK OF ICE

READERS OF THIS column know that things fall from the sky and that one of the most common falls is ice.

We know of only one case where an ice fall was investigated in this country—and the investigators concluded it must have come from an airplane. We have no theory about where this ice comes from but we have a theory about where it does

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not come from and this includes airplanes. One theory is based upon the very simple fact that ice was falling before there were airplanes and doubtless will continue falling after airplanes no longer exist.

Here again the Russians are taking an unconventional claim most seriously. Last August 27 an 11-pound chunk of ice fell out of a clear sky near Moscow. The Russians promptly began to study it to determine whether it might be an "ice meteorite."

A team of scientists, including astronomers, glaciologists and geochemists, launched an investigation of the origin of the ice. They rejected theories that ice fell from a high-flying airplane or formed in the atmosphere but hoped that a "complicated isotope analysis" could give some clue to its origin.

At press time they expressed a tentative opinion that the ice was of space origin. "Science, it is true, does not know of any precedent," Tass stated. "Theoretically, a meteor body of ice can exist in space. Latest studies confirm that there are frozen bodies in space." If it were an ice meteorite, the 11-pound chunk recovered would be only a small part of the original mass.

We wish to point out that if "science does not know of a precedent"—that is of other ice chunks falling from the sky — that is because science is blind. We refer the investigators to the pages of this magazine and to the Books of Charles Fort.

Before we leave the ice fall, remember that the Russians may be quite wrong in assuming that the ice chunk came from space and in trying to prove that it did. It is unscientific to make an assumption and then try to prove it.



YOU ARE ON FIRE

FOR YEARS it has been claimed that radiesthesia can diagnose human ailments. Black boxes, electric cabinets, pendulums, dowsing rods, and other methods universally have been labelled quackery or, at best, crude tools usable only by sensitives. Medical science, in any case, would have none of it.

Now it has been confirmed that some diseases and other pathological conditions can be diagnosed by a kind of infra-red photography called thermography.

Thermograms are photographic reproductions of infra-red radiations of longer wave length emitted by a subject. They can be taken in total darkness and are essentially heat photographs giving information about the varying temperatures of the skin surface.

R. Bowling Barnes, president of Barnes Engineering Company of Stamford, Conn., discussed Thermography of the Human Body in a

THE OCCULT OVERTONE



" . . . the mystic chime"

Dear Fellow Seeker:

Recently the Individualist Society issued an invitation to the readers of this magazine to write to I.S. for information concerning the organization. The response was overwhelming, not only in numbers but in the surprisingly high level of intelligence of the inquirers. I.S. realizes that an awareness of Occult Phenomena and sensitivity to Psychic Manifestations are higher forms of human intelligence . . . having nothing to do with formal education or dogmatic learning. *When an individual reaches a certain level of understanding, he then becomes aware of the Higher World . . . the Occult Overtone!*

Let me quote the words of one of the moving forces behind the Society, the Yogi Ram Bashida: "The Occult Overtone and Psychic Sensitivity are not dogmas that men believe in. Rather, they are manifestations of which some men have become aware."

Within I.S., any individual who has become aware of Higher Laws and Unseen Powers finds kindred, understanding minds. Within I.S. are many highly developed Masters of the Occult and many spiritual leaders. Their communion with the energies and forces behind Nature's transient images and visible pattern constitutes the basis of Society Reports. These are sent to members regularly.

At open meetings, and at our closed meetings, outstanding mystics and spiritual leaders describe Occult encounters in the Psychic World. Cosmic Dramas are vividly described and interpreted. *The great powers of these Masters are made available to members in certain applied Techniques developed by the Society.*

If you are aware of the mystic world of which we speak, you will want to learn more about this fascinating Society. We have prepared a history of the Society, and detailed information concerning its work. This will be sent to you free upon your request, together with an invitation to membership.

The Society is neither a religious nor a political organization. Membership is composed of people of a wide variety of psychic, spiritual and occult experience. We look forward to hearing from you soon, and urge you to write to us today.

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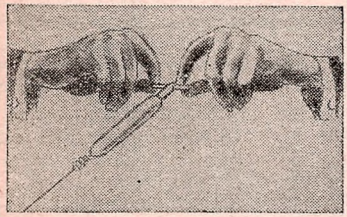
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recent issue of *Science*, and had some revealing things to say. His explanation tells not only how thermography works but how other forms of radiesthesia may work.

"All objects, regardless of their temperature, are infra-red-incandescent. We ourselves are at all times glowing or emitting invisible 'light'; we live in an infrared environment, where infrared is constantly being emitted, absorbed, and re-emitted by every object around us as these objects exchange radiant energy with their neighbors in their efforts to remain in thermal equilibrium," Mr. Barnes points out.

Thermograms of the human body, in certain parts of the spectrum, are true quantitative thermal maps of the skin. Cancers, appendicitis, and arterial occlusions have been diagnosed by thermography.

∞

THE NAUTILUS ESP HOAX

THIS WEEK Magazine in September published an article, "The Great Nautilus ESP Hoax" which reviewed the claim that secret telepathy experiments were conducted between the *Nautilus* and the United States Air Force in 1959.

The story was re-told in the book *Dawn of Magic* by Louis Pauwels and Jacques Bergier, which has been discussed in these columns.

This Week investigated the claim and found it false.

FATE Magazine reported it was false two years ago.

∞

VINCA VS. CANCER

NEVERTHELESS, we want to commend *This Week* for the first general publication of the promising use of extracts from the Vinca vine to combat cancer.

An article by Margaret Krieg describes the "dramatic effects" of purified alkaloids extracted from *Vinca rosea* in the fight against cancer. "Tumor disease seemed to melt away."

The tests with Vinca began in an attempt to find a drug to combat diabetes. Dr. Gordon H. Svoboda, a drug plant chemist in the Eli Lilly and Company laboratories of Indianapolis, remembered that during World War II diabetics in the Philippines had used a native Vinca when their insulin was cut off.

Surprisingly, Vinca did not lower blood sugar in laboratory animals but extracts of the plant administered to mice infected with P-1534 leukemia, caused a 60 to 80 per cent prolongation of life.

Vinca is still in the testing stage but a number of its alkaloids already have had dramatic results in treating cancer.

∞

WHO KILLED NAPOLEON?

SOMEBODY DID and Napoleon believed it was the British. "My

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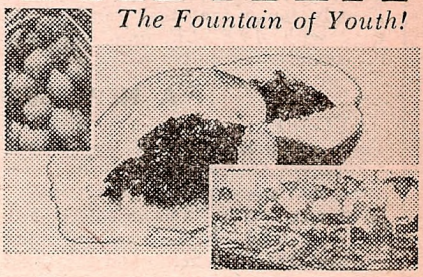
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A NEW, SUCCESSFUL PRINCIPLE

AYE-SEE works on a newly discovered principle that appears to improve accuracy and bring messages through with greater speed.

HOW IT WORKS The essential parts of the *AYE-SEE* are the all-wood Table, the Planchette, and the Light Beam. The Planchette is a disc of translucent optical acrylic plastic bearing the letters of the alphabet, numerals and symbols. The Light Beam streams softly from a lens in the center of the Table.

As you touch your fingertips to the Planchette, mysterious forces may move it about over the Table. When it stops moving, the Light Beam will point to one letter or symbol to indicate that it belongs in the message. The indication is very positive —there is no question as to what *AYE-SEE* wants to tell you.

The entire Table is built of wood because psychics have advised that wood produces the strongest vibrations. Since the entire Planchette is in contact with the Table, it may be that most of the energy from these vibrations is absorbed by the Planchette and transformed into the movements that spell out your messages. This may account for the high-speed reception *AYE-SEE* gives some experimenters.

DEVELOPED BY SENSITIVES The superior features of *AYE-SEE* are the

product of careful experimentation by sensitives adept in using message boards. From coast to coast, accomplished psychics have contributed suggestions which now emerge as *AYE-SEE*.

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OPERATES IN DIM LIGHT *AYE-SEE* provides its own light—room lights need not be turned on to read the messages—thus, *AYE-SEE* can be used in comforting, dim light or under the conditions of the seance-room. An *AYE-SEE* working under these conditions seems to pour out a fountain of light and presents a highly dramatic picture.

USE ALONE OR WITH A GROUP The *AYE-SEE* Planchette is a perfect, round disc. Thus it can be operated equally well by one person or by a large group, each touching a hand to the Planchette. The long electric cord supplied with *AYE-SEE* permits it to be placed in the center of a room with guests seated all around.

IF YOU HAVE TRIED OTHER BOARDS If you have had any measure of success with other types of boards, you owe it to yourself to try *AYE-SEE. This recommendation comes from an experimenter who wrote, " . . . those who have enjoyed using* (trade name omitted) *will get a bigger kick out of this psychic appliance."*

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ON THE IMPORTANCE OF YOUR EXPERIMENT When you experiment with *AYE-SEE you* are participating in a great work. The world-renowned psychologist and investigator F. W. H. Myers wrote this about such experiments: "May I add the remark that it is to experiments with automatic writing, crystal-vision, etc., rather than to spontaneous apparitions, *that we must look for any real information as to the degree in which departed spirits retain the knowledge of the things of earth."*

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death is premature. I have been assassinated by the English oligarchy and their hired murderer . . ." Napoleon wrote in his last will and testament three weeks before his death at 51.

The autopsy reported Napoleon died of cancer of the stomach. Descriptions of his illness made physicians doubt it. Now a brilliant bit of detective work has all but proved that Napoleon died by arsenic poisoning.

Two Swedish scientists, Sten Forshufvud and Anders Wassen enlisted Hamilton Smith of the Department of Forensic Medicine at the University of Glasgow to test a few short strands of Napoleon's hair in the neutron flux of a nuclear reactor at the British Atomic Energy Research Establishment at Harwell.

The test showed an arsenic content 13 times higher than the quantity that normally is found in human hair.

Then a number of hairs about five inches long were obtained, representing a year's average growth. These hairs were cut in short lengths representing about two weeks growth. These were exposed in the Harwell reactor, plotted against time and prove that Napoleon must have been fed arsenic intermittently throughout the last year of his life.

The size of the dose is still unknown but could be determined by exhuming Napoleon's corpse.

PHANTOM BOTTOMS OF THE SEA

THE HYDROGRAPHIC charts of the world are cluttered with fictitious shoals where the water may be two to three miles deep. They are marked "ED" or "Existence Doubtful" but navigators have been reluctant to erase them for obvious reasons.

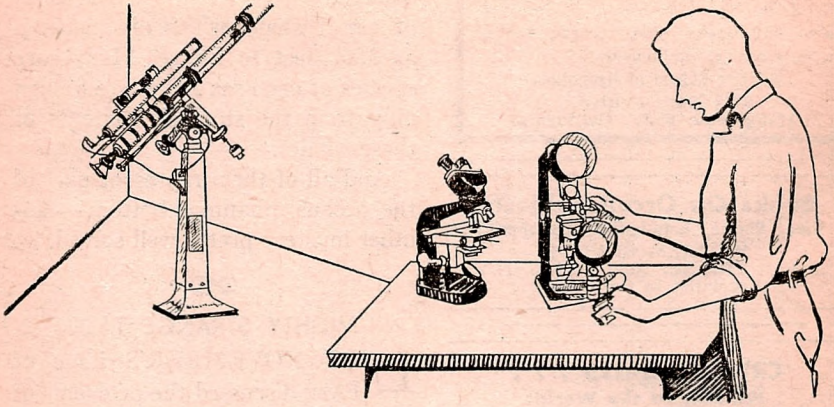
They come about on the charts because echo sounding devices aboard ships often show a reflection which is not the true bottom but a "phantom bottom."

It is now known that these phantom bottoms are caused by shoals of marine organisms at more or less fixed levels in the ocean. They are now called DSL's, for "deep scattering layers." Most of these organisms are small and nocturnal and they rise toward the surface at night and descend in daylight. Two groups predominate, the lantern fish and small shrimp-like crustaceans called euphausiids.

During daylight the layers of DSL's lie at depths of about 700 to 2,400 feet and at night they rise almost to the surface, although they may be a broad band as deep as 500 feet. There are usually three daytime layers, the deepest at an average of 1,900 feet.

Many mysteries remain concerning the DLS's and the kind of organisms they contain. Photography and trawls have not been very successful in identifying the species.

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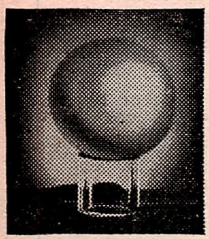
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Some of the best evidence, oddly enough, comes from the stomachs of sperm whales which dive as deep as 3500 feet to forage. Many rare species of deep-sea fishes are known only from the stomach contents of these whales.

And all of them represent part of the oceans' phantom bottom — another mystery pretty well solved.

∞

MIGHTY STRANGE TALK

LAST NOVEMBER'S issue of FATE discussed the problems of understanding the alien intelligence of dolphins, and their communicating and information-gathering by echo-ranging. Some scientists are studying the dolphins because they seek clues to the problems of communicating with the alien intelligences we may meet in space.

Now Dr. Edward O. Wilson of Harvard University has proposed an even stranger form of alien communication man ought to study. Dr. Wilson suggests that somewhere out beyond there may exist civilized worlds whose inhabitants converse not by sound or sign but by sense of smell and taste.

Dr. Wilson points out in *Scientific American*, what ought to have been plain enough to all of us, that on our own earth, "It is becoming increasingly clear that chemical systems provide the dominant means of communication in many animal

species, perhaps even most."

Chemicals used in this kind of communication are called pheromones, and they have been classified in several ways:

Releaser pheromones act directly on the central nervous systems of other animals to produce a more or less immediate effect. Sex attractants are a releaser pheromone.

Primer pheromones trigger a chain of events. For example in termites, the reproductive and soldier castes prevent other termites from developing into their own castes by secreting substances that are eaten and control differentiation. Another type is a substance secreted from the skin of adult male migratory locusts. This substance speeds the growth of young locusts of the same species.

Wilson explains that ants use a number of pheromones "to communicate the direction and location of food sources, act as alarm signals, identify castes, direct work functions, and so on." The same may be true of other social insects.

We know a few words of "a nearly undecipherable language," Wilson points out. "There is almost certainly a large chemical vocabulary still to be discovered."



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Aegean Island of Thera, now called Santorin, may explain the Egyptian plagues and the Israelites' escape across the Red Sea in Biblical times.

Greek Prof. Angelos Galanopoulos says that when Thera exploded shortly before 1491 B. C. it caused a blast 300 times as powerful as a hydrogen bomb. It scattered fiery devastation for hundreds of miles. Volcanic ash spread over Egypt before the Exodus explains the "rivers turning red and fire running along the ground." It also would explain the plagues of darkness, he believes.

The central part of Thera became a gigantic cavern, covered by a roof of pumice 600 to 900 feet thick. When the roof collapsed it caused a colossal inrush of water drawing the sea in tidal waves from the Egyptian coast, Galanopoulos explains. At this precise moment, he reasons, the Israelites had gathered on a coastal strip between a lake and the sea coast about 30 miles from present Port Said. The tidal rush toward Thera left the sea bottom dry for perhaps 15 minutes — time for the estimated 1,500 followers of Moses to pass over.

That's what Professor Galanopoulos says.

∞

LONG LIVE THE SPARROW

FRIENDS OF Rachel Carson — which means enemies of indis-

criminate use of chemical pesticides — will be fascinated by this little tid-bit of retribution from Red China.

It seems that in hungry China anything that competes with humans for food must be exterminated. One of the groups marked for extermination was the European tree sparrow, belonging to the weaverbird family. This sparrow feeds heavily on cereal crops and was designated as one of the "four evils" marked by the Reds for immediate extermination.

The birds were netted and trapped in hordes and in 1959 alone more than a billion sparrows were killed.

By the summer of 1960, however, the Communists had reversed themselves and were launching a campaign to protect the sparrows. Apparently, in their ignorance of the complexities of nature's balance, the Chinese had made a serious mistake. The nearly complete extermination of the sparrows was followed by serious outbreaks of cereal insects.

Now the sparrow has been reprieved and its place among the evils to be exterminated has been replaced by the bed bug.

The Chinese now hope, naturally enough, that the bed bug doesn't hold a key place in nature's balance.

In our own country, meanwhile,

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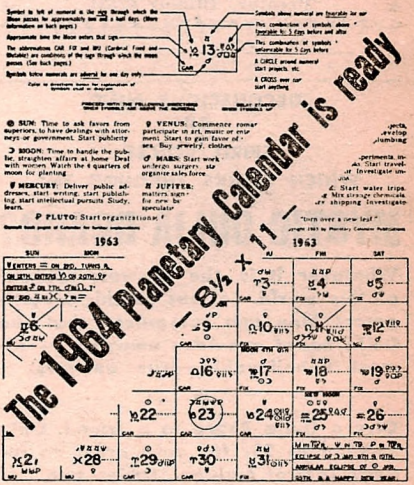
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pesticides do vast damage to birds. A mystery kill recently was reported from Saratoga, Tex., where game managers were trying to find out what was killing thousands of herons in the Big Thicket heron rookery. Death came to the birds on their nests, eggs unhatched.

Meanwhile Ivan Sanderson, the naturalist and writer, has sent us a clipping from the London *Sunday Telegraph* reporting a wave of death and destruction sweeping the trees of Britain. No natural cause is known but radioactive fall-out is suspected.

Plants that we think of as the hardiest are hit first and affected by the smallest doses of radiation, Ivan notes. "There is a sort of universal impression, even among scientists, that plants are much hardier than animals radiationwide," he says. "From what studies I have read, the trees are the least hardy. The safety level for trees may long since have been surpassed without anybody knowing it, as the effects are selective and take a long time to appear.

"You can eradicate anything living without totally upsetting the whole works, but mess with trees and you are facing disaster."

∞

HURKOS IN HOLLYWOOD

REPORTS FROM the West Coast tell us that Peter Hur-

kos, the Dutch-born psychic, has been wowing them in Hollywood.

At one party Marlon Brando came equipped to laugh Hurkos off, according to Erskine Johnson of NEA. Brando brought an object in a plastic box which he had wrapped and rewrapped 20 times.

"What is it?" Brando asked.

Hurkos held the package and said: "You, sir, have brought a nail from the original H.M.S. Bounty." He was right and Brando joined the ranks of the believers.

∞

HAUNTED HANGAR

WORKERS ON the Vickers long-range jet liner at Weybridge, Surrey, England, claim their plant is haunted by the apparition of a racing driver. The factory is near the old Brooklands auto racing track and the witnesses claim that the figure wears a flying helmet and brown leather coat in the style worn by a 1920 racing driver.

Several workmen have seen the apparition. Recently one of them saw the figure walking across the hangar and shouted, "Hey, mate, you must not go through there."

The apparition walked on and vanished through the wall. "It was a little disturbing at first but we are getting used to him now," a workman said.

—Curtis Fuller

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THE PRIEST AND THE SAUCER

By The Rev. Father R. Dean Johnson

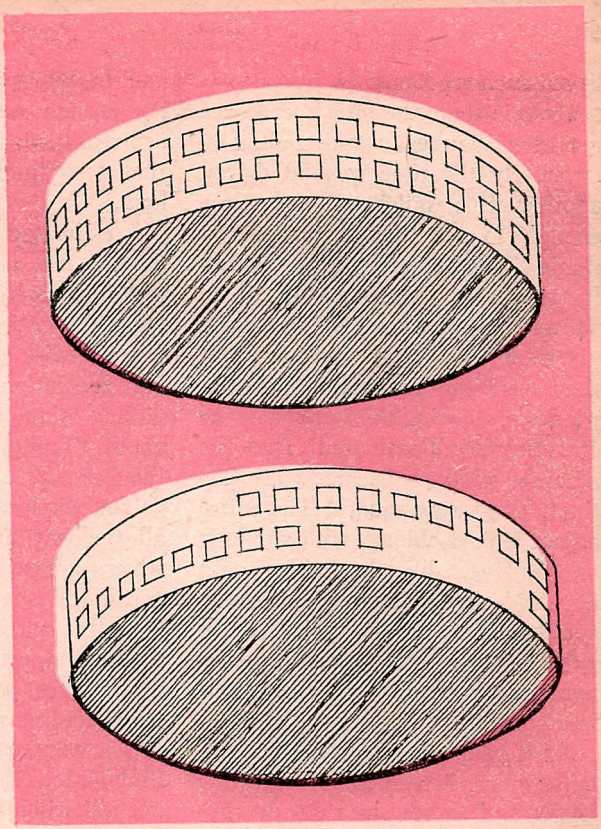
WE HAD NO indication as we left home that Sunday evening that within a few minutes we would have one of the strangest experiences of a lifetime. May 19, 1963, was a beautiful spring evening. The sky was clear and the absence of a breeze made it less chilly than usual for that time of year near Lake Michigan.

Earlier in the evening we had visited a friend in the hospital. We drove along absorbed in our discussion of our friend's misfortune and how we might arrange our personal affairs so we could be of some help.

We had left home, in Zion, Ill., and were on the western edge of Waukegan, traveling south on Green Bay Road (Highway 131) about five miles south of the Illinois-Wisconsin line. This road runs parallel to Lake Michigan, following a ridge some four miles inland, so that driving this route, one gets a panoramic view of the lakeshore area near Waukegan.

It was about 10:15 P. M. when I happened to notice a bright white light off to the southeast, and called my wife's attention to it. She thought, except for its height and distance, it looked rather like a floodlight, such as is used at a ball park. It appeared to be stationary, and judging by the industrial smokestacks near the lake front, it must have been some six or seven miles out over Lake Michigan, and at an elevation of a couple of thousand feet or more. As the light appeared to get smaller, it bcame obvious that it was moving directly away from us, merely giving the illusion of being stationary.

In a few moments, however, it changed course, moving southwest as we continued driving south. As it came closer, it once again looked like a huge, somewhat elongated floodlight. I had been momentarily



Drum-shaped craft reported in accompanying article had brightly lighted, square windows, evenly spaced in two rows. As craft revolved, it was seen that some of the windows in each row were dark, as shown in lower drawing. View up and into windows was from an angle of about 60 degrees.

distracted by the oncoming traffic, when my wife excitedly said, "It's on fire!" For just a moment, it looked as if it might be an aircraft about to crash.

By the time I could look up again, it obviously was not on fire, but was pulsating or flashing light, going off and on in a steady pattern. This was the only time when either of us felt even momentary fear. Our whole reaction was one of curiosity and excitement.

We were beginning to realize we were seeing a sight few have ever witnessed. We had heard reports of sightings of strange things before, but we never had given enough real thought to the phenomenon to decide whether or not we even be-

lieved such reports to be true.

By this time, the object was over northern Waukegan and coming in lower. By the time we had driven another five miles it was close enough to see that it was not a single light, but several, horizontally arranged lights—all of them white. As it continued to approach, we were startled to discover that they were not external lights, but windows, showing the interior of the craft brightly illuminated! Then the separate windows became more distinct. They were square! The entire object looked oblong, with windows on two levels, like the fuselage of a double decker airliner, with the nose and tail chopped off square. There were no wings and no red or green lights, as is required of all authorized aircraft.

As it came to within a couple of miles of us, it seemed to be getting longer and shorter in a steady rhythm, like an accordion. It continued to glide smoothly toward the southwest.

As we crossed Highway 132, it was coming in toward us at very low altitude, and it was not until then that the various illusions became understandable. I drove another half mile, pulled off the road, and we both jumped out of the car as the strange craft passed slowly over our heads, close enough for us to see into the windows! There was just enough light from the highway and buildings to enable us to see its outline quite clearly. It was drum shaped, with vertical sides, so that seen in profile, it looked oblong.

I estimated it to be about 200 or 300 feet above us, possibly 80 feet in diameter, and 15 or 16 feet high. The entire craft revolved counter-clockwise at approximately one-half revolution per second, and was gliding at the almost casual rate of about 40 miles per hour, well above the tree tops.

The windows were evenly spaced all the way around on two levels, which appeared to be three feet across or slightly less, and horizontally spaced about that same distance apart. However, on each level there was a section which either had no windows, or else there was a compartment which was not illuminated. In one position, the upper left windows were dark, and the lower right were dark. As the craft revolved 180 degrees, there were illuminated windows the full width on both levels. Hence, from a great distance, as the craft revolved it was alternately illuminated its full width and then only partially, which gave the accordion effect.

Unfortunately, although we were close enough to actually see into the windows, we could see nothing but ceiling, as we were looking up at an angle of perhaps 60 degrees. Even so, it was enough to get a

definite sense of depth within the structural form.

Unless the craft was much higher than it appeared and therefore much larger in overall dimension, the ceiling height in each story must have been no greater than six feet, depending upon the thickness of the floors and ceiling.

Because it was late evening it was difficult to get a clear idea of the shape of the underside or of the structural material. The lasting impression was its boxiness and angular lines. (I always had had a mental image of a "flying saucer" as very sleek and streamlined, tapering out to a fine edge.)

There was something very eerie, about this strange craft, beyond its unusual appearance, that neither of us quite identified until later. This enormous vehicle, as large as our church, floating just over our heads, *was absolutely silent*! There was no sign of either mechanical or jet propulsion and there was no air disturbance such as would have been caused by any device similar in principal to a helicopter.

We got back into our car after it had passed by, and continued southward. Only a few hundred feet ahead, there was a stalled car on the shoulder of the road, and three men were bent over the fenders working on the engine. This huge craft had passed within 100 yards of them without their noticing it!

Several other riders on the highway appeared to be following the course of the strange craft. A carload of boys went racing past us as one beat on the side of the car and yelled, "Look at the flying saucer!" They too pulled their car off the road, as had others along the highway, in order to get a better look.

The lighted craft continued in a southwesterly direction perhaps another mile, then turned southeast again, gaining somewhat in altitude and velocity. It passed over Green Bay Road again and over North Chicago and on out over the lake again. Finally, turning southwest, it continued this zig-zag pattern, still gaining in altitude. By the time we had driven another five miles or so, it appeared to be over Lake Forest or Highland Park, and we had to abandon the chase. In all, we had watched the craft for 15 to 20 minutes.

Later that same evening, we talked with someone who had attended the stock car races at the Waukegan Speedway that evening, only about a half mile south of our closest sighting. Because of the bright floodlights there, the craft could not be seen as clearly, but it was seen. Comparing the angle and direction of his view, it seemed that my estimate of the elevation of the craft, at least, was relatively accurate.

I also tried calling the local newspaper and radio station that night, but there was no answer. I called again early the next morning and contacted Radio Station WKRS, Waukegan, to learn that there had been numerous reports of other sightings, but none so far had been at such close range. After an extended conversation, I was asked if I would consent to having my description tape recorded. I agreed and he said he would have to call me back from a phone with the recorder attached. In spite of the rather detailed report that I then gave, not one word was published by either the radio station or its affiliate, the *Waukegan News-Sun*! This was my first personal experience with what I later learned to be the Pentagon's effort to censor all such reports. Others who had seen the strange craft the same night we did, but from a greater distance, said they had called the police and other civil agencies and got a variety of improbable explanations.

At the time, I was priest-in-charge of All Souls Episcopal Church in Waukegan, and for several years we had published a weekly church newspaper. That week, I printed a brief account of our experience in our parish paper, to discover that several of my parishioners also had seen it. One lady, who attended the Wednesday morning Mass, mentioned that she not only had seen it on that Sunday, but also on the previous Saturday night and on both Monday and Tuesday—but always from a considerable distance. Needless to say, my wife and I resolved to go out that evening to watch. That night, we watched the sky for more than two hours, during which time planes constantly flew aimlessly back and forth—often as many as six were to be seen at one time, and always at least two. With such an inquisitive (or hostile?) reception prepared, there was no sign of the strange vehicle.

I heard of no further reports until about two weeks later, when four parishioners again spotted the craft over central Waukegan, just before an electrical storm moved in off the lake.

A flying saucer? It seems to me immaterial what you call it, but these facts seem obvious:

1. It was not any known craft.

2. It was maneuverable, yet not powered by any conventional method, nor blown by the wind.

3. It was not towed by any other aircraft, and there were no aircraft in the vicinity at the time. Because it followed a zig-zag pattern, a tow craft would have had to be very close in order to reverse its direction and still have the towed object move smoothly and continuously while making the corner.

4. It could not have been a lighter-than-air craft. With compartments around the entire perimeter, there could not have been a sufficient volume for gas remaining in the center.

5. It appeared to be intelligently controlled. Even coming in low, it easily cleared the electric high lines and maintained a safe altitude above the trees.

6. Its flight seemed purposeful, if for nothing more than sightseeing. The craft glided back and forth over the more densely populated communities and industrial areas strung along the lake shore and travelled as far west as U. S. Highway 41.

7. The flight appeared to be casual and unhurried. There was no apparent effort at concealment, nor was there any sign of hostility.

Where it was from, or why it was there remains a mystery.

We have wondered also about the darkened sections, the possibly unlighted compartments. Were they dark because it is easier to see out of a darkened room?

EDITOR'S NOTE. Neither the Pentagon nor any other federal agency ever has attempted to interfer with FATE'S *continuing efforts to gather news of UFO sightings. In this case, Father Johnson was perhaps more the victim of coincidence than conspiracy. Dave Davis, WKRS news director, told* FATE *that he was the man who tape recorded Fr. Johnson's exciting and "very believable" account. Although the radio station recognized Fr. Johnson's status as a community leader, the recording was not used because it was thought to resemble too closely previous reports which had been found to originate in low-level flights of a light aircraft displaying an advertising sign. The station's decision perhaps was influenced by the fact that the aircraft responsible for the earlier reports had been advertising a new, competitive radio station.*

Needless to say, FATE *does not believe that the object or vehicle described by Fr. Johnson was a light aircraft, an advertising sign, nor any craft recognizable by man.*

IDENTICAL EVENTS FOR IDENTICAL TWINS

ACCORDING to their mother in Lytham, England, Mrs. Pamela Elleston and Mrs. Ann Cramer are identical twins who were inseparable as children. Although now separated by a distance of 130 miles, the twin sisters each recently gave birth to a boy at the same moment.

Recent sighting of a 40-foot, eel-like creature off the New Jersey coast raises a question—is there more than one kind of sea monster?

By Ivan T. Sanderson

SEA SERPENTS and WHACHAMACALLITS

A TENDENCY HAS grown up over the past century to relegate all oddities and enigmas to the department of midsummer madness, regardless of their seasonableness or their nature, including all unidentified animals, of any size, seen or alleged to have been seen in the sea.

While a healthy scepticism is necessary, some degree of objectivity is still desirable in the investigation of, and reporting on anything, most particularly anything that appears to be odd or previously unknown. The day when man confidently believed he knew the limits of everything in the natural world is now passed.

A new look at our earth finally has led to a reappraisal of a number of old Silly Season saws; among them reports of large, unknown, unidentified kinds of animals, some of which our ancestors initially called *The Great Sea Serpent.* In due course, however, as reports came tumbling in, the expression "sea-serpents" became accepted. Then, as more and more captains of ships and other "reliable" persons reported flippers, manes, and other appurtenances not possibly attributable to serpents or snakes, the "creatures"—hallucinatory or real—became known simply as Sea Monsters. And there the matter rested until the week of August 19, 1963.

On that day *something* was sighted off the New Jersey coast. As reported by John C. Devlin of the *New York Times* on August 20, this creature appeared to be glassy and almost wholly transparent, about 40 feet long, and travelling at a good clip by "an undulatory" motion. The initial sighting was made by none other than Dr. Lionel A. Walford, Director of the Fish and Wild-

life Research Center of the United States Department of the Interior, at Sandy Hook, N. J. Among many other distinctions, Dr. Walford is a member of the Shark Research Panel. One does not, or at least should not, scoff at such a report given by such a person. What is more, one should read carefully just what he said; and for more than one good reason.

First, and perhaps most fascinating, was his insistence that he not be quoted as saying that he had seen a "sea serpent." He said, as reported by John Devlin, "Please be careful not to call it a sea serpent." This should raise a world-wide cheer from scientists and others who labor to get at the truth about the age-old reports of unknown animals in the sea.

Nevertheless, some pretty appalling things got into print, although the initial and essential story is a model of good reporting:

> "It was at least 40 feet in length and about five inches thick and perhaps seven to eight inches deep—looking something like an enormously long, flattened eel. It is (was) an invertebrate. It looked like so much jelly. I could see no bones, and no eyes, nose, or mouth. But, there it was, undulating along looking as if it were almost made of fluid glass." (*New York Times,* August 20, 1963.)

One could not wish for more, considering the fact that this was what has come to be called a "sighting."

The report continued:

> "A number of us saw it . . . I didn't see it at first because I was busy with our project, but when the thing was pointed out to me—there it was. It was somewhat difficult to see because it was transparent. But I finally made a tentative identification of it as what is known as a Venus Girdle, a jelly-like creature . . . However, upon examining my scientific references, I soon and surprisingly determined that the Venus Girdle does not grow longer than a few feet. And no amount of research I could do provided me with a proper identification of this very strange creature."

What is a professional zoologist to do when confronted with such an extraordinary sight? His only appeal is to current knowledge in textbooks.

A word should be said on Dr. Walford's significant statement that "It is an invertebrate." The true significance of this doubtless escaped all but zoologists and high school biology students.

But first consider Reporter Devlin's sad lapse. He states blandly, "Sea Serpents, once the favorite

subject of tall stories by mariners—or in more recent years the Loch Ness monster *apparently conjured up by a press agent*—have divided scientific opinion. They would be vertebrates."

I have on file few printed statements that include more nonsense in so short a space. It seems inconceivable that a topnotch reporter could have lived till this day without hearing of the discoveries made at Loch Ness by scientific groups from leading universities, by the British Navy, and by innumerable other groups or, alternatively, of similar creatures reported in the glacial lakes of Sweden, Canada, and other countries.

We need not discuss this further, apart from asking where and who the "press agent" was who set up a Loch Ness' monster for Saint Columba in the year A. D. 565, and we would like to know who said, and on what grounds, that said "sea serpents" and Loch Ness' "monster" were, are, or must be vertebrates?

This brings me back to the most significant aspect of the current case—the statement: "It was an invertebrate."

There has been a grave and growing suspicion among interested scientists, naturalists, reporters, and other amateur viewers who say they have seen the Loch Ness and other lake, river and sea "monsters" that at least some of them appear not to be vertebrated (i. e. some of them appear to be without jointed backbones). Some of the sketches made by observers and even some of the photos seem to bear this out. Moreover, it is just the lack of eyes, nose, and/or mouth, as reported by Dr. Walford, that strengthens the suggestion that they are invertebrates.

It is bad enough to be asked to assume there are large, unidentified animals in the oceans, seas, lakes and rivers of the world. It is even worse to be asked to accept the fact that there are several different kinds of them. But to ask even a zoologist to accept the notion that some of them could be invertebrates seems to be pushing the point too far. Yet, if we are going to accept any possibility, and try to be logical, we have to consider this seemingly wild idea.

Take the case of a Mr. and Mrs. Price who, in 1933—just after the first road around Loch Ness had been opened and when, as a result, its "monster" first burst upon the modern world—said they had almost run into an "unknown" at night in their small car. They submitted a sketch of what they saw, or though they saw, that showed a blob-shaped mass with a long worm-like neck, no noticeable eyes but two short horns or tentacles, and something sticking up behind that

could have been the tip of a blunt tail, the end of a limb, or something else.

Take, also, the great mass of something at first said to be 20 feet long and almost as broad that lay about on a beach on the western shores of the island of Tasmania* two years ago. It, too, was almost formless and displayed no sign of bones, limbs, or sense organs.

Consider, again, a great thing seen hightailing it across the surface of the Gulf of Arabia without visible means of propulsion.

Then come down to earth and have a look at some of the giant invertebrates that we *do* know.

We think of animals without backbones as all being small. However, the biggest known jellyfish (*Cyanea arctica*) can be as big as a horse and weigh almost a ton; and the largest of all non-vertebrated animals are the Giant Squids (*Architeuthis*) that weigh several tons and, when stretched out, may measure over 40 feet. Animals buoyed up by water do not need solid girders to support them internally, and there seems to be almost no limit to their size in water. The mighty Blue Whale (a vertebrate) has been measured at over 113 feet, which represents an estimated (by the modern formula of 1½ tons per foot of length) almost 170 tons. There is actually no reason why animals without backbones could not grow to the same size.

The question of what order of boneless animals these large unknowns might be is not an easy one to answer. I must ask you to trust me when I state that of the 26 currently recognized major groups (called Phyla) of animals only four could, as far as we presently know, fit the specifications of these lake and sea "monsters." So far, we know of really giant examples of only one of these groups. These are the Giant Squids or Krakens among the Molluscs or Shellfish. But, the very fact that an octopus-like shellfish *can* grow to this size shows plainly what other groups may or could achieve.

There are those who have insisted that what they saw looked more like a giant slug than anything else. Dr. Walford states that his creature looked more like a "jellyfish." The thing on the beach in Tasmania looked like nothing known but could well have been a monster form of any of half a dozen groups.

Apart from the shellfish (*Mollusca*), and the group of so-called "jellyfishes" known as the *Coelenterata*, which includes the vastness *Cyanea arctica*, there are two obscure groups known as the Acorn-Worms and the Echiuroids. The first are not in any way "worms" for they have a rodlike internal

* **Monster On The Beach**, by Ivan Sanderson, August, 1962, **FATE**.

support that might be the prototype of a vertebral column. The second absolutely defeat me. They are bag-shaped things, with long serpentine necks or tentacles in front, called delightfully "extroverts" (believe it or not), with which the animal reaches out ahead and then drags its cumbersome body forward. This device often has two soft horn-like structures or tentacles at its front end. There is then an organ for eliminating wastes from the body, but this, instead of being at the back end, is set off to the side. In fact, blow this animal up several thousandfold—for the biggest known is just over 18 inches long—and you have almost exactly what Mr. and Mrs. Price swear they saw crossing the road alongside Loch Ness!

Some of the so-called Acorn-Worms look much the same, with bulbous bodies and long "necks." What is more, some of them can move about by jet propulsion like the Giant Squids. They fill their body cavities with water and then squirt it out of their anuses with great force and so dart forward. If giant ones have developed they might, like the squids, be able to maintain a continuous forward drive such as has been reported time and time again of the great Whatchamacallits, and which is common to squids. But what of the reported "undulatory motion?"

Here only the *Ctenophores*—jelly-like and often transparent, please note — seem to fit the bill. Also, they are open water and often surface water creatures. If there are very, very large ones they could look just like what Dr. Walford and his companions saw.

However, the essential fact the non-professional monster-hunter should endeavor to grasp is that "The world is full of a number of things." Nothing is simple in nature. There is no such thing as "The Whale." There are well over 100 different kinds of whales, ranging in size from over 100 feet to less than four feet when full grown. There are dozens of known species of "cats," why should there be only one kind of "Sea Monster" or Whatchmacallit? Couldn't there be dozens, or scores, or hundreds? After all, we have made only a very small beginning in our exploration of the bottoms of the oceans that cover almost three-quarters of the surface of our planet, and these oceans average over two miles in depth! Compound the volume of this mass of watery unknown before you deny what it can or cannot contain.

The Silly Season may, in fact, have given us the break we have been waiting for in this field of enquiry—thanks to the bold Dr. Walford who was not afraid to state for the record what he saw. This

is most refreshing in this sad age of unwarranted scepticism and marvellous discovery. The next thing you know, he will have a Whatchamacallit on his lab table, just as Dr. Smith had a Coelacanth "fish" on his. Then we will have to begin all over again.

MYSTERY OF EARTH'S "AIRGLOW"

AT AN ALTITUDE of 50 to 60 miles, where earth's atmosphere thins out into space, is a ring of strange green "airglow" which has baffled scientists. Clues of its nature, however, have been provided by observations and photographs made by Astronaut Maj. L. Gordon Cooper, Jr., during his orbital flight on May 16, 1963.

Major Cooper's data has been studied by a group of scientists headed by Dr. Edward P. Nye, of the University of Minnesota physics department. Dr. Nye considers the "airglow" puzzling because it seems to collect many phenomena. The highest of the two "refrigerator layers" of the atmosphere, it has a temperature of about 65 degrees below zero Fahrenheit.

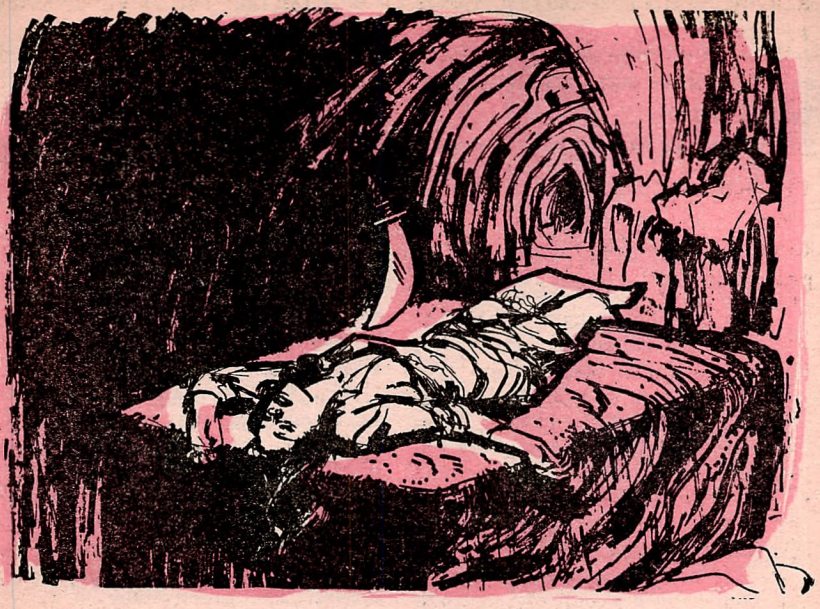
Dr. Nye and his colleagues have concluded that the low temperature apparently furnishes a stable reservoir for what probably is dust from outer space. This would explain much of the airglow phenomena, which includes red as well as green radiance. The green glow is believed to be caused by the reaction resulting when radiation from space bombards oxygen atoms within the ring. Oxygen atoms thus excited emit visible green light.

We, the staff of

FATE MAGAZINE

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

Merry Christmas!



Mexican Cult of HUMAN SACRIFICE

In a revival of Aztec rites, drug-crazed devotees placed the woman on a stone altar — and tore out her heart.

By Bill Starr

IN YERBA BUENA, Tamaulipas State, Republic of Mexico, on the last day of May, 1963, some 125 miles southwest of Brownsville, Tex., a weird ritual, as old as the history of Mexico, took place.

Here in a Mexican federal farming community called Yerba Buena, deep in the rock strewn ravines of the Sierra Madre Mountains, but only 30 miles south as the crow flies of the teeming metropolis of Monterrey, Mexico, the ancient Aztec festival of the 31st of May was re-inacted in all its horror — a festival which included sacrificing a

a living woman to the god, *Huixtocihuatl*. Here, cut off from the world, with no electricity, no telephones, no newspapers, no roads, except a cart trail winding over the wooded slopes of the mountains to the highway a half-day's journey away, a group of simple farmers came together for the purpose of practicing their religion, a cult which claimed as its aim the restoring of the true Aztez religion to the only true Mexicans — the Indians.

Police Inspector Abelardo G. Gomez from the nearby town of Villagran, a hardened, experienced veteran of many years on the rural police force, and the man who led the raid on the cultists bringing their activities to light and to a halt told me their acts exceeded in human depravity anything he'd known before in all his years as a policeman.

"The Indians are always coming up with some new kind of religion," he said. "It doesn't last long and we don't bother them if they're peaceable. This Magdalena Solis and her twin brother, Eleazar, came down here from some religious confederation in Monterrey and did pretty well for themselves. I understand they'd already established some centers of the cult to the east of Monterrey, even to the borders of Texas on the Rio Grande."

Further questioning along with a few shared bottles of Mexican *cerveza,* led Inspector Gomez to relate in detail his harrowing experience with the cultists. Here is his story:

Two years before Magdalena Solis and her twin brother, Eleazar, 16 years of age, having broken off from the Mexican Confederation of Spiritualists in Monterrey, set out traveling east and south of the city to establish several centers of their own private cult among the simple Indian folk of the desert and mountain areas. Inflamed by their successes, they came to Yerba Buena and began to attract followers. In this isolated farming community, where most of the people can neither read nor write, they found fertile soil for their diabolical ideas.

Basing their religion on the framework of old Aztec rites and rituals, dressing it up with form and ceremony learned from the Confederation in Monterrey, and adding major inventions of their own, they found little difficulty in convincing the poor farmers that they had brought with them divine authorization for their acts.

According to Inspector Gomez's description of the site and his questioning of the captured members, the cult's chief inspiration came from a weird mixture of human blood and marijuana leaves. The farmers understood little of the nature of such a concoction, but upon drinking it, apparently found for the first time an effective remedy for their boredom and hard lives.

Standard medical reference books state that the partakers of marijuana at first feel a certain irresistible hilarity. A new sensitiveness, a sharpening of all their senses occurs. The beauty of the universe thrusts itself upon them. The person under the influence of marijuana becomes one with all the world. He feels everything is made for him alone. And as time wears on and the effects increase, he achieves the supreme revelation. He feels he has become God!

One can well imagine the success of Magdalena and her brother, Eleazar, when once the ignorant Indian farmers had tasted this devilish brew. For the first time someone had brought them a revelation they could experience. These teenagers from Monterrey had brought them a religion that eased their burdens, at least temporarily.

With vigorous imaginations the Solis brother-sister team added to and polished the ceremonies with further revelations. Magdalena became the incarnation of a famous Mexican faith healer of the region of over 50 years ago. Eleazar became the reincarnation of St. Francis of Assisi.

The face of Inspector Gomez grew hard when he spoke of the operations of the group, as he learned it from his detailed questioning of the 40-odd farmers taken prisoners after his raid.

"The Solis twins managed to capitalize on the old Indian ancestor reverence," he said. "The 31st of May corresponds to the Aztec festival of *Huixtocihuatl,* in which a living woman always was sacrificed to the gods. They played up this business of the revival of the Aztec religion; the true religion of Mexico, they called it. When we raided the place we found their color pots and feathers where the chief priests had fixed themselves up in Aztec paints and costumes of 400 years ago."

According to information given to Inspector Gomez, conditions had been coming to a head for quite some time before the May 31 festival that exploded and brought public attention to the deeds of the cultists. Already struggles for leadership and power were beginning to raise problems. And some of the less faithful among the farmers were beginning to be restive about the tribute which was extracted from them, by force in some cases, to provide for the necessities of the leaders.

The Solis twins had ordained two farmers from the group to perform the human sacrifice rituals which had been going on for nearly a year. The brothers Santos and Cayetano Hernandez had made the most progress under the twin's system of instruction and Cayetano had the peculiar combination of devoutness

and viciousness, plus a touch of insanity, that was needed to relieve the farmers, in one way or another, of enough provisions to keep himself, his brother, and the Solis twins in comfort.

Thus on the night of May 31, according to Gomez's informants, the potion of blood and marijuana did its job as always. Cayetano had reached the point of inspiration where he was certain that gold was buried in the cave in which their meetings were held and that, with the sacrifice of a woman to *Huixtocihuatl,* he, Cayetano, would be given the knowledge of the gold's exact location. With this money they could spread the cult to other areas!

When he called for the sacrifice the meeting had progressed far enough for most of the farmers to accept anything. According to Gomez, 12 times before Cayetano had asked for a volunteer from the faithful and 12 times someone had volunteered to be sacrificed — so powerful an effect did the marijuana have on them!

This time, Celina Salvana, 30, mother of two illegitimate children, came forward, slumped and submissive. Hector Solis, a native of the area and a childhood sweetheart of hers, tried to stop her.

"But she wouldn't listen to him," Gomez said. "She wanted to be sacrificed straight to a god, to live in guaranteed bliss forever."

Solis apparently had not drunk as deeply as the others. He wouldn't stand for it. Celina picked up a stone and gave it to him, begging him to use it to crush out her life. They struggled, she fell, and the others rushed in on them knocking Solis out of the way and pelting her with stones until she was senseless.

Deeper in the cave the Hernandez brothers, with Eleazar's help, had constructed a wooden temple of four pillars and a thatched roof over a large flat stone that served as an altar. There, Cayetano and Santos quickly opened Celina's soft body and tore out her heart, to offer it, still pulsating, to *Huixtocihuatl.*

"Apparently they had the idea that *Huixtocihuatl* drew life and renewed himself and his strength from the living human heart," Inspector Gomez said. "We found where they'd burned the remains of Celina in a corner of the cave. The bones of several other bodies were there in the same place."

Solis, when he revived, started a riot, trying to kill them all with his bare hands. Then, seeing it was useless, that Celina was already dead, he left the cave and returned to his wife and four children in their mud hut at the village. As soon as it was daylight he left his hut and walked to Villagran and

Inspector Gomez's headquarters.

"He gave me the names of all the members he could think of and I wrote them down," Gomez stated. "I told him to go back as if nothing had happened. Soon as I rounded up some men, I left for Yerba Buena."

But by the time Inspector Gomez arrived Solis was already dead, his throat cut by Cayetano's two-foot-long machete. The two brothers had been waiting for him at his hut.

When Gomez got to the village with half a dozen men the Hernandez brothers had gathered some of their most fanatical followers and returned to their hut on the other side of the village. Cayetano came out to meet the police, affecting an air of innocence.

"He told me he was a farmer, like all the rest," Gomez said. "He claimed to know nothing of this religion that kills people. I have not been a rural policeman for long years for nothing. I knew he was lying. I told Luis Martinez, one of my men, to take him in for questioning and I started to take the list of names out of my pocket. When Martinez stepped forward Cayetano brought out his machete fast as lightning and nearly cut Martinez's head off, killing him instantly."

At this point Gomez's face turned as hard as an old leather shoe. He fortified himself with more *cerveza* and then said, "We filled Cayetano full of lead before he got halfway back to the house. From inside Santos and the others opened fire. I had my men spread out and take cover and we systematically shot up the mud hut so that no one inside could stay alive. When we went in they were all on the floor, dead, Santos with them."

In a day's time Gomez and his men took nearly 40 prisoners, including Eleazar and Magdalena Solis. On questioning them he found the cult extended to the neighboring village of Delgado. The thing was too big for his small detachment. He sent for federal troops from Tampico to search the hills and caves of the surrounding area for other temples and to beat the bushes for the remaining members of the Yerba Buena cult who had escaped into the hills.

Gomez ordered his men to burn the thatched temple inside the cave and to carry out the bones and bury them.

"It was the worst thing I've had to deal with in all my years," he said. "After this nothing can surprise me."

Why did they do it?

The little village of Yerba Buena, cut off from the world, forgotten and by-passed by what little progress Mexico has known, was a natural for the remnants of the old Aztec ideas and culture that

still linger with the people, only 400 years removed from the empire of Moctezuma in a land where time means nothing.

Perhaps some of these farmers, after drinking the vicious brew, truly believed that God revealed Himself to them. Others may have used the cult as a means of release for their frustrations and hatreds. To others perhaps the gory proceedings provided only a relief from their painful existence, their uneventful lives.

Governor Praxides Balbo of the State of Tamaulipas may have been thinking of these and other causes when, a day or two after the raid on Yerba Buena, he ordered a school built on a site near the cave "as a symbol in the fight against ignorance."

RUSSIA CONFIRMS "LOST ATLANTIS"

A CONTINENT actually once existed in the Atlantic, according to geophysical findings announced recently by Prof. Georgiy Lindberg of the Zoological Institute of the Academy of Sciences of the Soviet Union.

Ancient writers such as Plato and Pliny referred to a lost land, named Atlantis, which once rose out of the ocean west of Gibraltar. According to long popular accounts, an earthquake destroyed Atlantis and its highly advanced civilization.

A recent issue of the U.S. Commerce Department's periodical report on "Soviet-Bloc Research in Geophysics, Astronomy and Space," contains a statement ascribed to Professor Lindberg by Tass, the Soviet news agency.

As quoted by Tass, Lindberg stated, "The hypothesis that there is a North Atlantic continent, presently submerged beneath 4,500 to 5,000 meters of water, is confirmed by new findings."

That the submerged continent is the fabulous Atlantis, however, appears unlikely. Lindberg believes that the lost continent he mentions sank some time before the end of the tertiary geological period, which started around 60-million years in the past and ended a million years ago.

SWEETS FOR THE SWEET

WHEN HE kept hearing a buzzing sound under his house, Melvin Ferris, of Bay City, Mich., a candy manufacturer, investigated. He found a colony of 80,000 bees and 400 pounds of honey.

GLOSSOLALIA

Fad or Religious Experience?

By Jeffrey G. Liss

Authorities debate the value of "speaking in tongues" —while it spreads even to top-ranking Yale students.

MR. B. is a glossolalic. He believes he has received the "gift of tongues." He explains:

"I was in a prayer group praying with all my heart. Suddenly I felt lighthearted, like I was walking on air. I had a sense of fullness, of abundant life inside me, of an inner release from all tensions and worries. I had a sense of usefulness, of exuberance, of vitality, of aliveness.

"I was perspiring freely and I was praising the Lord in an unknown tongue. I was fully aware of what I was doing, but the strange words and syllables just flowed out, as if a dam had been removed and the waters of life were gushing forth over me. Something inside had opened up. It was like a taste of Heaven on earth. I felt fulfilled, completely and unutterably satisfied."

This is the "gift of tongues," or more technically, "glossolalia" (pronounced "glahss-oh-LAY-lee-uh").

To those who seek it, to those who have found it, it is a central and wonderful element in their lives. To many others it seems but lunacy and delusion.

The phenomenon generally has been associated with the Christian religion, though its general and widespread practice died out in the Third Century. This association stems back to several specific references in the Bible.

These are in the Acts of the Apostles (Acts 2:4-21; also 10:44-46 and 19:6) and in St. Paul's first letter to the Corinthians (I Cor 14; also 12:10, 13:1 and 13:8).

The first reference records that on the day of the Pentecost, the people "were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance . . . and they were all amazed . . . now hear we every

man in our tongue, wherein we were born."

In the second reference, Paul refers to the "gift of tongues" when the language is unintelligible. All modern cases of glossolalia, according to George B. Cutten, former president of Colgate University, are of the Pauline type. Published in 1927, Cutten's book was the first comprehensive study of glossolalia to be printed in English.

Generally, those who speak in tongues are undergoing a deep emotional and religious experience, often akin to ecstasy. Supposedly, they are overcome with the Holy Spirit, and under its influence strange mutterings pour from their lips, unintelligible to those around them. These mutterings, however, are not meant to convey ideas to listeners, but are to be understood only by God, with Whom the speakers are communing directly. (Some persons claim to have a related gift, the ability to interpret tongues.)

In most instances glossolalia occurs at the same time among several persons at some sort of religious service, though it has occurred in isolated individuals. Thousands of persons, Cutten wrote, are willing to testify they have heard or experienced this phenomenon, "and many emphasize the importance of the experience in religious development and personal consecration."

A Lutheran pastor explained in the *Sunday School Times* of April 6, 1963, "In a way I can neither understand nor explain, praying in tongues builds up my relationship with Christ—brings me more vividly into His presence."

Mr. B.'s wife, also a glossolalic, described how receiving the gift of tongues affected her life. "Before I received the gift I felt rather empty; I felt nothing. Now I have a fullness to my life. I feel I'm 'glowing within.' I have a peace and joy that's down deep, even during times of trial. It's really amazing how the Lord can give you this inner peace; you just know He's standing by you."

Her husband echoed her words and added, "All I have to do is yield myself to the moving of the Spirit, and as I am praying the Spirit causes my mouth to pray in tongues. I can stop it, but I feel so uplifted I hardly want to. No matter how tired I am at the end of a day, if I kneel down to God, soon I am praying in tongues, and I feel alive again.

"Even at work I can quietly pray in tongues, and I feel uplifted. The gift is always with me. It is more than emotional ecstasy, it is a more dynamic experience than conversation, it opens up new avenues of spiritual experience."

This formula for glossolalia, to "put the vocal cords in motion, then prayerfully turn them over to God,"

as *Time* magazine reported, was described by the Rev. Harold Bredesen when he led a prayer service at Yale University on the weekend of October 6-7, 1962. At that service, several persons supposedly received the gift of tongues and began speaking in an unintelligible language.

When Rev. Bredesen, assistant pastor of the First Reformed Church of Mount Vernon, N.Y., returned the next Friday, several more persons began speaking in tongues. One of these latter students, a Yale senior who had won a scholarship for study in England, had gone to the service to scoff. But, as he later explained, "For me it was a psychological and emotional experience. It was like a conversion only more sudden."

When speaking in tongues the students did not fall into any trance or seizure, although this often does happen to glossolalics. Their language was a soft, guttural chanting, and reminded listeners of a peculiar mixture of Hebrew, German and Swedish-sounding words.

The nearly 20 Yale students who found the gift of tongues include a Catholic and Protestants of several denominations. Many have outstanding academic records—five have Phi Beta Kappa keys and six plan to enter the ministry after graduation.

* * *

FOR ST. PAUL, according to *The Catholic Encyclopedia,* "the impulse to praise God in one or more strange tongues should proceed from the Holy Ghost. It was even then an inferior gift which he ranked next to last in a list of eight charismata. It was a mere 'sign' and as such was intended not for believers, but for unbelievers."

Paul, however, warned against the overuse of the practice. It is evident, Cutten wrote, "that Paul considered the gift of use to the individual in worship, or for his own edification, and not for the instruction of the hearers, since the latter could not understand the utterances."

In the letter to the Corinthians, Paul constantly compared speaking in tongues with prophecy, which was understandable and useful to the hearers, and which Paul emphasized was much more valuable.

There was historical basis for his attitude. In the first place, the Corinthians easily could have confused the gift of tongues with the demoniacal possession of the heathens around them. In the second place, glossolalia and prophecy seemed very similar, and for centuries were confused.

According to Cutten, "both the prophet and the glossolalic delivered their messages in ecstasy and both considered themselves possess-

ed by a divine spirit while thus employed. Psychologically the states were the same, and one was apt to run into the other."

Paul, however, specifically warned the Corinthians they must not forbid the practice of speaking in tongues (I Cor 14:39).

Nevertheless, after Paul's deemphasis of glossolalia, the practice diminished until it had been forgotten almost completely. According to Cutten, at the time of Chrysostom (345-407 A.D.) the gift seems entirely to have disappeared, for he is puzzled by Paul's account, calling it "extremely obscure."

Yet, over the centuries there were many references to it in personal writings. Irenaeus (130-202) described a glossolalia-like experience. Montanus (c. 156) described his seizure by the spirit, in which he was in a state of rapture and ecstasy and began to utter strange words. Tertullian (160-220) makes an oblique reference to it in his work against Marcion (Book V, Ch. 8). Origen (185-254) quotes Celsus as witnessing glossolalic experiences.

In the *Life of St. Dominick* (Book II, Ch. 2) there is a reference to the experience of Ange Clarenus. St. Francis Xavier, St. Louis Bertrand, Martin Valentine, Jean of St. Francis, St. Stephen, St. Colette, St. Pachomius and St. Hildegard all are mentioned as possessing the gift in some form. St. Vincent Ferrier also is credited with the gift, although the miracle seems to have been similar to that of Pentecost, in the ears of the hearers rather than in the tongues of the speakers.

There are only a few records of glossolalia during the later middle ages, but Cutten suggests this lack means only that the gifted often were confused with witches and the demon-possessed. Moreover, the churches often valued solitude and humility, and thus many glossolalics would have been reluctant to come forward.

In more recent times the practice has thrived usually only among Mormons and Shakers and small Pentecostal sects, who took as their inspiration the passage from St. Mark 16:17, "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues." In some sects, though, the phenomenon has been produced mainly through suggestion.

Time reported on November 2, 1962, the Pentecostal movement with its glossolalic phenomenon has become the fastest growing Protestant church in the Western Hemisphere. Pentecostals now "outnumber traditional Protestants by at least four to one in most Latin American countries. Pentecostals claim one and one-half million members in Brazil. In Chile 700,000 of the coun-

try's 835,000 Protestants belong to Pentecostal churches."

* * *

A PSYCHOLOGICAL-physiological explanation for glossolalia was proposed by Cutten. He noted that the propensity for vocal utterance is ingrained in the race, but that thinking and language are relatively late developments. In moments of ecstasy or excitement, he suggested, emotional energy presses for discharge. If appropriate words are lacking, the higher centers of the brain become clogged and only primitive cries and later meaningless syllables are forthcoming.

This explanation was intended to account for the allegation that the gift most often is found among the working classes and the less intelligent or less educated. "Those who speak in tongues," Cutten wrote, "are almost without exception devout, but ignorant and illiterate people . . . who probably found the only excitement in their humdrum existence in these services . . . Many cultivated (and articulate) persons have longed and sought earnestly for the gift, but without avail."

However, this phenomenon has occurred among the literate and the intellectual, as most recently among the Yale students.

Cutten recognized three forms of glossolalia, which form a progression toward organized language. These are (1) inarticulate sounds, (2) articulate sounds which simulate words, and (3) fabricated or coined words.

The first form generally comes at the beginning of a glossolalic experience, and sometimes develops into the more complex forms. It consists of, for example, cries, hiccoughs, sighs, murmurs, wailings, or even whistlings and grinding of teeth. These usually represent the first outgrowth of deep, inexpressible feeling.

The second form is the most common, and often results from a belief on the part of the recipient of the gift that he indeed will receive it or will prophesy. Meaningless, word-like syllables are likely to be produced, and almost always these are syllables in the speaker's native language. Very often there is alliteration and repetition which, Cutten noted, also result when a person voluntarily and deliberately tries to speak gibberish or a foreign language in which he is not fluent.

The third form is much less common. The persons involved use an invented name for certain articles, sometimes almost constructing a language, but revert to the common name after their experience is over.

There also is a fourth form, which is the actual speaking of some words in a foreign tongue. However, Cutten said, the language always is one with which the subject has come in contact, even if he

consciously can speak no words in that language. For example, an illiterate serving maid in delirium once repeated long passages of Latin, Greek and Hebrew, which she had overheard her employer recite.

* * *

THE RELIGIOUS VALUE of speaking in tongues has been the subject of heated controversy, which was rekindled by the outbreak at Yale. The debate flared briefly in 1960, when *Time* reported glossolalia "seems to be on its way back in U.S. churches—not only in the uninhibited Pentecostal sects but even among Episcopalians."

At that time the Episcopal publication *Living Church* commented, "Speaking in tongues is no longer a phenomenon of some odd sect across the street. It is now in our midst and it is being practiced by clergy and laity who have stature and good reputation in the Church."

But it took the outbreak at Yale to bring the phenomenon back into public view. The Rev. William Sloane Coffin, Yale chaplain, supported the value of the glossolalic experience. "Speaking in tongues," he said, "can be a natural expression of an emotional nature."

Episcopal Bishop James A. Pike, on the other hand, in a pastoral letter warned his California diocese against the practice. He was echoed by Dr. Douglas Horton, former dean of the Harvard Divinity School, who declared that speaking in tongues can lead to murder as easily as to love. Dr. Horton argued, "There is no direction in glossolalia, no guarantee the fruits of the spirit can be obtained."

He said, according to the Associated Press, that glossolalia is not Christianity. "It is a form of mysticism which relies on personal contact with God, but denies contact with men, because they cannot understand each other. This sort of thing must be confined. It is dangerous to religion." He added, "It is the business of the Church to direct the emotions, which are like steam in an individual."

In 1959 the Rev. Dennis J. Bennett met some glossolalics and discovered he had the gift himself. When he introduced the practice in his own parish (St. Mark's Church in Van Nuys, Calif.), 700 of his 2,000 parishioners of both sexes showed sympathetic and positive interest.

However, as *Time* later reported, "conservative Episcopalians were shocked. In April the vestry asked Pastor Bennett for his resignation, the Bishop Francis Eric Bloy of Los Angeles sent St. Mark's a new priest and a pastoral letter banning any more speaking in tongues under church auspices."

Reverend Bennett, as he was quoted in *Time,* declared, "The gift of

tongues is a freeing of the personality in expressing one's self more profoundly, particularly toward God, even though the symbols are not understood by the speaker . . . The person is releasing something deeper than ordinary symbols of language."

The whole movement was dismissed by California's Methodist Bishop Gerald Kennedy, who said, "In the past there have been movements of this sort, but they never did the church any good."

Glossolalia, Cutten noted, often has been "a detriment to pure religion, because it has furnished as a test for religious worth abnormal psychological experiences rather than a changed or an improved life."

Yale's Reverend Coffin takes issue with those who downgrade the phenomenon. He said, "It is distracting from the total Christian experience only when the press tries to make a sensation out of it. Like most people, the press is not looking for God, but for the miraculous."

Another Yale chaplain agreed, "When you try to talk about speaking in tongues, you are attempting to explain the unspeakableness of God's Word." Though skeptical himself, he added, "Who's to say that the Spirit isn't here? The Holy Spirit is self-authenticating."

The Catholic Church has no official stand on the value of glossolalia, since the practice is not covered by any dogma. Each case must be investigated by a bishop or some ecclesiastic superior.

However, according to *The Catholic Encyclopedia,* "faithful adherence to the text of Sacred Scripture makes it obligatory to reject those opinions which turn the (gift) of tongues into little more than infantile babbling, incoherent exclamations, and pythonic utterances."

The Church feels there was a definite need for the gift of tongues in the early days of the Church, but the practice definitely is not encouraged today. The Church sees no relation between glossolalia and sanctity or holiness. Rather, the Church feels the gift is bestowed upon a person who can especially benefit from it.

Time quoted one non-glossolalic Yale student as saying, "My grandmother had her Ouija Board. My mother had her Bridey Murphy. Now they have this. It's all the same to me."

However, the gifted Yale students, like other glossolalics, maintain that while glossolalia to some may be merely the latest "gentlemanly fad," they have undergone a meaningful religious experience. One student declared, "I don't care what language it is, so long as it helps me live a Christian life."

So, the controversy continues.

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.

PAPA SHOOK ME

By Lily Blocki

FAY EHLERT was 21 in 1907 and her sister Ada was 14. At that time Ada's health began to fail and she was taken to the family doctor, who said she merely was "growing" up. When Ada's health continued to deteriorate, Fay's husband Max suggested the girl might have tuberculosis, but her father, "Papa," shouted "Ridiculous!" He refused to believe any child of his could have a serious disease. When the doctor suggested an ocean voyage might help, Ada and "Mama" booked passage for Europe. In Berlin they visited Kaiser Wilhelm's physician, who diagnosed the illness as TB, and sent Ada to the Gruenwald Sanitarium. Four months later, in June, they sailed for home planning to go to their summer place in Winnetka, Ill., and then on to the healthful climate of Arizona.

Three days before their ship was due to dock in New York, Fay, who slept in Ada's room, began crying in her sleep at about 3:00 A.M. When Max asked her what the matter was she sobbed, "Max, Ada just died."

Fay was so upset and insistent that Max went to the kitchen to get her some warm milk. Papa heard him and also got up. When Fay told him Ada had died he became furious and yelled at Max, "She's crazy! No child of mine has died!"

"Papa," Fay pleaded, "please let me tell you what I saw. Ada died in a brass bed with little metal curlicues on the head and footboard. In the room was an imitation fireplace. On the mantel was a clock in an odd-shaped frame." Then she described the frame in detail. She continued, "There also was a rocking chair in the room, and its right arm was badly worn."

Papa became angrier and in his heavy German-accented English he yelled, "See, Max, I told you she was crazy. How could it be true

what she says? Ships do not have such accommodations for passengers!"

With that, he stormed out.

The next day at noon the cablegram came. Ada had died at sea.

For several months there was no talk of Ada. Papa refused to discuss her and Mama was too upset. Finally, Fay said one night, "Mama, I have to talk to you about Ada." Then she explained what she had dreamed before the cablegram had come.

Mama stared at Fay, not moving. Finally she said, "Yes, Fay, it is true what you saw. When Ada became ill at sea, the captain was kind enough to let us move her to his private quarters, and you have described them in detail."

"Mama," Fay said, "There is something else. You must have bought Ada a little round gold watch that she wore around her neck on a chain. She asked you to take it off because it was too heavy. Is that right?"

"Yes, yes," Mama answered.

"And while you were doing so, Ada said, 'Give it to Fay.' The watch said 7:30 and that is when she died."

Sobbing, Mama went into the bedroom and brought out a little wooden box, from which she withdrew Ada's watch and chain and handed them to Fay. The watch had stopped at 7:30. Mama took out the death certificate, which stated the time of death as 7:30.

I was amazed when I heard this story many years later, but was so impressed that the next night I repeated it to my friend Ellie. That night when I went to sleep I dreamed I was telling Ellie the story again. Suddenly, a man appeared in my dream. Of medium height, with a stocky build, a round face and a beard, he walked over to my bed, put his hands on my shoulders, and shook me hard. The experience seemed so real I woke up with my teeth chattering.

The next time I saw Fay I mentioned my dream to her. She knows I never had seen her father and she never had described him to me, but she exclaimed, "That was Papa! You describe him perfectly!"

I am not sure whether Papa shook me so I would write this story, or if he shook me for repeating it. Maybe, wherever he is now, he still believes such a thing could not have happened to one of his children.—*Hollywood, Calif.*

OLD MAN HAZELETT'S ASTHMA

By Faith Clarke

MY HUSBAND "Chuck" and I lived in a small cottage in a place called Chilmark, adjacent to the Gayhead Indian Reserve on Martha's Vineyard, a rock-bound island off the coast of Massachusetts. Among our closest friends

were Al and Geri Piper, who lived in the nearby town of Tisbury.

In those days, the Pipers lived in a rambling white farm house which they had bought in 1932. The three little Piper girls slept in a room to the left of the living room. Their parents slept in the room to the right of the living room. In between the two rooms was a staircase leading to a large attic. When Geri became pregnant with her fourth child, Al, a jack-of-all-trades, opened up the attic area, painted it blue and yellow, put windows in, and moved the girls' beds up there.

When the work was finished, they invited us to look over the new room and celebrate its completion. That evening the Piper children went happily to their new quarters and my own small daughter Dina curled up on the living room couch, leaving us adults alone in pleasant conversation.

The kids had been asleep for a couple of hours when a scream tore from eight-year-old Jenny Piper's throat and brought us to our feet. Before we could reach the stairs all three children literally tumbled over each other trying to get down to us. Jenny finally became composed enough to say, "Daddy, somebody is up there. I'm scared. He snored so loud."

Al immediately searched the attic thoroughly but found no one. But the girls could not be coaxed back upstairs, so Al shut the attic door and let them sleep in their old room.

The following January, in 1948, my husband and I celebrated our seventh wedding anniversary at the Pipers' home. At 1:00 A.M., after hours of conversation, we took a lamp and went upstairs to the unused attic bedroom and promptly went to sleep. The episode of the children's fright several months ago had slipped my mind completely.

I awoke at 2:30 because I thought I heard my husband choking to death. He has terrible asthma and twice has nearly died of it. I darted across the icy floor, shook him and asked if he was all right. He muttered grumpily, "Cennaly. Whatja wakin' me for?" He was asleep again immediately, but I bent over and listened to his breathing for about five minutes. It was heavy, but normal and regular.

Hardly had I gone back to bed when I heard that terrible rasping breath again. There was no doubt, someone *was* up here. I walked all around the enormous room, which covered the upper part of the house, but I could not pinpoint the sound. I even poked a broom under the beds.

I lay down for the third time, but the wheezing started in the corner at the other end of the room and began coming toward my bed. Terrified, I avoided the breather,

and tumbled down the stairs three steps at a time. Clutching Dina, I finally fell asleep beside her on the couch.

The next morning the whole thing seemed pretty silly and I did not mention it until my husband joined us at breakfast and complained, "Boy, Faith, if I had known how you can sound when you are asleep, I'd never have married you. I almost thought you were going to die. You didn't quit until almost daybreak."

"But I wasn't even up there after 2:40 or so," I protested. And both Al and Geri testified they each had seen me when they had awakened in the early morning hours.

Suddenly Geri turned to Jenny and asked what had happened the night the girls had tried to sleep upstairs. "Nothing exactly happened," Jenny said, her eyes growing wide with remembered scariness. ."It was just this man breathing. He sounded as if he were choking. I couldn't see anyone, but it didn't sound like a woman. The man kept choking and stopping and wheezing again."

I began to be frightened all over again. I asked, "Al, who lived here before you did?" He did not know, but when an oldtimer named Sol, a habitual weekend visitor, walked in, we asked him.

"An old man named Hazelett lived here. We just called him Old Man Hazelett. Lived here all alone . . .slept upstairs in what used to be the loft. He had asthma something terrible. We used to hear him breathing from as far away as the bridge on the road. He died from it."

The next night Al tried to sleep in the attic. Throughout the night we could hear him intermittently grumbling, "Aw, shut up. Go away. Will you knock it off; I've got to get up early." We could not hear the snoring from downstairs, which undoubtedly explains why no one had noticed it before.

After that, Al locked the attic and built a room off the side of the house for his girls. As far as I know, the attic is locked to this day, bright with blue and yellow paint and with only Old Man Hazelett to occupy it.—*Windward, Oahu, Hawaii.*

THE SCISSORS VANISHED

By Drusilla Wildschut

HOME ALONE on the evening of August 24, 1959, I sat down at a card table in my living room and began to sew, using my best pair of scissors. Later in the evening, I left the room for a while. When I returned, the scissors were missing.

Although I lifted everything on the table and looked around underneath, I could not find the scissors.

The next day I searched the entire house, although I was certain the scissors had been on the table when I stopped working. Finally, I gave up and began using a smaller pair with one tip broken. This pair served through many sewing sessions and many foldings and unfoldings of the card table, until March, 1960.

On March 1, I went to bed after a sewing session, leaving on the card table the scissors and a large pair of shears. When I awoke the next morning and looked at the card table I found *three* pairs of scissors aligned symmetrically. On one side were the shears; on the other, the pair with a broken tip. In the middle was the pair of scissors that had been lost for more than six months. — *San Clemente, Calif.*

DRY VISION

By Albert McMullen

I AM A BLACKFOOT Indian, not full-blooded, but enough to be registered with the Department of Indian Affairs in Washington, D. C. My father was Chief War Eagle, a titan of a man, six feet four inches in height and 240 pounds of solid bone and muscle. He played alongside Jim Thorpe on the famous Carlysle Indians, under the tutelage of Glenn "Pop" Warner. In addition he wrestled, represented the U.S. three times in the Olympic Games, and fought in the Boxer Rebellion in China and the Spanish-American War.

I used to be an alcoholic. From the time I was 15 I drifted from job to job, hospital to hospital, jail to jail, always spending on drink what little money I could get my hands on. From time to time I managed to abstain for a few days, or weeks, or even months, but always I went back to the bottle, and my physical condition deteriorated.

Finally, on January 3, 1961, I committed myself to the Kankakee State Hospital in Illinois, where I stayed for about 10 days. When I returned to Chicago I got a job as night man for an old couple who managed a small, very modest hotel. I was earning only a pittance and it was just a matter of time before I resumed drinking. The next round, I knew, might be fatal.

I was thinking about that prospect one night when I looked up and saw an elderly Indian in full regalia staring at me. He spoke, and I only could listen and gape.

He spoke of my father's own long struggle with alcoholism. He spoke of God, and said He was in each of us, in me, if only I would look and recognize the strength and courage in me. He spoke of guardian angels, saying we each have our own, one of our own kind, who always is with us in a struggle.

He spoke of the days and weeks

and months I had remained sober, and he called them not lost battles but victories. He spoke of the willpower I had shown sitting all these nights in the hotel lobby, fighting alcoholism. He told me to look at myself—that was the most important thing—and I would see something I never had seen before—self-respect.

Then he was gone.

Slowly I stood up and went over to the door, but it was locked. I looked out the window, but nowhere could I see an Indian in full regalia.

I do not know what I saw that night, but it had a wild, wonderful effect on me. From that time on, I have not had a drink.—*Chicago, Ill.*

SICK AND TIRED

By Irene Turnbull

I AM IRISH and my people are great believers in all forms of Irish folklore: the little people, banshees, omens, hunches and curses. I had a personal experience with the latter. My own mother, Mrs. George Turnbull, called down a curse on the real estate dealer who foreclosed on the home my parents were purchasing in 1933, at 929 N. Porter St. in Saginaw, Mich.

This particular realtor had built up quite a fortune this way, as he held the mortgages on a great number of homes. I'll never forget how crushed my mother and dad were the day Mr. Smith came for the $400 in back payments which, incidently, was the entire balance on the place.

The night before I saw Mother out in the moonlight crying over the peach trees she had planted, which just then were beginning to bear fruit. When she came in I heard her ask Dad if he had any hope of raising the money. He said he had tried everywhere without success.

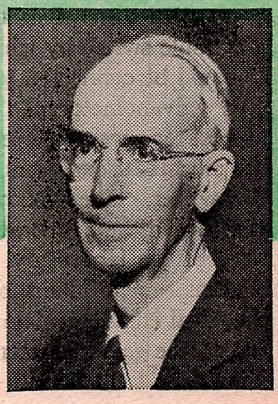
When Art Smith refused to extend the time and ordered us to vacate the home within 30 days, Mother said. "Mr. Smith, I'm calling down a curse on you for this terrible, dishonest thing you are doing; I hope you will become so sick and tired of property that your guilty conscience will drive you to suicide to get away from it all."

Less than a year later he drove his car into the path of a fast passenger train. They found his suicide note clipped to his desk blotter. It stated, "It wasn't worth it. I'm sick and tired, and I want to get away from it all."

Those are the facts; you figure it out. — *Saginaw, Mich.*

Can We Measure PSYCHICAL ENERGY?

Here is the report of a remarkable experiment with physical mediums to see if strange temperature changes reported after trances do occur.



Until his retirement, Brackett K. Thorogood was Director of the Franklin Technical Institute in Boston. He has taught mechanical engineering at Harvard and has worked as an industrial designer. He has engaged in psychical research as a hobby for many years.

By Brackett K. Thorogood

AMONG HABITUE'S of the seance room it is not uncommon to hear some say that they feel depleted after a seance, as though some of their energy had been taken. It is also known that during deep trance, where physical phenomena occur, the temperature of the room, especially within the cabinet, sometimes drops 8° to 10°F.

Some years ago I decided to find out if there was any basis for these statements of energy loss and planned some preliminary arrangements by first observing the body surface temperature changes in a number of mediums with a small group of seance sitters.

To do this a seance laboratory at the Franklin Technical Institute, in Boston, was arranged with comfortable wooden chairs, white lights, and a rather dim red light in which one could still see clearly after the eyes became accustomed to it. We provided, also, suitable mercurial thermometers for measuring room temperature and humidity, and two sets of six thermocouples each for body attachment. These couples

were of copper and nichrome wire and their leads were carried through a partition into another small laboratory where the cold junction would be immersed in a bath of melting ice kept at 0° C or 32° F. In circuit with these thermocouples was a suitable switch by which each couple could be connected to a very sensitive galvanometer. In the seance laboratory were one electrical and two mechnical engineers, including the writer. The electrical engineer recorded the temperature and humidity of the laboratory.

In the instrument laboratory were two electrical engineers, one to read and record the galvanometer swings and the other to look out for the constancy of the ice bath.

It was decided to use two physical mediums, designated A and B. They were seated opposite each other but not close enough for even their clothing to touch. A thermocouple was placed on each one's forehead about halfway between the bridge of the nose and the hair line, on each one's throat near the hyoid bone, another on the back of each one's neck just below the occipital bone, a fourth one under the right arm pits, a fifth on each one's chest midway between the breasts, and a sixth on each one's tongue.

The temperatures at these six spots on each medium were taken several times to obtain basal temperatures in bright white light while the mediums were wide awake and apparently in normal condition. The lights then were turned off, except for the small red light, and about 10 minutes was allowed for stabilization. During this interval both mediums went into trance but no phenomena occurred.

The readings were then repeated seven times for each couple, first on medium A and, immediately, at the same location on medium B. It was planned to make 10 runs but the mediums woke up after the seventh. At this time another normal run was made.

During all testing the room temperature and humidity remained constant and there was no perceptible air movement.

A calibration chart had been prepared to translate the swings of the galvanometer light beam into degrees centigrade and when this was done the following results were obtained.

At any one of five thermocouple locations (tongue not included) it was found that during trance there was a slight *loss* in temperature of between two and four degrees centigrade (a little over three to seven degrees Fahrenheit) in medium A but that there was an *increase* of about the same amount for the similar location in medium B. However, during the time the mediums were awake, both before and after the trance, both had about the same

temperature for a similar location. Medium A was slightly stouter than B and showed a little higher temperature under the armpit and on the chest. The tongue temperature was normal in each but could not be measured while in trance as the thermocouples were not fastened in their mouths and so dropped out. It was intended, as above stated, to make a series of similar tests, but due to conditions (not psychic) they had to be discontinued.

The loss or gain of a few degrees in surface temperature of an individual is in itself insignificant. Therefore, on this basis the results obtained in this test could not be considered conclusive under any circumstances.

However, the loss in temperature of one medium (A) and similar gain at a similar location in the other medium (B) may have some significance and possibly indicates that there was an interchange of something between them, as otherwise it's rather hard to account for the similarity of five temperature positions. Certainly there was no conduction as the mediums were not touching. And still air is a poor conductor. As for convection, there was not enough air motion to produce the change recorded. So, this leaves radiation as the only other physical factor, and this is very doubtful. If it was due to ordinary radiation then a thermocouple placed between the mediums should indictate a transfer; however, this was not done at the time.

If there is actually a transfer of energy of some form under such conditions then it might be due to electrical plasma phenomena and from my experience over a long period of time I am inclined to think that a study of the plasma idea might lead to definite and tangible results. It is recognized as a far from simple matter to measure skin temperatures, but care was taken not only in attaching the couples but also in constructing them and all the connections. The temperatures may at least be considered relative.

I hope that some investigators will attempt this again under improved controlled conditions such as using thermography on the human body which requires no physical contact and would give a permanent record since thermograms are actual heat photographs and may be taken in total darkness. They are reproductions of infrared radiations of longer wave length emitted by an object itself when its temperature is above absolute zero (-273.1° C. or -459.8° F.).



AUDREY MEADOWS and the Rooming House GHOST

By Dick Kleiner

AUDREY MEADOWS — later to reach stardom with Jackie Gleason in television's "The Honeymooners" — was just 21 the summer she met the rooming house ghost.

Audrey was pretty and talented and full of ambition. And the world was bright because she had just landed a part in the singing chorus of a summer stock musical company in Montclair, N.J.

She packed her bags and took a bus across the Hudson to Montclair. It began to rain and her coat was drenched when she reached the theater, so another girl — whom we will call Mary — took pity on her and suggested the newcomer go over to her room and change.

And that's how Audrey came to Mrs. N.'s rooming house for the first time.

Audrey and Mary became roommates, sharing a pleasant room on the second floor. It obviously once had been occupied by a child, for there were children's books in the bookcase and the lamp on the dresser had nursery rhyme figures on the shade.

But Audrey and Mary didn't care; the room was clean and neat and, anyhow, they weren't planning to spend much time there. It was just a place to sleep and for that purpose it sufficed.

The summer was hot. That first night after the rain it was also quite humid. When the girls went to bed they opened the window wide. But when they woke up the next morning the window was shut tight.

The girls looked at each other, then shrugged. Maybe it had slipped. Maybe they merely had imagined they opened it.

But the next night they made a point of remembering that they actually did open the window. In fact, they made something of a joke about it.

The following morning, though, it was no joke. Once again the window was shut.



ABOUT
AUDREY MEADOWS

Audrey Meadows perhaps is best known for her appearances in "The Honeymooners" television skits, in which she starred with Jackie Gleason. She also has appeared on television in the Bob and Ray Show, the Colgate Comedy Hour, Masquerade Party and other shows. Born in China, she was trained as an opera singer and has sung with light opera groups. She won the Emmy Award in 1955 for the best supporting actress in a regular television series. She also has received the Sylvania Award for having made an outstanding contribution to television techniques.

Audrey and her friend liked the bedroom window open, but their nocturnal visitor didn't—with good reason.

"I bet the landlady sneaks in and closes it," Mary said. "She's probably afraid it will start to rain and we'll be sleeping too soundly to close it."

Audrey nodded her head absently. Perhaps Mary was right, but there was something else. She couldn't put her finger on it, but she knew it wasn't just the landlady's fear that the faded rugs would be drenched in a sudden downpour.

Nevertheless, Audrey went through the motions to satisfy Mary. She asked Mrs. N. if she had closed the windows. The landlady, a thin, grey-haired woman, denied that she had anything to do with it.

"But it has to be her," Mary insisted, later. "Who else could it be? She just doesn't want us to know that she sneaks into our room."

That night, Mary shoved a dresser in front of the door. Her theory was that Mrs. N. couldn't get in, and they would find the window undisturbed in the morning.

ABOUT THE AUTHOR

Dick Kleiner is the New York-based entertainment reporter for the Newspaper Enterprise Association, a news-gathering service owned by the Scripps-Howard newspaper chain. Mr. Kleiner, whose daily task is to interview the celebrities of the entertainment world, has observed that the great talents report encounters with the supernatural with relative frequency. This article is the first of such an encounter, written exclusively for FATE from an interview with Audrey Meadows, famed actress, singer, and television star.

The dresser was right where it had been when the sunlight streamed in the following morning. But, once more, the window had been closed.

This time Audrey noticed something else. A copy of *Black Beauty*, was pulled about half way out on one of the shelves of the bookcase. She pushed it back into place and didn't say anything to her roommate.

The next night Mary stuck a ruler in the window. She had decided now that the window must be slipping down somehow. The next morning Mary found the window closed and the ruler lying on the ground. Audrey was more interested in the bookcase. *Black Beauty* was pulled out again, as it had been the previous night.

For several more days these same events repeated themselves — the window was shut, the book pulled out. Mary could no longer offer a rational explanation for the window's odd habits; she quit trying. She was a materialist; something rational was making the window close, she believed. She couldn't understand it but she was certain a rational explanation existed. The whole thing no longer concerned her. It was just an annoyance to Mary, because the room was hot.

But Audrey, who believes that she inherited a psychic sensitivity from her mother became more and more curious. She prowled the room, looking for hints and ideas. She began to have a strange but not unpleasant feeling that she was being watched. The feeling was more intense in certain parts of the room — particularly near the bookcase.

One day she found Mrs. N. alone in the kitchen. She began to talk to the older woman, and was invited to join her for a cup of tea.

"Mrs. N." said Audrey, "please excuse me for asking this, but what happened to the child who used to live in our room?"

The landlady was visibly shaken by the question.

"Why do you ask?" she replied.

"I can't explain it," Audrey said. "It just seems to me that there's something in that room — something, or someone."

"Oh, that's nonsense."

"Nothing bad; I'm not com-

plaining." She sensed that the landlady was afraid the tenants would move out.

"Well, I did have a son. But he died a few years ago."

"Did he die in that room?"

"Yes."

"I'm so sorry."

There was a few minutes of silence. Mrs. N. busied herself with her tea. Audrey tried to think of a tactful way of resuming the conversation.

"He was only 12," Mrs. N. said, suddenly. "A wonderful boy."

"I'm sure he was. Was his favorite book *Black Beauty?"*

Mrs. N. looked up, her face white.

"Yes," she said, "How did you know?"

Audrey decided to tell her exactly what she suspected. It was the only way.

"Mrs. N., I think your son comes back to his room every night to read *Black Beauty*. I find the book pulled out every morning. I don't do it. Mary doesn't do it. I'm sure you don't do it. It can only be your son."

Mrs. N. burst into quiet sobbing. She managed to control herself after a minute or two.

"Miss Meadows," she said, "I'm so happy to hear you say that. I've had the strangest feeling lately about my boy, that he is near me. Only I couldn't believe it — I've never believed in ghosts or things. But to hear you say it, well, it means I was right, after all."

"Tell me about your son, Mrs. N."

And, like water through a broken dam, the stories came out. For an hour or so, the grief-stricken mother told the aspiring young actress about her dead son.

"How did he die?" Audrey asked, finally.

"One terrible night," Mrs. N. said, "I had left the window wide open and we had a sudden cold snap. It seemed like just a bad cold at first, but by the next day he was gone."

But now, perhaps, he was coming back to close the window and to read his favorite book.

Audrey stayed in the home all that summer. She never told Mary. And Audrey says it was a pleasant summer, because the ghost of the boy was a good, sweet, innocent spirit who just wanted to be near his beloved mother and the very few things that were left of his earthly life.

This encounter with the rooming house ghost was not Miss Meadows' first psychic experience, nor was it her last. She reported to me that, "I've had quite a few experiences like this, but this was one of the nicest. People think ghosts are always evil. They're not. They can be very nice people."

BEAR PAWS or the



Photo by Ross Hall Studio

Known locally as "bear paws," these carvings are found near Hope, Idaho.

By Robert N. Cheetham

Ancient rock carvings suggest that Buddhist wanderers in America left behind a most sacred symbol of their faith.

ALONG THE SHORE of Lake Pend Oreille, five miles west of Hope, Idaho, are curious carvings or petroglyphs which resemble giant footprints. Locally they are known as "bear paws" but who made them or what they represent is unknown.

They are on a point of rock on the Hope Peninsula almost opposite Mamloose Island in the lake. They are incised deeply and obviously very old.

The strange thing is that they closely resemble one of the most sacred symbols of the Buddhist re-

FEET of BUDDHA

ligion — "the Feet of Buddha." They are not, of course, as detailed as some of the more precise representations of Buddha's feet drawn in the Orient, some of which bear the full 65 sacred symbols of Buddhism. But nonetheless they are very similar and closely resemble the earlier and more primitive representations of Buddha's feet.

Similar groups of petroglyphs have been found on Mamloose Island and Priest Island in Lake Pend Oreille, along the Alcan Highway in Alaska, and Montana.

Do they represent rock carvings actually left by Asiatic wanderers in America? Perhaps we shall never know. Buddha was born about 2,500 years ago. Buddhism was known as a proselyting religion—the first of the great world religions actually to seek new converts.

Furthermore, it is known that there has been contact between Asia and the western coast of North America for thousands of years. Migrations across Bering Strait are accepted, but it is not generally known that Chinese junks have been blown ashore on North America within historical times, and it



Symbolic depictions of "Feet of Buddha" show amazing similarity to Idaho carvings.

is believed that this has happened frequently over the centuries. Only last August, Kenichi Horie, a 23-year-old Japanese auto mechanic, completed a solo voyage across the Pacific in 92 days—carrying only a few supplies and a few primitive navigation instruments.

Nonetheless, although occasional Asiatic-North American contacts can be accepted down through the centuries, the existence of the "Feet of Buddha" on a naked rock face in Idaho seems to be far-fetched and serving no purpose.

Except, there it is.

Compare the photographs and judge for yourself.



The WHEEL of FORTUNE

By Paul Steiner

In Paris, France, Monsieur Maurice Jesus recently was married to Madamoiselle Suzanne Christe at St. John's Church. They will live on Rue Mary Magdalene.

●

In Frankfurt, Germany, Magda Buchholz was speeding by car to a luncheon date for which she was late when she collided with an automobile that cut in ahead of her. The woman driving the passing car turned out to be Magda's sister, with whom she had the luncheon date.

●

Michel Thomas, 29, missed a curve while speeding near Mantigny, France. His car turned over and he was pinned beneath it. His leg had to be sawed off to free him. But it was a painless operation — because it was a wooden leg. He had lost his leg the first time in a previous accident.

●

In Liege, Belgium, Genevieve Fried, 47, discovered a brother, Marcel, whom she had not seen for 40 years. He was living only a few blocks from her own house. A mutual friend was struck by their resemblance to each other and arranged the meeting.

●

When a hold-up man showed him a card reading "Give me all your money or I'll kill you" the manager of a Texas savings bank gave him the $1,200 in cash. Later the manager sheepishly admitted that he is the author of a booklet about to be published titled, *What To Do When Robbed.*

●

Charles A., Robert B., and Richard C. Fenwick, identical triplets, were graduated from Purdue University together with identical scholastic records, perfect six point averages.

●

In Denver, Colo., three applicants for driver's licenses smashed into

each other in a three-way crash on a downtown business street. Each was accompanied by a motor-vehicle license examiner.

●

Kathleen Brockwell, a British housewife, working on a "football pool" entry blank, decided to base her selections on family birthdays and her wedding anniversary date, then backed her hunches with bets of only two pence. She won a bonanza of $576,878 tax free, the biggest pay-off ever made in a football pool.

●

While playing the role of a man with a weak heart in a London television play, 35-year-old actor Gareth Jones collapsed with a heart attack and died in his dressing room.

●

Jacqueline Luscher and Elizabeth Bosshard both were born in the same Swiss town on the same day. They got married on the same day and moved to Los Angeles at the same time. Both gave birth to baby girls in the same hospital on the same day, attended by the same physician.

●

Near Beersheba, Israel, a stork collided with an automobile that was carrying an expectant mother to a hospital.

●

After suffering from a severe headache for hours Mrs. John T. Lynch, of Northbrook, Ill., thought that a walk in the yard might help. Moments after she stepped outside an explosion and resulting fire destroyed her six-room house. No one else was at home.

●

Sandra Marple, Nancy Lee Marple and Mari Ann Marple, Denver, Colo., sisters, were born on September 19, in 1947, 1956, and 1958 respectively.

●

Richard Block of Perth Amboy, N.J., was listening to a recording by a popular satirist when he doubled over with laughter and thereby stabbed himself with a letter opener he carried in his pocket. It took several stitches to sew up his punctured left thigh.

●

In Tokyo the U.S. Army's PX mail order service apologized for a delay in filling orders for a Japanese musical cigarette lighter that plays, "I Don't Want To Set The World On Fire." Seems the factory burned down.

●

Police and a physician rushed to the home of Dean Byrd, in Edinburg, Ind., after being notified he had suffered a heart attack. Byrd told them blithely there had been some mistake because he felt fine. However, the call was prophetic. A few hours later Mr. Byrd suffered a serious heart attack.



She was an angelic little girl, barefoot, in a thin gown in the snow — she carried a message of coming death, for she was—

a BANSHEE named RUTH

By Marilyn Smith

THIS IS THE third time I have heard this knock, really more like a childish tap, this morning, December 3, 1962. Each time I go to the door there is no one there. I look up and down the street but no person is in sight. It is the first time she has done this; perhaps she knows I am writing her story.

Last night a toy bunny belonging to my baby daughter, Miriam, toppled from the shelf where it had been sitting securely and untouched for several hours. It tumbled over it's own feet, slid across the shelf, and fell to the floor. I was working on the material for this story at that time, too. I believe she is letting me know she is aware of what I am doing.

Is she, then a poltergeist? a banshee? simply an old-fashioned ghost? or is she, perhaps a family legend somehow activated from time to time? I do not know. I do know she is not to be feared. She is no creature of the dark regions, and her story is no hair-raising spectacular.

It is a true story, this story of a little girl and what she meant to her family. Maybe it is proof that love endures even past the grave.

* * *

SHE WAS BORN in Centerville, Iowa, on a warm morning when the sun, just up over the trees, slanted it's way through the branches. It was in the year 1894.

They named her Ruth, this youngest child of Alonzo and Cynthia Spooner, because Ruth is the name of the sound of love. At that time in this family of six children there was an abundance of tenderness and love, and often little else.

Ruth was a beautiful child, winsome and charming. Surrounded with love, her blue eyes reflected all that was good and innocent. At the age of four years her hair was long and gold-colored. She wore it loose around her shoulders where it curled slightly.

For four years she lived. Then one morning in 1898, as quietly and simply as she had been born, she died. Fever-racked suddenly, for a few short hours, her fragile body could not withstand the ravaging disease with which she was afflicted. Her little life ceased and the baby angel was gone. With the passing of Ruth life was never the same. Her memory was a part of every daily task and, although they learned to live without what was lost to them, she was not forgotten. Her presence was felt by all of them and the intense love they held for her lived on.

* * *

ON THE EVENING of April 1, 1936, in Des Moines, Iowa, Myrtle Baldwin, my grandmother and Ruth's sister, made her usual trip to the corner grocery store. Her daughter, Marguerite, was with her and on the way home she mentioned to Marguerite that she had noticed a barefoot child in the grocery store. The weather was cold and Grandma was concerned as to how the child would get home in the snow. She felt that if she went back and found the child she might be able to take her home, keeping her warm on the way, and that she could provide shoes and other necessary clothing for her. The child's clothing had been very unseasonal. Besides being shoeless, she had been wearing only a long, flowing gown, pale-colored and loose. So Grandma turned back—to find the barefoot child immediately behind them.

Marguerite saw only her mother's startled face. She saw no child. She heard her mother say, "Oh, little girl, little girl, where are your shoes?" and then, almost tearfully, "Oh, Ruth, why have you no shoes on?"

Relating this experience later, Grandmother told us that the child then walked across a neighbor's lawn and disappeared.

For several hours thereafter Grandmother's family discussed the possible nature of the apparition.

My father, Mahlon Baldwin, even went back to look for the child, or for some evidence of her presence in the snow. He found nothing, not even a footprint, although he made a thorough search.

The reason for Ruth's visit became evident a few hours later when a black-bordered telegram arrived. Grandmother's niece, Olive Hastings, had died in Iowa City—at the same hour Ruth had stood barefoot in the snow.

Had Ruth, knowing Olive was Grandma's favorite niece and as close to her as a daughter, wanted to let Grandma know she had taken Olive with her—taken her to a place where little girls needn't wear shoes and can run free and happy in long, flowing gowns into Infinity?

* * *

IN COLTON, CALIF., on June 27, 1945, my grandmother woke late in the night to see a figure pass the door of her bedroom. The short glimpse told her that it was Baby Ruth again. She rose from her bed and walked through the house. No one was there. She said she thought Ruth's message must be brief this time, and indeed it was. It arrived in a few hours: Alonzo Spooner, Ruth's father and Grandmother's father, had passed away. It had been a sudden passing, and at the hour of Ruth's visit.

At that time no one doubted that the little figure was closely tied to our family, but we believed that only Grandma had rapport with her. We were mistaken.

* * *

AT 11:00 O'CLOCK early in November, 1947, in San Bernardino, Calif., my parents, my sister, brother, and I had retired for the night. A light was still on in my parent's room where Father was reading before going to sleep. This light shone out into the dark living room and I dimly saw a small girl cross the living room and go through the door into the kitchen. I leaped out of bed, with no thought of the supernatural, and ran into the kitchen. Father was close behind for he, too, had seen the child. But there was no one in the kitchen. And the doors and windows all were bolted. We checked them. Now we, too, had seen Ruth. Our capricious litttle banshee again had defied time and space.

We expected news that we again had lost a close member of our family. But this time nothing happened — until several weeks later when a message arrived saying Father had been seriously injured at work. It was nothing short of miraculous that he had survived a railroad accident at Victorville, Calif. He did lose his left arm at the shoulder and a long strip of skin and muscle from his back. He had his life by a very narrow margin.

IN SANTA ANA, Calif., on December 22, 1958, my daughter, Donna Lynn, eight years old at that time, was seated across the living room from me where she could see into the hallway that led to the bedrooms.

"Mama," she said, "there is a little girl in the hallway."

We investigated thoroughly but we found no one, nor any way for anyone to get into the house. Since it was evening, doors had been shut and bolted.

The following evening my grandfather, Ervin Baldwin, died in Newport Beach.

And less than 30 days later my father, in Des Moines, Iowa, had a fatal heart attack.

At no time have Ruth's visits been frightening in themselves. At no time has she been recognized as an apparition at the time she is seen. I suppose one explanation for this is that since she really is one of the family we neither fear her nor consider her strange. Or perhaps we know, by some inherent sense, that when the time comes for each of us to leave our loved ones it will be easier, knowing we will go with Ruth to that happy place from which she occasionally returns.

"By the hand a little child shall lead them."

FORESIGHT FEEDS HUNGRY CROWS

INVESTIGATIONS of animal behavior conducted by physiologist Leonid Krushinsky at Moscow University have shown that animals learn more or less in the same fashion as a computer. Another important result of these investigations was to supplement the classical scheme of conditioned reflexes with the discovery that animals, including birds, have the ability to foresee possible happenings and change their behavior accordingly.

Experiments carried out by Krushinsky used an apparatus consisting of a feeding trough which moved slowly for a few feet on small rails before disappearing into a tunnel. Hungry birds, released from their cages, perched on the moving trough to feed. When it disappeared into the tunnel, they fussed at the entrance in a fruitless effort to pursue the food.

Crows, however, proved again that they were the most intelligent of all birds. Confronted by the same situation, the canny crows scurried to the other end of the tunnel and waited until the feeding trough emerged. Krushinsky reported that they did this on the very first try, with no conditioned reflex to help them.



By ALSON

Bringing THE BIBLE

THE HEALING OF THE LEPER

—From Mark 1:29—45

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straightly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more enter openly into the city; but he was without in desert places: and they came to him from every quarter.

J. SMITH

UP TO DATE



IN THE LIGHT OF PARAPSYCHOLOGY AND MODERN KNOWLEDGE

AT THIS PARTICULAR TIME in his life Jesus was performing many healings and casting out many devils—the Bible links the healings of diverse diseases and the casting out of devils together throughout, almost as if the writers of the books of the Bible believed then, as many persons believe now, that possession by devils and mental illness are one and the same, and therefore the "casting out of devils" is the same as healing another disease.

When the author states that Simon's wife's mother had a fever, of course, we do not know the nature or cause of her fever. If she merely had a cold then suggestion, from someone like Jesus in whom she had faith and in whom she had invested authority, would be enough to cure her. However, the large number of Jesus' healings and the wide variety of the diseases he healed, lead us to the conclusion that he made wider use of the power of suggestion than any other single man known to history, and the power of suggestion itself remains a miracle since we still do not understand how it operates today.

There were many different kinds of leprosy in Biblical times, some curable and some incurable, and elaborate rules are laid down in the Old Testament (Leviticus 13) to regulate the identification and conduct of lepers. Only a priest could pronounce an afflicted person "clean" or "unclean," which is why Jesus sent this man straight to a priest.

The chief point to be noted here is that the patient, if we may call him such, was by law, and religious precept *untouchable.* Yet Jesus touched him without fear or hesitation. It probably had been years since this poor man, afflicted with a disease that made him *unclean* in the sight of his fellows, had felt a friendly human touch, let alone the gentle but powerful charismatic touch of Jesus.

Parapsychology today would say that the strong sense of relief and gratitude produced by Jesus' touch easily could have resulted in an instantaneous regression of the symptoms of one of the curable types of leprosy in which, presumably, there is some psychosomatic element.

There would be more question if the leprosy were of the "incurable" type. However, even in that case we would not say that the touch of a magnetic healer like Jesus would not avail—in other words, that this was not a "miracle."

another look at

WEREWOLFERY

By Nandor Fodor

Were the natives only imitating jackals—or did the watching doctor see acting become sudden actuality?

MAN BECOMES WOLF? Scientists have a name for this horrific phenomenon—*lycanthropy*—but that is about all they do have since werewolves have proved too elusive for scientific study. However, some years ago I received a complete report from perhaps the only scientific observer ever to witness a possible incident of man becoming animal.

Even this report does not present sufficient evidence to establish lycanthropy as either fantasy or reality.

If reality, we cannot determine from the report if it is a reality of biology or of psychology.

If fantasy, lycanthropy is unlike any other yet sprung from the mind of man because it credits were-man with a shape-shifting capacity which man in his evolution does not possess. Caterpillars dissolve their forms and become butterflies, polliwogs become frogs, but the only way man can surrender his human form is through death.

Were-man is thought to change his form, and unlike any other creature, he can reverse the shift. The butterfly never again can be a caterpillar, but were-man freely shifts from man to animal and back.

If not biologically, at least psychologically we face a fascinating problem in werewolferie. A man tired of civilization may want to escape into a subhuman level of existence and gratify, without guilt and fear, his cannibalistic, necrophilic, orgiastic and criminal fantasies. Savages may add their own aspirations to the attainment of the stealth and strength of the beasts of the jungle.

It is to just such an animal-imitating savage group that we owe this unique first-hand account of lycanthropy. The report was written for me on March 23, 1933, by Dr. Gerald Kirkland, then a 37-year-old medical practitioner at Trellis, Glamorganshire, England, and formerly Government Medical Officer in Southern Rhodesia.

Hidden in the sheltering branches of a tree, he witnessed the jackal dance of the natives. Without any attempt at embellishing his account, I shall reproduce it here from his letter to me word for word:

"There are, in certain parts of Africa, animal dances. They are supposed to have deep and significant meanings. They are deadly secret and it is very hard to see them. I have seen two and to our eyes they are the most bestial, revolting and disgusting things that anyone could imagine. The practice of the Black Mass is child's play in comparison. I do not think myself that there is much beyond frightful perversion in them, but there may be. I leave it to you. Personally, I don't mind filth—if it is funny filth—in fact I'll challenge anyone to tell yarns of that nature against me but I have no time for bestiality, so if I tell you this as it occurred please realize that it is for the element of lycanthropy therein that I do so. Good. Prepare for revolting beastliness!

"In advance I must say that other observers have stated that there is no actual transformation, but the mimicry is so absolute that one has to take the greatest precaution not to be deceived. There it is, maybe so, I only know what I saw and I am not blind, though I admit to some psychic abilities. One man said to me: 'You know, the performers become so possessed and obsessed with the idea that they are animals that I have found it quite difficult to remember that they are not.' I think he spoke truer than he meant.

"This is what I saw: A clear moonlight, lovely night. In a clearing of the forest natives of both sexes sitting in a ring, women on one side, men on the other, eating stinking meat, and boozing, oh but BOOZING!! No native can do anything psychic, or even funny unless he is drunk (*mot sage*). When the required degree of drunkenness was attained the "fun" began.

"First there was an exhibition of sexual perversion such as would put the Continental *Exposition Orientales* on the level of a village party league, and always more and more booze. When at last, and this took a long time, the combined effects of love and liquor had transported the munts almost to bedlam, the Nanga stepped into the center

of the ring and started to dance. As he danced, his voice became more and more animal like, till at last it was indistinguishable from that of a jackal in the rutting time. By this time all the natives were quite naked, limbos having been torn off (you can guess how). Jaws were hanging, most of the men were slavering and drooling at the lips like animals, they were crawling around and licking each other like dogs. Then the women howled the jackal love calls. Then the Nanga in an inhuman frenzy, fell to the ground and lay on his belly in the dust, squirming and jerking his limbs like one in an epileptic fit, and then lay still. Meanwhile there was a perfect mimicry of dogs (jackal) on the heat. I need not go further into details, there was nothing that animals do, including homosexuality and masturbation, that was not indulged in, with the appropriate noises.

"Then came the climax. The Nanga rose to his feet, performed a few more gyrations, then fell again frothing blood and saliva in a great stream. From outside the ring came jackal calls, so real that I twisted around my tree to see the dogs come in and a young girl (about 17 as I ascertained it afterwards) and a man crawled into the ring. Well, I can't tell you what they did. The other imitation was good but this was uncanny. I kept rubbing my eyes, and I felt horrible. I can't describe to you what I felt. There was a considerable amount of fear mixed with it. You will laugh at me if I call my feelings unearthly, certainly they were unpleasant when, all of a sudden, and quite without warning, there were two jackals copulating in that circle. There was no doubt about it whatever in my mind, not the slightest. I would swear they were jackals. There was the Nanga lying on his belly, unconscious, I am very tempted to say, in a trance and there were the jackals, they even went over and nosed at him once, with the well-known jackal curiosity. An important point to remember is that they went on and on with their sexuality as dogs can, but no human. Finally, girl, jackal, whatever you like to call her, bit the male thing hard and they bounded up into the forest together. All the natives were by now "out to the wide." But soon after this, very significantly, I think, the Nanga recovered. And that was that.

"There you are! What do you make of it? There was an aftermath which is interesting. Next day a young girl, 17 years of age, was brought in from the district, terribly exhausted and complaining of rape. I had to examine her. The parts were terribly lacerated, swollen and torn, while there were a series of scratches on her breasts

and thighs. And what do you make of that!"

I would say that the scratches argue that when human beings behave like jackals, they scratch and bite like jackals.

As to what the doctor saw, it unquestionably belongs to the sexual pathology of savages. They wanted to change into jackals and accomplished this with a startling realism. The witch doctor, by his psychism, no doubt contributed a significant quota to their paroxysms. Whatever really happened was a highly pathological and regressive form of self-extension.

One additional series of reports by scientific observers should be included in this discussion of lycanthropy. These are the reports of the materialization of animals by the Polish engineer Franek Kluski. During the 1920's, Kluski's materializations were witnessed by some of the most astute scientists ever to probe psychic phenomena. Investigators including Prof. Charles Richet, Dr. Gustave Geley, Professor Pawlowski and Mrs. Hewat McKenzie testified to the reality of the Kluski phenomena.

These materializations of apparently living animals are included as lycanthropic phenomena on the basis of the psychic claim that materialized phantoms are built from a substance exuding from the medium's body. Hence, it is part of the human organism that is transformed into an animal when an animal is materialized.

This series of reports may be considered to establish a prima facie case for a superbiology of the future in which shape-shifting may become a matter of enduring research.

At the Institute Metapsychic in Paris, through Franek Kluski, an apeman "materialized." Geley reported that its large, shaggy head was felt to press on the right shoulder and against the cheek of a sitter. It was covered with thick, coarse hair. A smell came from it like that of a deer or a wet dog. There was also a materialization of a bird and a lion.

Of the bird, Professor Pawlowski reported "that it flew around, beating its wings against the walls and ceiling, and when it finally settled on the shoulder of the medium, it was photographed with a magnesium flash, as the camera had been accidentally focussed on the medium and was ready."

The lion was described by Colonel Ocholowicz as follows:

"Accompanying him (an Oriental apparition) was a rapacious beast, the size of a very big dog, of a tawny color, with slender neck, mouth full of large teeth, eyes which glowed in the darkness like a cat's and which reminded the company of a maneless lion. It was occasion-

ally wild in its behavior, especially if persons were afraid of it, and neither the human nor the animal apparition was much welcomed by the sitters . . . The lion, as we may call him, liked to lick the sitters with a moist and prickly tongue, and gave forth the odor of a great feline; and, even after the seance, the sitters, and especially the medium, were impregnated with this acrid scent as if they had made a long stay in a menagerie among wild beasts."

Beyond the question of facts or delusions, the Kluski reports call for many uncomfortable considerations. Human survival may be proved at considerable pain; do we have to face also the survival of animals? Or were these animal materializations ephemeral creations? If not, what happens to animal evolution after death? Having lost the inhibition of oral limitation, are they on the way to self-consciousness?

At this stage we can only pose such baffling questions. It is impossible to answer them. The scientific spirit would be satisfied with much less; a possible exploration, through shape-shifting, of the psychic life of animals, to know how they respond to life and what this mysterious world we inhabit is like to them.

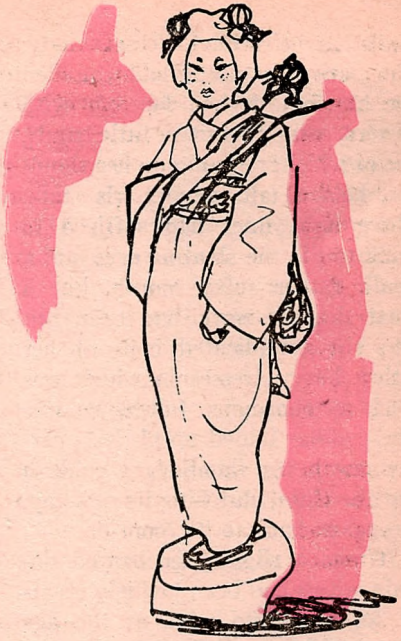
EARTH'S SHIFTING POLAR CAPS

THE POLAR ice caps which lie asymmetrically about the earth's axis are slowly but surely shifting, according to a theory advanced by V. Nazarov, a prominent Soviet oceanographer. As they slide downward, he stated in a recent report, they upset the earth's equilibrium, causing changes in the position of the earth's axis and in its climatic zones.

At present, Nazarov states, the North Pole is shifting toward the equator along the 60th meridian West Latitude, and the South Pole along the 120th meridian East Latitude. If this shifting of the poles continues for another 100,000 years, it will cause a significant change in world climatic zones. Much colder weather will result in the region of Newfoundland and the rest of Canada; and, in the Southern Hemisphere, in Australia and New Zealand.

At the same time, however, Siberia, Japan, Korea, China, Chile, Argentina and Uruguay will become warmer. Cuba then will be in the middle latitudes, while the Amazon River will be in the Northern Hemisphere instead of in the Southern Hemisphere as it is now.

the IVORY LADY who turned away



Can even a lady carved from an inanimate substance have sensitive feelings? This tiny statuette gave every indication of being ashamed.

By Michael Bouissou

I HAVE DISCUSSED the souls of people whom my strange mediumistic power had enabled me to study, but now I propose to deal with the auras of houses and of objects, faithful companions and dumb witnesses, but which, however, live and radiate a force, a joy or a sorrow that the medium can also "pick up." It is an ornament, a statuette, apparently devoid of soul but nevertheless incarnating a thought and a feeling, which will find its true place at the juncture of these two studies —the soul of man and the soul of objects.

It was brought to the house by one of those curious peddlars, half smuggler, half hawker, who pull out from a grey, carefully knotted piece of canvas gleaming silks, Spanish shawls, Moorish gold, embroidered velvet, spices, perfumes and ivories from China or Japan. It seduced the sick child to whom this multicolored and perfumed display of wares was shown. She saw the statuette, smiled and held out her

hands to receive the little ivory lady. The patient sculptor had chiselled her kimono, decked her *obi* with flowers, carved sensitive little hands, one of which, reposing on her shoulder, held a tall, slender iris stalk. Three light lines had sufficed to bring to life the slanting eyes and a small, rather sulky mouth, but a great deal of work had been put into the complicated coils of her rather heavy tresses in which was stuck an enormous, full-blown iris. The peddlar folded up his bag, carried away his flamboyant rubbish and the child, clutching its new toy, was taken back to its room . . .

It was a slightly enchanted domain which had been lovingly created for the child who, at the age when children dance and jump about, no longer knew the joys of movement. Japanese fish, draped in their veils or brilliant and shining, glided past in the gleaming aquarium; bright tropical birds flew in a cage tinged gold by the sun; a small, imperious, smoke-blue Persian cat was the queen of this small world, never disturbing the ivories on a little silk-draped table when a sudden caprice made her jump among them. The statuette stood in this rather sombre temple. It reigned there supreme during the leaden years when the child, helped by all our love, strove to escape the clutches of the disease. One day the struggle ceased and she was draped in white velvet — the most beautiful but also the most ephemeral of the statues. The room was closed, the enchantments dispersed and the ivories put carefully away.

Many years later I woke them from their long sleep and placed them in a circle in a bright showcase with the rest of the things that had also been retrieved from this room of chimeras. The little Lady with the Iris was enthroned in the center of the ivories and she now gleamed in the gay Montmartre sunlight. Facing me in my study, I often glanced at her during a somewhat unrewarding séance. Charmed by the stiff grace of the little idol, some of my visitors commented upon her.

One day I thought she had moved slightly as I could only see her in profile. Perhaps some vibration had displaced the little lady, and I turned her round again to face my desk and those who sat at it. Then one morning I was very surprised to see the statuette facing the wall completely, offering only an anonymous silhouette without a face. I replaced her once more and this time was content to observe the way in which she turned away. I never surprised any movement on her part, and yet in the course of three days the obstinate little creature had turned round completely and once more had her back to the room.

This identical experience was repeated several times. Turning her back, with only the knot of her *obi* and the coils of her hair visible, she obstinately refused to show her face and kept her hands in the shadow. None of the ivories around her — even the lightest — ever made the slightest motion. If some vibration was the cause of this regular gyration, it must be of astonishing precision. One day I opened the showcase and placed the statuette gently in a box; in its place, carefully marked out by a red silk thread, I substituted another smaller and lighter ivory. Every day I looked at it curiously, but it did not move any more than did its small companions, and the red silk thread remained quite motionless. After a certain time I replaced the Lady with the Iris in her original place, and threee days later her back was turned on me. I finally tired of her obstinancy and let my pretty little Japanese girl remain with her face averted.

I related this story one Sunday at the house of Mme de Ch-L—: it was a great success with the few friends she had invited, and in particular with her nephews who were also very enthusiastic about occultism. At the end of the day I asked Mme de Ch-L—if I could bring her my rebellious little lady. I had often admired her understanding of objects and plants, which she seemed to prefer to animals and even to human beings. She agreed, and a few days later I brought her the statuette which was still standing sadly facing the wall. That evening she telephoned me and asked this curious question: "Did you never notice that she has two left hands?" No, I had not noticed this detail. Mme de Ch-L—explained to me that a careful scrutiny had shown that in the course of one of her journeys the little Lady with the Iris had lost her right hand, the one that rested in a rather studied manner on her *obi*. An accident had broken it off at the wrist. A skilful but obviously absent-minded repairer had fitted her with another left hand. "Moreover," the quiet voice on the telephone went on, "the work is far coarser and it's not ivory but polished bone." When I had time to examine what I myself had never discovered, I could see the join at the wrist, skilfully disguised by careful polishing, where the new hand had been fixed. The pretty Lady with the Iris was mutilated. She was ashamed of it and wanted to hide her deformity in the darkness. Now she seemed to radiate a calm happiness which I had never been able to give her. I asked my friend who had discovered the source of her pain to keep the little lady and bestow her affection upon her. She understood, as she always understood everything, particularly

the things that words cannot express. On my next visit she showed me the statuette, precious souvenir of the years when youth and hope mingled in a life we knew hung by a thread. The little lady was smiling in the shadow of a big piece of furniture where she queened it over the other *bibelots*.

Possibly those who read this story will shrug their shoulders scornfully; yet all of us know so little about our universe, as little as we know about our soul! Every day scholars, amazed by their discoveries, reject what yesterday represented truth in favor of their new findings. Why, then, should we not admit that in suffering or joy man can visit a world to which he has not yet found the door—a door which will open onto a world in which the Lady with the Iris lived, the one who was ashamed . . .

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CONTROLLING MACHINES WITH WISHES

IN RUSSIA, the publication *Soviet Union* reported recently, physician Victor Gurfinkel is working with a term of radio engineers to develop a cybernetics system in which machines can be controlled by a simple mental act—wishing.

Before it moves the muscles of the body, Gurfinkel argues, human will is nothing more than electric signals conducted along nerve paths. These signals can be picked up and shunted away from human tissue to the control board of a machine along a length of ordinary flax.

Refinement of this system would enable man to operate machine controls without moving his limbs—and even more swiftly and surely. This novel principle of combining man and machine has been used in constructing a bioelectric artificial arm, according to the *Soviet Union* article. But its field of possible application is considered to be immense, and Gurfinkel is said already to have some practical results to his credit.

On display in the Polytechnical Museum in Moscow is a toy electric locomotive which runs and stops at the wish-commands of a girl demonstrator. "At first," the girl is quoted as saying, "I kept clenching and unclenching my fist to make the nerve signals run along the radio channel and on to the power control unit in the machine. Now I can keep my thoughts away from it all because I know my mere wish is enough to start or stop the locomotive."

Although the exhibit is only a toy, *Soviet Union* states, it embodies the qualities of cybernetics systems to come.

What does the DRUG EXPERIENCE hold for YOU?

The hallucinogens may give heavenly visions to some—but hellish disorders to others, new findings show.

By Paul Foght

VISION-PRODUCING DRUGS truly may provide a direct pathway to God, love and greater mental power, as FATE's own pages often have proclaimed. But these same so-called hallucinogenic drugs—LSD, psilocybin, mescaline — also can be a skidroad to mental disintegration, serious illness, even death.

The director of Student Health Services at Harvard University, site of a series of controversial mind-drug experiments, warns against the use of such drugs in the *Journal of the American Medical Association.* Dr. Dana Farnsworth has written that accumulating evidence "demonstrates beyond question that these drugs have the power to damage the individual psyche, indeed cripple it for life."

It is ironic that a group of drugs recently held out as a cure for schizophrenia are now revealed to possess their own split personalities, capable of doing either great good or great harm. Unfortunately, authorities see far more harm than good in the wave of unsupervised, uncontrolled drug experiments now growing among college students, university faculties, even among ministers and physicians.

Demand for hallucinogenic drugs is now large enough to support a black market in tablets, ampules, and sugar cubes saturated with the substances. Drug-users are even organizing into what appears to be an international cult-movement.

The damage such users may inflict upon themselves, in the final analysis, can be a lesser injury than that which they threaten to do to the new scientific discipline of psychopharmacology, the branch of knowledge dedicated to the study of drugs having a psychological effect. Wide-spread scandals will inevitably bring overly restrictive laws, and this new science may find itself unable to employ drugs in its efforts to probe such secrets as ESP and the basis of the religious experience.

There is a feeling prevalent among psychic researchers that hallucinogenic drugs have put scientists at the very threshold of vital discoveries about the world of ESP. No facet of the ESP-mystery is more far-reaching in its implications than telepathy, and there is already evidence that hallucinogenic drugs can throw open this entire area to scientific study.

Documented cases of ESP or psychic phenomena occurring under the influence of these drugs are still very rare, almost to the point of non-existence. However a highly dramatic case was reported by Dr. Stephen De Borhegyi in FATE, October, 1957.

Dr. De Borhegyi was searching for the answer to the mystery of Guatemala's "Sacred Mushrooms" when his co-explorers, Mr. and Mrs. R. Gordon Wasson were invited to witness an exhibition of the divinatory abilities of a local witchdoctor, or *curandero*.

During the ceremony in the remote highlands of Guatemala, the *curandero* ate 28 "Sacred Mushrooms"—a known, natural source of hallucinogenic substances—and two-and-a-half hours later announced that he was beginning to "see" the Wasson's son in the United States.

The native described the city where he said Peter Wasson was, and started predicting his future. He told the parents that their son was disturbed and needed their help. The *curandero* then predicted that the boy, only 18, soon would go to war or join the Army. He also said that Peter was in a different city than his parents thought.

Within days, a cable reached the Wassons telling them that their son had left Boston and had gone to New York to enlist in the Army. It later was learned that he took this action after becoming upset over a romance.

Although prophecy is an important historical function of the hallucinogenic drug, the drug-induced religious experience is far more common, and may offer mankind the key to understanding the universal basis of religious belief. These drugs apparently induce transcendental experiences—mystical experiences of spiritual insight and

soul-shaking emotion which sometimes work permanent changes in the lives of those who undergo them. Researchers claim to have cured serious emotional upsets, alcoholism, and drug addiction by drug-induced transcendental experiences.

Jane Dunlap, an outstanding American writer who has undergone 11 hallucinogenic drug-experiences, described the transcendental experience in the June, 1962 FATE. Miss Dunlap wrote that for her, the experiences ". . . have answered age old questions: What is God? What is the soul? Does life continue after death? Is reincarnation a reality? What is the purpose of life here on earth? The answers which have come to me may not satisfy anyone else but they have brought me peace and serenity."

Miss Dunlap's 11 experiences, spaced over two and one-half years, have all been religious in nature and each has been a continuation of the previous experience.

The psychic experience and the transcendental experience represent the positive aspects of hallucinatory drugs—but there is another side, a side graphically illustrated in the report of a $500,000 law suit.

A California man has filed suit against three parties: an LSD experimenter, a minister who allegedly recommends the use of the drug, and the minister's church. The plaintiff states in his complaint that he was driven to attempt suicide and then spent nearly three months as a mental patient after being given LSD as a cure for his mental and emotional problems.

This California victim charges that the men who administered the drug to him were not qualified—exactly the problem that terrifies the many authorities who warn that hallucinogenic drugs are neither safe nor legal for indiscriminate use by non-qualified persons.

Dr. Roy Grinker of Chicago's Michael Reese Hospital, and chief editor of the American Medical Association's *Archives of General Psychiatry,* has issued this warning to his colleagues: ". . . greater morbidity, and even mortality, is in store for patients unless controls are developed against the unwise use of LSD-25."

Dr. Grinker writes that the undesirable effects of this particular drug are becoming more obvious, and that "Latent psychotics are disintegrating under the influence of even single doses."

Those advocates of hallucinogenic drugs who have come to recognize their dangerous side, now recommend careful screening and preconditioning of subjects about to submit to the drug-experience.

New York's Dr. Charles C. Dahlberg, M.D., an advocate of the therapeutic uses of LSD, warns that it must be administered with great

care. The following are only some of the precautions he recommends in using the drug.

"Psychosis as well as pre-psychotic or borderline conditions rule out the drug. Epilepsy and any organic brain condition are contra-indications, and one would not want to use it on a pregnant woman. A seriously depressed person should have LSD only in a hospital because of the danger of suicide . . . The mystical nature of the experience can play into the hands of the paranoid personality, so the drugs should be avoided with these patients."

Dr. Dahlberg further recommends that a patient be studied for six months "to confirm the absence of a hidden psychotic process" before treatment with LSD is considered. Also, "The person under the influence of LSD should not be left alone for any significant period of time," and, "A hospital should be available if needed."

It is doubtful that screening procedures such as Dr. Dahlberg recommends are employed or even considered for the spontaneous drug parties that are alleged to have become a vogue across the country. Authenticated reports show that at these wild affairs the scientific approach has been abandoned in favor of lolling on deep-pile carpets and dancing in the nude.

Pre-conditioning preparatory to a privately arranged drug-party may be limited to inviting an attractive companion of the opposite sex, or to stating a preference for musical selections to be played on the hi-fi during the experience. Serious researchers, however, may spend months conditioning the pre-screened subject for his experience.

J. N. Sherwood, M.D., M. J. Stolaroff, and W. W. Harman, Ph.D., a team from the International Foundation for Advanced Study who researched the effect of hallucinogenic drugs on emotionally disturbed patients required a minimum of two to three weeks of preparation before using the drugs. In some cases they required a period of up to three months for conditioning.

During preconditioning, the subject is encouraged to decide what it is that he hopes to accomplish through the experience, since "what he experiences . . . depends a great deal upon what he wishes to discover." The subject is also taught to trust the drug-process, the research workers and analysts, and himself.

Critics of research projects such as the Sherwood-Stolaroff-Harman effort comment that it seems trust in the analyst is more important than the drugs. Dr. Sidney Malitz, chief of research at the New York State Psychiatric Institute, has asked, "As long as the psychotherapist has to do the work anyway, why bother with an agent as un-

predictable as LSD?"

Even more critical is Harvard's Dr. Farnsworth who says there is no way to distinguish between persons who can take the drugs safely and those who might be led into a prolonged, perhaps permanent, psychosis.

The list of hallucinogenic drugs in current use includes LSD, mescaline, psilocybin, stramonium, marijuana and morning glory seeds, which contain amides of lysergic acid. The first three are most commonly used.

LSD (technically d-lysergic acid diethylamide-25) was synthesized in 1943 from an ergot compound. Its powers were revealed when its discoverer accidentally swallowed some of the substance.

Mescaline is the active principle in the peyote cactus, eaten for centuries by Indians to stimulate visions. Psilocybin is derived from the Mexican mushroom "psilocyte."

Drs. George Humphrey and R. V. Coxon in their recent book, *The Chemistry of Thinking,* state that these drugs seem to differ from older-established substances such as alcohol, cocaine and morphine only in that they tend to produce an abnormal state of mind without producing the other effects of a narcotic. Thus, hallucinogens are not physiologically addictive and are not listed in the Federal statutes as addictive materials.

The U.S. Narcotics Bureau has no control over hallucinogens, but the Food and Drug Administration lists at least LSD, mescaline, and psilocybin as "new" drugs that have not been proved either safe or clinically beneficial. At the present time the FDA is permitting the distribution of drugs so classified, but only to "qualified investigators."

Both state and Federal laws are unclear in their intent toward hallucinatory drugs, but two points of Federal law are apparent: (1) It is not legal for unqualified persons to possess any hallucinatory drug that has been in interstate shipment; (2) It is not legal to promote the use of such investigational drugs.

The law is no more confused by hallucinatory drugs than are the scientists who have attempted to descibe their true effect on man. This confusion may be seen in the multiplicity of generic terms applied to describe them.

These substances are called *hallucinogenic* because they induce hallucinations or visions. They are called *psychedelic,* meaning mind-manifesting. They are called *psychomimetic* because some believe they produce a condition duplicating psychosis. Rather grimly, they are called *psychogenic,* or psychosis-producing. And very grimly, all three substances are classified as *psychotropic weapons* by chemical

warfare experts who consider them "incapacitating agents" capable of producing "temporary mental confusions, anesthesia, narcosis, paralysis, or blindness."

It is obviously difficult for even specialists to describe the profound effects of these drugs. However, a team of investigators probing the use of hallucinogens in the treatment of alcoholism has grouped the primary effects as follows:

1. A feeling of being one with the universe.
2. A feeling that one has two identities.
3. A change in the usual concept of the self.
4. Changes in the perception of space and time.
5. Increased sensory abilities.
6. A feeling of profound understanding of philosophy or religion.
7. A wide range of rapidly-changing emotions.
8. Great sensitivity to the feelings of others.
9. Psychotic changes including illusions, hallucinations, paranoid delusions, thought disorders, severe anxiety, and others.

Because of the psychosis-inducing effect, hallucinogens and particularly LSD, were investigated as a potential cure for schizophrenia as early as 1950. There is still a conflict over the success of the drug treatment, but in the *Archives of General Psychiatry* Dr. Grinker has stated that the ". . . comparison of the psychological and physiological effects of LSD with those of schizophrenia could not be validated after careful study."

Another critique on the use of hallucinogens in the treatment of mental illness comes from J. M. Terrill, Ph.D., of the Mental Research Institute at Palo Alto, Calif. Dr. Terrill writes, "LSD has not proved to be helpful with schizophrenics and other seriously disintegrated personalities; however, there are a number of studies which indicate that LSD is relatively safe and extremely effective when used with caution in psychotherapy with carefully selected patients."

Two researchers who continue to have great faith in the future of hallucinogens in the treatment of serious mental disease are the American psychologists, Dr. Timothy Leary and Dr. Richard Alpert. These investigators, recently discharged from teaching positions at Harvard University, believe their experiments will eventually lead to a revolutionary breakthrough in the treatment of mental illness.

Some acute observers, however, believe the activities of these men have thus far led only to the founding of an aggressive, proselyting cult of youthful hallucinogenic drug-users, a cult which already operates

two "colonies" of users in Newton Centre, a Boston suburb.

Drs. Alpert and Leary may be the nation's most enthusiastic hallucinogenic drug-users. Alpert, before his dismissal from Harvard, acknowledged that he had taken the drugs more than 100 times in three years.

Dr. Alpert was discharged for conducting drug experiments with undergraduate students after he had agreed to limit experiments to selected graduate students. Dr. Alpert's denials of this charge were widely reported, but he later admitted to a magazine writer that he had given the drug to one undergraduate.

His colleague Dr. Leary is said to have stopped being a Harvard faculty member by the simple expedient of failing to appear at his classes.

The organization which recognizes Drs. Alpert and Leary as its prophets is the International Federation of Internal Freedom. From its headquarters in Cambridge, Mass., this group is currently conducting an active campaign soliciting memberships and organizing local chapters throughout North America.

It is this group which operates the Newton Centre "colonies for transcendental living." Another center or colony was in operation at Zihuatanejo, Mexico, until mid-June when Dr. Alpert and 20 others were expelled by the Mexican authorities for "unauthorized activities."

At the time of his expulsion Dr. Alpert said that he hoped to establish similar centers "all over the United States and other countries" for what he termed ". . . education through new means."

Federal officials are taking an unkind view of LSD, however.

To Federal officers in San Francisco it sounded like any other illicit "junk" racket as they paid $15,000 in marked bills for nine pints — over 60,000 doses of LSD. The sellers were arrested and charged with the smuggling and sale of a dangerous drug.

To the former boss of Drs. Alpert and Leary the "new means" sounds like cultural suicide. In a staff memorandum, Dr. D. C. McClelland wrote, "It is probably no accident that the society which most consistently encourages the use of these substances, India, produced one of the sickest social orders ever created by mankind, in which thinking men spend their time lost in the Buddha position under the influence of drugs exploring consciousness, while poverty, disease, social discrimination, and superstition reached their highest and most organized form in all history."

And to Dr. Norman Zinberg, assistant director of psychiatry at Beth Israel Hospital, Boston, this

new wave sounds like a re-run. He said, "Morphine, cocaine, heroin: each in turn was seen by its enthusiastic discoverers as too marvelous, too important for all mankind to be withheld long enough for careful experimentation. The results in every instance were disastrous."

There is even the distressing suggestion this new discovery soon turns its youthful enthusiasts into tired, old people. Dr. De Borhegyi in his original article in FATE made this observation:

"The professional medium or curandero or divinator or shaman—whatever name the tribe uses—who eats these (hallucinogenic) mushrooms ages rapidly. At 35 or 40 he or she is wrinkled and old. In every tribe there exists the double-meaning word—Ancients. This signifies the men who formed the tribe; it signifies also that the keepers of wisdom—the men who use the key to divine wisdom, the mushrooms, age so rapidly they can be called only Ancients."

No one can say whether you would find hallucinogenic drugs a personal road to God or to ruin, but the warning is now clear: all persons in the field should proceed only with great caution.

SNOW IN JULY

FOR July 13, 1816, "Old Abe Weatherwise," a pseudonym for a succession of weather forecasters for the *Old Farmer's Almanac*, which is still being published, predicted, rain, snow and hail. According to report, it did rain, snow and hail on that date. Later it was discovered that a typesetter had inserted the forecast as a joke.

DREAMS FULFILLED

A LETTER predicted misfortune for Detroy Ramsey, a news vendor in Birmingham, Ala. Dated January 14, 1963, the letter was from his sister, Mrs. Allen English, of Williamsport, Ind., who urged him to pray as she "had been having dreams about him." A few days after he received the letter, Ramsey was stabbed to death by a man he caught stealing a newspaper.

SUN SPOTS AND THE HEART

HEART ATTACKS occur most frequently during magnetic storms caused by sun spots, according to Prof. Gregori Daneshevsky, a Russian scientist. He said Soviet scientists, observing 23,000 heart patients for five years to note their reactions to weather, found that low barometric pressure, high humidity, strong winds and atmospheric ionization most strongly influenced heart cases.

My PROOF of SURVIVAL

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

THE HAUNTED BATHROOM

by Lucille Wright

WHEN IN January, 1945, my husband bought the bus station in Elyria, Ohio, we rented a sleeping room in a rather old apartment house on nearby 3rd Street. The apartment consisted of three rooms and a bath. Our landlady, whom I will call Mrs. Smith, was very nice, but seemed highly nervous. She slept in the front room, while we had the one bedroom which was adjacent to the bath.

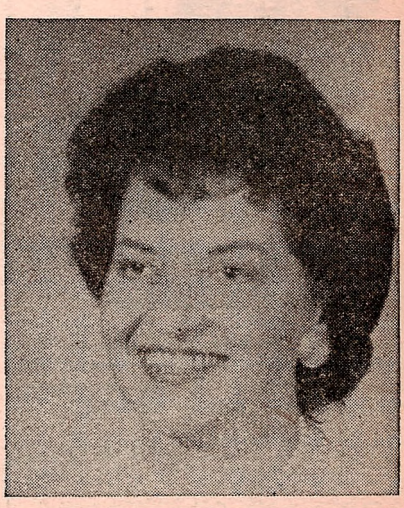
My husband would open up the station early in the morning, while I would sleep until 9:00 or 10:00 o'clock and then relieve him during the afternoon. A few days after we had moved in, I was awakened out of a sound sleep by a loud commotion in the bathroom. Someone was vomiting and moaning as if very sick.

I glanced at the other side of the bed. My husband was gone, but after looking at the clock I knew he was at work. Jumping out of bed, I knocked on the door and called to Mrs. Smith. No one answered. The noise stopped. Puzzled, I went back to bed. When I awoke I thought perhaps I had dreamed the whole episode, and so I forgot about it.

The next morning, however, I again was awakened by the same loud noise. I knew someone or something was in the bathroom. I went to the door, rapped, turned the knob, and entered. The room was empty.

To go in or out of the bathroom I realized a person must pass through my bedroom, but no one had passed me.

I ran to where Mrs. Smith was sleeping. I grabbed her and shook her awake. She asked me what was wrong. I told her.



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She looked at me for a moment, and then said softly, "Come, we'll have coffee. I have something to tell you."

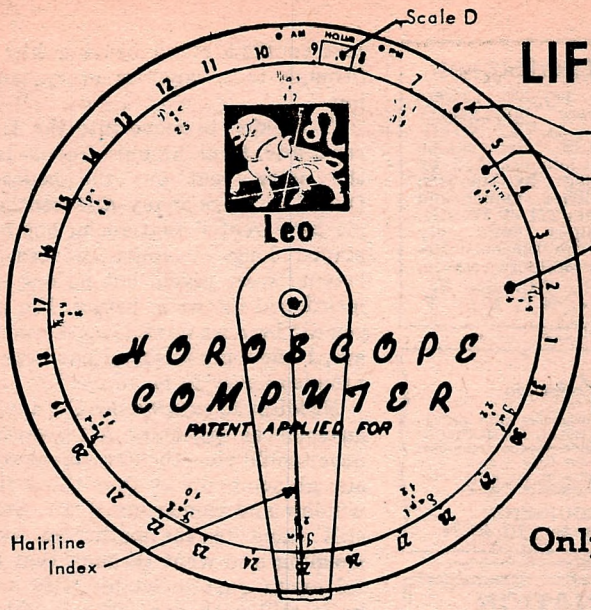
After we were seated she began, "My husband and I were married when we were both very young. We had a long and wonderfully happy marriage. As we grew old, my husband took sick, and when he finally went to the doctor it was too late. With only a few months to live, he retired from his business and came home to spend all his time with me. As his condition gradually worsened we found ourselves spending more and more time talking about life in the hereafter. Those were the times he vowed he never would leave me.

"One morning he called for me to come to him quickly. I ran to his bed, and he said, 'I think this is it. Please get me to the bathroom. I'm so sick to my stomach.'

"I got him there as quickly as possible. He leaned over the sink, looking at me with pleading eyes, begging me to help him. Then the blood came, drenching the bathroom. He moaned once, and then was gone.

"After the funeral I returned wearily to this lonely old apartment, hoping to find relief in sleep. But early the next morning I heard my husband call me as clearly as if he were in the room. Then I heard the terrible noise in the bathroom, and I knew he was there. For days I tried to convince myself it was just a case of overwrought nerves. I opened the door many times, as you did, only to find nothing.

"As you can see, I'm an old woman, and I thought if I mentioned what I had heard to my family or friends they would think I was losing my mind. I know my husband never would deliberately hurt me, but I



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just couldn't stand hearing him go through those agonies every morning.

"I decided to move into the front room and, thinking only I could hear the noise, rent out the bedroom. Over the years many different people have rented that room, but none stayed long. Various excuses for leaving were given, but no one ever mentioned the noise before. I'm glad you did because terrible as the sounds are, I know my husband has kept his promise never to leave me."

Needless to say, we bought a house as soon as possible. Afterwards I never could pass the apartment without glancing up at that third floor window and wondering if Mr. Smith still came to the bathroom every morning and went through that awful agony just to let his wife know he is still with her.—*Elyria, Ohio.*

MOTHER HAUNTED ME

By Edith K. Norris

I LOST MY father when I was about 12. Mother's second husband, a fine pianist and conductor had been my piano instructor for seven years. We were reasonably congenial and I had respected his talent.

After I married I often visited my mother's attractive home. One day she said to me as I entered, "Hand me a dollar." Somewhat bewildered, I did. She put the money in a dresser drawer and explained, "I am reluctant to make a will that might seem to discriminate against your stepfather, but I feel that the bronzes, the Wedgewood, and my oil paintings, which were bought by your father, must go to you when I am gone. With legal advice I've solved my problem."



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She took some papers from her desk. One was an inventory of her choicest pieces; the other was a bill of sale. "For one dollar in the hand paid," she said, "you are now the *owner* of what I want to pass on to your children."

I begged her not to speak of a future we would not be sharing. It was too painful. "This won't make me go an hour earlier," she laughed, "but if you disobey me I'll surely manage to haunt you."

Three years later Mother passed away. After the trip to the crematory I came down with the flu. Recuperating two weeks later I was tired and tense and needed lots of sleep. It would not come. I refused sedative capsules because I was pregnant and feared it might endanger my unborn child.

As I tossed and turned in the darkness, the form of my mother came through the open door. Mother looked exactly as she had during my early childhood. She was clad in the white housecoat I once had called her "doilie wrapper" because it was in a pattern of circles in eyelet embroidery. Her long brown hair was twisted into an old-fashioned bun.

She advanced a few steps and halted. I heard her begin singing very softly a German lullaby I remembered. I seemed to feel myself lifted and rocked gently. In seconds I had relaxed into a long, deep sleep.

Soon, I was back in the routine of caring for my child and household. Then one night I awoke from a vivid dream. I had been moving with my mother through what had been her home as she silently admired the things she had inventoried on my bill of sale.

In one form or another that same basic dream repeated itself every night for days, and always, as I awoke, I seemed not to be alone.

At last I understood. I said to my husband, "I am being gently haunted. Today we must arrange to pick up those things Mother wanted me to have."

We did, and the visitations ceased. —*New York, N. Y.*

GHOSTLY REMINDER

By Lucie R. Beardsworth
As Told to Ruth C. Curtis

"ARE YOU AND Janie going to the Pound Social at the Methodist Church tonight, Mrs. Merrill?"

"I can't go," she replied, "but Janie will go with Lize Tyler and Jim Shupe. She has to speak a piece, you know, and must be there."

Mrs. Batliss, a neighbor of the Merrills, nodded and commented, "Poor Melissa Shupe! She'd turn over in her grave if she knew Lize and Jim were going together."

Mrs. Merrill responded, "She always was jealous of Lize, you know. I think it would have looked better if Lize had waited till Melissa and her baby had been dead more than three months before she began to go places with Jim. But Lize always has been a lively, careless girl. She says Melissa Shupe is as dead now as she'll be a year from now.

That evening late in the summer of 1851, my mother Janie Merrill, then only 12 years old, started along the country road near Liverpool, Ohio, with Lize and Jim. Both the moon and the sun were in the sky and their combined light made a silvery twilight instead of the usual deep dusk. Janie, who loved that

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peaceful time of day, trotted along, chattering gaily about the good time they were going to have at the Social.

The road ran past the farmhouse of Jim Shupe. The house was near the road, and there was a front yard enclosed within a white picket fence. Several mournful evergreen trees grew before the house, giving the place a rather gloomy appearance.

As they approached the farmhouse Janie saw someone come through the fence gate and turn up the road towards them. She wondered who had been visiting Jim Shupe's empty house. As the figure neared them, the little girl observed the sprigged delaine dress, the silk covered bonnet, the brown shawl and the baby in the woman's arms. Straight ahead she came, and passed between Lize and Jim, who sprang apart.

"Why, Lize," Janie cried, "that was Mrs. Shupe!"

All three turned to see where the figure had gone, but the road stretched empty behind them.

A week later Mrs. Batliss ran over to the Merrill's with a plate of hot cookies. "Do you know," she said, "I believe Lize and Jim must have quarreled. They just barely speak to each other now."—*Costa Mesa, Calif.*

●

The bandit who entered the home of Dr. D. T. Brown of Mulberry Grove, Ill., made an unexpected getaway. While holding a gun on his victims he collapsed and died of a heart attack.

●



NEW BOOKS

THE PATTERN OF HEALTH, by Aubrey Westlake, B.A., M.B. Chir. (Cantab), M.R.C.S., L.R.C.P. Devin-Adair Co., New York, 1963. 188 pages, $3.95.

In 1911, at the age of 18, Aubrey Westlake decided he wanted to study health. He found this was impossible, even slightly impious! To study health, one had to study disease—which to him seemed contradictory.

He emerged from Cambridge University an orthodox medical doctor. What makes his career, above all his attitude, remarkable and perhaps unique, is that all his life he has been not only willing but eager to examine anything and everything that might affect health.

His life and work thus became an endless adventure. In 1925 he came across the work of Dr. Albert Abrams, who conceived the idea that since all matter constantly emits radiation, it should be possible to detect change in radiation of tissue damaged by disease or accident. This led to the famous Abram's Box, later to Drown's and de la Warr's radionic instruments.

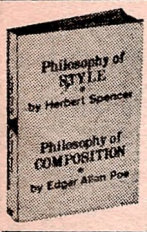
For the next 20 years Dr. Westlake followed the clues of *Vis Medicatrix Naturae*—the healing power of nature—which took him through the Munia of Paracelsus, the Vital Fluid of alchemy, the Animal Magnetism of Mesmer, the Odic Force of Reichenbach, the Nervous Ether of Richardson, the X-Force of Eeman, the Bio-Cosmic Energy of Brunler, the Orgone Energy of Reich, the Prana of India, the Life-Force of Vitalists, and the Electro-Magnetic theory of Lakhovsky and Tromp. In addition, he investigated the fundamental energy called Cosmic Orgone, which he believed may be an elixir of life.

A large part of the book is devoted to "laying on of hands" healing. Dr. Westlake worked with that "doyenne of healers," Mrs. Kingsley Tarpey, finding that she could charge substances such as silk, wool and oil with emanations which benefited absent patients. He also contacted Harry Edwards and worked with Brother Mandus in his healings. He found that in what has been called the Unitary Approach, one deals with a sick *person* rather than with an illness. The object of therapy is to restore harmonious function to the body as a whole, no attempt being made to pinpoint

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trouble, except in general terms.

From the wide variety of therapies which Dr. Westlake investigated and practiced, he formed the conception which he aptly and ingeniously named the "Pattern of Health."

The fundamental idea of the "Pattern" is that, as Lakhovsky and others have scientifically demonstrated, everything is primarily electrical, hence produces "fields" of influence which affect everything that exists. To attain and preserve health, one must keep the organism in harmony with the whole range of influences which surround us.

Dr. Westlake writes, "When we have true medicine, we shall recognize that disease of the body is a final stage of conflict between our spiritual and mortal selves. So long as these two are in harmony, we are in perfect health. When there is discord, there follows what we know as disease. Disease is thus solely and purely corrective . . . means adopted by our own Souls to point out to us our faults . . . to bring us back to the path of Truth and Light, from which we never should have strayed."

It is as refreshing as it is rare to find a medical man so open-minded, so eager to examine anything which may promote health. Hence I wholeheartedly recommend this book to everyone who desires health—and who also is open-minded enough to explore new routes to it. —*Col. Arthur E. Powell.*

RUDOLPH VALENTINO, The Man Behind the Myth, by Robert Oberfirst. Citadel Press, New York, 1962. 320 pages, $6.00.

The title of this book is full of promise. A biography of Valentino

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that would strip away the romantic folderol and reveal the essential man would be welcome indeed, especially to those who are aware of the mysticism and psychic phenomena associated with this great personality.

While the book has interest for a generation yet unborn when he was at the height of his fame, Valentino himself never really emerges, for the simple chronology of his life and brief film career has no great significance unless considered in the context of the turbulent era that created him. Then Valentino's story is as fabulous as anything in the Arabian Nights—for he was the typical child of his age.

The author's use of the "he said, she said" method of dealing with his material, inventing dialogue to support the thesis that this is the way it "must have been," is to bring biography perilously close to historical fiction.

Valentino was unique in having been cast in the most fortuitous set of circumstances any actor could hope for. He was timely. An exotic foreign type, the antithesis of the Anglo-Saxon movie hero, he touched off a mass love affair with a public sick of the realities of World War I. An expert dancer and athlete, he made a series of swashbuckling costume films that seem undated even today.

Rudolph Valentino shared with Babe Ruth, Jack Dempsey, Scott Fitzgerald, Sister Aimee and Jimmy Walker the public's extravagant adulation. He rocketed the sales of brilliantine, brought honor to the brush and comb and set would-be imitators to doing the tango. Then at the pinnacle of his career he died—to touch off universal mourning.

This is part of the Valentino mystique: the legend is preserved intact. No failures, no fading out, no bit parts in pictures of a later day—but forever enshrined as the Great Lover. (Perhaps he died in time, for later that year Hollywood shattered the silence of romantic illusion by finding its voice.)

The paradox of Valentino's story is that his was a sensitive temperament not wholly compatible with his drives and ambitions. He never really understood his own unprecedented success. In reality he was the opposite of the image he projected. On the screen he exemplified sex menace, glamour and mystery. He actually was shy, retiring (with the Latin's disarming frankness) and though loved by millions of women he was rejected by the one woman he truly loved.

He is the First Immortal of motion pictures not by virtue of his acting (though in an era of soundless pantomime he had a marked gift of understatement) but because he projected a certain magic, a memorable "electric presence," that has kept his memory green for a notoriously fickle public.

Perhaps H. L. Mencken, arch-enemy of sham and smasher of idols, best summed up Valentino:

" . . . he was a decent sort with a certain fineness, caught up in a situation of intolerable vulgarity. He was, for want of a better word, a gentleman."

It may well be the epitaph Valentino would have liked best.

But the author of this book is not a Mencken, and he has not been able to capture the personality of Valentino in this volume. He has retold the Valentino legend and touched on some of the great crises in

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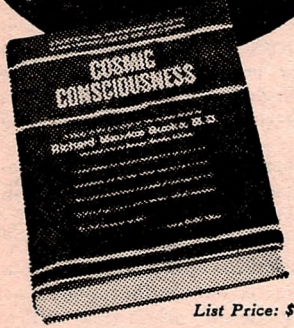
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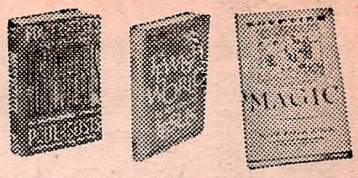
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WARRIORS OF THE RAINBOW, by William Willoya and Vinson Brown. Naturegraph Co., Healdsburg, Calif., 1963. 94 pages, Paperbound, $1.95; Clothbound, $3.50.

Those fascinated by large-scale prophecy a la Nostradamus will find *Warriors of the Rainbow* of more than ordinary interest. It presents a collection of prophetic dreams and visions of the Indian peoples, foretelling the day when they will awake and create a new world of peace, justice and godliness, led by the "Warriors of the Rainbow"—their new teachers.

In doing research for this book William Willoya, an Eskimo, and Vinson Brown, ethno-biologist and naturalist of note, visited numerous Indian tribes throughout the West. However, the prophecies they present issue not only from American Indians but from the Indians of Asia as well. Although the two groups are not of the same cultural background, the authors feel both have in common the fact that they were conquered and oppressed by the white man—something of which their prophecies appear to have warned them.

The skeptical psychic researcher who prefers the more evidential type of precognition, such as recorded by J. W. Dunne in his classic *An Experiment With Time*, may point out that the Indian prophecies given here are symbolic in nature and require interpretation, the accuracy

of which is subject to doubt. In what evidently is an effort to deal with this problem, the authors include a chart showing how the great prophetic visions related in their book, along with other famous prophetic dreams, fit into certain definite patterns, which are repeated over and over in many widely separated parts of the world. These patterns, which the authors feel are as valid as those studied by orthodox scientists, overwhelmingly indicate the coming of a new messiah and a new religion, bringing spiritual renewal to man.

It certainly must be mentioned that even in paperbound form, this profusely illustrated book is strikingly handsome. Included are four pages in full color reproducing beautiful mystical paintings by Indians.—*Guy Archette.*

THE SCIENTIST SPECULATES, edited by Irving J. Good. Heinemann, London, 1962. xvii + 413 pages, $12.50.

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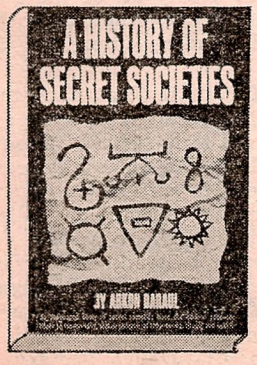
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meant to represent incompletely defined or untested speculations by some 65 different scientists. These vary in length from two or three short sentences to contributions of several pages' length, and in difficulty from highly-technical items bristling with calculus to very general ideas aimed at a lay audience. The overall effect is much as though one were to hear the after-dinner conversation at an A.A.A.S. convention.

What then is of special interest to readers of FATE? While each of the seven chapters has material that is thought-provoking, immediate attention centers on Chapter Four, devoted to parapsychology. Contributors to this section include such names as Stephen Abrams, W. E. Cox, R. H. Thouless, and Alan J. Mayne. The most stimulating ideas are speculations on precognition by Mayne and by Good and a fascinating suggestion on the use of ESP to determine crystal structure (by S. C. Wallwork).

Scattered in other chapters are very intriguing ideas on the relationship of mind to body by Michael Polanyi and Sir Cyril Burt and others. In truth, nearly all of the material should prove stimulating to open-minded readers interested in fresh ideas.

It is unfortunate that this unusual book has received so little attention. Indeed it is scarcely known outside of England. It would seem that an American edition (in paperback preferably) would be called for here. This excellent volume deserves to be far better known. (The price given above is that charged by Kroch's & Brentano's in Chicago, for special order, and more than half is for postage.)—*David Techter.*

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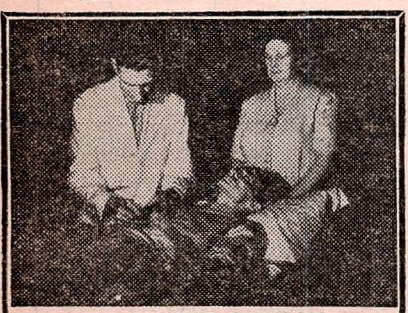


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Readers who wish to write Mrs. Lloyd may do so by addressing her c/o FATE *Magazine.*—Ed.

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The most notable lunar features are the craters, and I observed that there are only two different kinds: those resulting from the dry (i.e., no heat) impacts and those resulting from molten impacts. Yet, all craters should be similar, if they were created under the same conditions. Apparently they were formed under two different conditions, and the only logical ones are (1) atmosphere and (2) no atmosphere.

Working on the assumption that Luna once had no atmosphere, I also assumed, for a start, that the maria actually had been oceans. Then I began looking for signs of life. On the edge of the Lunar Apennines, on the rim of Mare Imbrium toward the crater Archimedes, I spotted what appear to be the ruins of a city. I also could see depressions in the ground at right angles to each other, looking exactly like aerial photos of terrestrial ruins. The location would have been ideal for a trade center. Then, on the nearest mountain peak I found a perfect four-sided pyramid. An enlargement of my photograph confirmed my observations.

A ragged line runs along the base of the Apennines, between the range and the city, and shows evidence of being a fracture in the continental shelf. Probably the city sank into the sea under the impact of the meteor that created Archimedes, and reappeared only after the atmosphere and seas evaporated.

If Luna once held an atmosphere,

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the first meteor bombardment would have removed much of the air, and slowed the rotation. The second bombardment (creating the other craters) would have occurred on an almost airless sphere and halted the rotation, knocking Luna out of orbit—except under one condition: if Luna and Earth were binary planets revolving around a common center of gravity.

Everything falls into place if one hypothesizes that binary planets once also existed in the Asteroid Belt between Mars and Jupiter. If that had been the case, each of the binaries alternately would have been attracted by Jupiter's gravity, and eventually the two would have drifted apart until they were in separate orbits. These orbits would intersect at two points, and inevitably the two planets eventually would have met. In the collision, much planetary material would have been hurled toward the sun, and this could have struck the moon in two separate bombardments.

Obviously the fragments traveled in a tight group. And today there are two large groups of asteroids in the Belt with separate orbits intersecting at two points. This strengthens the binary hypothesis.

However, the material in the two groups plus that which must have struck the moon do not total enough mass to have been a planet. A third major asteroid group, the Hidalgo group, with an eccentric orbit curving inside that of Venus and outside that of Jupiter, provides the solution.

If one of the binaries survived the collision intact and was flung outward, it would have pulled some debris after it, which would have been

influenced by Jupiter's gravity into an erratic orbit, such as that of the Hidalgo group. If the Hidalgo orbit is extended outward and the gravitational attraction of the outer planets is considered, the missing binary turns out to be Pluto.

Some astronomers have noted what appears to be a flaw, or scar, on Pluto's surface. Obviously Pluto did not escape unscathed. This also would explain Pluto's peculiar orbit; the planet's center of gravity undoubtedly is quite unbalanced by the surface fracture.

Earth also must have been affected by the bombardments of Luna, capturing some of its escaping atmosphere. As Luna stopped its aerial rotation, the gravitational bond between it and Earth must have shifted, causing great upheavals. This could account for the flood legends. (The gravitational balance now is considered to be 1,000 miles beneath Earth's surface, and, oscillating around it, Earth remains unsteady.)

And what became of the Lunar population. Could our legends of arks be a garbled version of an exodus to Earth? The Egyptian version says the gods built them a great house and suspended it between heaven and earth until the deluge subsided. One group in the mountains of China believes they came originally from one of two planets in a huge ship when their home planet was destroyed in a collision with the other.—*D. Bruce Berry, Chicago, Ill.*

TWO EQUALS THREE

A couple of summers ago my daughter and I made an automobile trip from northern Arizona to west-central Texas and back. In each of

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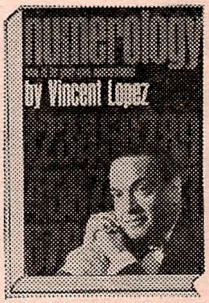
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three different cafes in New Mexico, there was a rather peculiar episode.

In Las Cruces a waitress came to our table with three menus and three glasses of water. She seemed very confused and bewildered when we explained there were only two of us. The same thing happened in another Las Cruces cafe, only this time the waitress insisted that a gray-haired man, whom she described in detail, had walked in with us and accompanied us to the table. She was so sure we were teasing her she kept watching the door of the lounge, expecting him to emerge and join us. When he did not she was quite upset.

On our return trip we stopped in Santa Rosa for lunch. We had forgotten the earlier cafe incidents, but once more the waitress came with three menus and three glasses of water. We developed goose-flesh. The waitress insisted she had seen three people walk in and sit at the table. She was even more bewildered than the previous waitresses.

In each instance the cafe had been practically empty. There was no chance of other "real" people being mistaken for escorts. And the waitresses all appeared intelligent and efficent.

I feel a guardian angel may have been close and for some mysterious reason enjoyed being visible to the waitresses. What do you think?—*Elaine Newman, Phoenix, Ariz.*

"THERE ARE SPIRITS"

I am now 77 years of age. When I was a young lawyer of 23, my youthful religious beliefs were shattered and I wondered if life had any meaning. One Sunday afternoon, as I sat silently and alone in my room,

I heard a strange buzzing noise. Before me stood the spirit of an ancient, august person, dressed in a flowing white robe and with an Oriental cap on his head. He had sharp black eyes and a long gray beard. It was Aaron, the first high priest of the ancient Jews. He stood before me then vanished.

Shortly afterwards I heard the cries of a human being in my room although I was alone. This was followed by a brief, clear statement: "I was poisoned." I knew it was a spirit voice.

I answered, "If you are real, why don't I see you?"

Immediately there manifested a bed and a man rolling over it in pain.

I was not a professional spirit medium and did not sit for development. My ability came naturally and unexpectedly. It removed all doubts in my mind regarding whether or not we live in a spirit world after death. I now know we are spirits in bodies and remain as spirits after physical death.

Once a girl spirit appeared to me and in a strange melody I never shall forget, sang, "I want to sing, I'd love to sing a beautiful song, the most wonderful song, of heaven, heaven, heaven." At another time I heard in my room the most wonderful heavenly string instrument music that melted my heart with its beauty and delicacy.

In a seance many years ago there appeared to us a spirit crying, "Help me, help me. Pray for my liberation."

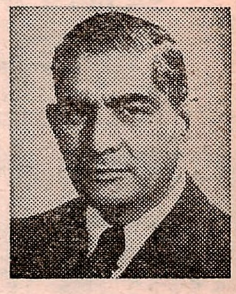
We did pray and he was set free.

I receive daily spirit raps on my wall, confirming thoughts as I think them.

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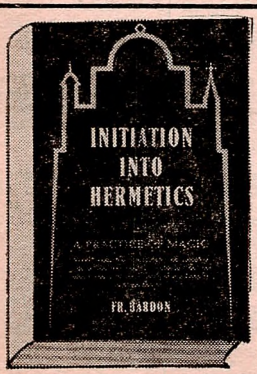
There is no death. There are good spirits and evil spirits around us, as well as demons. This is a scientific fact of life. All should know it, for we all face a future spirit life. This has nothing to do with established religions with their errors, pretenses and follies.—*Dr. Samuel S. Shapira, Los Angeles, Calif.*

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I seldom fail to get a communication from my spirit friends. I love them and they love me. We sometimes visit for hours.

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they succeed.—*E. O. Van Dyke, Smithton, Mo.*

VIEW FROM THE PYRAMID

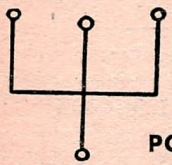
I am not in any way a cultist, but I cannot accept at face value all of the statements by Mr. L. Sprague de Camp in *How the Pyramids Were Built.*

Firstly, Zoser (this is the usual spelling—Budge reads Tcheser) lived much earlier than 2700 B.C.; I think 3500 B.C. is a conservative enough date for the Pharaoh Menes (probably identified with Narmer), which would put Zoser at or slightly before 3000 B.C.

As for the mathematical truths embodied in the Great Pyramid, a little mathematical work shows that the Egyptians *did* have a fairly close approximation of *pi*. Herodotus says as much, and even Martin Gardner admits this in his *Facts and Fallacies in the Name of Science.*

I cannot believe that Khufu's mummy remained intact until the Ninth Century of our era: evidence of classical authors indicates that he pyramid was empty and open to visitors in the early classical period, and re-sealed at a later date. The 19th Century American minister, Henry W. Field, in his *From Egypt to Japan* (New York, 1877) theorizes that the dust of ages in the

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bottom of the sarcophagus actually was the disintegrated remains of Khufu's mummy.

I think the Sphinx must be older than Khafra—and in this I am supported by the researches of such great Egyptologists as Budge and Maspero. Pliny the Elder said that a king was buried within the Sphinx, and in this he is supported by John Ward's statement (in his *Pyramids and Progress*, London, 1900) to the effect that an unexplored burial-shaft vertically traverses the back of the Sphinx.

H. P. Lovecraft's story, *Imprisoned with the Pharaohs* (included in Lovecraft's *Marginalia*, Sauk City, Wis., 1944—now out-of-print and rare) presents the not-unacceptable theory that the Sphinx was a horrible-visaged prehistoric demon-statue to which Khafra affixed his own countenance.—*George H. Wagner, Bellevue, Ky.*

INVISIBLE BICYCLIST

I am writing you at once about a strange experience I just had.

I was returning home from my night job. The street was well lighted and completely deserted. Behind me another woman also was returning home from work.

Suddenly a bicycle appeared with nobody on it—as if ridden by an invisible entity. I first saw it about three houses ahead of me. After having passed two houses the bicycle made a turn in my direction and fell down.

The lady behind me approached and said, "It had to be spooks!"

She had seen the happening clearly—and both of us positively were sober. I walked up to the bicycle and saw it was completely intact

and rather new. The seat was in a strange position—pointing down. After placing the bicycle near the sidewalk, I continued on home.—*X. Promotova, M.A., Brooklyn, N. Y.*

MYSTICAL VS. NATURAL

Mr. Carlton Quint of Dallas, Tex., claims (FATE, September, 1963) there is nothing supernatural or mystical about E.S.P. I would advise him to take a closer look at all those True Mystic Experiences FATE has featured over the years. Unless the individuals involved are deliberate liars, it would appear there is much that is supernatural or mystical about some extra-sensory occurrences.

In many instances the participants plainly admit the intervention of God, a particular saint, or some other superhuman power. I would like to see Mr. Quint convince those persons that what happened to them was, as he put it, merely "a natural function of the subconscious."—*Charles L. Pizzano, Dedham Mass.*

(*Continued on page* 129)

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(*Continued from page* 119)

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Just a few minutes ago, on June 4, 1963, at 8:17 P.M., I saw a brilliant, circular object traveling directly toward the south. It seemed to have come from the northwest part of the sky.

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At first it traveled a steady course, then made a sharp turn as it flew over me and sped on to the Gulf. I surely was shook up. I'm positive it was not a satellite, sky light, meteor, bird or airplane. I know all or most of these when I see one, and I recognized an airplane when one flew by a few minutes before this incident.—*Michael Webb, Pass Christian, Miss.*

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