February 1964
FATE
TRUE STORIES OF THE STRANGE AND THE UNKNOWN
Vol. 17, No. 2
Issue 167

FATE

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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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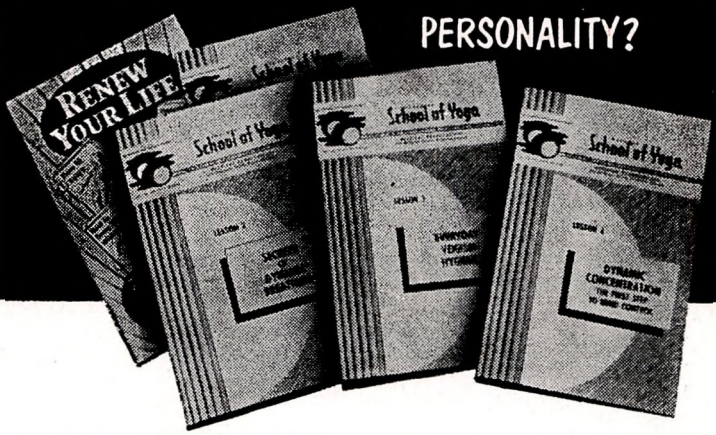
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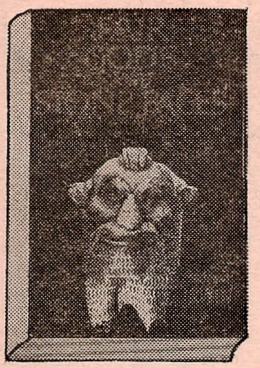
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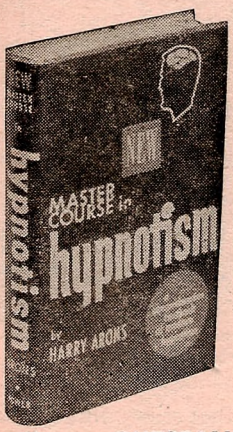
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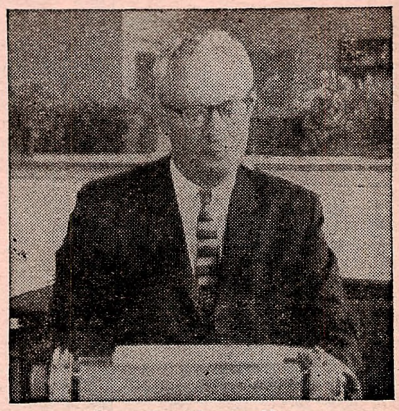
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I See by the Papers...

QUOTE OF THE MONTH

If we can imagine a three-dimensional map of the visible universe reduced to the size of our Planet Earth, then the Earth itself would occupy a place on this map so small that it would be invisible to the most powerful microscope.

— J. Allen Hynek
Northwestern University



By Curtis Fuller

WHATEVER HAPPENED TO UFO'S?

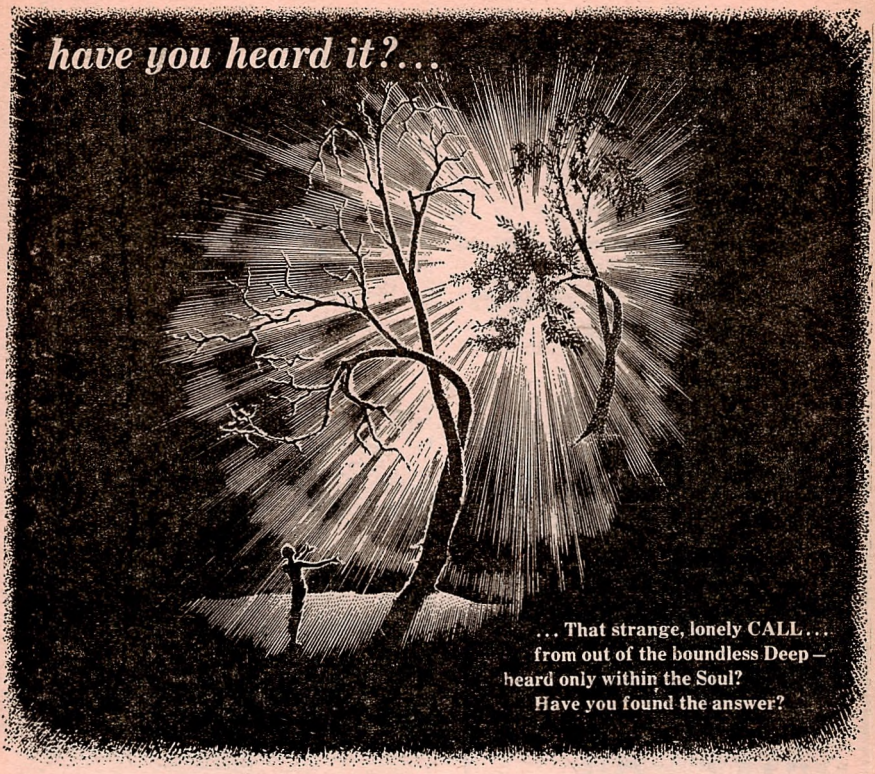
THE ANSWER is they're still around. Perhaps not in such numbers but it's hard to say; they aren't reported on a national scale any more. A really sensational sighting undoubtedly would attract attention but meanwhile public interest is pretty stagnant.

One reason is the respect paid to such "authorities" as Donald Menzel who has "proved" to the satisfaction of most people that UFO's have a perfectly natural explanation. In other words, they aren't Unidentified, they aren't Flying, and they aren't Objects. Other than that, what are they?

It happens that we don't agree with Professor Menzel, although we found his book well done within the limits of his viewpoint. The trouble with that viewpoint is that he does not say, "let's examine the evidence and see what it points to, and then draw our conclusions." Instead Dr. Menzel begins with a thesis: that there are no flying saucers. Then he marshals his reasons and evidence in an attempt to prove the thesis.

One trouble with this approach is that Dr. Menzel did the same thing 10 years ago, only his reasons then were different than they are now.

According to *Flying Saucer Review,* the Air Technical Intelligence Center at Wright Field had the following to say about his earlier theories:



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"These explanations were known to the Project, and carefully considered, long before Menzel published his theories. They explain only a small per cent of the sightings . . . At the request of ATIC, prominent scientists analyzed Menzel's claims. None of them accepted his answers."

∞

A GOOD SIGHTING

SEVERAL YEARS AGO, a sensational sighting in the San Francisco Bay area would have been the beginnings of a flap. Today the UFO seen between 4:00 A. M. and 4:30 A. M. on September 25 caused hardly a ripple. But it was a good sighting, seen by scores of persons.

Mrs. Ray Johanson, of 925 Canada Rd., Woodside, called sheriff's offices at 4:10 A. M. to report she had seen a half-moon-shaped, pulsating object in the sky heading southwestward and leaving a vapor trail. Workmen at the Permanente Cement plant west of Los Altos saw the object too and their description checked with hers, except that they described it as "a circular object, lighted from the interior."

George Scott, of Los Altos, head of the cement plant crew of 15 men, said, "It's lateral motion was very rapid. It would accelerate, then come to a stop—this would

precludе the thing's having very much mass.

"It had a roughly spherical appearance. One side was just a little eliptical . . . with the same light intensity as the moon. The light would fade and then come back on. There was one bright spot in the middle."

Glen J. Davis, of Santa Clara, described it as "sort of like a three-quarter moon, round on the fireball end and the front part really bright. This thing was traveling with a pulsating motion. As it would jump forward the front part would get really bright, then you would have a vapor trail toward the back."

Three officers in a prowl car also saw the object. To them it appeared to be a round disc, more solid in one part than in others, with a light that faded in and out.

"Bigger than the moon and yellow-orange," said Mrs. Carl Holser. "We watched it for about five minutes before it faded away to the north."

An unidentified man wrote the Salinas *Californian* that the object he saw resembled a half moon. "At first glance I thought it was the moon except that it was traveling at the speed of an airplane and its entire surface lightly glowed and pulsated, first light and then dark.

"I jumped to the conclusion this

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

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To acquaint the readers of FATE Magazine with the easy-to-follow rules for developing skill in remembering names, places, figures, dates, business transactions, or even passages of literary content, the publishers have printed full details of their interesting self-training method in a new book, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your request to: Memory Studies, 835 Diversey Parkway, Dept. 3182, Chicago 14, Ill. A postcard will do. (Advertisement)

was caused by fog drifting by and that the speed was an optical illusion caused by drifting fog. However, I went outside for a better look and found the night sky absolutely clear with the stars bright and this object travelling fast in comparison with the relatively stationary stars. It was travelling north about 35° above the horizon in a level line. After a few minutes it disappeared without diminishing in size. It did not appear to be a light projected from the ground."

The correspondent watched it for about three minutes. He heard no sound and felt it must have been at least several miles distant.

To forestall an "obvious" explanation from the skeptics, he pointed out that on the following night the moon was in the same portion of the sky—at 10 P. M.

∞

QUESTION MARK IN THE SKY

LET'S DISMISS probable fireballs, such as the one seen by many persons over Northwestern Texas on September 30, and turn to a genuine question mark—the perfect symbol for UFOs.

Squirrel hunters in Arkansas County, Ark., watched a bright light in the shape of a question mark in the sky between 4:30 and 5:00 A. M. on October 1. Hunters from widely separated portions of the county watched and described it variously as shaped like a "cylinder with shaft projecting downward", a "boomerang" and other dissimilar shapes. It might have been dismissed as smoke from a meteor consumed in mid-air, or perhaps the last trail of a dying satellite, except that after being visible for several minutes the question mark suddenly sped away.

* * *

In Meridian, Ida., on Wednesday, October 23, Mrs. Albert Gordon and her two sons, Richard, 15, and Russell, 12, of 1231 West First St., stated they were within about 35 feet of a strange humming UFO.

Russell first noticed the object about 8:45 P. M. and then all three looked out the window of their home to see the strange craft hovering over a willow tree in the yard.

Richard stated: "It was dark, but as much as we could make out, the thing was perfectly round and about 35 feet in diameter. A red light on its side flashed on once, then went off quickly.

"It made a very deep humming noise—very penetrating and weird. The noise went through my head. It hung about eight feet above our willow tree—very low and motionless—then slowly moved on toward Kuna. It was there about four-and-a-half minutes.

"We were pretty scared."

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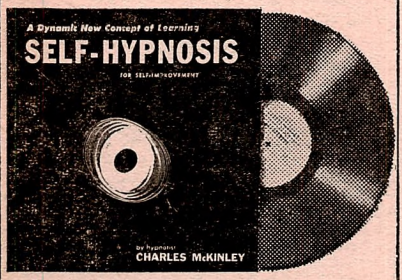
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Richard said he has been close to helicopters but this object did not sound like a helicopter.

It happened that Donald Vincent, of Miller Apartments in Meridian, and Richard Pritchett, 1217 West First St., who were working on a car nearby, also heard the object, although they did not think to look at the sky and did not see it. Pritchett said it sounded like an outboard motor being tested in a tub of water.

Mrs. Avis McCadde, a home economics teacher in Meridian, did see the object, however.

So now you know flying saucers have not all gone.

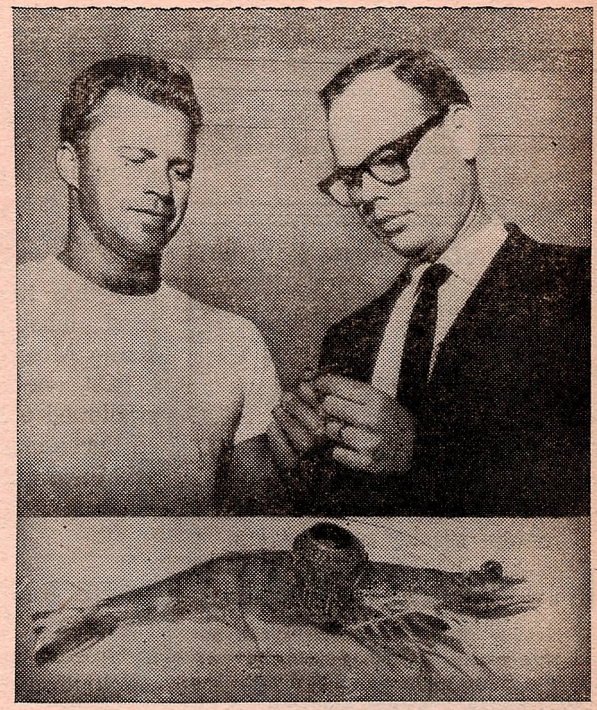
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MONSTERS, ETC.

IT IS A COMMON notion, to which we may have contributed inadvertently, that "monsters" are seen only during the silly seasons, such as spring when many people act and think silly, and summer, when the heat gets to them.

Not so at all, as witness the recent discovery of an 18½-foot sea monster that washed up on the well-populated ocean beach at Malibu, Calif., late in September. Two icthyologists from UCLA promptly turned up to soak the specimen in formaldehyde.

Dr. Vladimir Walters and Dr. Boyd Walker termed it an oar fish and "the find of a lifetime."



While fishing in Mobile Bay late in September, 1963, David B. Hirshburg, Jr., of Mobile, Ala. (right), lost his Springhill College graduation ring. A month later Bill Rice (left) was trawling in the bay when he caught a shrimp which was inside the ring. Hirshburg was located through initials engraved in the ring from college records. UPI photo.

"Its definitely one of the legendary monsters sailors report from time to time," Walters explained. "Alive, this animal swims through the sea like an eel but hardly ever comes up from its home 600 feet and more below the water's surface.

"When it is seen, it looks like a serpent. Imagine seeing what looks like a horse with a flaming mane rippling through the sea."

Oar fish are found around the world every few years but usually they are badly decomposed. The two UCLA scientists were especially elated because it appeared that the creature probably died after being washed ashore. It measured 13½ feet but the tail was missing. Walters estimated the tail would add another five feet to its length.

The monster business is looking up. How big oar fish get is not known. The only well-preserved specimen previously found was a baby—five feet long. Even so it was startling with antenna-like projections, huge blue eyes, silver skin and flame-red dorsal.

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COMMUNIST MONSTERS

NOT TO BE outdone even in monsters, the Russians announced that they too have one, although, as is the case with so many monsters, they haven's managed to get their hands on it yet.

It's a "dragon-like creature" that lives in Siberia's Lake Labynkyr and "has frequently been seen by local inhabitants", according to Radio Moscow.

"On one occasion the monster swallowed a hunter's dog," reported the announcer, a biology student at Moscow State University.



BIG DEAL

THE BIGGEST monster "flap" of the last summer occurred in Oregon, however, where a couple of "sightings" kindled two series of articles in the Oregon *Journal*.

It seems that on Sunday morning, July 28, three Portland residents, two females and one male (unnamed, because who wants to be known as a kook?) were driving between Satus Pass and Toppenish. It's a desolate stretch of sage-brush-covered terrain. As the driver pulled out to pass the car ahead a white object appeared just off the highway on his left. The driver's two women companions agreed that it was (1) white, (2) about 10 feet tall, and (3) moving. It looked like a huge shaggy

man and seemed to come up out of a deep sloping ditch at the side of the highway, which was why they hadn't seen it at first.

They voted unanimously not to go back to investigate.

After the story was published, Mr. and Mrs. Martin Hennrich of Portland stepped forth to be counted and said that as they were descending the Lewis River in a boat the week before they saw a beige-colored animal moving off into a thicket in big strides. It seemed bigger than any human they ever had seen, and appeared to have something draped over its head. "It had the funniest walk," Mrs. Hennrich told Martin Clark of the Oregon *Journal*.

As a result of the publicity, the Journal launched into a series of articles by Marge Davenport and Martin Clark which gathered together an impressive array of sightings of an apelike creature that might indeed be a wandering Sasquatch—which is the Canadian version of the Himalayan Abominable Snowman.

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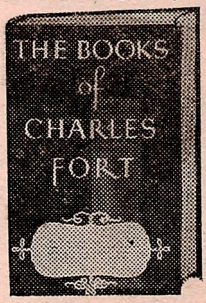
NOTES ON THE VIKINGS

NOT SO MANY years ago Norse contact with pre-Columbian America was believed to be only casual if indeed it had occurred at all. Many scientists considered the sagas to be but myths

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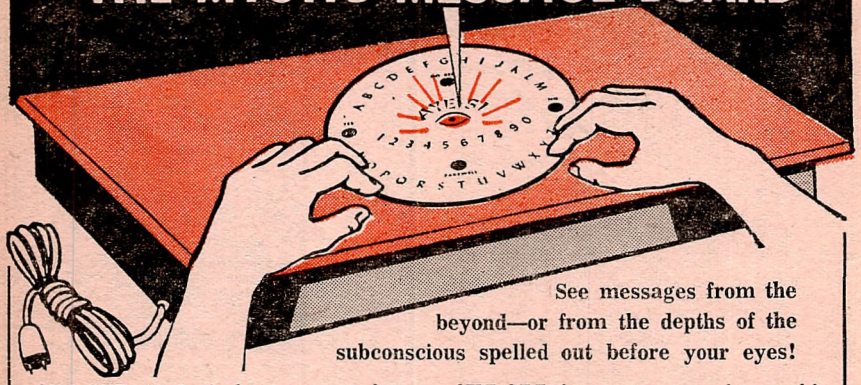
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and the reports of Norsemen battling the savage Skraelings to be at best a one-time happenstance.

Official opinion has changed, however, and now Viking investigations are a respectable form of scientific research.

How detailed such studies may be is suggested by a paper in the July 13 issue of *Science* which proposes that subfossil remains of the mollusc *Littorina littorea* may be used as guides to trace the extent of Norse exploration of the eastern coast of North America.

Littorina littorea is very common along the coasts of Norway and Iceland, a hardy species that can survive easily in the bilge water of open Viking ships. The molluscs could get into the ships with the ballast stones, according to the authors from the *Institutt for Geologi* of Blindern, Oslo, Norway, or they could have been introduced into the boats intentionally because they are edible and also are usable as fish bait.

At any rate, subfossil specimens from archeological digs in Halifax, Nova Scotia, give a radiocarbon dating of about 1,000 years, in the range of known Norse exploration of America.

The authors believe that climatic circumstances make it likely that *Littorina littorea* was introduced to North America by man, and since they appear to go back only 1,000 years, they very likely came off the Viking ships.

∞

CREDIT WHERE CREDIT IS DUE

EARLY IN NOVEMBER, Dr. Helge Ingstad, a Norwegian scientist, called a news conference in Washington, D. C., to announce that he had discovered the original site of Leif Ericson's settlement in America.

It is on the northern tip of Newfoundland near the fishing village of *L'Anse aux Meadows,* and Ingstad reports not only did he find the site but the outlines of nine Norse buildings and a primitive smithy. He also found some typical Norse hearths and the rusty remains of iron smelting.

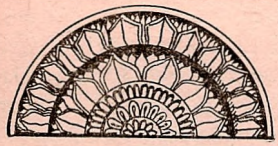
According to Ingstad's story, he discovered the location, after years of misdirected effort, by studying a "road map" made by Leif and reported in detail by the sagas.

The sagas tell how Leif sailed from western Greenland around 1,000 A. D., arrived at the coast of Labrador, sailed down the coast until he passed a steep-sided island in a fairly large fiord, and wound up a short distance beyond at a sandy strand fringed by luxuriant grasslands.

This is all very well, and we congratulate Dr. Helge Ingstad.

But let's give credit where credit is due and in this case the credit

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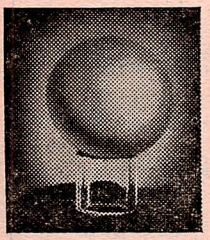
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belongs to Captain Arlington Mallery, who spent 25 years researching the same routes as Dr. Ingstad reports, who originally discovered what may be the same site reported by Ingstad, who did find Viking remains including iron nails used on the Viking boats, and whose description of the site matches both Leif Ericson's and that reported by Dr. Ingstad.

Captain Mallery told his exciting story more than 12 years ago in his book *Lost America,* now unfortunately out of print, but official archeology has tended to give him the cold shoulder. Scientists of other disciplines have supported Mallery, however, from his dating of ancient furnaces to his reinterpretation of ancient navigation maps—which clearly show the northern and eastern coasts of North America—dated long before Christopher Columbus discovered America.

In future issues of FATE we hope to have Captain Mallery tell of some of his researches in this area.

∞

THE ART OF PROPHECY

IT IS AN ART that cannot be learned, apparently. It just happens. For instance:

● Last May 17, John Pflock, 51, a businessman of Modesto, Calif., drowned in the Tuolumne River when his boat capsized. The search

for Mr. Pflock's body went on for months without results. On Thursday night, August 29, Sheriff Miller Sardella, who was involved in the search, dreamed that the body would be found the following Saturday in a location near Don Pedro Dam Reservoir Siphon. The body was found on Sunday in that precise location by Sheriff Sardella and two deputies.

● On September 15, 9-year-old John Jensen and his 7-year-old playmate, Charles Kobasic, disappeared near Escanaba, Mich. Five days later, on Friday night, September 20, Arthur Baznar, an unemployed printer, dreamed that the bodies of the boys would be found in the water near Ludington Park. He went to police the next morning and led them directly to the spot. "I dreamed I would find the boys in the water this morning. I came down here and there they were. I was sure I'd find them because this is the place I thought of in my dream," Baznar declared. Although police questioned Baznar they were convinced he spoke truly—especially when an autopsy showed the boys had indeed died from accidental drowning and there was no evidence of foul play.

● Seventeen years ago Mrs. Arthur Azevedo of San Francisco passed a photographer's window and was so taken with the picture of a little girl that she went in

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and bought the photograph even though she did not know the child. One year ago Mrs. Azvedo's son John introduced his mother to "the girl I want to marry," (and has since married). It was the girl whose cuddly-looking photograph Mrs. Azvedo had purchased 17 years ago.

● "I'm terribly afraid. I'm sure something terrible is going to happen to me," 27-year-old Mrs. Elizabeth Healy, of 27 Langlands Rd., Govan, Glasgow, told her neighbor one day last August. She asked Mrs. Ruth Miller to stay with her before she went to bed. Mrs. Miller was unable to do so and three hours later Mrs. Healy was burned to death in an apartment fire.

∞

A SOMETIME FAILURE

THE VERY RANDOMNESS of these experiences, so terribly real, so dreadful in their results, serves to dramatize the still unsolved mysteries of ESP. Why did such dreams or premonitions come to these particular persons? By what mechanisms? Through what receptors? From what senders? Using what energies?

No one knows and even such a psychic person as Peter Hurkos, apparently one of the most reliable sensitives in the world today, still has his failures.

Topper Reid Lockhart, a young

American from Los Gatos, Calif., had been working with Dr. Albert Schweitzer in Equatorial Africa for the past three summers. Late in September young Lockhart set out from Dr. Schweitzer's headquarters to descend a 400-mile stretch of river to see if it were navigable to serve a hospital and school he was helping to establish. At this writing he had not been seen since September 25.

In these dark regions of Africa communications are almost nonexistent. A worried Dr. Schweitzer cabled Mrs. Reid Lockhart, the young man's mother, to contact Peter Hurkos to see if he could provide any information.

On October 31, Mrs. Lockhart asked Hurkos in an interview reported in the San Jose *Mercury*:

"You don't see him alive?"

He replied: "I just don't see him."

Hurkos gave some indication that the boy's native boat had hit rocks and capsized . . . "Tell Dr. Schweitzer he is five or six miles from the village.

"He was alone. He wanted to take someone with him but at the last minute he went alone . . .

"The boat is on the rocks and they are going to find something from him four or five miles from the village he was last in contact with . . . I see the boat, I see the rocks.



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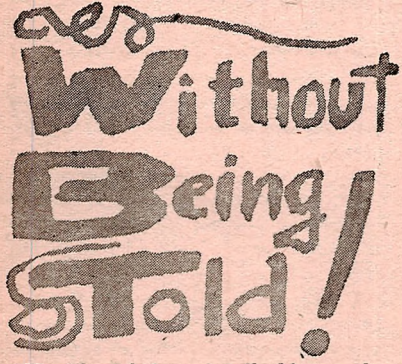
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"He is swimming, and then I don't see him.

"I am very sorry Madam . . . I don't see him."

∞

THE FACE ON JIM'S MOVIE

JIM HEATH lives on Lily Hill Rd., Bracknell, in England, and his strange story about his home movies was told in *The People*, Sunday, August 18.

The movie was taken of his family having a birthday outing at the Chessington zoo. But suddenly, in the midst of the film, there flashed upon the screen the picture of a frail old lady, her face etched in suffering, propped up in a bed supported by a lace-edged pillow. After a few frames the picture was gone and the Heath family was back at the zoo.

Where did the old lady come from? How did her picture get on the film? The film dealer couldn't explain it. Jim couldn't explain it. No one else could either. Friends were full of explanations before seeing the film.

"But after seeing it they leave very quietly," says Jim Heath.

∞

NEWS & NOTES FROM ALL OVER

• IN LONG WITTENHAM, England, the village store ghost that we told about in this column some months ago has come back. It presumably had become

attached to the small self-service store of Derek Bird and everyone had assumed it was a poltergeist. Now Adrienne Stania, 15, daughter of Mr. Bird's chief assistant, says it's a spook and she has recognized it from a picture as her great, great grandmother. Vicar Cecil Roberts says he is not planning another exorcism.

● Dr. Robert Wendahl, a researcher for the Houston Speech and Hearing center, invented a mechanical "voice." It worked well for a while. But now it's gotten hoarse and Dr. Wendahl can't find either cause or cure.

● Many strange sounds, from the chorus of shrimps to the clicks of porpoises, have been identified in the ocean depths. One odd sound that still has scientists puzzled is a loud, low-frequency thump, repeated every 10 seconds or so. The thump is heard in both Atlantic and Pacific oceans. Scores of sources have been detected on the continental shelf. The sources seem to move, so they are presumed to be living creatures. The noise is so loud that it seems the creatures too must be large. But no one has any idea what they are.

● I sign off with regret because this column has not been able to use one-third of the material available to it this month.

—Curtis Fuller

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Are you facing difficult problems? Poor health? Money Jr job Troubles9? Unhappiness? Drink? Love or Family Troubles? Would you like more Happiness, Success and "Good Fortune" in Life? If you have any of these Problems, or others like them, Dear Friend, then here is wonderful NEWS of a remarkable **NEW WAY of PRAYER** that is helping thousands to glorious new happiness and joy! And it may bring a whole new world of happiness and joy to you—very quickly, too!



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How Columbus *REDISCOVERED* AMERICA



ABOUT THE AUTHOR

David Y. Tsukernik heads a chair at the Alma Ata Teachers Training Institute in Kazakhstan, Soviet Union. An academic degree of M.S. in history was awarded him in 1950 by Leningrad University for his research into the voyage of Columbus. The accompanying article is based on studies he has conducted for the past 20 years.



UPI Photo

Columbus' feat was not due to chance, a Soviet scholar claims, but to knowledge of what awaited him.

IT IS GENERALLY accepted that America was discovered by Columbus accidentally, when his fleet crossed the Atlantic hunting a new, western route to Asia.

The research I have been conducting for many years has convinced me that Columbus aimed to reach some islands in the Caribbean Sea, and that he possessed authentic information on their location. I consider the traditional point of view of historians to be erroneous.

I arrived at this conclusion after studying the admiral's diaries and dispatches, reports by his contemporaries, particularly participants

in his voyages (these were published in Spain and Italy at the end of the 19th Century), as well as the chronicles of Spanish, Italian, Portuguese, French, German and English historians of the 15th and 16th Centuries (first of all Fernando Columbus, the son of the admiral, and Bartolome de Las Casas). Moreover, I made a special study of the charts and geographic treatises by West-European scholars of these centuries.

My research methods differed from those of other scholars. I am more of a philologist than a historian. When I began my analysis of the source material on the discovery of America, I was interested most of all in the special linguistic features of these memorials. Soon I discovered that the historians working on this problem made mistakes in interpreting the most important sources, since they did not take into account the special features of the semantics of many words and the grammatical turns that were characteristic of the languages of those times.

Here is an example. The Spanish word *descubrir,* which is found frequently in documents of Columbus' era, was invariably translated by researchers as the verb "to discover." Actually, in those remote times this word had another connotation. A note written in 1512, as cited in the book *Pleitos de Colon,* published at the end of the 19th Century in Spain, states that the Spanish sailor Juan Vinas, who knew Columbus personally, asserted that all Spanish travellers visiting the Antilles and the new continent used Columbus' route and his charts. Vinas "was present when the aforementioned admiral Don Christopher Columbus set off on his first voyage during which he "discovered" (*descubrio*) these countries." After "these islands and the mainland were "discovered" (*se descubrieron*) and the route to them was found (*se abrio*), then others too set off on the same route "to discover" (*descubrir*) the same islands and mainland, which he (Columbus) had discovered (*habit descubrierto*) earlier."

Vinas used the words "to discover the same islands and mainland" in regard to people who visited the countries where Columbus already had been before. There is no doubt that the word *descubrir* had not only the connotation "to discover" but also "to see," "to look" and "to approach the shore" (on a vessel).

In other cases I discovered in Columbus' documents later inserts thanks to their linguistic peculiarities.

Since my predecessors read the sources in Spanish, Italian and other languages, and in medieval Latin, without taking into con-

sideration the special linguistic features of that age, their understanding of many very important documents was erroneous.

In 1950 I presented for the consideration of the Learned Council of Leningrad University a research paper in which I argued that the assertions that the admiral's fleet had been bent on reaching Asia were not in accord with the real intentions and views of Columbus.

Quite naturally my conclusions pitched off a discussion. My analysis of the sources, however, were found to be correct and the Learned Council conferred on me the academic degree of M. S. in History for this research.

Subsequently I continued my investigation of the sources and arrived at the following conclusions (I reported on them to the All-Union Geographic Society under the USSR Academy of Sciences): Columbus meant to reach the islands of the Caribbean Sea, and he had received reliable information on their location from people who had been there before him. I shall cite corroborating facts to justify these claims.

It is quite obvious from the diary of his first voyage that the Genoese did not hesitate in choosing his route. Columbus' vessels set off from the Iberian Peninsula to the Canaries and thence sailed westwards from the Old World precisely along the latitude of the Canaries. The choice of this latitude for sailing westward made it possible for Columbus' first fleet to take advantage of the steadily blowing western trade-winds and the currents they formed in the ocean all along the route up to the islands of the Caribbean Sea. That is why the vessels reached the lands of the New World in such a short time.

This was the best route for the voyage of sailing vessels to the American continent. Later, for many centuries, sailing vessels heading towards South and Central America past the Antilles used precisely this route.

It should have been expected that the fleet, finding itself in a completely unknown ocean, would move only in daylight and stop for the night or at least slow down, taking all precautionary measures not to run up against any unknown lands or islands. Actually, Columbus' vessels moved day and night at top speed up to the very approaches of the shores of the "unknown" land. This happens when mariners know that no surprises are to be feared.

Furthermore, Fernando Columbus, the mariner's son, and the historian Las Casas found some instructions among the deceased admiral's papers which he had giv-

en the captains of the caravels before leaving the Canary Islands. The instructions on the packets stated that they were to be opened only if the vessels were separated by a storm. These instructions stated, the admiral's son and Las Casas wrote, that the ships, after putting a distance of 2800 miles (4,150 km.) between themselves and the Canaries, should not move at night, since the first land was located 3000 miles (about 4,450 km.) from the Canaries.

The eastern islands of the Caribbean are located exactly 3000 miles from the western islands of the Canary group. It is hard to regard this as a mere coincidence.

The original text of Columbus' secret instructions, about which Fernando Columbus and Las Casas wrote, did not reach modern science. Other sources, however, confirm the fact that these historians correctly transmitted the contents of the instructions. Thus, on October 3, 1492, the day when the vessels had covered 3000 miles from the Canaries, and the first islands were not discovered (the fleet had deviated from its course a bit, and the vessels proved to be somewhat north of the Lesser Antilles) it was noted in the log: "The admiral says that according to his information there are several islands in these places . . . We haven't seen any birds, and the admiral thinks that the islands *noted on his chart* were left behind . . . And in order to sail towards them, it would be necessary to make headway against the wind."

The log mentions a chart by which the fleet was guided. This chart was mentioned in the diary and in the notes of September 25 —in the days when there was trouble aboard the vessels.

In September, 1492, soon after the fleet had left the Canaries, the sailors became discontent or afraid and demanded that they return to Spain. The diary of this voyage states: "The people began to murmur, saying that it was a strange sea here and never would winds blow that would help them return to Spain." And further: "All the sailors and people that were with him (Columbus), adopted a decision to return (home) and raise a mutiny against him and present to him their demands."

Since Columbus refused to turn back, the mutineers wanted to throw him overboard, return to Spain and claim that the admiral had stumbled and fallen into the sea.

The agitation on the vessels, judging by the diary, took place on September 22 and 23; but suddenly it ceased. Participants in the voyages and other contemporaries unanimously assert that the leaders of the mutineers, the Pinzon broth-

ers, and especially the older Martin Alonso Pinzon, sided with Columbus at the decisive moment, prevented any outbreaks and persuaded the sailors to continue the voyage.

Among the notes in the diary dated September 25 we find it mentioned that precisely in those days, when the agitation took place, Columbus gave Pinzon a chart. Here is what the diary says about it: "The admiral had a conversation with Martin Alonso Pinzon, captain of the caravel *Pinta,* regarding a certain chart which three days ago (the admiral) sent to the caravel and on which, as it turned out later, the admiral inscribed several islands in this sea, while Martin Alonso stated they were not in these places. The admiral said that that's what it seemed to him too. He added that the ships had been carried to the northeast, and that they covered a lesser distance than the pilots had thought." It states further: "harbouring this belief, the admiral asked that the above-mentioned chart should be sent to him, and when it was delivered to him, the admiral began to lay the route on the chart."

The delivery of the chart to Pinzon is directly related to the end of the talk of mutiny on the vessels. Columbus proved that he had reliable information, that he even had a chart on which the islands "in this sea" were inscribed. Naturally, this chart was shown first of all to the man next in command to Columbus, Martin Alonso Pinzon. No doubt, the fact that Pinzon's two brothers held important posts in the fleet was important in re-establishing authority.

What did this chart contain? All we know from the sources quoted is that islands "in this sea" were marked on it and, judging from the conversation that took place between Columbus and Pinzon, these islands were located more to the west and east of the position where the fleet found itself.

Researchers failed to attach proper significance to the mention of the chart in the diary, since it was considered Columbus was guided by theoretical considerations, in particular by the letter and map of the 15th Century Florentine scholar Paolo Toscanelli. It was thought that this was the chart mentioned in the diary.

However, the chart ascribed to the Florentine scholar showed the route to "Cathay" (North China) and "Mangi" (South China). South China is marked on this chart at the same latitude with Lisbon, and removed from it by a distance of 6,748 miles (about 10,000 km.). Columbus' vessels sailed westwards on the parallel of the Canaries, i. e. more to the south. In the ocean

the ships turned south and reached new lands at approximately 25 degrees North Latitude.

Had he been following Toscanelli's letter and map Columbus should have turned towards the northwest on approaching the first land, to reach the latitude of Lisbon (38 degrees North Latitude). Actually Columbus took the opposite course from the first land, sailing south and southeast, and then persistently following an easterly course.

The question then becomes, did the conditions of navigation prevent the vessels from steering from the new lands to the northwest and compel them to move in the opposite direction?

Quite the contrary.

Columbus' vessels encountered a steady east wind and a steady east current at the new islands, which favored the northwest course. Columbus, however, overcoming head winds and currents with difficulty, persistently moved in the opposite direction.

Can it be thought that a man is guided by a certain document if he persistently does the opposite?

Columbus could not have been using Mercator's chart, for the simple reason that this cartographer had not yet been born at that time.

Nor can Columbus' chart and sailing directions be connected with the disputed voyage of Italy's Zeno brothers, for the notes of the Zeno's travels refer to the northern part of the Atlantic, while Columbus' chart and sailing directions were for the tropical zone of this ocean only.

Now, let us turn our attention to the circumstances of the discovery of the first island, after 33 days of continuous sailing in the ocean. Here science possesses the extraordinarily valuable testimony of a participant in the voyage — Francisco Garcia Vallejo. He reported the events that took place on the eve of the fleet's approach to the first island of the New World: "On Thursday, October 10 (this is a mistake in the text, this took place on October 11—*D. T.*) the pilot Pedro Nino spoke up and thus said to the admiral (Columbus); "Senor, we shall not move tonight, because according to your book (read: according to the notes belonging to you — *D. T.*) I am 16 leagues from land or at the most 20." At which the admiral was overjoyed and said the pilot should report this to Cristobal Garcia Jalmiento, the pilot of the *Pinta* . . . And so on that Thursday the moon appeared at night, and a sailor named Juan Rodrigo Bermejo, a resident of Molinos, in the Sevilles land, noticed from the above-mentioned vessel of Martin Alonso Pinzon, when the moon appeared, a

white sand-bar, and raising his eyes, he saw land and at once rushed to the ballista and fired it: 'Land!, Land!' And they stopped the ships til the break of day, Friday, October 11 (October 12)."

So now we know from a participant of the first expedition that the heads of the fleet had notes and that these notes contained exact information on the location of the islands. These notes, belonging to Columbus, quite naturally were in the hands of the pilot of the flag ship.

As we see, all the circumstances of the expedition's voyage westwards from the Old World indicate that Columbus' fleet did not move haphazardly, that they had reliable information on the location of the islands towards which they headed.

Now let us analyze the circumstances connected with the return route of this first expedition.

The problem of returning home had begun to worry the sailors of the expedition already by the time the fleet left the shores of the Old World and sailed a short distance westwards across the ocean. The sailors decided that the steady eastern winds and sea currents, so favorable for a western course, would become insurmountable obstacles in sailing in the opposite direction, on the way home. It seemed to them the trip back, against winds and currents, would take so long that there would be an inevitable shortage of food and water, leading to inevitable death.

The only man who did not worry was Columbus, although he was threatened with violence if he would not turn back at once. According to the testimony of his contemporaries, Columbus tried to reassure the sailors by telling them that on the way back also the fleet would have a fair wind. Indeed, I would say that the most important secret, contributing directly to Columbus' success, was precisely this circumstance: he knew the route back from the west to the east, and this route also proved to be the best under the navigational conditions of those times.

The fleet did not even try to go eastward in the same latitudes in which it had sailed west. Instead, it confidently sailed northeast and fought its way through in the course of two weeks (from January 16 to February 2) against a northeast headwind and a rarely blowing southeasterly wind. Thanks to this course, within two weeks they reached the zone of steadily blowing western winds and the western currents it formed. Here the ships turned sharply eastward and, within the shortest time, from February 2 to 15, they reached the Azores, western outpost of the Old World.

This fact is, I would say, the most curious one in Columbus' entire first voyage. Scores of years passed and thousands of vessels plied the Atlantic Ocean, but a better route for the sailing fleet could not be found.

It is remarkable to note, in analyzing the return trip of Columbus' fleet from the New World to Europe, that the heads of the fleet apparently were confident the vessels would not run into some unknown land. Just as in their voyage from the Old World to the Caribbean, the caravels sailed at top speed both day and night.

I calculated, in accordance with the diary, the distances covered by Columbus' vessels during the nights and during the days. It turns out that from January 17 to February 13, 1493, the vessels covered, during daylight, 1,619 miles. During the night hours they covered 1,896 miles, 277 miles more.

Evidently Columbus was so well informed and so confident he considered precautions superfluous.

Thus, the circumstances of Columbus' voyage, in which there weren't any blind quests and no wavering in the choice of the route, plus the top speed maintained by the ships in the ocean at night, lead us to the conclusion that Columbus followed previous voyagers whose information he relied upon.

Even before departing on this, his first voyage, Columbus knew what he would find on the new lands and how these lands could be used. This was the subject of the discussions of this undertaking at the Spanish Court.

* * *

WHAT WAS depicted on the chart Columbus used to guide his first trip?

A thorough investigation discloses that it showed the Lesser Antilles, part of the Haitian coast, the entire shore of Cuba, and the Bahamas. Moreover, it can be presumed that the chart probably showed a strip of the North American coastline, to be more exact—Florida. But this requires an additional check.

What, then, is the origin of the sailing instructions and charts which guided Columbus? What peoples of the Old World had visited the Caribbean Sea before him?

Naturally, one thinks of the mariners of ancient civilizations. After all, many ancient authors wrote about mariners sailing to an island lying west of Africa.

The following story was told by Diodorus Siculus (60-30 B. C.): "To the west of Libya (i. e. Africa) lies a very big island at a distance of many days' sailing. The land there is fertile and mostly mountainous; however, fields take up quite a portion of it. Navigable rivers flow."

Diodorus relates further that this land was discovered accidentally by Carthaginians. But they kept its location secret and so the route to this western land was lost.

Quite a number of similar stories have come down from antiquity.

Analysis of the data on the chart which the Genoese used, however, compels us to discard the supposition that it was of ancient origin. The chart Columbus possessed was a Portolano based on compass orientation and made by people who used a compass in sailing the oceans. The compass appeared in the countries of the West in the 12th Century. The Portolano charts were produced even later, in the 14th Century. Hence, it can be stated boldly that Columbus' chart could not have been made before the 14th Century. Furthermore, the author of the chart knew quite well the navigation conditions in a large area of ocean west of the Azores. However, this part of the ocean became known to Europeans for the first time in the middle of the 15th Century. Thus we must conclude that the chart could not have been made before the second half of the 15th Century.

Who made it? How did it get into Columbus' hands?

During the times of Columbus there was a legend current that was subsequently forgotten. It deserves careful attention. Information on this legend was recorded by historians who were contemporary with Columbus.

The Spanish annalist Las Casas wrote that, according to Columbus' contemporaries, once when Columbus was still in Madeira (during the 1480's) a Portuguese vessel containing people half-dead of starvation dropped anchor at this island. They said their ship had been driven by storms far west in the Atlantic to some islands, and that only after wandering a long time in the ocean had they managed to get to Madeira. Las Casas wrote further that the pilot of this vessel lived in Columbus' house and before dying gave him some notes made during the hapless voyage and also a chart on which the lands he had visited were marked.

Relating these facts, Las Casas added: "That is what has been said, and such was the opinion, and that is what among us, participants in the first expeditions, at that time . . . *was considered authentic,* and what, it is said, actually caused Christopher Columbus to go in for it as a sure deal."

This quoted story by the historian Las Casas, in which he refers to the opinions of his contemporaries, was not taken into account by later researchers since Las Casas himself seemed unsure of it.

Since several of the most im-

portant points of Las Casas' story are corroborated by other sources: 1. Columbus possessed a Portolano chart (information from the diary); 2. Columbus possessed sailing instructions (testified to by a participant in the first voyage, (seaman Francisco Garcia Vallejo); I think that the entire story deserves a special study. I believe further analysis will show what other details of this legend can be confirmed by other, detailed and reliable sources.

MYSTERY WALLS IN TEXAS

IN ROCKWALL County, Texas, according to a recent article by Ed Syers in the San Antonio *News*, are the remains of great walls built of crudely hewn rock—walls which some speculate may have formed the temples and palaces of a Mayan-type culture. The huge rectangular stones, almost all now buried under brush-grown soil, have been estimated to weigh close to a ton each.

Syers related that he drove out to see what little is left of the ancient stonework, first stopping at the nearby town of Rockwall. Here 80-year-old Joe Wanderer, one resident who supports the theory that the walls are evidence of an ancient city, showed his photographs. These revealed that the walls lay plumbline straight, the huge stones piled five or more courses deep. Between them were two inches of sandlike mortar. The tops and mortises were beveled and the courses were staggered so that one great stone centered above the mortised joint of the two below, in the way bricks are laid.

In addition Syers reported, Joe Wanderer showed him strange designs which appeared to have been carved into the rock. Between Rockwall and Royse City a carved serpent's head has been found.

Syers pointed out that geologists assert the walls beneath Rockwall are not artificial but were formed some five-million years ago by volcanic lava flowing into upward fissures and hardening into dikes. These, under the weight of centuries, had cracked into blocks, the experts claim.

Joe Wanderer, however, insisted that men could have quarried rock and built some walls in addition to nature's. In the past excavators had exposed many walls by cuts, now filled in. They had removed some of the stones and found that the rock veins in one ran crosswise to its neighbor's. In one spot the courses were interrupted by a two-foot window.

THE CALLING of the PORPOISE

By Sir Arthur Grimble

The natives prepared for a feast. Porpoises were to be their guests — and the main dish. But would the invitation be accepted?



IT WAS COMMON RUMOR in the Gilbert Islands that certain local clans had the power of porpoise calling; but it was rather like the Indian rope trick—you never met anyone who had actually witnessed the thing. If I had been a reasonably plump young man, I might never have come to see what I did see on the beach of Butaritari lagoon. But I was skinny. It was out of sheer pity for my poor thin frame that old Kitiona set his family porpoise caller working. We were sitting together one evening in his canoe shed by the beach, and he was delivering a kind of discourse on the beauty of human fatness.

"A chief of chiefs," he said, "is recognized by his shape. He is fleshy from head to foot. But his greatest flesh is his middle; when he sits, he is based like a mountain upon his sitting place; when he stands, he swells out in the midst, before and behind, like a porpoise."

It seemed that in order to maintain that noble bulge a high chief simply must have a regular diet of porpoise meat; if he didn't, he would soon become lean and bony like a commoner or a white man.

The white man was doubtless of chiefly race, thought Kitiona, but his figure could hardly be called beautiful. "And you," he added, looking me up and down with affectionate realism, "are in truth the skinniest white man ever seen in these islands. You sit upon ap-

proximately no base at all."

I laughed (heartily, I hope) and asked what he thought could be done about that. "You should eat porpoise flesh," he said simply; then you too would swell in the proper places."

That led me to enquire how I might come by a regular supply of the rare meat. The long and the short of his reply was that his own kinsmen in Kuma village, 17 miles uplagoon, were the hereditary porpoise callers of the high chiefs of Butaritari and Makin-Meang. His first cousin was a leading expert at the game; he could put himself into the right kind of dream on demand. His spirit went out of his body in such a dream; it sought out the porpoise-folk in their home under the western horizon and invited them to a dance, with feasting, in Kuma village. If he spoke the words of the invitation well (and very few had the secret of them) the porpoise would follow him with cries of joy to the surface.

Having led them to the lagoon entrance, he would fly forward to rejoin his body and warn the people of their coming. It was quite easy for one who knew the way of it. The porpoise never failed to arrive. Would I like some called for me?

After some rather idle shilly-shallying, I admitted that I would; but did he think I should be allowed to see them coming? Yes, he replied, that could probably be arranged. He would talk to his kinsman about

STRANGEST STORY

Here is one of the most haunting and in a sense tragic articles ever published in FATE. It describes a great and unsolved mystery. On the one hand it presents man as possesing god-like powers over the great beasts of the sea—on the other hand it reveals him to be himself on a bestial level.

True, the workers of this magic were, by conventional standards, primitive men. They were Gilbert Islanders, men of the South Seas. And yet, ultimately, is the strange ability described here really superior to the psychic abilities of our own society? And is the animal nature of the islanders revealed here lower than that displayed in our own urban jungles?

The author, Sir Arthur Grimble, is describing an incident in which he participated as a cadet officer in the British Colonial Service during World War I. Sir Arthur progressed steadily in the Service until he became Resident Commissioner of all the Gilbert and Ellice Islands. Later he served as Governor of the Seychelles and, when he retired in 1948, was Governor of the Windward Islands. He was knighted in 1938. He has done a series of popular radio broadcasts in England and Canada.

This story is excerpted from *We Chose the Islands* by Sir Arthur Grimble, William Morrow & Co., Inc., New York. Copyright 1952 by Sir Arthur Grimble.

it. Let me choose a date for the calling and, if the Kuma folk agreed, his canoe would take me to the village. We fixed on a day early in January, some weeks ahead, before I left him.

No further word came from Kitiona until his big canoe arrived one morning to collect me. There was not a breath of wind, so sailing was out of the question. The sun was white-hot. It took over six hours of grim paddling to reach our destination. By the time we got there, I was cooked like a prawn and wrapped in gloom.

When the fat, friendly man who styled himself the high chief's hereditary propoise caller came waddling down the beach to greet me, I asked irritably when the porpoise would arrive. He said he would have to go into his dream first, but thought he could have them there for me by 3:00 or 4:00 o'clock. Please, though, he added firmly, would I be careful to call them, from now on, *only* "our friends from the west." The other name was tabu. They might not come at all if I said it aloud.

He led me as he spoke to a little hut screened with newly plaited coconut leaves, which stood beside his ordinary dwelling. Alone in there, he explained, he would do his part of the business. Would I honor his house by resting in it while he dreamed?

"Wait in peace now," he said when I was installed, "I go on my journey," and disappeared into the screened hut.

Kuma was a big village in those days; its houses stretched for half a mile or more above the lagoon beach. The dreamer's hut lay somewhere near the center of the line. The place was dead-quiet that afternoon under its swooning palms. The children had been gathered in under the thatches. The women were absorbed in plaiting garlands and wreaths of flowers. The men were silently polishing their ceremonial ornaments of shell. Their friends from the west were being invited to a dance, and everything they did in the village that day was done to maintain the illusion. Even the makings of a feast lay ready piled in baskets beside the houses. I could not bring myself to believe that the people expected just nothing to come of all this business.

But the hot hours dragged by, and nothing happened. Four o'clock passed. My faith was beginning to sag under the strain when a strangled howl burst from the dreamer's hut. I jumped round to see his cumbrous body come hurtling head first through the torn screens. He sprawled on his face, struggled up, and staggered into the open, a slobber of saliva shining on his chin. He stood awhile clawing at the air and whining on a queer high

note like a puppy's. Then words came gulping out of him: *"Teirake! Teirake* (Arise! Arise)! . . . They come, they come! Let us go down and greet them!" He started at a lumbering gallop down the beach.

A roar went up from the village: "They come, they come!" I found myself rushing helter-skelter with 1,000 others into the shallows, bawling at the top of my voice that our friends from the west were coming. I ran behind the dreamer; the rest converged on him from north and south. We strung ourselves out, line abreast, as we stormed through the shallows. Everyone was wearing the garlands woven that afternoon. The farther out we got, the less the clamor grew. When we stopped, breast deep, 50 yards from the reef's edge, a silence was upon us; and so we waited.

I had just dipped my head to cool it when a man near me yelped and stood pointing; others took up his cry, but I could make out nothing for myself at first in the splintering glare of the sun on the water. When at last I did see them, everyone was screaming hard; they were pretty nearby then, gambolling toward us at a fine clip. When they came to the edge of the blue water by the reef, they slackened speed, spread themselves out and started cruising back and forth in front of our line. Then, suddenly, there were no more of them.

In the strained silence that followed, I thought they were gone. The disappointment was so sharp, I did not stop to think then that, even so, I had seen a very strange thing. I was in the act of touching the dreamer's shoulder to take my leave when he turned his still face to me: "The king out of the west comes to meet me," he murmured, pointing downward. My eyes followed his hand. There, not 10 yards away, was the great shape of a porpoise poised like a glimmering shadow in the glass-green water. Behind it followed a whole dusky flotilla of them.

They were moving toward us in extended order with spaces of two or three yards between them, as far as my eye could reach. So slowly they came they seemed to be hung in a trance. Their leader drifted in hard by the dreamer's legs. He turned without a word to walk beside it as it idled toward the shallows. I followed a foot or two behind its almost motionless tail. I saw other groups to right and left of us turn shorewards one by one, arms lifted, faces bent upon the water.

A babble of quiet talk sprang up; I dropped behind to take in the whole scene. The villagers were welcoming their guests ashore with crooning words. Only men were

walking beside them; the women and children followed in their wake, clapping their hands softly in the rhythm of a dance. As we approached the emerald shallows, the keels of the creatures began to take the sand, they flapped gently as if asking for help. The men leaned down to throw their arms around the great barrels and ease them over the ridges. They showed no least sign of alarm. It was as if their single wish was to get to the beach.

When the water stood only thigh deep, the dreamer flung his arms high and called. Men from either flank came crowding in to surround the visitors, 10 or more to each beast. Then, "Lift!" shouted the dreamer, and the ponderous black shapes were half-dragged, half-carried, unresisting, to the lip of the tide. There they settled down, those beautiful, dignified shapes, utterly at peace, while all hell broke loose around them. Men, women and children, leaping and posturing with shrieks that tore the sky, stripped off their garlands and flung them around the still bodies, in a sudden dreadful fury of boastfulness and derision. My mind still shrinks from that last scene—the raving humans, the beasts who were so triumphantly at rest.

We left them garlanded where they lay and returned to our houses. Later, when the falling tide had stranded them high and dry, men went down with knives to cut them up. There was feasting and dancing in Kuma that night. A chief's portion of the meat was set aside for me. I was expected to have it cured as a diet for my thinness. It was duly salted, but I could not bring myself to eat it. I never did grow fat in the Gilbert Islands.

FAIR WARNING

WHILE HELPING to erect a sign in Gadsden, Ala., Pete Wagnon, 83, touched an electric wire and was electrocuted. The purpose of the sign was to warn people that electric wires were down.

TRUE TO THE LETTER

A LETTER he received from his wife in Sicily begged Agatino Lo Re, 34, to come home at once, as she had dreamed that something terrible would happen to him if he didn't. Police found the letter in his pocket after he lost his balance and fell to his death while working high atop a building under construction.

A HARD LOOK AT



NEWS MANAGEMENT

A researcher reports that the "paper curtain" around UFO news includes local as well as national levels.

By Larry W. Bryant

AS ANYONE who ever has investigated the Unidentified Flying Objects (UFO) phenomenon for himself knows—the government's controversial practice of "news management" is nothing new.

In the early years of the Air Force flying saucer research, the policy was to generate confusion by issuing conflicting statements to the public. Later, the AF information experts launched the program of disseminating details of the "solved" UFO cases while keeping the secrecy lid on the unsolved ones. And now the Pentagon says that the saucers possibly could be extraterrestrial machines but denies that it ever has had any data supporting that theory. So in the meantime, the AF still chases the UFO's, still publicly ridicules reputable UFO witnesses, and still prohibits its personnel from publicly dis-

EDITOR'S NOTE

Larry W. Bryant is a civilian employed by the Army at Fort Eustis, Va., his official capacity being that of a writer-editor. The views of this author do not purport to reflect the position of the Department of the Army of the Department of Defense.

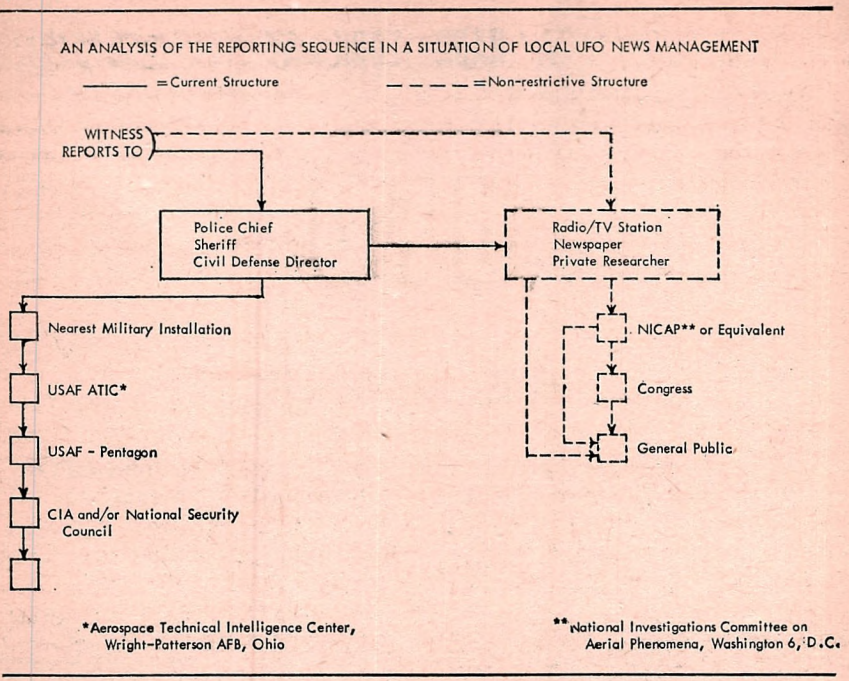


Chart shows how law enforcement agencies at state, county and city levels may manipulate UFO reports. Flow of reports in "Non-restrictive Structure" is shown at right.

cussing unsolved cases. All these tactics comprise the current UFO news management program, which is carried out presumably in the interests of national security.

But this program is not just a Federal means of evading the public's right to know. Law enforcement agencies at the state, county, and city levels are known to have engaged in manipulating UFO data. (See chart.)

In the past several months I have been canvassing selected Virginia law enforcement agencies to determine the extent and significance of local UFO news management. The results so far have enlightened, amused, and in some cases alarmed me. One tends to stop pooh-poohing the UFO subject when informed that in Norfolk recently a high-school student researching a term paper on flying saucers was visited by two plain-clothesmen of the Norfolk police. These officers told the young man that all such reports received from the local citizenry by the police are forwarded immediately to the

Air Force, Army or Navy "authorities" for investigaton.

More concrete evidence of UFO news management can be had by writing to the Superintendent of the Virginia State Police, who has declined to furnish me a copy of a report one of his troopers made on an official interview the trooper had with me about the role of the Virginia State Police in processing UFO reports.

Further admission of secrecy has come from the following Tidewater officials:

(1) *City of Hampton.* "We have a confidential Military procedure, which we follow in reporting such objects to the Military Authorities, and we are not at liberty to divulge this information otherwise." —Police Chief L. H. Nicholson.

(2) *City of Suffolk.* "All information is furnished to the military authorities where they can confirm such information. As to releasing to others we would have no objections after same had been released to the military services."—Police Chief L. B. Butler.

(3) *Isle of Wight County.* "I would like to point out to you that in the event of any such crash landing [of a UFO] in Isle of Wight County this office, in conjunction with the Civil Defense, would have complete authority and it would be entirely up to this office and the Civil Defense Department as to which individuals, if any, may observe such objects."—Sheriff Harold C. Taylor.

(4) *City of Newport News.* "Our police would proceed to the scene of a crash or landing of an unidentified flying object, set up security and notify appropriate authority."—CD Coordinator Leroy Woody.

Erecting the cornerstone of the paper curtain surrounding local UFO sighting data is the Army policy at Fort Monroe, as stated in a letter to me of June 27, 1963: "This command has published procedures to be followed in processing reports of unidentified flying objects. Copies of these procedures have been furnished appropriate civilian authorities on a need-to-know basis. Accordingly, your request for this information is denied." My continued efforts to obtain a copy of these procedures—through the offices of Sen. Harry F. Byrd and Chief Woody—have failed.

The questions raised by this aspect of news control are threefold.

First, if flying saucers are imaginary and the subject of science fiction fans, visionaries, and hoaxers, why the official, behind-the-scenes cover-up?

Second, if tangible UFO evidence were discovered by a local citizen and reported to the local civil defense director, sheriff, state troop-

er, or police chief, what are the chances that the entire evidence will be made public?

Third, can we be sure that this restriction on the free flow of UFO information does not include or affect other subjects for news dissemination?

LIVING FOSSIL — POSSIBLE?

by Lucius Farish

THE FOLLOWING "Fortean" item—one of the most amazing things I ever have read, if true—is quoted directly from the pages of *The Illustrated London News* February 9, 1856:

"VERY LIKE A WHALE—A discovery of great scientific importance has just been made at Culmont (Haute Marne). Some men employed in cutting a tunnel which is to unite the St. Dizier and Nancy railways, had just thrown down an enormous block of stone by means of gunpowder, and were in the act of breaking it to pieces, when from a cavity in it they suddenly saw emerge a living being of monstrous form. This creature, which belongs to the class of animals hitherto considered to be extinct, has a very long neck, and a mouth filled with sharp teeth. It stands on four long legs, which are united together by two membranes, doubtless intended to support the animal in the air, and are armed with four claws terminated by long and crooked talons. Its general form resembles that of a large goose. Its membranous wings, when spread out, measure from tip to tip 3 metres 22 centimetres, (nearly 10 feet, 7 inches). Its color is a livid black; its skin is naked, thick, and oily; its intestines only contained a colourless liquid like clear water. On reaching the light this monster gave some signs of life, by shaking his wings, but soon after expired, uttering a hoarse cry. This strange creature, to which may be given the name of living fossil, has been brought to Gray, where a naturalist, well versed in the study of paleontology, immediately recognized it as belonging to the genus Pterodactylus anas, many fossil remains of which have been found among the strata which geologists have designed by the name of lias. The rock in which this monster was discovered belongs precisely to that formation the deposit of which is so old that geologists date it more than a million of years back. The cavity in which the animal was lodged forms an exact hollow mould of its body, which indicates that it was completely enveloped with the sedimentary deposit—Presse Greyloise."

The phantom always had been an omen of death to the royal family — and now she was seen floating above the lilac bushes.



The HOHENZOLLERN'S TRAGIC WHITE LADY

By Francis Edward Dawson

THE ROYAL PALACE in Berlin was ablaze with light on the night of May 12, 1740. The queen, Sophia, sat before her dressing table. She was wearing a gown of ivory brocade embroidered in silver that she had ordered secretly from her native Hanover. Opening a silver-bound casket she let glittering jewels slip through her fingers, joyously, as a child might play with running water. To her they represented buried hopes and vanished dreams but tonight at the ball in honor of her son she would wear them again after many years. There was the diadem she had worn as the bride of Frederick William I, the diamond necklace her brother had sent at the birth of

her first child; and the bracelet her husband had clasped upon her arm when, at last, after fervent prayers and long waiting, their son was born. She surveyed herself in the mirror and was almost happy.

The Princess Ulrica, coming in, exclaimed, "Gracious, Mama, you look as if heaven and all its stars had fallen upon you. You are beautiful! Did our most Royal King and father command you to appear tonight in those lovely jewels?"

"Hush, child! You know the king despises ornaments and luxuries. If he could see me he would die with rage."

"No, sweet Mama, he would calculate how many giant soldiers he could hire for his personal guard for the price of this necklace, or how many miles of military roads he could build with this diadem."

As they followed the Grand Chamberlain through the crowd of richly dressed women and men covered with stars and orders, Sophia managed to whisper to Ulrica, "The king has commanded us to be merry tonight. And take care, child, Frederick has spies everywhere. When you speak to Poellnitz, remember that he repeats every word to the king."

After making the grand tour of the salons the queen seated herself at a card table with the Margravine Maria Dorothea and the English and French Ambassadors. Never had she been more gracious, more queenly. Behind her chair stood two maids of honor. She turned to them now and then to give some order or to send them to look after the young princesses, who were dancing in the next salon.

Suddenly the music ceased. The May evening seemed very still. Then, from the other wing of the palace came the sound of hammering, blows resounding in slow, solemn rhythm.

The Duke of Holstein spoke to General Schwerin, "Is the king at work in his carpentry shop? I thought he could not leave his chair."

"They say he has worked all day at his carpentering," the general replied. "He thinks his gout will be better and his arms and legs will be less stiff if he uses them."

The queen turned to Poellnitz who was standing near, "Why does the music stop? Do have them play on. It is so much more cheerful."

The music started again and the queen again was playing cards when the Princess Amelia, pale and agitated, rushed up to her mother.

"My dear child, what is wrong?" the queen cried.

"The Lady in White!" Amelia whispered, her lips trembling. "I saw her as I looked out the window. She was moving among the lilac bushes!"

The queen turned pale. She rose

instantly and in another moment all were standing. In the tomblike stillness that fell over the rooms they could hear the rhythmic beat of the hammer in the other wing of the palace. A faint perfume of lilacs was in the air.

The Grand Chamberlain came very softly to the queen's side. He bowed. "Your Majesty, command me!" he said, his voice a trifle unsteady.

"Has anyone else seen 'The Lady in White'?" she asked.

"Yes, Your Majesty. Several of the sentries have seen the spectre, but not in this part of the palace. The figure was seen floating—"

"Where?" she whispered. "Floating where? Tell me."

"In the gardens and around the corridors of the other wing of the palace."

The queen now recovered herself, "I command that the dance proceed!" She turned to soothe Princess Amelia. "It is nothing, child, it is but a myth. Go back to your dancing and be gay. Remember, we are commanded by the king to be happy tonight."

Someone whispered, "The Lady In White? Who is she?"

"It is the legendary spectre that has haunted the ruling family of Prussia for centuries," was the whispered reply. "It always portends the death of a member of the Imperial Family. If it wears white gloves, it means a woman is to die; if black gloves, it means the death of a man. It is said always to appear before the death of a royal personage."

* * *

IN THE WING of the palace occupied by the king, there was silence. Frederick William now sat alone in his bare room. Slowly he raised himself from his chair and extended his arms.

"They think that the doors of the royal vault will soon open to receive my corpse. But Frederick William will not die! My son shall not reign! Prussia has no need of this sentimental boy, who finds the tone of his flute sweeter than the sounds of trumpets and drums! Never shall Prussia be ruled by a dreaming poet!"

He was trembling with rage. "Bah! the fool has said that Voltaire was as great as a king—yes, greater than the kings anointed by the Pope! A fool shall not govern Prussia. The king will live!"

Worn with the effort of his outburst, he sank back into his chair muttering, "They think I shall die, but I shall be well. I have commanded Sophia to give a ball that the world could see that the queen and my daughters are gay and happy!"

Suddenly the door opened and the king's valet appeared. "Your Majesty," he said, "your orders

have been obeyed. The White Salon is ready. The last work of your hands has been placed there for your inspection. The paint is quite dry."

"Illumine the White Salon!" Frederick cried, struggling to his feet. "Jochan, give me your arm!"

* * *

IN THE GRAND ballroom the music went on without pause at the queen's command. Suddenly the Princess Sophia Dorothea, who stood near her mother, gave a low cry. "The king! My God, the king!"

In the corridor, approaching the doorway, they saw Frederick, his eyes flashing, his limbs trembling. Supported by his valet, he came slowly into the room.

The queen whispered to the attendant behind her: "Remove my long earrings and the necklace, quickly!" Then she calmly played a queen on the table before her. The French Ambassador played a king.

"Lost!" she said, trying to smile. "So must the queen ever be lost when the king comes."

Frederick fixed his blazing eyes upon her and called her name. A hush fell over the room. She rose instantly and went to him, a faint smile on her pale face.

"Ah, my husband," she said, "what a pleasant surprise you prepared for us! It is most amiable of Your Majesty to honor this feast with your presence."

The king grasped her arm savagely and his voice was harsh. "It is necessary in the midst of earthly pleasure to be reminded of the fleeting vanity of earthly things. I am come to administer this medicine to your vain and sin-sick soul. Come with me! All of you. Follow me! Let none remain behind!"

The king kept his eyes steadily before him. His face was set and hard. He did not speak. The bejewelled ladies and gentlemen of his Court followed the royal pair in a long, glittering procession. Though it looked like a wedding procession, the courtiers and their ladies felt as if they were marching toward their doom.

The queen anticipated some new horror as the long parade passed through the flower decked dressing-rooms, through the brilliantly lighted ante-chamber, on through long corridors and up the wide staircase. At last they reached the door of the White Salon.

At the king's command the doors were thrown open and he led Sophia into the room.

She gave a cry of horror, "Two coffins! Your Majesty—what does this mean?"

"Yes, two coffins, mine and yours. I have made them with my own hands. I finished them to-night

—while you revelled. In these coffins we soon will rest and all earthly vanity and glory will be at an end. No one will admire the glittering jewels of the queen. Dust will return to dust and the king and queen will be nothing more than food for worms."

Under the crystal chandeliers the lights glared on the marble whiteness of the room. For a moment no one moved or breathed.

Then Sophia summoned her courage and spoke softly, "Not so, my King! The dust of common mortals will be scattered in every direction by the hand of Time. But from our dust history will build enduring monuments!"

As she spoke the queen seemed endowed with fresh beauty. She needed no royal diadem, no gleaming jewels to enhance her queenly bearing. She was the wife of the King of Prussia, the sister of the King of England, the mother of the future King of the Prussian Empire.

Her composure angered Frederick. With a trembling hand he pointed to the statues of his ancestors that adorned the room. His tone was imperious, terrifying, "So, then, let my ancestors see how well we will look in our coffins! The world knows that jewels become you and that I am a fine fellow in my uniform, but let us try our coffins!"

The queen faltered: "Oh, my King—"

"Do not waste precious time—you have wasted enough at the card-table this evening. See if you can take your place with grace and dignity in this coffin I have made for you with my own hands. Lay yourself in your coffin, Sophia, that I may see a picture of you that you never can behold. I have brought you here that we may try our coffins."

"This is cruel jest, Frederick!" Her voice trembled, but she turned to one of her maids of honor and said: "Duchess, give me your hand. I am very weary, and for a time I shall rest in peace upon this bed."

As the duchess took her trembling hand, the queen lifted the skirt of her royal robe slightly and stepped over the edge of the coffin. Proudly erect she stood for a moment and then, with dainty grace, she stooped and stretched her body until with closed eyes she lay still and calm in the white coffin.

The rudely made coffin creaked and groaned. A murmur of horror came from the richly attired company.

The king stood looking on, his face cruel. After a few moments Sophia opened her eyes and looked up at him. His eyes avoided hers and he stared at the floor.

Slowly the queen arose, pale, but

with her imperial dignity unbent. The duchess held out a hand to assist her, but she declined it saying. "Kings and queens must leave their deeds alone."

With these words she stepped over the edge of the coffin and, bowing profoundly to the king, said: "Your Majesty, it is your turn now."

The king scowled at her, then stepped awkwardly into his coffin. He called his courtiers to assist him in lying down. "Here I will soon sleep," he said.

At that moment the awful silence of the room was broken by loud cries and the sound of running feet in the ante-chamber.

Frederick sat bolt upright in the coffin, a look of terror on his drawn face: "What is it? What has happened? I demand to know!"

The majordomo stepped forward with shaking limbs, "Your Majesty, the sentries in the corridor have seen the figure of a tall woman clad in white—she passed the whole length of the corridor and entered this room!"

"The Lady In White?" cried Frederick. "Did she wear white gloves or black?"

For a moment no one spoke. At last the majordomo broke the silence, "She wore black gloves, Your Majesty."

"Black! That means I am to die," Frederick cried. "Help me from this coffin! You will put me back soon enough!"

* * *

AS MORNING DAWNED Her Majesty, Queen Sophia, stood at the window of her apartment and looked out into the mist of the new May day. White lilacs hung in pallid clusters from bending boughs. Birds twittered softly among the leaves. Swans swam placidly among the water lilies on the lake.

In his room across the shadowed garden the king lay dying. The Lady In White had made no mistake.

And Queen Sophia contemplated the time, now at hand, when her son Frederick William II, later called Frederick, The Great, would ascend the throne of Prussia.

* * *

ON A COLD November evening in 1928 Berlin was startled again by the rumor that "The White Lady" had been seen in the deserted chambers of the ex-Kaiser's palace. Guards reportedly had seen the eerie figure wandering through the musty rooms and had called in police to help them search the palace, perhaps thinking to solve the mystery that has hung over the Hohenzollern family for six centuries. But, although the spectre reappeared again the following night, the mystery remains.

This particular ghost of the

Hohenzollerns has been the basis for numerous stories by well-known authors. There are several versions of the story of the identity of the "White Lady."

One version is that, back in the 14th Century, the widow of a country nobleman fell in love with a Hohenzollern prince who ruled Brandenberg. Her princely lover told her that "four eyes" prevented his marrying her. Since she had two children, she interpreted this statement as referring to them and she put their eyes out in order to remove the obstacle in the way of her marriage to the prince.

The story is not complete, but apparently the horrified prince did not marry her and shortly she died. After this grim tragedy she is said to have begun to haunt the palaces of the Hohenzollerns, always appearing as an omen of death. She is called *Ahn Frau.*

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RISING IN TIME

AFTER HAVING been ill for three months, Mrs. Alice Yell, 77, of Chelmsford, England, left her bed for the first time and went to sit in an adjoining room. A short time later a truck crashed through the wall of her house and struck her empty bed.

PARADOXICAL PRIZES

A BENEFIT picnic at the Sleepy Hollow Lake Club in Cleveland, Ohio, turned out to be something less than a success when the door prizes were awarded. A bottle of champagne was won by a minister and a hairbrush by a bald man.

Does a strange interaction between mind and matter explain why human tears fell from the eyes of a plaster statuette?

From WEEPING MADONNAS to COSMIC CONSCIOUSNESS

By Nandor Fodor

TRANCE IS NOT exclusive to mediums as we know them from paranormal studies. Religious ecstasy is another variety of trance, considerably increasing its phenomenal range. Included under this heading are all the trance dances, rituals, incantations and circumambulations of primitive groups.

The yearly rain dances of Hopi Indians and aborigines raise the question of whether they aim at a cosmic interaction. The phenomena they produce suggests that there exists an elemental level on which fire has no power to burn, cold to freeze, water to drown (ordeal of witches), spaces to hinder (teleportation), vapor to resist (rain-making), air to refuse support (levitation) and form to delimit (lycanthropy and astral projection).

This is at-oneness of a high degree, doubtful on many scores, but a magical reality for primitives who never stray too far from Nature.

For the Yogi practitioner, concentration on a single point in space holds the promise of a merging, of establishing at-oneness with it. A vague similarity to this may be discovered in the practice of absent and miraculous healings in the West. The minister of a church requests the members of his congregation to pray for the recovery of the sick and reads out the names of those who are in need of help. Do these prayers heal? It may depend on the intensity of the group-concentration. At shrines we have evidence of the power inherent in

the group mind when, during a religious procession accompanied by the singing of hymns, miraculous healings take place. National prayers may not stop an I. C. B. M. (intercontinental ballistic missile) but the saner majority of the world concentrating on peace and goodwill to men may be the moral rearmament from the potential of which the whole world may benefit.

On a far lesser scale, at-oneness is the key to the mystery of the Weeping Madonnas, bleeding and sweating holy pictures and statuettes, stories of which appear all over the world and have been known from every period of history. Cicero talked about them in Roman days and insisted that there must be a normal explanation, though he had failed to find it. The church is satisfied to call it a miracle, which is equivalent to an intellectual surrender. Two cases have been reported in recent days.

On March 16, 1960, a small, tinted lithograph of the Madonna shed tears at the house of Mrs.



ABOUT THE AUTHOR

Nandor Fodor is a practicing psychoanalyst in New York City and is internationally known as an author and investigator in the field of psychic research. His serious interest in psychic matters began shortly after his emigration to the United States from Hungary in 1921. He has personally investigated many noted mediums and has visited the scenes of reported hauntings and poltergeist happenings. He is the author of numerous books on psychic subjects, among them *Search For the Beloved, On the Trail of the Poltergeist, Mind Over Space and the Haunted Mind.*

Pagona Catsounis at Island Park, L. I., N. Y. The picture, framed in glass, had been a wedding gift. Mrs. Catsounis, kneeling before it for her evening devotions, saw a glint on the Madonna's face. Looking closer, it appeared to her that the eyes of the Madonna opened and closed. Then two drops of moisture fell from her eyes.

The news of the Weeping Madonna spread fast. Father George Papadeas, Pastor of St. Paul's, and other people saw the tears gently flow to the bottom of the frame and vanish. The house was blessed —and the picture stopped weeping.

In Syracuse, Italy, on August 29, 1953, a statuette, also a wedding gift, representing the Immaculate Heart of Mary, began to weep over the bed of Mrs. Antoinetta Jannuso. The tears fell at intervals for five days. As in the case of Mrs. Catsounis, chemical analysis proved the fluid to be human tears. But while Mrs. Catsounis' physical and psychological health was not publicized in the newspapers, dramatic details were vouchsafed regarding Antoinetta Jannuso. She was awaiting the birth of a child. She had epileptic fits during gestation, lost her sight and speech from time to time, and showed signs of total nervous exhaustion. Pregnancy poisoning (toxemia) was talked about, but no treatment gave her relief until the statuette began to weep. Under the tremendous excitement that then developed, we are told, she returned to the same radiant health she possessed on the day she was led to the altar.

Religion speaks of mystic union. At-oneness is more explicit. Through religious ecstasy (or trance) Mrs. Catsounis and the lithograph of the Madonna merged and became one. Form and space that kept them apart suddenly vanished. The Madonna now shed Mrs. Catsounis' own tears of self-pity. After the house was blessed, she felt blessed. Her self-pity and the tears disappeared because she was healed.

In the case of Antoinetta an explosive situation was created by her abnormal gestation. Her loss of sight and speech suggest strong feelings of guilt. The Madonna could release her. Through intense religious emotions at-oneness was established and—after five days of weeping—the statuette or the extended self restored her to health.

The same at-oneness may be established with the vivid image of Christ on the Cross—and the wounds of the psyche appear in stigmatic markings: Christ and the sufferer become one. Therese Neumann of Konnersreuth was the most famous case in our day. A variation on the theme appears in the yearly liquefaction of the blood of St. Januarius of Naples. There

must be at least one person present in the pageantry whose blood, at the moment of contact, is at-one with the dark, reddish, solid substance in the phial passed around by the priest to be kissed.

In one case on record in parapsychology, an intermediary was used for entering into the state of at-oneness. It was "Nona," the *soi-disant* "pure spirit" of Mrs. Linczegh-Ignath. She requested, during an experimental session in Oslo, that seven sitters stand in front of a picture of the Madonna of Sistine, and fervently pray there. They did; whereupon tears appeared in the eyes of the picture and ran down the face.

The power or religious emotions culminating in at-oneness may be the explanation of "Brother Wolf" in the history of St. Francis and also of his "knowledge" of the language of birds. The one word that describes the power of religious emotions is faith. From Berthold E. Schwartz' study of the Free Pentacostal Holiness Church in Kentucky, Tennessee and parts of Virginia and North Carolina ("Ordeal by Serpents, Fire and Strychnine," *The Psychiatric Quarterly*, July, 1960) it emerges clearly that trance alone is not sufficient to convey immunity from fire, snake bites, and poisons on members of the sect. Their faith must have "the strength of an incorruptible obsession." They are always careful "to refrain from doing anything which would compromise their convictions and jeopardize their exaltation and gifts." The basic element of their faith is a literal interpretation of the Bible. In primitive fire-walking ceremonies faith is not centered on our Bible, therefore, we must conclude that religious at-oneness is independent of sectarian beliefs and that there are other ways, notably through drugs (mescaline, L.S.D.), love (mystic marriage), occult invocations, and the subduing of the body through exhaustion and starvation, existing, and eventually reaching to the highest form of at-oneness, called Cosmic Consciousness.

This is what Walt Whitman describes as "ineffable light, light rare, untellable, lighting the very light beyond all signs, description and languages."

According to Dr. Richard M. Bucke (*Cosmic Consciousness*, Philadelphia, 1910) the experience comes suddenly, without warning, with a sensation of being immersed in a flame of rose-colored cloud, and is accompanied by a feeling of ecstasy, moral and intellectual illumination in which, as in a flash, a clear conception in outline is presented to the mind of the meaning and drift of the universe. The man who goes through the experience sees and knows that the Cos-

mos is a living presence, that life is eternal, the soul of man immortal, that the foundation principle of the world is love and that the happiness of every individual in the long run is absolutely certain. He loses all fear of death, all sense of sin, his personality gains added charm. He is transfigured. In a few moments of the experience he will learn more than in months or years of study, and will learn much that no study can teach.

I can confirm some of these claims from my own experience in mescaline stupor. At the height of the intoxication, I was swimming along in a current of life. It was the life current of the universe. I was distinctly apart and conscious of being apart, yet in it. There was no outside. All was well. All one had to do was to swim. As I opened my eyes, I heard myself murmuring: "Swim along, just swim along, make waves in the sea. That is all that is wanted. That is all." ("My Personal Experience with Mescaline" *Modern Psychology,* London, 1937.)

I can add to this flashes of cosmic consciousness a patient under analysis claimed. This patient had hitchhiked, at the age of 18, from Boise, Idaho, to San Francisco hoping to earn enough money there to put herself through college. She starved for weeks and finally returned home. There she went to work in a bakery from sunrise until the stars came up, getting home so tired that she usually fell asleep over dinner. During bakery hours, she would write inspirational thoughts on odd pieces of brown paper and tuck them into her pocket. At night, she copied them out until she fell asleep doing it. I quote what followed in her own words:

One evening I went for a walk on a country road. It was sunset. I began to pray, to rise above the petty things of life, to have an understanding of what truth is, so that at least my writings should survive. I did not care if I was not really happy, I wanted to write and be big in myself. I was praying really hard, sobbing and crying, talking out loud to God.

All of a sudden there was a rose-colored cloud. I don't know if it was in front of me or inside me. I was caught up in it. In dreams sometimes you are held up in space as if by your hair in the dark. That's how I felt, caught up in the stars. I never studied astronomy. For the first time in my life, I saw the stars turning in their places. Eternity was laid out. The earth was going round, I saw the little planets around the sun and I could hear a great wheeling motion in space. I saw what a wonderful plan it was.

I cannot tell you all the things I saw. One thing that shocked me: there was no evil. That was very startling. In the state I was there could not be any evil. It just did not exist. Things we call evil could not possibly be that to the person who had the understanding I had now. In the Mormon religion, in which I was brought up, God is like a man, has a head and arms. I saw instead an undulating movement, like a river flowing up and down. The undulation went through everything: trees, people, chairs, storms, rocks and roses. It was a God-force.

I also saw that I was part of everything, and that everything was part of me. I did not have to possess anything because everything possessed me. If I stayed in this state I would never want any physical possessions. It was not necessary. I already had what the others had. We clutch at others because we do not realize how much we are part of everything. I knew that if my parents were rent apart, if the earth opened up and swallowed all my friends, if my legs were cut off or if I were stricken blind, it would not matter. I would just laugh. It did not have any meaning. I saw the real meaning of things.

Beyond what we call death, I saw what we call reincarnation, not like anything I would have accepted before. To me it would be utterly horrible to come back as a dog or a blade of grass. I did not see that at all. I saw we were just like a sea, I had the greatest feeling of peace a person could possibly know. Our egos were there, all together in this sea.

All my senses were intensified. I could smell a flower so intensely that it would be part of me. I saw it as the spirit of the flower, far more beautiful than the thing you look at. The same was true of trees. As a child I used to talk to trees, thinking they had a soul. I knew now that they had a being of their own.

I could hear sounds, things that were going on at a great distance. I could put my ear to the ground and hear storms far away. I could also see auras around people. I did not have to listen to what they were saying. I just watched this light around them. That is where I get my instinctive knowledge of color. I kept this intuitiveness after the experience, the effects of which lasted for two weeks.

I felt the greatest joy I had ever known in my life. It was unspeakable. I did not have to eat or sleep. I never was tired. I could hardly keep my feet to the ground.

When I came out of the experience, it was like dying. The experience may not have lasted longer

than the fraction of a second, but the effect did. Every morning I woke up with a singing joy. I could read the essence of books without reading them. When the effect wore off I felt like dead.

The many-splendored vision of Cosmic Consciousness permits us to bypass the evidence for human survival. Acceptance of survival is implied in this work. So, instead of arguing back and forth, as persons have for centuries, we should deal in serial order with the following problems:

1. After-death messages.
2. Yearnings for, warnings from, and contact with the dead.
3. Indications of an incessant preparation of human beings for another life.
4. Intervention by the dead in the lives of the living.
5. Intervention of the living in the lives of the dead.
6. The nature of the world after death.
7. What may be encountered in the after-death state.

These are perhaps the next stages of knowledge for men who, after the transfiguring flash of illumination, know for truth what most others spend their lives searching for.

THOMAS A. EDISON'S STOPPED CLOCK

NUMEROUS reports have been published about clocks which mysteriously ceased to run at the moment their owners died. A similar occurrence, which appears not to have received as much attention as it deserves, was reported in a recent issue of *Ford Times*, in connection with a large oak clock in the library of Glenmont, the elegant Victorian home of famous inventor Thomas A. Edison, in West Orange, N. J.

The clock was designed to show the date as well as the time. On October 18 1931, the clock was found to have stopped at 3:27 A.M.—exactly three minutes after Edison died. Members of his staff considered this a highly significant happening, for they recalled that the song, *Grandfather's Clock*, was recorded at the laboratory near Glenmont, one of its verses stating, "But it stopped, short, never to go again when the Old Man died."

The only person who had been in the library on the night of Edison's death was an Irish night watchman, who insisted he had not touched nor been near the clock.

True MYSTIC EXPERIENCES

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

OUR SHOPPING ANGEL

By Mary McGowan Slappey

MY MOTHER HAS a shopping angel who follows me around. Mother is a very good person and deserves a lot more from life than she ever has received. But our angel sees to it that she gets quite a few pretty things.

Here is how the angel manages. I will be walking down a grocery store aisle when suddenly a package of flower bulbs imported from Holland will land at my feet, plop! "What's this? Snow Princess? Who wants a snow princess . . ." I think.

Then I hear the voice of the shopping angel. "Your mother does, for her white garden." And so I arrive home with a package of flower bulbs I had no idea of purchasing but which bloom very prettily later in Mother's garden.

Early in March, 1963, the drug store was having a sale of pearls and I went there thinking to buy some for Mother. I had thought nothing about gold beads. But the shopping angel had, and she advised me, "Across the street . . . across the street . . . in the Card and Gift Shop . . . there is something for you today." Sometimes our shopping angel gets very excited.

I strolled over to the shop as directed and immediately found the gold beads. Mother, of course, was



MARY McGOWAN SLAPPEY

delighted. She had been wanting some; the angel makes no mistakes.

These are recent incidents. Actually, the shopping angel has been following me around for many years. With the shopping angel at my shoulder it is amazing what I buy. Once, seven years ago, during my lunch hour I was rushing through Landsburgh's, one of Washington's largest department stores. Suddenly I was stopped in my tracks by a voice that said, "That brown and white dress is 18½ and will just fit your mother. It will look nice on her, too. Buy it!"

I did. It was Mother's favorite dress for five years.

Because I have not kept a record of all these occurrences I cannot list our angel's total activities.

Recently the shopping angel compelled me to buy a stainless steel casserole, a frying pan and a stewing pan to partially replace Mother's ancient pans.

There was the time, years ago, when we ordered some cups with rosebuds on them. On Christmas morning when we unpacked them there was a double supply of cups . . . just what Mother needed.

The shopping angel's feet never seem to hurt . . . she has wings I suppose. At a bazaar she'll help me select blue wine glasses, the kind Mother will love . . . at the antique shop she shows me a three-part dish with violets on its pretty blue surface. Hats, ribbons, lace, pins . . . this lovely angel is interested in them all . . . and she knows Mother's size, taste and heart's desires better than I do.

She's invisible but she's certainly audible. I can't explain her. I only know we have a shopping angel who seems dedicated to my mother's happiness — *Washington, D. C.*

MY BATTLE WITH SORCERY

By Emilie Friend

MY OWN BATTLE with sorcery took place in 1937.

My father, Emanuel, was in the Swiss village of Saanen looking for lodgings in which he could complete his book on etymology. I was in Los Angeles taking care of my mother—my parents had been divorced for years.

From his letters I learned Father finally found lodgings in the heavily mortgaged home of Mrs. Bonaria, the widow of a Sicilian mason. Mrs. Bonaria and her daughter, Julia, occupied the first floor. Her younger son and family occupied the third floor. My father occupied the second. A smaller house on the same lot was occupied by a married older son. The nearest other house was a three-minute walk away. As his eyes were failing, it seemed fit for my father to appoint Julia his secretary.

My father's letters soon became

increasingly depressing. Although he was sufficiently provided for financially, he wrote of starvation and other dire things. His writing was hardly legible and plainly showed a guiding hand.

Eventually Mother died and in April, 1937, I made the long trip to see what was the matter with my father. It was like entering a robbers' den. When I arrived the cupboard was bare except for a piece of cheese and bread. It turned out the Bonarias had been fattening themselves at my father's expense. Julia, without any power of attorney, had been cashing Father's checks and surreptitiously withdrawing money from his bank account until it was almost empty.

Formerly jovial and energetic, my father now was sly and fretful and completely under the domination of his so-called secretary. She had forced him to sign a telegram ordering me to stay away, which fortunately had arrived after I left, but he had managed to write without her knowledge how glad he would be to see me again. He told me so when I arrived, but as soon as Julia entered the room he said I could stay only three weeks.

Father had been a Protestant minister, but as I examined his apartment I noticed a black crucifix with a wax rose dangling from it. When I learned the older son had been arrested for robbing a Catholic chapel of just these things, I threw the icon into the yard below, since I knew about Black Mass customs. That action alone helped a lot.

In my father's drawer I found a will stating that if he died in this very house his children were supposed to pay up the mortgage. When I read it to him, he grabbed it and tore it to pieces.

There was also the incident of the "Evil Eye." The Bonarias had very influential and powerful friends in the area, and the villagers thus were fearful and reluctant to help us. They did not know about the "Will." Still, one neighbor informed me that my father had not been on the street in two years.

I proposed a walk to the river, and my father was glad to come. As he was almost blind then, I guided him downstairs and to the threshold. Suddenly he stopped, as if petrified, and refused to leave the house. Coaxing did not avail. Finally, some people passed by and offered to help. Together we pulled him out the door.

I happened to look over my shoulder just in time to see the curtain dropped in front of the evil face at the window.

Father enjoyed his walk, and I decided it should be his daily exercise. But the next day he balked again. For a moment I was frantic; there were no passers-by. Then from deep in my subconscious came

some strange words which I said aloud, but could never after remember. Father at once crossed the threshold with an easy step. The spell was broken.

We decided Father should move, but for a long time the villagers feared to defy widow and give us lodgings. Finally, some did, and there was no more trouble.

There is a sequel to this story.

Shortly after we moved out, a young couple and their little son moved into the apartment. The mother took sick with an illness that could not be diagnosed. The doctor in the capital told her to move or there would be no help. Strangely, she refused and stayed in the apartment.

There she withered and died. During the funeral, at which the widow appeared very mournful, the horse pulling the hearse shied and bolted. According to the "Dark Powers," this indicates death within a year for someone else in the house in which the deceased lived.

Within the same year the widow took sick and died.—*Los Angeles, Calif.*

HER SPIRIT WAS FREE

By Bonnie E. Harding

WHILE I WAS visiting my mother, Mrs. Almae Shelden, and my sister, Vera, Mother had a terrible stroke which left her almost completely paralyzed. For several months she was delirious and raving most of the time, requiring constant care, day and night.

Vera and I took turns staying with her at night, resting in snatches on a cot in her room. As she slept fitfully, it was impossible for us ever to fall completely asleep. On the morning of January 21, 1963, Vera told this strange tale:

After getting Mom settled and asleep, Vera relaxed on the cot. She lay there resting, when suddenly she was amazed to see Mom walking lightly around the room, smiling happily. Mom walked over to the cot and smiled.

Vera sat up and said, "Why, Mom, you're walking." Then she looked over at Mom's bed. Mom seemed still to be in bed sleeping.

Vera's eyes returned to the figure standing in front of her. Although the room was dimly lighted, the figure clearly was that of Mom. Then, as Vera watched, the figure faded away, and all that was left was Mom's wasted body asleep on the bed.

We never have been able to learn if Mom knew her spirit was free, for since that time she has been unable to speak coherently.

Nonetheless, this incident always has been a comfort to us for we realize that somewhere there is a place where freedom from pain and helplessness waits for us all.—*Placerville, Calif.*

WHAT HEALED GRINGO?

By Paul M. Vest

MY SMALL, fawn-colored chihuahua, Gringo, always was a delicate dog, subject to frequent illnesses of a minor nature which cleared up quickly. Several years ago, however he became quite sick and none of the usual remedies helped. The following day when he appeared worse, I rushed him to a veterinarian here in Santa Monica, Calif. After examining him her diagnosis was an acute stomach and intestinal infection. She advised me to leave Gringo at the pet hospital with her.

For the next few days everything medically possible was done for him, but no antibiotic or other medication could check the infection. By then he was hemorrhaging severely from his stomach and intestines.

Finally the veterinarian told me she had practically no hope for Gringo. Because he was so homesick and lonely at the hospital, though, she thought it would be better for him to be at home with me. She gave me his medicines with instructions for administering. Gringo was then so weak he could not stand up and could scarcely lift his head.

That night about 9:00 o'clock I was holding him on my lap covered with his blanket. Never had I felt so sorry for a helpless, suffering animal. He hadn't been able to eat or drink and had wasted away to less than three pounds, but his courageous, loyal heart was as great as ever. To see him dying and to be helpless to do anything to help him was rough.

As I looked down at that brave, little dog a feeling of deep compassion swept over me even as the urgent question cried out in my consciousness, "Isn't there somewhere . . . a power, a force that will help this suffering, dying, little dog?" It was not a prayer, but just an intense thought filled with deep feeling. Since it was quite spontaneous, it was only a question in my mind and I certainly expected no answer.

Almost immediately however, a strange thing began to happen. First, Gringo's ears pricked up as though he had heard someone speak. Then slowly he lifted his wobbly head and his eyes fixed on something out of my line of vision to my left. An uncanny but not unpleasant feeling passed over me as I sensed the presence of something or someone in the room. I turned quickly and saw the strange figure Gringo's eyes were focused upon.

As incredible as it may seem, the figure resembled a small man with a rather dog-like head, yet it was more like a man than a dog. It did not stand fully upright, but inclined at a slight angle. Although

I saw the figure for only a few seconds it definitely was there, a solid, three-dimensional object.

When I no longer could see the figure, it was apparent that Gringo still could and from his intent, listening expression it was obvious the little dog was hearing sounds inaudible to me.

Beneath my fingers his tiny body was tense and quivering. Finally, as though the figure had gone, he looked up at me excitedly. The glazed, dying look was gone from his eyes. Shakily he got to his feet and wagged his tail weakly.

Needless to say I was not a little dumbfounded, as well as vastly relieved, happy and grateful. Quickly I warmed some milk and watched in wonderment as Gringo drank it all. That night he slept soundly and the following morning ate a big breakfast. All fever, bleeding and retching were gone.

Later in the day I phoned the veterinarian to tell her the good news. She was greatly surprised and said she never had expected him to recover.

Gringo is alive and healthy today, but I know that without the intervention of some being from perhaps another dimension, Gringo would not be here now.—*Santa Monica, Calif.*

EMPHASIS ON LIGHTNING

AT DIGNANO, Italy, mourners gathered at a funeral for three persons who had been killed by a lightning bolt. During the services a lightning bolt struck and injured 20 of those present.

A SILENCE BROKEN

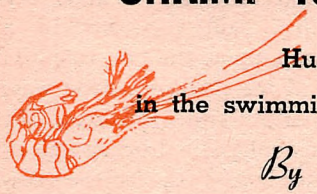
FOR SIXTEEN years Vernon Mitchell, 24, of Barlboro, England, was unable to speak as a result of having fractured his skull in a fall from a tree. Recently, knocked unconscious by a speeding car, he recovered to find that he had regained his speech.

THE COFFIN WAS READY

JOSE MAYE, elderly hotel owner of Creel, Mexico, ordered a coffin and a headstone, explaining that he had had a forewarning of death. He placed the coffin and the headstone in a room of the hotel and kept candles burning. Not long afterward he was stabbed to death by burglars.



SHRIMP fell on CALIFORNIA?



Hundreds of the tiny creatures were found in the swimming pool. Had they fallen from the sky?

By Raymond Bayless

I FIRST HEARD of this remarkable occurrence in a short article published on September 8, 1963, in the Los Angeles *Times*. The head read: STORY ABOUT POOL SEEMS VERY FISHY. This was to prove more prophetic than poetic. The story itself went as follows:

"Robert R. Burns thinks something fishy is going on in his backyard swimming pool. Burns, of 440 N. Old Ranch Rd., Arcadia, said Saturday he found hundreds of gulf shrimp in his pool — all about a half-inch long. All were dead.

"He claims none of his neighbors know anything about it. He can't believe they came through a filtered water system. He also discounts the possibility of a practical joker throwing frozen shrimp over a fence since the closest point to the pool is about 40 feet. And he says a watchdog wouldn't let strangers into the yard.

"He can think of only one other possibility and that has almost made him a believer. Recalling yarns spun by old-time seamen, he wonders if a phenomenon hasn't occurred in his backyard. "Could last week's rainstorm have somehow picked small shrimp out of the ocean and carried them over my pool?" he asks.

I called Mr. Robert R. Burns on the telephone on the evening of September 13, five days after I first read the above story, and discussed the mysterious appearance of the creatures in his pool. Mr. Burns said the incident still had not been explained. He said he had

talked with an appropriate expert at the University of Southern California who said that "It is the tropical season in the Gulf of California" and suggested that a waterspout had picked up the shrimp and deposited them in Mr. Burn's backyard. Mr. Burns also said he would save a shrimp or two for me to see.

My wife and I drove to Arcadia, a small town near Los Angeles, the evening of September 19 and were able to interview Mrs. Burns. Mr. Burns had been detained at work. He owns the Plastic-Medic Company, which manufactures medical supplies.

Mrs. Burns was able to tell us a number of interesting and pertinent things. She stated first that there had been a heavy rainfall all day on Wednesday, September 4, (we confirmed this from newspapers, neighbors, etc.) and that she had been at home throughout both Wednesday and Thursday. In view of this and the fact their large watchdog (which we saw) was also present she does not see how it would have been possible for anyone to have *put* the shrimp into the pool.

Mr. and Mrs. Burns and their twins, a boy and girl, age 11, first saw the shrimp in the pool on Friday. They noticed at the same time that the pool was unusually dirty.

The pool had not been vacuumed Thursday, September 5, as usual because the children had been swimming in it and as a consequence the debris from the bottom of the pool was too much stirred up. The neighbors have their pools cleaned on Thursdays also.

Mrs. Burns, who was an excellent witness, well educated and intelligent, a careful observer and very cooperative, said they noticed a few shrimp upon the concrete rim or deck of the pool, but none were seen on the lawn. However, she said this would have been practically impossible anyway for the creatures are small in size, and their color would have made them hard to see in the grass. She said no shrimp were found on the sidewalk in front of the house or on the front lawn.

Mr. Burns vacuumed their pool on Friday and saw hundreds of the shrimp in the pool at that time. Many of the creatures were still alive on Sunday. Mrs. Burns said she saw them herself. She also placed some of the creatures in a cup of fresh tap-water and she said that they died almost immediately. She remarked that they changed from their natural brown color to a shade of pink at death.

The swimming pool was treated with acid to eliminate the contamination — the shrimp — and then was freshly chlorinated on September 18, Wednesday. Mrs. Burns insisted that after this treatment the water was "never so clear."

Nevertheless, during our discussion with Mrs. Burns on the 19th we decided to examine the pool ourselves. We saw numerous shrimp in the water, many of them alive. The longest was about one-half inch.

Mrs. Burns seemed surprised and remarked that it had rained again on Wednesday night, the 18th. This I knew of my own knowledge.

Mrs. Burns also told us that after the newspaper article appeared on September 8 she received a telephone call from a woman who lives in nearby Glendale. This caller stated that she had found shrimp on her patio, about two or three cupsful.

* * *

BOTTLED SPECIMENS of these creatures were taken to the zoology department of one of the world's largest universities where a nationally recognized expert in such matters pronounced them to be arthropods of a fresh water type, closely related to fresh water shrimp.

The identification of this expert could normally be accepted as sufficent evidence, but before either I or the editors of FATE advanced the hypothesis that shrimp had fallen from the sky with the rain on at least two occasions, a corroborating identification seemed indicated.

Consequently I enlisted the aid of the T. Wayland Vaughan Aquarium-Museum at the Scripps Institute of Oceanography. Scientists at this center identified the creatures as amphipods, not arthropods. And amphipods are more like sand fleas than like shrimp. These specimens are a terrestrial type, probably forced to the surface by unusually heavy rains.

A rare and curious case, the Scripps scientists admitted, but not nearly as curious as a *rain* of shrimp.

THE LAST NIGHT

DURING a family gathering at his mother's house in Stockton, Calif., on New Year's Eve, 1963, Joe Valasquez, 37, remarked, "This is going to be my last night." A few minutes after he went into the kitchen to make a sandwich, he was found strangling on a piece of turkey. He died while being rushed to the hospital for emergency treatment.

DOOMED by an AFRICAN WITCH

Hated by Lotje, Jessie died — and her grave revealed a sign that she had perished through witchcraft.

By Greta Bloomhill

TO UNDERSTAND AFRICAN magic one must realize that there are two distinct kinds: one is practiced by the traditional witch-doctor or *nganga,* who serves a three months' apprenticeship costing 12 pounds Sterling ($33.60) and the second is practiced by the *muroi,* an evil witch.

The *nganga* always has fulfilled a useful purpose by allaying the many fears to which Africans are subject on account of the prevalence of witches in Africa. It is the *nganga* who smells out the *muroi,* and it is astonishing how often he can name the guilty parties in theft or murder cases (criminals too are looked upon as witches by Africans). These *smellings-out* usually involve some magic ordeal. A common one is the boiling-water ordeal in which the subject's arm emerges unscathed if he is innocent. This ordeal was part of the British legal code until the 13th Century, and there are proven historic cases, I have been told by Mr. Roger Summers, curator of Bulawayo's National Museum, of innocent persons coming through the ordeal unscalded.

The *muroi's* final intention always is to kill, though if proper counter-measures are taken by an approved *nganga,* the person or animal bewitched may merely become very ill. The African *muroi* is usually a woman, and it is noteworthy that among Europeans also the witch is usually a female.

In Africa witchcraft is frequently inherited. A witch-mother encourages her child till at about the

In African witchcraft virgin was thrown into Victorian Falls gorge as offering to the rain god.



age of 15 the latter also becomes a witch. The original tribe of African witches was known as *Dzinza* and emigrated from the far North of the continent — probably Egypt, the original home of all witchcraft.

Other African witches are trained by an hereditary *muroi* who seeks company on her obscene excursions — which always take place at night in fellowship with nocturnal creatures. Thus an African witch may set out riding an hyena or ant-bear and carrying an owl on her wrist.

At least a score of Africans have sworn to me on oath that they have seen a witch riding an ant-bear. This creature, *Oricteropus afer* to give it its Latin name, is a harmless species of the *Edentata,* but is feared by Africans as it is said to be the witch's familiar, with so potent a magic that if a witch rides on it, her victim will walk out of his hut in his sleep to meet his doom.



Northern Rhodesia witch doctor applies basket test to detect a witch. Basket is believed to adhere to head of guilty person. All illustrations are reproduced from author's recently published book, *Witchcraft in Africa.* (Howard B. Timmins (Pty.) Ltd., Capetown, South Africa.)

The most repulsive type of *muroi* is the ghoul who robs graves to procure human parts for witchcraft. This satanic practice is prevalent mostly in Northern Rhodesia, the Congo, and Angola.

A notable case was observed at Balovale, Northern Rhodesia, in September, 1959:

Jonisi, a cripple, bore a grudge against Kefasi because the latter ridiculed his limp. Jonisi bought witchcraft medicine from Loyile, a notorious witch-doctor of his village. The main ingredient was grass-cultured ergot fungus, a powerful abortifacient. Jonisi secretly put some of this medicine into a pregnant woman's food. After she aborted he and Loyile dug up the foetus and made magic bullets of the flesh. Next they exhumed a recently buried man and severed his right forearm. From this arm bone they fashioned the barrel of a *Kalelose* or night gun, whose magic becomes effective only after dark. They used wood for the gun stock, and wire to bind the stock and bone barrel together and for the trigger. Loyile then loaded this gruesome weapon with the bullets made from the dead foetus, and bade Jonisi track his victim with it.

In a case like this the African witch often gets it purposely bruited about that he has the means of bewitching his victim, and enjoys the latter's consequent parlous state of mind. Thus Jonisi saw to it that Kefasi should hear about his *kalelose* gun and his intention of killing Kefasi with it. Henceforth, Kefasi lived in dread. He dared not venture out after dark. But Jonisi bribed one of his wives to put a medicine in Kefasi's food which caused diarrhea. One night Kefasi was forced to go out of his hut to ease his bowels. Suddenly, as he crouched in the dark veld, the smell of decayed human flesh reached his nostrils. As he turned, he saw Jonisi pointing the dread weapon at him. Bang! The gun was fired! The bullets struck him on the back, disintegrating into foetid fragments as they did so. Shrieking, Kefasi bounded forward, and with the strength born of terror ran 50 yards before he dropped dead.

His wife informed the police of his death, but the autopsy of his body showed nothing wrong with him except a slight inflammation of the bowels.

Other types of *muroi* practice *chitsinga,* the placing of poisonous medicine in the victim's path. This medicine is made of spicules of glass, needles, or the ground-up spine of the *rovambira,* a fabulous snake. When the victim steps over the spot where the medicine is buried, he immediately is afflicted with shooting pains and swelling of the limbs.

Still other African witches possess

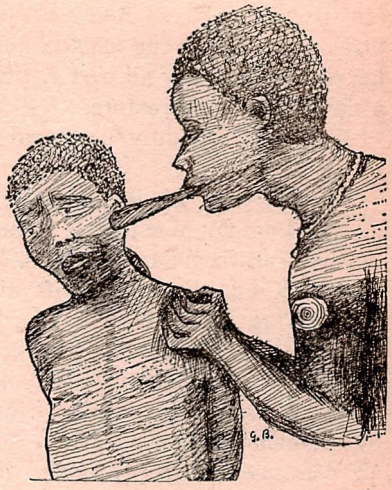
a *gona,* a calabash, pot, or horn whose contents have some specific magic quality. All African witches, as well as witch doctors, keep their medicines in such utensils, and each has his own formulae, which are practically impossible to obtain unless one is prepared to undergo the proper apprenticeship.

That African witches possess amazing powers has been recognized by Europeans who have had the misfortune to come into contact with them. They are able to pass through locked doors, to put their victim into such a sound sleep that they may, with impunity, rob him or give him a sound pummelling.

Many Europeans, when in trouble, do not hesitate to ask a *nganga* to practice for them by throwing the *hakata,* the magic divining bones (really wood).

Today, in Southern Rhodesia, the National Democratic Party, the African party about to contest the future election, is consulting *ngangas* in order to be guided aright.

When anyone is suspected of being a bad witch in Africa the people strew ashes at her threshold. She is then publicly tried by the *nganga.* In former days if she was found guilty it was customary to burn her to death slowly, or, among the ancient Zulus' to kill her by hammering wooden pegs into her anus. Should an African be suspected of witchcraft without corroboration of guilt, he or she is shunned by all other Africans and, if living in a reserve, will be ordered by the headman to leave.



Witch doctor uses horn to suck small stones, insects, etc., out of patient.

There are numerous cases on public record in African townships of Africans petitioning the administration to remove from their vicinity a person or official suspected of witchcraft.

Methods used by African witches in tribes as far apart as the Congo and the Transkei are remarkably alike. One of the traits they have in common is that, besides having nocturnal animal and bird familiars, they consort with malevolent spirits such as the *chipoko,* the ghost of a dead witch or of an immigrant African. This last is a will-o'-the-

wisp, a glimmer of flame that frequents damp places. Another such maleovent spirit is the *tokolosh,* believed in practically all over Africa, a dwarf-like, evil creature.

A *lokolosh* recently possessed a friend of mine.

As the case hinges around a divorce I am not able to give names, but will call them Mr. and Mrs. X.

Mrs. X was the second wife, the first having been divorced shortly before. At the time that the first Mrs. X was mistress of the house the cook was a Mashona African by the name of Jonah Natisa. Jonah continued to serve under the second Mrs. X. Soon after she married his master he said to her: "You are not my real mistress. The first Mrs. X. is still the mistress of this house, and I am going to make it difficult for you to live here."

Mrs. X. naturally was distressed by this remark but, not wishing to upset her husband, did not tell him of it.

Jonah then cast a spell over Mrs. X. From a dishonest *nganga* he obtained a medicine, the chief ingredient of which was *mubonda,* a herbal drug made of the ground-up root of the protea bush. This drug may be used to send people insane. Jonah managed to mix some of this in Mrs. X.'s food and she began to be troubled with nightmares. Her husband rang me one day to tell me that she woke from her sleep screaming for help. "I then saw a small, hairy black figure scramble quickly off her bed and disappear. Its hind legs were like those of a baboon," he said.

From his description I recognized the creature as a *tokolosh.*

Mrs. X. now told her husband what Jonah had said to her and he immediately dismissed him. He also engaged the services of Jim Chaminuka, a reputable witch-doctor who practices in Bulawayo, to rid his home of Jonah's evil influence. Jim buried a number of hard-boiled eggs along the drive and smeared the legs of Mrs. X.'s bed with a mixture made of powdered *kataza,* the "I'll-Fix-You root," a water-plant. Eggs are taboo to many African tribes such as the Matabele, and would have the effect of discouraging demons, while no evil spirit will venture in the vicinity of the *kataza* root. In this way Jim Chaminuka countered the malevolent witchcraft of Jonah and Mrs. X. and was not troubled again.

The *tokolosh* is only one of a host of African demons, most of them employed by the *muroi.* To mention only a few others, we have the *chidokwana* of Mashonaland, the *ndumba* of Northern Rhodesia, tiny animal sprites visible only to a witch. The *tujewera* found among the Kaonde of Northern Rhodesia are childlike dwarfs with their heads set backward and with enormous

paunches who live on the shadows of human beings and bring their owner much prosperity.

Some of these loathsome little pests are able to possess a person without his knowledge, for when their witch-owner dies they have to find another human medium.

The *ntuta yuma* is a wooden puppet who is brought to life by the witch and continues its existence by stealing for its master, laying down bundles of twigs to replace the stolen goods. The twigs assume the shape of the goods but when handled by the rightful owner soon wear out.

The *katotoji* also starts life as a harmless puppet, an ordinary wooden mannikin. He is animated when his witch-owner commits a murder and lives on to steal for him.

The *nzoji* is another Northern Rhodesia mannikin animated by murder. But the *nzoji* henceforth leads a fairly peaceable existence, being a Jack-of-all-Trades who will cultivate enormous fields for its master and do the work of 50 men.

Shave, a Mashona spirit, survives an alien who has died unburied or an animal. It takes possession of a living human being. The *shave* may confer a special skill, such as proficiency in hunting. The mediums of animal *shave* on occasion dress and behave like the animals which possess them.

Dr. Frederick Kaigh in his book *Witchcraft and Magic in Africa* tells of witnessing a *shave* dance in which the participants turned into jackals.

One of the most dreaded African spirits is *ngozi,* the ghost of someone who has been grievously wronged. *Ngozi* is a Mashona concept, but, in general, vengeance magic is practiced all over Africa. It is not considered evil, since it punishes malefactors.

A dramatic case of *uzimu,* Matabele vengeance magic, is described by J. Hughes, a well-known anthropologist formerly attached to the Rhodes-Livingstone Institute and at present with the University of Natal's Institute for Social Research, at Durban.

The names in the case quoted by Mr. Hughes have to be fictitious, as one of them sought the assistance of a witch-doctor, a contravention of the Witchcraft Suppression Act of Southern Rhodesia of 1899, whereby anyone is liable to prosecution who names another person as a witch.

This, briefly, is Hughes' story:

Joseph Mabili and his family, including his daughter Jessie, lived with his Uncle John and John's two wives. It is not unusual for an African to live together like this with his uncle, particularly when the latter has paid bride price for his nephew's wife, as John had for Joseph's. Being a poor man, Jo-

seph had no cattle wherewith to repay his uncle, so he pledged his labor to him.

Except for the malevolence with which Lotje, the second of John's wives, pursued Jessie, the families lived together peacefully. Then suddenly Jessie took ill and died. Her grave was covered with stones and thorn branches and after the burial the dead girl's father, as was the Matabele custom, went to inspect it. He found it had been disturbed. It is believed by the Matabele that if a freshly made grave is disturbed it is a sign that the deceased has met death through witchcraft.

Joseph betook himself without delay to *Nyabi,* a local witch-doctor. The latter, after throwing his divining bones, confirmed Joseph's suspicions.

"Your daughter, Jessie," he announced, "has been killed through witchcraft by her aunt, Lotje. If you pay me, I shall perform the grave-striking ceremony — *ukutjaya iliba.*"

"I shall pay you," promised Joseph.

That night the two men went to Jessie's grave. *Nyabi* was dressed in his full regalia, with leopard-skin cloak and the *ikshoba,* his animal-tail switch, in his hand. Only the starlight was witness as the witch-doctor raised the magic bull-switch and with it struck the earth over the dead girl's body. "Awake, Jessie!" he cried. "Fight for yourself! *Vuka! Uyozilwela!*"

Nyabi turned to Joseph, saying, "Her spirit will take the form of a hare and finish the work of revenge."

The events which followed began with a little hare running from Jessie's grave to John's village and standing in his courtyard, waiting.

"A hare!" cried John. "Let us chase it! There will be meat for the pot."

He and his kinsmen set out with their dogs to track down the hare. When they had killed it they returned jubilant, but found that the small bundle of meat had cost them dear.

The women were huddled together, ululating the death-sing. Lotje was nursing a lifeless, charred little body.

"Aie! Aie!" wailed the chorus. "John's young son, George, has died! While you were away chasing the hare the child fell into the fire and was burnt to death."

This was the first of a succession of deaths in Lotje's family, each heralded by the appearance of the hare. It was typical of African vengence magic that Lotje herself was the last to be struck down.

It was early in 1930 when the *uzimu* first smote Lotje's people. By 1932 11 lives had been forfeited and two witch-doctors con-

sulted by John divined that the calamities had been caused because Lotje his "little" or junior wife had killed Jessie by witchcraft. Joseph was offered a number of cattle to call off the *uzimu,* which he did by getting *Nyabi* the witch-doctor to "heal" Jessie's grave by once again visiting it at midnight, striking it with his animal-tail switch, and crying out "Rest now, Jessie! Vengeance has been fulfilled!" Whereupon the deaths in Lotje's family ceased.

It must not be imagined that all this information was easily gained. It is always difficult to get Africans to impart information about their witchcraft, but Hughes had gained the Africans' confidence by living among them for years and being fluently conversant with their language.

One of the possible means whereby vengeance magic becomes potent is that of hypnotism. This science, still in its infancy among Europeans, was a skilled art with African magicians centuries ago.

Dr. T. E. C. Harvey, a well-known practitioner of Bulawayo, first European Honorary life-member of the Inyanga Association of Southern Rhodesia and contributor on African herbalism to the *Central African Medical Journal* and other reputable publications, believes that African witch-doctors have remarkable powers of hypnotism and, also, most Africans are easily hypnotized.

I had a vivid experience with witchcraft through hypnotism in July, 1951, while farming at Sans Souci near Bulawayo. A Matabele groom of mine named Mzeze who had been promoted to house servant (he was very proud as it meant more pay and easier work) asked for a month's leave. He stayed away a year, during which time I engaged a Nyasa house servant named James who was more competent. A little later Mzeze turned up. I told him that, as he had exceeded his period of leave, I could not take him back into the house but he could have his old job as groom. He declared he was satisfied with whatever work I allotted him.

A week later James began to slacken so much in his duties that I had to reprimand him.

"I cannot work because I am ill, Madam," he replied. "I can neither eat nor sleep."

I noticed he had lost weight and looked pale but when I suggested he visit the clinic he said: "I am not suffering from a European illness; I am bewitched."

"Who has bewitched you?" I asked. "And how did he do it?"

"I cannot tell Madam who it is, I am too frightened. He got some of the hair I cut off my head and made a figure out of a stick with my hair on top of it. He keeps this

figure and sticks a nail into its head every day. When he does this I get a terrible headache and feel ill. It is no use going to a European doctor for this illness. Only a *nganga* from my village can cure me. If Madam lets me go back to my own home I will get well. But if she makes me stay on here I shall die."

I had heard of many similar cases; in some the victims actually had died. I let James go. Though he persistently refused to tell me the name of the witch, I had a shrewd guess it was Mzeze, who with alacrity stepped into James's shoes as soon as the latter left.

Several cases of authentic African witchcraft have been related to me by Mr. Gilbert McNeilage, of Sauerstown, Bulawayo. Mr. McNeilage was born at Salisbury, Africa, in 1908, and speaks both Seshona and Sindebele fluently.

"In 1930," he relates, "I was engaged on a government job at Zaka near Fort Victoria, fencing a 4,000-acre farm. While moving some stones, one of my African laborers named Charlie was bitten by a black scorpion. I wished to take him to hospital, as these stings can prove very troublesome, but he refused to go. 'I have a medicine for this in my own *kraal* (village),' he said. As Charlie's *kraal* was only a few hundred yards away, I agreed to let him send there for help and he ordered a youngster named *Mfaan,* who was working at his side, to bring him the *muti* (medicine) that was in the three-legged pot near his door. *Mfaan* was soon back, carrying a dirty twist of rag from which he unwrapped a dried old baboon-finger with the filthy nail attached to it.

" 'You'll get blood-poison from using this,' I remonstrated with Charlie.

" 'Not at all, *nKosi,* my Lord,' he replied. 'It is a magic baboon-finger which my *nganga* sold me to cure all kinds of wounds.'

"By this time the hand was very swollen and greyish matter was oozing from it. But Charlie, undismayed, scratched with the baboon-finger at the wound till he drew blood. Immediately the swelling began to subside and the greyish pus to drip out. Charlie gave the baboon-finger back to *Mfaan,* who wrapped it in the rag and took it back to Charlie's *kraal.*

"This was about 9:00 A.M. Charlie continued with his work. By the evening when I examined his hand I could find no ill effects either from the drastic treatment he had given it, or from the scorpion sting.

"Maria Matthius," continued Mr. McNeilage, "came from the Cape to be a nurse to my sister Mona at Umtali, Southern Rhodesia. Maria was a Hottentot and did not get

on with Africans. One day she slapped Sixpence, our sculleon, who immediately left his job in protest. On several occasions thereafter he was seen sitting on rocks near our homestead eyeing Maria with an evil stare. From then on she took ill with pains in her head, particularly in two spots at the top, six inches apart from one another. These spots swelled into hard lumps which developed into horns two inches in length, and looked like a young goat's horns.

" 'It is Sixpence who has bewitched me,' Maria declared. 'I left some of my cut hair lying about, and Sixpence got hold of it. Madam knows,' she said to my mother, 'that one must never leave cut hair or nails lying about, for bad people are able to work magic against you if they get hold of such things.'

"My mother took Maria to Dr. D. Smythe, of Umtali, and he cut off the horns. But they grew again. Maria then returned to the Cape but came back to work for us after two years. She had got rid of her horns, but had two bald patches where they had been.

" 'I have been to an *aklisuni,*' she told my mother, 'a medicine man of the Cape Malays; these people are clever at magic. He gave me a strong medicine to drink and the horns fell off.' "

One of the most dramatic cases of African magic concerns the death of *Chaminuka,* a name adopted by many modern witch-doctors. The original *Chaminuka* was a noted Rozwi magician whose story has been quoted in the *Native Affairs Department Annual* of Southern Rhodesia, in several newspapers, as well as in the book *Medicine and Magic of the Mashona,* by Dr. M. Gelfand, O.B.E., M.D., F.R.C.P., of the Salisbury Native Hospital in Southern Rhodesia.

Chaminuka was a *mhondoro,* the human medium of an ancestral spirit of the Makoni and Seke areas. These mediums reincarnate (like the Tibetan Lama) from time to time, and the present one lives 20 miles from Rusape. He is the third reincarnation of the original *Chaminuka,* about whose death the following is related.

Chaminuka lived with his accolyte, *Zukwa,* at Chitungiza in the Northern Transvaal, during the early part of the reign of *Mzilikazi,* first King of the Matabele. This was at the beginning of the 19th Century.

After he had served his master faithfully for some time, *Zukwa* noticed that the last baby born to him by his favorite wife strongly resembled *Chaminuka,* and he planned revenge. He secretly visited *Mzilikazi,* the King, to inform him that *Chaminuka* was an imposter, a *muroi* who had gained his wizardry by caressing serpents in the

forest. On learning this, *Mzilikazi* sent for *Chaminuka* and the latter appeared before him with a body-guard of Mashona followers.

For two weeks parleying went on, during which *Chaminuka* repeatedly proved by his magical powers that he was indeed a medium of his tribe's ancestral spirit and the reincarnation of a *Chaminuka* who had lived 80 years ago. He also warned the king that if he persisted in his threat to kill him the king would forfeit his own life.

"And you will not be killed by Africans, Your Majesty," he said, "for there will come men with white skins and many guns who will drive you out of the Transvaal northward across the Limpopo River."

"Do you dare to threaten me?" *Mzilikazi* thundered. "Kill him!" he ordered his warriors. "Kill him at once!"

When the Matabele attacked nearly all *Chaminuka's* followers fled, leaving him with only three men. These were soon dispatched but, though *Mzilikazi* himself shot at the wizard, the latter remained alive. Whenever he was attacked with a gun, the weapon misfired. Spears broke against his body.

At last *Chaminuka* wearied of the implacable hatred mustered against him and said to the king: "Send the page boy, *Eruruwa,* who is at your side, with an *assegai* (spear) and tell him to stab me between the shoulder blades."

Chaminuka stood perfectly still for the youth to deliver the death blow; yet after the *assegai* had thrust home and his body had fallen it still continued to show signs of life, while *Eruruwa* himself dropped dead.

After this the warriors skinned *Chaminuka,* but he still did not die. They then built a fire to burn him, but as they seized his body to throw it into the flames it turned into a bundle of serpents. Next they cut out his heart but it continued to beat and the following morning the warriors who had tried to kill him were found dead in their sleep.

This so horrified *Mzilikazi* that though *Chaminuka* at last was dead the king threw down his shield which, instead of maintaining an upright position as it had always done, fell flat on the ground — a sign that its owner was to be defeated in war.

Next the king rode on the royal zebra which had been trained for him, to all the *kraals* whose headmen had advised him to destroy *Chaminuka* and had them killed.

Shortly after this a large body of Boers arrived in the Transvaal with guns and horses and defeated *Mzilikazi,* driving him and his warriors northward across the Limpopo River into the country now known as Matabeleland, thus fulfilling the wizard's dying prophecy.

Precognition almost surely exists. A world-famed philospher here discusses the problems it raises.

THE CASE FOR Precognition

By Prof. C. D. Broad

Trinity College, Cambridge University

I SHALL BEGIN by defining "precognition" in its widest sense, and shall then distinguish the various special forms which it may take. An experience is precognitive if it is followed, either immediately or after an interval, by an event which corresponds so closely and uniquely to it that it would be unreasonable to ascribe the correspondence to chance-coincidence.

In our ordinary life we are constantly having precognitions of a perfectly normal kind. The following are the main varieties of normal precognition.

1. Expectations founded on deliberate conscious inferences from past and present facts and the laws of nature—for example, when an astronomer calculates that an eclipse will be visible at a certain place at a certain future date.

2. Expectations based on accepting the inferences made by other persons—for example, when an ordinary member of the public expects an eclipse because he finds it predicted in the almanac.

3. Expectations due, not to explicit inference, but to associations formed by frequently repeated regularities in one's past experience—for example, when one expects an object that looks like sugar to taste sweet. A large proportion of this kind of precognition takes the form, not of explicit expectation, but of automatically adjusting one's body and mind as if one had a certain

expectation. This might be called "prospective behavior" rather than "precognition."

4. Expectations based on the fact that one has formed an intention and has already begun to carry it out or has decided to do so at some time in the remoter future—for example, if I decide today to travel to London tomorrow I expect to find myself travelling tomorrow, and such expectations are generally fulfilled. Similarly, if I know that another person has formed a certain intention I have reason to expect that what he intends will happen in the remoter future.

5. Expectations which tend to bring about their own fulfillment without, or even against, the intention of the person who has them—for example, if from any cause I expect to fall downstairs or to vomit on a certain future occasion, the state of anxiety thus induced may predispose me to trip or to be sick when the time comes.

6. Expectations which are a by-product of an earlier link in a chain of causes, unknown to the person, which is leading up to an event which, when it takes place, will be a fulfilment of the expectation —for example, a person might, without knowing it, be afflicted with a disease which will cause him to die in a certain way, and some of the earlier phases of that pathological process may give rise to feelings of anxiety and even to an expectation of death in the near future, although he is to all appearance in good health.

If a precognition falls under any of these six heads I shall call it a "normal" precognition. If it seems *prima facie* not to fall under any of them I shall call it "ostensibly supernormal." The rest of this talk is concerned with ostensibly supernormal precognitions. These fall under the head of what is commonly called "psychic phenomena." When we are presented with an alleged case of ostensibly supernormal precognition the first thing to do is to ask whether it was really a precognition at all. Did the experience really happen? If so, did it really precede the event which is said to have fulfilled it? If so, were the experience and the event accurately described? If so, is the event so peculiar, and is the correspondence between it and the preceding experience so close, that it would be unreasonable to ascribe the fulfilment to chance-coincidence? Only if all these questions can be answered affirmatively, can we say that this is a genuine case of precognition.

The next question to be raised is this. Was this precognition really supernormal? This is equivalent to asking whether it cannot be brought under one, or a combination of several, of the six headings.

In that case the next question is this. Could we bring it under one of our six headings if we supposed that the person is capable of acquiring information about certain contemporary or past events by supernormal means—for example, by telepathy or clairvoyance? Suppose, for example, that I knew telepathically that a certain person was intending to poison himself. Then by a perfectly normal process I could form the expectation that he would be found poisoned, and the chances are that my expectation would be fulfilled. Any case that could plausibly be explained on these lines might be described as a case of precognition normally based on supernormal cognition of contemporary or past data. If no explanation even on these lines can be suggested I shall say that we have a case of "irreducibly pre-presentative precognition."

There is good evidence for the occurrence of irreducibly pre-presentative precognition. One part of the evidence consists of sporadic cases, such as dreams, which have been reported and carefully investigated. Another part consists of the results of carefully devised and controlled experiments with cards and drawings. I do not think that anyone, not hopelessly biased, could feel much doubt of the occurrence of irreducibly pre-presentative precognition after reading, for example, the papers of Mr. Saltmarsh and Dr. Soal in *Proceedings of the Society for Psychical Research.*

Nearly everyone finds the notion of irreducibly pre-presentative precognition very hard to swallow. I believe that there are three main difficulties which are felt in admitting the very possibility of such a thing. I am going to call them the "epistemological", the "casual", and the "fatalistic" difficulties. In my opinion the first is a mare's nest, the second is genuine and serious, and the third is perhaps not so serious as it seems at first sight.

By the epistemological difficulty I mean, so to speak, a difficulty concerned with the manner of knowing. This difficulty is as follows. Suppose I were to say to a person: "At 10:00 P. M. last Monday he was precognizing a street-accident which did not happen until noon on the following day." It is alleged that this is a contradiction in terms. To be cognized by a person is to stand in a certain relation to him. Now a merely possible event cannot stand in any actual relation to anything, and an event remains merely possible until it happens. Therefore, an event which did not become actual until noon on Tuesday cannot already, on the previous Monday, have stood in the actual relation of being cognized by a certain person.

I am sure that there is nothing in this objection. In the first place we may note that, if it were valid, it could equally be used to disprove the possibility of ordinary memory of events. For a remembered event has ceased to be actual by the time when it is remembered. Secondly, the difficulty arises from mistakenly assimilating pre-presentative precognition to sense-perception and from taking an unduly simple-minded view of the latter. Even in ordinary visual perception the sense-datum which I sense when, for example, I look at a star, represents the star not as it is now but as it was many years earlier. In such a case we may say that the sense-datum is itself present but is post-presentative in relation to the star. Similarly, is a precognitive dream, for example, the sense-data and images of which the dreamer is aware are present, but they are pre-presentative in relation to a certain future event, for example an accident which will take place next day in Trafalgar Square.

We come now to the casual difficulty. This may be put as follows. It is part of the definition of "precognition" that the correlation between a precognitive experience and the subsequent event which is said to fulfill it shall not be merely fortuitous. Now what does this imply? It implies that either the precognitive experience contributed to cause the event which fulfilled it, or that both were effects arising at different dates from a common cause, or that the fulfilling event contributed to cause the precognitive experience. Suppose, for example, that I dream on Monday night that a certain friend is being run over by a blue car driven by a man opposite the National Gallery. And suppose that on Tuesday morning precisely such an accident happens to that friend. It seems clear that the dream did not contribute to cause the accident, and it seems most unlikely that the dream and the accident are both effects of a common cause. Yet the third alternative, that is that the accident contributed to cause the dream, conflicts with an absolutely fundamental principle about causation, namely, that an event cannot have any effects until it has happened and therefore cannot contribute to cause anything that preceded it.

So far as I can see there are only three ways out of this difficulty, and none is very attractive. One is to hold that, in spite of all appearances to the contrary, the dream and the accident did have a common cause—for example, a volition in the mind of God or of a magician or of a spirit. The second is to give up what seems to be the self-evident principle that an event cannot have any effects un-

til it has happened. The third is to postulate a second dimension of time; and to suppose that the accident precedes the dream in this second dimension, although it follows the dream in the first dimension of time, with which we are familiar.

I come finally to the fatalistic difficulty. This can be illustrated by the same example. The accident to my friend would not have happened unless he had decided immediately beforehand to cross the road. But I foresaw, long before he made the decision, that the accident would take place. Therefore, it is argued, my friend's decision to cross the road must already have been determined at the time when I had my precognitive dream. If so, the common conviction that voluntary decision is free, in the sense that one could have decided otherwise, is a delusion.

I believe that this argument is mistaken. What does it mean to say that the decision which my friend made on Tuesday already was determined when I had my dream on the previous Monday? I think it must mean that, from a sufficient knowledge of the laws of nature and of the state of the world at the time when I had my dream on Monday, a sufficiently powerful intellect could infer with complete certainty that my friend would decide to cross the road at a certain time on Tuesday. Now this does not appear to me to follow from the fact that his accident on Tuesday corresponded in detail to my dream on Monday, and that the accident would not have happened unless he had decided immediately beforehand to cross the road. In order to infer with certainty that he will make this decision it would be necessary to know, not merely that I am having such-and-such a dream on Monday, but also that this dream will be fulfilled on Tuesday. And the latter is not a fact about the state of the world on Monday. It is a fact about the state of the world on Tuesday; it can be known only when Tuesday comes, and after my friend has made his decision.

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NOBEL PRIZE WINNING DREAM



He awoke with the details of an important experiment — and found it the solution to a baffling problem almost two decades old!

By Caro Nealey

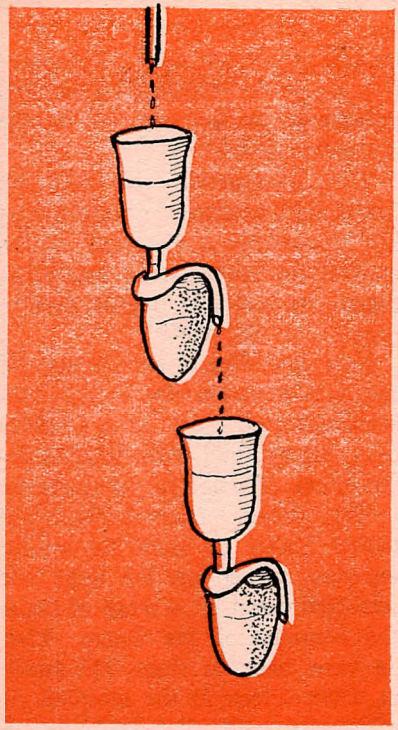
Dr. Otto Loewi, who died in 1961, was research pharmacologist at the New York University College of Medicine.

THERE HAVE BEEN innumerable instances of dreams telling the dreamer things unknown to him. But usually the information imparted in the dream has been known to someone, somewhere, either living or dead. When this is true these dreams may be accounted for by ESP, by some type of thought transference.

Dr. Otto Loewi's case seems to be something different. No other human mind ever had possessed the information which was revealed to him in his sleep and which led to his receiving the Nobel Prize in physiology and medicine in 1936, jointly with his friend, Sir Henry H. Dale.

Dr. Loewi, before his death in 1961, was for many years research pharmacologist at the New York University College of Medicine. He had entered upon the study of medicine at the instigation of his family in Frankfurt-am-Main, where he was born in 1873. It is to be noted here that this was not his own decision or desire. He was more or less pushed into it, as he indicates later he was pushed into something else.

For the first three years of his college training his interest was



Experiment showed that chemical released when one frog heart was stimulated could cause the other to act as if stimulated.

not in medicine and he spent most of his time studying more cultural subjects, philosophy, music, art. But at the beginning of his fourth year in college, in 1894, he attended a lecture by a professor whose voice and words aroused his enthusiastic interest in several branches of medicine. But pharmacology, he says humorously in a brief autobiography he wrote a few years ago, was not one of them.

Strangely enough, he relates, when he wanted a subject for a thesis he had to prepare, he went not to the medical professor he so admired, but to the famous "Father of Pharmacology," Professor Oswald Schmiedeberg. What impelled him to do this, he himself wondered. Had an unknown force now entered his life to direct it? Loewi quotes Goethe's words in Faust: "Thou are shoved, thyself imagining to shove."*

This move on his part subsequently lead to an internship in the city hospital in Strassburg. It was here in the hospital he discovered the need for research into the reaction of living matter to chemical agents. The death rate in the hospital was so tremendous his attention was drawn to the lack of knowledge in the field; and one can infer his compassion was greatly aroused. Accordingly he went to Marburg to work, for the next seven years, with Dr. Hans Meyer, pharmacologist at the University of Marburg.

Here his training still seemed inadequate to him and he subsequently went to England to become a student in the laboratory of Dr. Ernest Starling at the University College in London. It was here that he met H. H. Dale who became his lifelong friend and

* Bayard Taylor translation

later received jointly with him the Nobel Prize in pharmacology and medicine.

During these many years he had pondered the problem of nerve stimulation. At that time and up until 1921, when his most widely known paper was published, the one leading to his receiving the prize, it was generally assumed that the transmission of nerve impulse was due to the direct spreading of the electrical wave accompanying the impulse. A nerve impulse is an electrical disturbance that travels along a nerve fibre and is accompanied by a chemical change or changes. It is the message that enables living matter to react to stimuli. Dr. Loewi was not satisfied with this theory and had discussed a different one with others as far back as 1903. At that time it had occurred to him that it was not an electrical charge which affected an organ but that there might be a chemical in the ends of the nerves which was released by the charge; and that this accounted for the way the nerve impulse was transmitted, not the electrical charge itself. Various of his colleagues agreed with him, but no one was able to think of a way to prove the theory. So for 17 years the idea of the chemical discharge was forgotten. It lay dormant, perhaps, somewhere in Dr. Loewi's subconscious, but nothing further was done about it either by Loewi or any of his colleagues. Evidently it was not the cosmic time for this knowledge to be released to the scientific world.

Then unexpectedly, in 1920, Dr. Loewi had a dream. It concerned his idea about a chemical in the ends of the nerves and now, in the dream, he was told exactly how to prove it to the world!

How, and why, after 17 years, did the matter swim up in his consciousness, not just as a memory of a theory, but with detailed instructions of what to do about it?

This dream occurred the night before Easter in 1920. He awoke, he says, turned on the light and scribbled down on a scrap of paper the contents of his dream. Then he went back to sleep. He awoke at 6:00 o'clock in the morning remembering only that he had written down something very important during the night. He did not remember what it was about and when he examined the words he had written on the paper, he could not decipher one of them!

The information which was given him was not to be lost, however. Whoever, or whatever intelligence had contacted him in his dream did not give up. The next night the instructions were repeated in another dream. A complete experiment was revealed to him, one by which he could determine whether

the hypothesis, which had occurred to him so long ago, was correct. The dream experiment would show if there actually was a chemical in the nerve ends which transmitted impulses.

This occurred at 3:00 o'clock in the morning. Loewi got up at once and went to his laboratory, taking no chance that the directions might slip back again into the realms of his unconscious. It was well that he did so, for had he considered the experiment carefully in the daytime, he says, he would undoubtedly have rejected it. It would have seemed unlikely to his waking consciousness that any chemical released by a nerve impulse would be in an amount more than just sufficient to influence the organ, and that no excess which could be detected would escape into the fluid which passed into the organ. But it was his good fortune that he did not think at this early morning hour; he acted.

The dream experiment which he now determined to perform was a simple one. It was to be conducted with the hearts of two frogs, animals most frequently used in studying nerve impulses. He prepared the hearts quickly, the first with its nerves attached, the second without them. Both hearts were fastened to laboratory tubes, Straub canulas, and filled with a salt solution, Ringer solution resembling blood plasma. The vagus nerve of the first heart was stimulated, thus checking the heart action. The salt solution from it was then transferred to the second heart, which was beating. It slowed and its beats diminished, just as if its vague nerve had been stimulated. The proof was there! The vagus impulse reaching the first heart caused the appearance of a chemical substance which stopped the second heart when introduced into it.

Dr. Loewi published the report of this experiment in 1921, proving conclusively to the scientific world that the nerves do not directly influence the heart beat, but liberate from their terminals specific chemical substances which do act upon the function of the heart or organs concerned.

This chemical substance which Loewi called Vagusstoff was later identified as acetylcholine. Acetylcholine first had been isolated from biological material in 1914 by H. H. Dale. It was known to have a powerful dilator action on blood vessels. Attention also had been called to the great potency of minute quantities of this substance in the organism. It was Dr. Dale's research in acetylcholine that brought about his sharing with Loewi the 1936 Nobel Prize award.

This proof that a chemical substance is concerned in the transmission of nerve impulses raised

many questions which subsequently were studied by laboratories all over the world, as well as in Loewi's own, and resulted in further discoveries relating to the effects of chemicals on the body.

"The story of this discovery," Dr. Loewi says, "shows that an idea may sleep for decades in the unconscious mind and then suddenly return to consciousness."

The idea doubtless did remain in his mind all that time. But was it his mind that suddenly knew the details of the experiment, details that came to him in a flash, he says? He does not speculate on what caused the idea to come to him in the first dream and be unintelligible when he awoke, then return again in the second dream during the second night and be retained. He does advise, however, that sudden intuitions should be acted upon without too much skepticism or reconsideration.

The psychologists tell us there are unfathomable layers of knowledge in the unconscious. But Dr. Loewi was not seeking this information and for nearly two decades had entertained no thought of the matter. As a matter of fact, he found in going over his papers only a few years ago that he actually had made two studies not very long before the "arrival of the nocturnal design" which applied the very technique used in the frog heart experiment. But he had not associated those studies with his hypothesis of the chemical substance of 1903.

Is it possible that some higher intelligence chose to contact him and give him the designed experiment at that particular time? It is pleasant to think that the mind of man, or the minds of some men, are in touch, albeit unconsciously and infrequently, with a mind greater than man's. It would be pleasant to believe that a mind greater than man's watches over us and works with us for our own good. —when we are willing to listen.



DREAM OF A CORPSE

WHILE A patient in Greenville District Hospital in Plumas County, Calif., Mrs. Ralph Freeman, on February 10, 1963, dreamed she saw a corpse in a canyon. She reported her dream to hospital authorities and insisted that they initiate an investigation. Officers investigating Mrs. Freeman's alarm found that her mother, Mrs. Juda Foreman, was injured when her car plunged at the spot described, a canyon on Highway 40-Alternate, near Paxton.—*John M. Warren.*

Fingers of FATE

By Harold Helfer

Returning from a blood bank at Tours, France, to his farm, Elie Echard set to work repairing a harvesting machine. A few hours later his arm was mangled when it became caught in the machinery. He received a transfusion — of the blood which he had just donated.

●

Five years ago high voltage electricity took the life of Mrs. Fennon Turner's first husband, in Fayetteville, N. C. He was killed when he touched a 7200-volt line. Mrs. Turner's second husband was killed the other day when he too came in contact with a 7200-volt power line.

●

Saying she felt that death awaited her, Josephine Valente went to a San Diego, Calif., church to ask for the blessing of a priest. As she was leaving the church she was struck by a car and killed.

●

"We never know when tragedy or death can strike," Paul Rowley, Gardena, Calif., city administrative officer, said in a warning to citizens participating in civil defense exercises. Then he collapsed and died.

An old saying in Yugoslavia is that you can scatter storm clouds by making a lot of noise. Rade Bozic of Cvrlevo, Yugoslavia, decided to test this and rang the church bell during a thunderstorm. Lightning struck the bell, sizzled down the wet rope and killed Bozic.

●

While helping to fill a silo, Gregg Snyder of Shepherdstown, W. Va., lost his wedding ring. Months later he butchered a cow — and there, in the animal's flesh, was the lost ring.

●

A common cold saved the life of Virgil Robinson, a Stiritz, Ill., coal miner. The cold kept him from reporting for night shift work. All the 11 miners who did report were killed in a mine explosion.

●

Two cars collided on a street corner in Adria, Italy. Gottardo Vianello and Fortuanto Girotto, the drivers got out, did a double take and then warmly embraced. They had been comrades in World War II but hadn't seen each other in 18 years.

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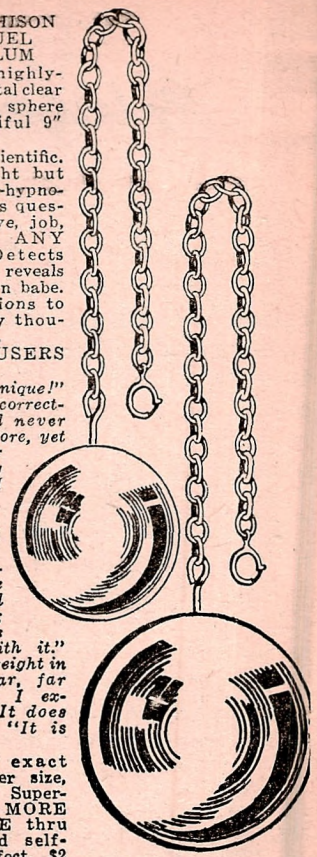
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THE MOMENT OF DEATH

By Wayne B. Fisher

DURING THE EVENING of a blustery winter night in January, 1952, I was enroute to Detroit, Mich., to attend a Buick Motor Company sales meeting. As I traveled on U.S. highway 112 it became evident I had better check into a hotel. Heavy trucks had beat the snow into a glare of ice and, even though the snow plows were busy, the snow was falling too rapidly for the plows to keep up with it and areas were beginning to drift.

During the years 1938 to 1948 I had been a representative of the Sherwin-Williams Company, traveling through the states of Michigan, Wisconsin and Indiana. I had stayed many times at the Mayflower Hotel in Plymouth, Mich., and now, since I was close to this hotel, I decided to stay there until morning, hoping the roads would be cleared during the night.

After eating in the hotel dining room I decided to go to my room and read. I retired about 11:00 o'clock.

About 4:00 o'clock in the morning I was awakened by a strange feeling that someone had entered my room. I opened my eyes to find a friend of mine, George Van Nortwick, of Cleveland, Ohio, who had been my superior when I worked for the Sherwin-Williams Company, was in the room. But he was there only momentarily, for George smiled, then drifted right through the wall and was gone.

Needless to say, this unusual experience shook me up. I could not understand it, but I was worried about George nonetheless.

The next day confirmed my fears and at the same time was an astonishing sequel. About 7:00 o'clock in the evening, shortly after I had returned to my home in LaGrange, Ind., from Detroit, the telephone

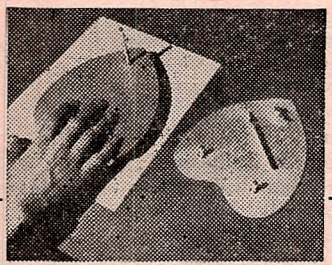


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rang. My wife informed me that long distance was calling me from Cleveland, Ohio.

It was Ed Emrick, Insecticide Department, the Sherwin-Williams Company. He said, "I want to tell you that our mutual friend, George Van Nortwick, died about 4:00 o'clock this morning in the Catholic Hospital in Rochester, N. Y. He died of a liver ailment. His funeral has not yet been arranged."

I was faced with the fact that, somehow, my friend had projected himself half way across a continent and into my room at the moment of his death.—*Palm Springs, Fla.*

DOGS FROM NOWHERE

By Wilma Richardson

MY PARENTS moved to Hollywood, a suburb of Spokane, Wash., in 1908, when I was eight years old. There was no running water, electricity or gas, and we had kerosene lamps and a wood and coal-burning stove in the kitchen. Pine trees and wild flowers grew all around our house.

The Northwest Boulevard ran along the edge of the meadow which fronted the house. On the other side of the road was a steep embankment, below which the Spokane River flowed deep and treacherous.

My parents had forbidden me to go near the river, but early one morning in June I opened the screen in my bedroom window, jumped out, and headed for the river. I felt sure I would be able to return before the household was awake. Dawn was just breaking, and I made good time over the bank and down to the river. A driveway ran alongside the river and by keeping on the driveway I felt I was obeying the letter of the

law, if not the spirit.

Before long I heard a crashing in the underbrush and two large dogs came out and joined me on my walk. One looked part collie; the other was as nondescript as most of the dogs the local ranchers used to drive their sheep to market. They frisked about and, as by this time I was a little frightened at being so alone, I was glad of their company.

Eventually I came to a wooden bridge that spanned the river. The bridge led from Fort George Wright somewhere across the river and continued on my side until it joined the Boulevard. Crossing the bridge from the Fort side came a most disreputable looking man, dirty and ragged. Instinctively I seemed to be warned.

I tried to hide in the bushes beside the road, but he saw me and headed straight for the place where I was hiding. By this time I was terrified. I could see the evil leer on his face, and I screamed as he reached out to clutch me.

In an instant both dogs were at my side. The collie snarled and jumped at the tramp. The other dog circled him with low growls, hackles bristling, but did not attack. The tramp drew a knife from his pocket—I could hear the click and see the sun flash on the steel.

He slashed the collie across the muzzle, a great deep cut. The dog howled in pain, but fastened his teeth in the tramp's shirt as the other dog went into action and knocked the man down. All I could see was a flurry of dogs, flailing arms and legs, and blood all over.

I ran, and when I stopped to look back I saw the tramp running back across the bridge with both dogs in

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pursuit. When I reached the Boulevard I called the dogs, but they did not come. I had blood all over my torn dress and was a sorry sight as I trudged on up the Boulevard until I came to a meadow.

There was a wagon and a herd of sheep grazing in the field and an Indian family gathered around something on the ground. They had come from Nine Mile Road, which was in a different direction. As I approach the group separated. There lay my two dogs, stiff and cold upon the ground.

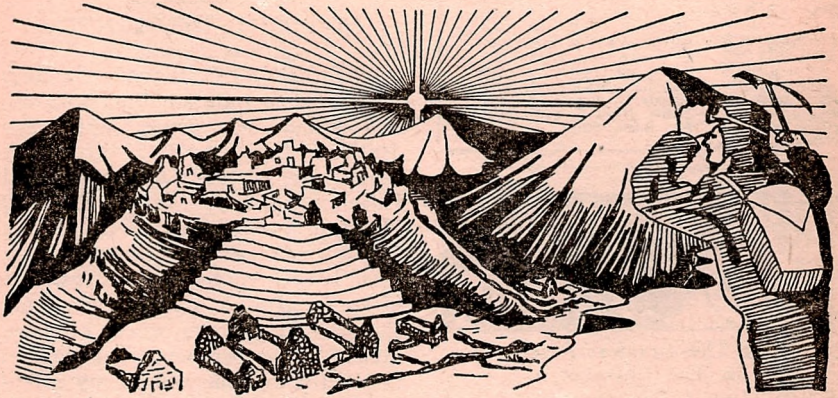
I began to cry, believing the dogs had been mortally hurt protecting me in the fracas with the tramp. The Indian father asked why I was crying. When I told him the two dogs had fought off a tramp who had tried to harm me, the whole family stared in disbelief. One of the little boys told me the dogs had eaten poisoned coyote bait and died very early that morning on the way to Spokane for treatment.

Yet, I *knew* they were the same dogs. Across the muzzle of the collie was a deep knife slash and blood was still caked around his mouth.

The old Indian father took my hand and gazed at me for a long time without speaking. Finally he said he believed me, even though he knew the dogs had been dead. He said the Great Spirit had taken care of me.

When I got home my parents were frantic with worry, and the neighbors were preparing to search for me. I told my parents what I had done, and that two dogs had rescued me. But I never told the rest of the story. I shall always feel that the dogs were sent to me from Heaven and that I owe my life to their

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SHE DUSTED THE FURNITURE

By Rose C. Kamper

MY MOTHER, Blanche Curling, lived in Palatka, Fla., with my two unmarried sisters until her death in October, 1937. After her death my sisters Josephine and Eileen moved to an apartment at 220 Madison Ave., disposing of all the furniture except the living room set.

In 1941 I visited my sisters. The morning after I arrived, when my sisters had gone to work, I busied myself in the bedroom. A movement in the living room caught my attention. I thought at first it was one of my sisters yet I thought it strange I had not heard the door.

I went quietly into the living room and there I saw my mother busily dusting the furniture. I watched her for a few moments and then she disappeared.

My mother always had been proud of her home and took special interest in keeping it tidy. I knew she had come to tell us something but I had no idea what it was.

This was the first time I had seen my mother since she had died and I was sure it had something to do with my sisters.

I was trying to get up courage at dinner to say something, when my youngest sister said, "We are considering buying new furniture for the living room, as the present furniture is beginning to look quite shabby."

I knew then why my mother had shown herself to me. I felt she did not want my sisters to part with the furniture. I told them of my experience that morning and to my aston-

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ishment they believed me. They kept the living room furniture until new pieces were an absolute necessity.

I think my mother wanted my sisters to keep the furniture, because it was her last contact with them.—*Fairhope, Ala.*

MY FATHER'S VOICE

By Louise Savage Mapp

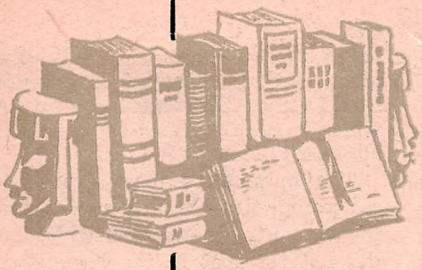
TWENTY-TWO YEARS have passed since my father's death and, while I believe there has been evidence through the years he still was helping me, something happened in March, 1963, which startled me.

I was ill and alone in Providence Hospital. My only son was half-a-world away. The doctors were certain my illness had caused serious heart damage and were sending me to the heart exercise room at 10:00 o'clock the next morning. Long after the nurse had given me a sedative, turned on the night light, and gone noiselessly away I lay tense and unable to close my eyes. I was thinking, I was too young to retire; I am not able financially, because of frequent hospitalization, to spend long months being idle while my damaged heart heals. I was upset.

Suddenly it seemed a cool hand rested on my head. Distinctly I heard my father's voice, as I heard it often in childhood, "Sleep now, girl, everything will be all right."

The next day when the cardiograms and examinations were completed my doctor came into my room smiling, "Not as bad as we thought! Six weeks rest when we discharge you, then back to your office."

I was back to an eight-hour day after six weeks instead of months, and have not lost a day since because of illness.—*Washington, D.C.*



NEW BOOKS

FAIR GODS AND STONE FACES, by Constance Irwin. St. Martin's Press, New York, 1963. 346 pages, illustrated, $7.50.

When Cortes marched into Mexico in 1519, bent on plunder and conquest, he ran smack into a mystery that has fascinated those with detective instincts ever since—instincts which have led Constance Irwin to devote an entire book to an attempted solution.

From the moment he landed at Veracruz Cortes found himself given a cordial welcome by the Aztecs. By the time he and his little band of 400 entered Tenochtitlan, capital of the Aztec emperor Montezuma, now Mexico City, this welcome began to seem strange indeed.

Cortes and his men had been amazed by the high degree of culture they found in Tlaxcala, a city 70 miles distant—"larger than Granada and much better fortified," Cortes noted. But the lake-ringed city of Tenochtitlan overwhelmed them. It had long, arrow-straight avenues lined on both sides with beautiful temples and official buildings of white stone, communal dwellings, canals as in Venice, numerous bridges, aqueducts of concrete, fountains and baths. The buildings are estimated to have numbered 60,000. Everywhere were flowers—and Aztecs, who appeared to outnumber the Spaniards in roughly the way trees outnumber forests.

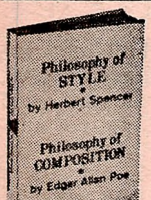
Here were possessions, people, power, which no wise ruler would risk in welcoming armed aliens. Why had Emperor Montezuma done so? He explained that he believed Cortes to be an emissary of the bearded, fair god Quetzalcoatl, a great teacher and leader, who in the misty past had come from "where the sun rises," taught the Indians the arts of civilization and then departed into the east, promising some day to return. Because of the reverence in which he and his people held this mysterious, bearded god or culture hero, Montezuma literally gave Cortes the keys to his kingdom.

Few legends are more baffling and intriguing than that of Quetzalcoatl. Under other names he was revered by all the Indians of the Americas. The Mayas called him Kukulcan and to the Incas he was Viracocha. Moreover, knowledge of him had come from still earlier peoples whose origins were lost in antiquity. For like the Romans in the

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Old World, the Aztecs, Mayas and Incas were latecomers who drew much of their culture from previous Indian civilizations—civilizations which in certain respects were more advanced than their own.

The opinion of most archeological authorities—despite recent finds to the contrary—is that white men did not set foot in the New World until the news of its discovery by Columbus. Thus how beardless Indians acquired their legend of what undoubtedly was a bearded white man poses an insoluble problem unless, like Constance Irwin, one accepts the theory that white men brought civilizations to the Western Hemisphere in pre-Columbian times.

She describes the finding of numerous sculptures and artifacts which depict New World priests and rulers wearing artificial beards in the manner of Egyptian pharaohs. The beard as a badge of high office traces back to the very earliest civilization in the Americas—back through the Aztecs, Mayas, Toltecs and Zapotecs, to the Olmecs, the most enigmatic of all pre-Conquest Indians, who are described as having been the people who flourished during the era when Quetzalcoatl appeared, bringing the gift of civilization. Radiocarbon dating tests show that the Olmecs flourished at various sites in Mexico between 800 B.C. and 400 B.C.—long before the glory of ancient Athens and the grandeur of imperial Rome; about the time, in fact, that Nebuchadnezzar's Babylon was one of the most magnificent capitals of the ancient world.

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Mrs. Irwin asks, but the enterprising Phoenicians—traders, seafarers and colonizers extraordinary?* Phoenician mariners, she points out, were roaming the high seas beyond the Straits of Gibraltar in the Ninth Century B. C. And once voyages in the open Atlantic are begun, prevailing winds and currents almost compel the discovery of Central America.

Mrs. Irwin, who is an instructor in library science at the University of Iowa, stresses that the thriving commerce of the Phoenicians took them to all parts of the ancient world. As a result Phoenician culture was eclectic, combining elements of all other contemporary cultures, including that of the Egyptians, the Babylonians and the Hittites. Thus if indeed Phoenicians were borne by winds and currents to Central America and established settlements there as they did in Europe, one would expect archeologists to find not only Phoenician traces, but traces of all the Old World cultures with which the Phoenicians were in contact.

This is just what archeologists have found, Mrs. Irwin shows. "Pyramids" in Central and South America, for instance, bear an amazing resemblance to ziggurats, erected in Babylonia, Sumeria and at least one known part of Phoenicia. Like ziggurats in the Old World, those in

* An article, **Did The Phoenicians Reach America?**, appeared in the June, 1954, issue of FATE, describing finds in San Miguel Allende, Guanajuato, Mexico, of which apparently Mrs. Irwin was unaware, as she does not mention them in her book. The finds were of clay figines depicting mermaids and men playing stringed instruments. A Phoenician origin was ascribed to these on the basis that mermaid myths and stringed instruments were unknown to the Indians of the New World.

the New were terraced, oriented to the four compass points and topped by temples. And finds of burnt offerings and infant sacrifices indicate that the "dark religion" of which the temples were the focal point has striking parallels to the dark religion of the Phoenicians.

At ancient archeological sites in Mexico, most of them Olmec, have been found urn figures apparently depicting an Egyptian sphinx and the bird-headed god Ra; carved reliefs of Negroid dancers in Assyrian style; huge basalt heads with Negroid features (the Phoenicians trafficked in Negro slaves); tiny wheeled chariots similar to those found in Phoenician tombs; clay seals as were widely used in the ancient Orient; and figurines or carved reliefs showing bearded men with Semitic features, at least in one instance wearing shoes with pointed upturned toes similar to shoes worn by Phoenicians and Hittites.

The list of Old World-New World correspondences may be further extended by such items as astronomical and mathematical knowledge; mummification and gold masks for the dead; head deformation and trepanned skulls; jewelry and textile craftsmanship; agricultural products and methods.

Mrs. Irwin does a spellbinding job of assembling and interpreting evidence, acknowledging her debt to those who did the actual spade work. She admits that her interpretations may not always be right, but she builds her case with such eloquence, fairness, logic and wide-ranging scholarship that one feels her conclusions not only are eminently reasonable but foregone. Her book will delight those who share her own de-

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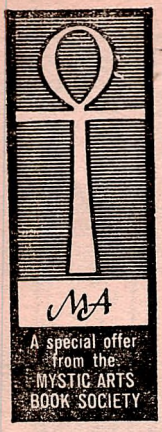
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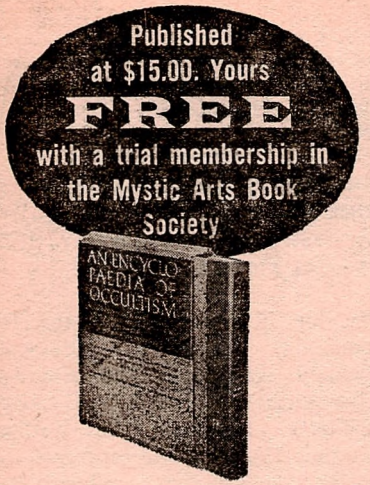
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tecting proclivities and enjoy clever and convincing attempts to solve the tantalizing mysteries associated with ancient civilizations.—*Chester S. Geier.*

SITTINGS WITH EUSAPIA PALLADINO & OTHER STUDIES, by Everard Feilding. University Books, New Hyde Park, N.Y., 1963. 345 pages, $10.00.

In his informative, 20-page Introduction, Dr. E. J. Dingwall ("widely considered the greatest living authority on physical mediumship") describes the author, sometime Honorary Secretary of the British Society for Psychical Research, as "the most acute and well-balanced investigator I ever encountered . . . " What Mr. Feilding, a Roman Catholic, "wanted, and what he intended to get if he could, was evidence based not on faith but on experiment;" and his experiments—generally disapproved by his co-religionists, whose criticisms left him unperturbed—spanned almost half-a-century before his death in 1936. The most productive experiments were those conducted at Naples in 1908 with the Italian medium, Eusapia Palladino.

Prior to these, the complaint of skeptics had been that the positive reports of seance witnesses were too inexact and incomplete to command belief. Hiring a stenographer to record the running account in the seance room, Feilding "set out with the intention of supplying a record which would be proof against the attacks of absent critics . . . " With two fellow-committeemen from the S.P.R., W. W. Baggally and the late Hereward Carrington (already an authority in the field), both ama-

teur conjurors, and as widely-experienced and initially-skeptical as he himself, Feilding got the experimental evidence he wanted.

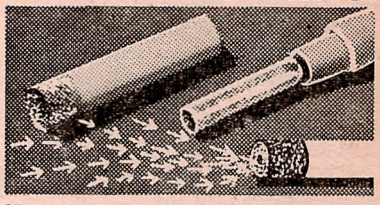
During 11 seances, committeemen witnessed 470 phenomena, 305 of these occurring when the medium was controlled by two of them, often in light sufficient to read fine print and with Palladino's extremities in full view. Among the demonstrations which left the experimenters baffled were complete levitations of the seance table; movement and transportation of objects beyond the medium's reach; raps, cold breezes, lights; touches as by invisible hands; and mysterious appearances of objects resembling hands and heads, the latter sometimes "shooting out with rapidity and silence from the curtain, looking . . . like two-dimensional faces in profile, made of cobweb."

For the first time, an S.P.R. committee was converted to belief. With related material, their *verbatim* record occupies 265 pages of this book, and is perhaps the very best ever given for the much-disputed physical phenomena of Spiritualism. The "absent critics" made only two serious attempts to criticize this record, but took to their heels when rebutted, leaving it standing—even to this day—as a foremost challenge to unbelievers.

Set beside this monument, the accompanying reports on "Sitting With Mr. Chambers" and "Some Sittings With Carancini" are pitiful productions, neither of which in any substantial part can be attributed to Mr. Feilding—one, signed by five witnesses, is not even dated; the other, by Baggally, conveys only a few scraps torn from the original

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stenographic records. Both might better have been omitted, did they not serve to illustrate by contrast the vast superiority of style of the Feilding-Baggally-Carrington record over other S.P.R. "reports" of the same era.

Of the three additional papers appearing here by the author, one presents the indeterminate, bizarre "Case of the Abbe Vachere" and his "bleeding" Hosts and images, which the author personally examined on a number of occasions. In another (an undelivered address), Mr. Feilding urges his co-religionists to assist psychical research, for proving the reality of the phenomena could strengthen religious faith.—*Walter A. Carrithers, Jr.*

Two days after they celebrated their 55th wedding anniversary, Mr. and Mrs. Jacob Gehringer of Cincinnati were still together . . . in death. They were struck by a car while crossing a street near their home.

●

Two years after they had shared a hospital room at the time they gave birth on the same day to daughters, Mrs. Paul Funk and Mrs. Larry Long shared another room in the same Eugene, Ore., hospital. Again, they became mothers on the same day.

●

Lady, a cow belonging to the Moline family of Spartansburg, Pa., has had calves on the same day each year for four consecutive years.

REPORT FROM THE READERS

HOLLOW CELESTIAL BODY

FATE of October, 1963, on page 22, referred to a suggestion of redistributing the material of a planetary system so as "to form a shell that completely enclosed its parent sun." Some curious features about this idea may be seen if we consider its realization in our planetary system.

The shell evidently would intercept *all* the sun's radiation, in contrast to the insignificant portion of it now intercepted by all the planets. The sun's heat, absorbed by the shell, nevertheless eventually would escape outside. The shell, under the necessity to balance its inflow and outflow of energy, would itself become a giant radiator relaying the sun's energy into space. It would radiate the same, or almost the same, total amount of energy as does the sun, only at a lower temperature, on account of its larger surface.

An obvious question occurs: How warm would "an advanced civilization" feel on that shell? Would not the ground under its feet get too hot, being in fact an outermost layer of the sun?

This is a question of dimensions. A shell of the same diameter as the earth's orbit would reach a thermal balance when the temperature of its *external* surface rose well over the boiling point of water

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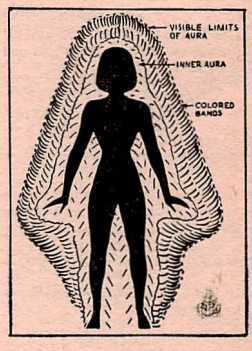


Diagram of normal aura based on W. J. Kilner, M.D.

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(it would be still hotter inside of course). So the shell would be nonhabitable if situated at earth's distance from the sun, supposing that the shell could withstand the heat and remain intact.

If we wanted a temperature of about 68 degrees Fahrenheit on the external surface of the shell—shrouded in the darkness of an eternal night—we would need to build it large enough to enclose the entire orbit of Mars and some of the space beyond. The internal surface of the shell still would be unbearably hot.

Assuming that all the material composing the planets of our system would be available for this construction project, it would suffice to make the shell only a few feet thick. A soap-bubble construction? Hardly even that. On the same scale, we would need to make the wall of a soap bubble thinner than one hundredth of the diameter of an atom.

Now, the lack of sunshine on the external surface of our hollow celestial body does not seem a big problem, after all. Just dig a hole in the ground—and there we are on the sunny side!—*Anatole Boyko, Los Angeles, Calif.*

"NO CREDIT"

Willy Ley's *Magic Squares* in the September issue of FATE truly is fascinating reading, although W. S. Andrew's book of 200 pages, *Magic Squares and Cubes*, published in 1908 by the Open Court Publishing Company, Chicago, is nowhere mentioned as source material.

Dr. Paul Carus, famous philosopher and editor of *Monist* Magazine, also wrote a chapter in this very fine book of which the title vignette

is an ancient Tibetan magic square. Also C. A. Browne, Jr.'s *Square and Lusus Numerorum* has a chapter devoted to this subject in the above book. The Open Court Publishing Company, printer of books on Buddhism, Chinese Philosophy and a mathematical series, now operates from La Salle, Ill.

Let us give credit where credit is due, if you please.—*K. Hyde, San Francisco, Calif.*

I appreciate the interest in my article and wish to explain that I did not mention the book by W. S. Andrews as a source because I did not use it as source material. I made no attempt at completeness as I felt that the editors of FATE would be unwilling to turn the whole of an issue over to me for a thorough discussion on Magic Squares.—*Willy Ley, Jackson Heights, N. Y.*

ALSO A WITCH?

The article *I Married A Witch* in the September issue was of particular interest to me as it parallels my own case.

I was brought up by a mother who had a deep knowledge of occult matters and I was trained in them from an early age. When I was 16 I lived in a boarding school where I had a quarrel with one of the pupils and felt deeply offended. I wished her mother to die. That night the girl was awakened and sent home—her mother was dying!

Some time later I quarreled with another girl and wished the same thing to happen to her (I really am a well-intentioned person, but have a violent temper). This other girl also had to go home—her mother was dying. But this time, under-

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standing that I was to blame, I wished greatly that the mother would not die. She didn't.

After that I was so afraid to do more harm that I read no more occult books and made no effort to develop my abilities. I made every effort to curb my temper and to wish good only, but on rare occasions I slipped.

Once a man killed my cat for no other reason than that he did not like the animal. I was furious and wished evil to befall him. A short time later his small son was killed by a car while crossing the street. Within the year the man also died.

According to Western opinion, I am a witch. But I am Greek Orthodox, and although I never studied witchcraft, I grew up in an atmosphere of superstition. I believe that one is a real witch—or a black witch—only if motivated by evil. If one is righteous and only wishes punishment to a wicked person, God fulfills his wish.—*A. P. Brooklyn, N. Y.*

BIRTHDATE FILE REPORT

The primary purpose of the Birthdate File, as indicated in my letter in the July issue of FATE, is to determine whether any two persons with the same birthdate also have other important events in their lives with approximately coincidental dates. A secondary purpose is to put persons with coincidental birthdates in touch with each other if they so wish.

The response to that single letter was quite encouraging. About 50 birthdates were received and recorded, and most correspondents expressed their enthusiasm for the idea. However, the chance of finding

two coincidental dates among only 50, and even after adding another 50 birthdates acquired from my own friends over the years, is pretty slim. Many more dates are needed.

I reckoned that the chance of finding two identical birthdates among adults born, say, between 1900 and 1940, is only about 1 in 15,000. In view of this, I decided to extend the experiment to cover near-coincidences, and compare the other important life event dates of persons with birthdates only a few days apart.

Two birthdates turned up which were nine days apart, and I asked the two persons concerned (whom I will call Mr. A. and Mrs. B) to give dates of other important events in their lives. Mr. A gave 12 dates between 1939 and 1961, while Mrs. B gave nine between 1944 and 1963. Although dubious about using dates of entering college, graduation, and the deaths of near relatives (since these are vital personal dates of those relatives rather than of the subject), I compared both complete lists. The comparison had to be confined, of course, to the years covered by both lists namely 1944 to 1961, for which Mr. A gave nine and Mrs. B gave six.

The result was quite astonishing. One of Mrs. B's six dates was exactly coincidental with one of Mr. A's, while another showed a difference of only 12 days. A third date was about six weeks earlier than one of Mr. A's. Mrs. B's remaining three dates, two of which concerned the deaths of relatives, showed no coincidence with any of Mr. A's dates. The odds against even only one near-coincidence occurring by chance are quite considerable.

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By sharp contract to this pair, not even a near-coincidence was found for a Mrs. C and a Mr. D, whose birthdates were only three days apart! However, while Mr. D supplied 11 important event dates, Mrs. C could give only two.

FATE readers are invited to send in their birthdates (also place of birth and time if possible), to the undersigned, in care of FATE Magazine. These will be duly recorded, although it is not possible to send acknowledgements. If and when any two persons are found to have nearly coincidental birthdates, however, both will be advised immediately and asked to submit a list of other important events in their lives to the Birthdate File for comparison, and they then will be put in touch with each other if they so desire.—*Ben Geddes, Cambridge, Mass.*

SEES GHOST SHIP

I have long been searching for someone who has seen the phantom ship off the Baie des Chaleurs in Gaspe Peninsula, where I live. In her book on Gaspe, Mrs. Smith of Richmond, Quebec, mentions it as a burning ship which appears on the horizon and people (one time 500 Roman Catholics returning from midnight Mass) rush to the rescue of it.

I live along the north Gaspe coast and know it intimately, but encountered no one who had seen this startling sight.

However, I asked the question often and at last received a "yes!" from a South Gaspean on the Baie des Chaleurs. She is a responsible woman who, I am sure, is not given to fantasy. She states she has seen it many times on her native ocean

shore. She told me all about it and I am thrilled.—*Maude Elizabeth Weinschenk, Galena, Ill.*

A filler article on the famous phantom "burning ship" of Bay Chaleur appeared in the June, 1958, *issue of* FATE. *The article states that this phenomenon reportedly has been witnessed by hundreds of persons for at least a century. The phantom is described as a sailing ship, or as a galleon, with rigging and upper works engulfed in flames. Some witnesses have reported seeing the black figures of crewmen hurrying aloft. According to reports, the "burning ship" ranges between Dalhousie and Perce Rock on the Gaspe Coast.—Ed.*

PORTENT OF WAR?

At 3:00 A.M. on July 20, 1963, I was awakened by the wailing of air raid sirens. I was at a loss about what to do as I had just moved into this trailer park. I decided it was best to see what others did first. The air raid warning sirens were loud and clear. I got out of my trailer and looked around.

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It seemed that I was the only person awake among the occupants of 50 trailers, so I went back inside. I have no phone, so was unable to call anyone for information about what to do. At 3:35 A.M. the alarm stopped. I kept listening for a while, but it did not resume and finally I fell asleep.

In the morning, I turned on the newscasts, but there was no mention of the air raid warning I had heard. Nor did any mention appear in the newspapers, which I read from cover to cover. I felt that an alarm lasting 35 minutes warranted some mention.

A friend who is a medium advised me that I surely must have had a portent of future events. When? I don't know. Since this psychic experience lasted so long and was so real, I feel certain that we are destined to suffer war again.—*Walter J. Kohberger, Aurora, Colo.*

THE STAR OF BETHLEHEM

George Butler, of Bradenton, Fla., takes issue with me regarding the approximate date of Christ's birth as given in my article, *There* Was *A Star of Bethlehem*, in the January, 1963, issue of FATE.

I am not familiar with his source, *The Urantia Book*, but wish to give mine. It is the now world-famous *The Bible As History*, by Dr. Werner Keller, one of Germany's foremost scientific journalists. Dr. Keller also is an expert archeologist. Here is his account of the dates on which Jupiter and Saturn moved into conjunction in the sign Pisces, in 7 B.C.

The clustering, as he calls it, began about the end of February, with Jupiter moving from Aquarius

towards Saturn in Pisces. The sun also being in Pisces on that date, the constellation was hidden from the naked eyes of ancient observers. On April 12, both planets rose in Pisces heliacally, eight degrees apart. On May 29 Saturn and Jupiter were visible in Pisces for two hours in the morning, occupying Pisces 21 and very close together. The second conjunction occurred in October, in 18 Pisces. On December 4, the planets were in conjunction in 16 Pisces. At the end of January, 6 B.C., Jupiter moved into Aries.

Not having an ephemeris for that year, as who has, except for antiquarians, I can't vouch for these figures. But I stick by Dr. Keller's account, based on Johannes Kepler's compilations and those discovered in 1925, on mud tablets at the Babylonian school of astrology at Sippar that the Magi saw the great "star" rising on May 29; that May in Babylonia was unbearable for travel, and besides, the Magi could figure that the second conjunction would be in cooler October; that they set out in time to arrive for that second showing of the planets.

I feel also that, as they were expert mathematicians, they meanwhile had ascertained just whose "star" they had seen and that many charts, perhaps, were done between May and October, 7 B.C., in order to confirm their calculations and pinpoint their information.—*Marguerite Steedman, Atlanta, Ga.*

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road. Our home, however, often was singled out by peddlars and sometimes even by "knights of the road" for a night's lodging.

One Saturday evening when I was about six, two men, each in a horse-drawn cart, drove into our yard and asked if they could stay over night. As usual, my folks consented, believing it was their Christian duty.

One of the men told us he was from Syria, and the other said he had come from Roumania. The one from Syria related that his younger and only brother was somewhere in America, having come later. He longed to see this brother, but feared he never would see him again in this life.

As the next day was Sunday, they did not proceed on their way in the manner of peddlars, but put out a washing that filled the clothesline in the yard and even many of the bushes. My father was a religious man and dreaded what neighbors would think when they saw that washing on a Sabbath day. He voiced to Mother a profound regret that they had allowed the peddlars to stay.

Minutes later another horsedrawn cart entered our yard, and the Syrian, staring at the driver, shouted, "Oh, my brother! My brother!" They hugged and kissed and cried in each other's arms for some time. Even after they had gone to bed that night, we heard the younger one crying in happiness that he had found his beloved, long-lost brother in so vast and, to him, a very strange country.

My parents, needless to say, were more than happy to have been instrumental in the reunion of the brothers.—*Elsie E. Packer, Lester Prairie, Minn.*



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NEW LIGHT ON A UFO YARN

I have read the news item by Curtis Fuller on page 14 of the November, 1963, issue regarding Roy Blanchard.

Many persons have had experiences with superficial press reporting. Knowing that the press is not infallible, I wrote to Mr. Blanchard. By return mail, he sent a photograph of the saucer-like impression and also his account of what actually happened on his farm last July. The photo clearly shows the hole described in Mr. Fuller's item. In addition it shows three areas of the "corn field" (not barley and potatoes) that appear to have been flattened by something—possibly a UFO.

The following is an excerpt from the letter sent to me by Mr. Blanchard last August 5:

"Many thanks for your letter. I am enclosing a photo of the hole as it was when first found by me. Please note the markings into the corn. These measured approximately four feet long by about 10 inches wide. No trace of any corn was left. The hole was four inches across and three feet deep. The army dug down six feet, through solid sandstone, only to find a lump of metal about the size of an egg which they told us was a meteorite, but it turned out to be a piece of local metal. I am perfectly convinced that something landed and took off again taking the corn with it."

I hope this information will throw some new light on the Blanchard story.

What disappoints me is not so much the inaccuracy of newspaper reporting as the apparent gullibility

(*Continued on page* 129)

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(*Continued from page* 120)

of the people who read newspaper articles—especially when these articles concern UFO's.—*David Schweda, Medford, Mass.*

PROPHECIES FULFILLED

Here is an instance where we poor, defamed mediums and clairvoyants get the laugh on the psychic researchers and the skeptics who affirm that all we do is "guess" or "read minds."

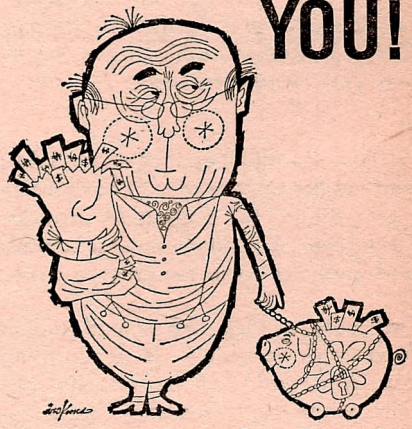
A Chinese friend who daily comes into the restaurant for lunch and coffee tells me that his wife has the greatest confidence in me, as she insists that all I say will happen does happen. But he added, "I begin to see the racket. You told her some time ago that she would get something new and white, and the next day she went and bought a new pair of white shoes. She does just what you say she will—to make your prophecy come true."

He then told me, "But last week you told her we would have a car accident that would not hurt anyone but cause considerable damage to the car fenders." He showed me a repair bill for dented fenders.

I asked him, "Did you do that to make my prophecy come true?"—*Rene Harris, Victoria, B.C., Canada.*

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