DECEMBER 1965 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 18—No. 12 Issue 189

FATE

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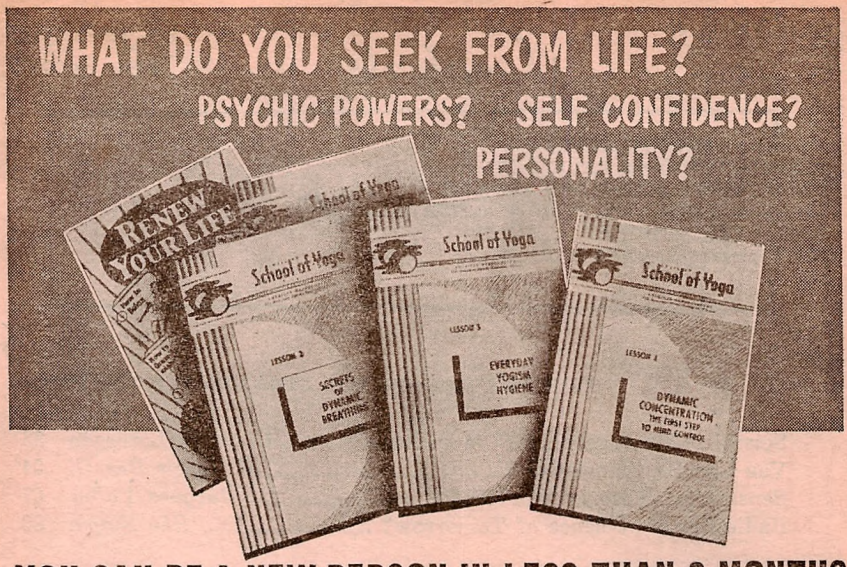
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FATE

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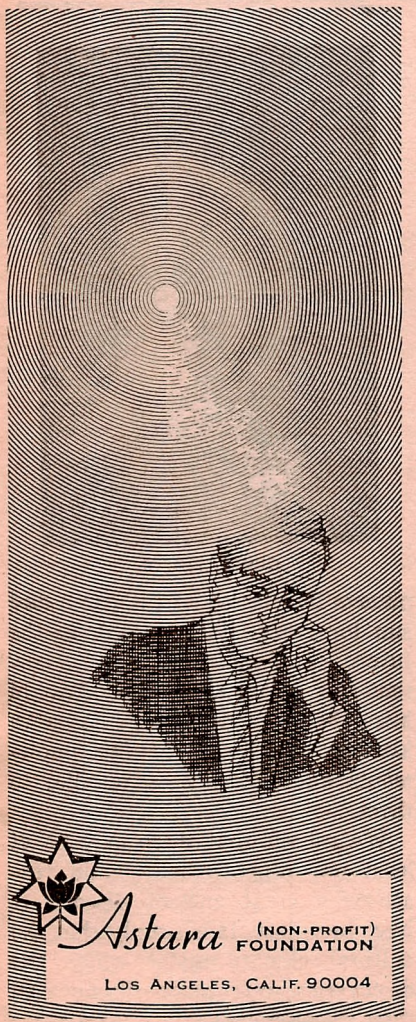
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QUOTE OF THE MONTH

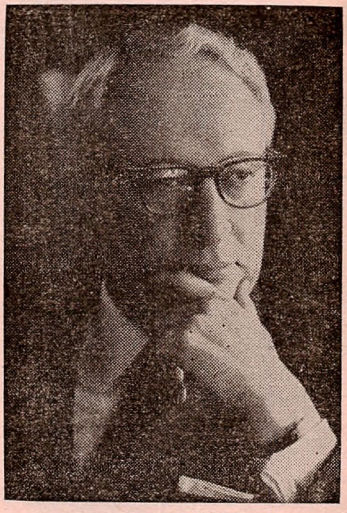
For centuries (in China) it was legally forbidden for private individuals to possess celestial globes and similar astronomical apparatus. This in turn meant that the tradition of building them could at any time be easily broken by dynastic change, foreign invasion, or other unfavorable political factors.

—Derk Bodde
University of Pennsylvania

SCIENCE, CIVILIZATION & THE ANCIENTS

READERS WHO believe in cyclical theories of history always are pointing to archeological discoveries which show amazing inventive genius by ancient peoples. These are taken to indicate (or even prove) that successive ancient civilizations reached high levels of culture and then were destroyed by some as yet unidentified catastrophe.

We know, for instance, that in ancient times there were electric batteries and steam engines, that the Greeks understood the workings of the solar system and the movements of the planets around the sun and had computer-like instruments that could tell the position of the



CURTIS FULLER

planets in relation to the earth and sun for years in the past or in the future. Italian excavations show that our great-grandmothers would have been at home in Etruscan kitchens and most of the implements would have been familiar to them.

We submit that there may be at least one other equally valid reason why great ancient discoveries have been lost. It is simply that the cultural climate under which the discoveries were made discouraged their development.

A rather exact parallel exists to-

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Now, in an exciting new book, Edward Maisel, founder of the Tai Chi Institute of America, reveals this centuries-old health ritual to you. Just mail the coupon below for a ten day free trial copy.

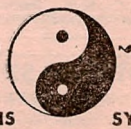
A Power-Packed Health Routine You Can Perform in Only 12 Minutes!

It takes only 12 minutes to perform the magic health ritual of TAI CHI! You feel it start to work deep within you, releasing powers of healing and restoration. Soon you may feel it soothing and relaxing you, uniting mind and body in total harmony. And you should feel it building up terrific power—charging your entire being with electric new vigor and vitality!

And because TAI CHI is done in ordinary street clothes, you can do it anywhere—at home, at work, even on trains and buses. You can do it all at once, or even in bits and pieces at odd moments during the day.

TAI CHI is not a religion! It is concerned solely with improving and toning up your body, relaxing nervous tension, giving you soothing relief from aches and pains, and making you strong and healthy. It is completely acceptable to all faiths.

Join the men and women of all ages who are discovering for the first time, a simple, safe, sane way to improve their health —a way that requires no muscle-wrenching exercises, no pills, no potions, no expense. Just a mysterious, centuries-old health routine from the Far Orient that, almost miraculously, puts every gland, muscle and organ in your body in rhythm with Nature's own healing forces and may add many years to your life.



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It has been found carved on ancient cave walls in almost every country in the world.

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day in the claims for Extrasensory Perception. The cultural climate is not conducive to pursuing these claims to their conclusions. Yet if the claims be true, the whole nature of physical reality, on which our Western science is built, needs to be reexamined and re-defined.

∞

THE CASE OF CHINA

ALL THIS recently was brought home to us by the recent publication of Parts 1 and 2 of Vol 4 of *Science and Civilization in China,* published by the Cambridge University Press, New York, edited by Joseph Needham with the collaboration of Wang Ling.

The books trace the Chinese discoveries of the magnetic compass, basic mechanical principles, agricultural implements and the like. The author concludes that "the only important basic machine which the Chinese did not have was the continous screw," and "the balance shows a clear technological superiority on the Chinese side down to about A.D. 1400."

Reviewing these volumes for *Science* Magazine, Derk Bodde of the University of Pennsylvania, points out that while these statements are valid they raise "certain broad questions which Needham himself does not here attempt to answer, in advocating Chinese superiority.

The fact is, after the Chinese had

invented something we find repeatedly that it did not undergo much evolution and was perhaps even forgotten in China. But when the invention passed to Europe it often set in motion "further developments of the utmost consequence."

As a case in point, Bodde traces the history of Chinese and Western clockwork, and especially the development of the escapement mechanism. In China this goes back at least to the 8th Century, and appeared in Europe around 1300. [illegible] by the time the Jesuits arrived in China around 1600, bringing Western clocks, the indigenous tradition of clockmaking had so declined that it was possible for the Jesuits to persuade all but a few Chinese scholars that these Western clocks represented an entirely new principle in China."

Whatever the reasons for this failure to make practical use of inventions (Bodde believes it lies in the "strongly governmental bureaucratic orientation" of much of Chinese technology) catastrophic destruction of the culture or of the country was surely not one of them.

The Chinese had brilliant inventions in ages past. And we do not have to imagine a succession of rich civilizations and catastrophic destructions to explain what happened to them. The *system* prevented their development.

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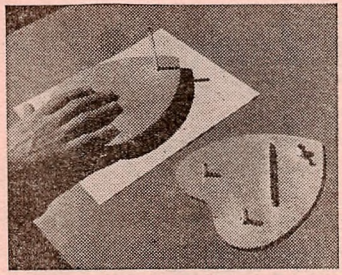
According to this publisher, many people do not realize how much they could influence others simply by remembering accurately everything they see, hear, or read. Whether in business, at social functions or even in casual conversations with new acquaintances, there are ways in which you can dominate each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

To acquaint the readers of this magazine with the easy-to-follow rules for developing skill in remembering names, places, figures, dates, business transactions, or even passages of literary content, the publishers have printed full details of their interesting self-training method in a new book, "Adventures in Memory," which will be mailed free to anyone who requests it. No obligation. Simply send your request to: Memory Studies, 835 Diversey Parkway, Dept. 3189, Chicago, Ill. 60614. A postcard will do.

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SCIENCE UNLEASHED

SCIENTISTS in this country now are encouraged to peer nearly everywhere, except in a few embarrassing areas such as the psychic, yet some of the subjects of their investigations are surely as far-out as psychic claims.

Bernard M. Oliver, vice president of Hewlett-Packard Corp., of Palo Alto, Calif., has proposed constructing a refined radio telescope, costing about $3 billion, that would enable man to peer backward in time almost to the creation of the cosmos. Present radio telescopes, say [redacted], can peer six to eight billion light years distant. Better telescopes might enable us to see two to three times as far.

* * *

In Tel Aviv, Israel, a team of American doctors around the middle of August showed a motion picture demonstrating artificial limbs that enable amputees to flex an elbow or control arm movements simply by thinking about them. The limbs do not work by telepathy but apparently by interpreting tiny subliminal muscular movements which are created simply by "thinking" about the required movement. Previous English and Russian devices have worked on the same principle but have not been as refined as the new devices and were confined to the forearm only.

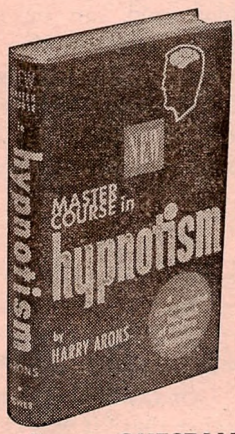
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Farewell to long-drawn-out IQ tests if a device invented by a young Ottawa psychologist works out. John Ertl, 31, a doctoral candidate, claims his test takes only two minutes, is inexpensive and simple. He has developed a machine which records and photographs the brain's reactions to a stimulus—a light flashing in the eyes—which illustrates the biological efficiency of the brain. The photograph comes out in the form of a graph. The lines on the graph indicate the intelligence of the subject. Matched with standard IQ tests, the results have corresponded, according to UPI from Ottawa.

* * *

A team of psychologists from the University of California at Los Angeles has reported that learning can be passed from the learned to the ignorant by injection of a brain chemical. The Los Angeles scientists taught some rats how to do a particular act correctly and then transferred a special brain substance from the learned rats to untaught rats. The untaught rats could learn the trick 6.86 times better if they had received injections of the "smart rat" substance. Dr. Allan Jacobson, one of the experimenters, commented: "At present we do not wish to speculate how our finding might be applied to improve the human brain. But the possibility is obvious."

* * *

Perhaps the greatest miracle of all (if true) is the claim of four members of the Department of Pharmacology in Seth Medical College, Bombay, India, that "in children a common cold can be induced at will by administering a salted diet." Two adults and two children with recurrent colds obtained complete relief for six to 14 months by going on a salt free diet, they claim.



A MIRACLE

FORGIVE US, we can't resist this story from the Associated Press. In Poole, England, a small boy at Poole General Hospital informed his mother that "it was God who took out my tonsils."

"When I was taken into the big white room, there were two lady angels dressed in white. Then two men angels came in. Then God came in."

"How did you know it was God?" asked his mother.

"Well, one of the men angels looked down my throat and said—'God, look at that child's tonsils.'

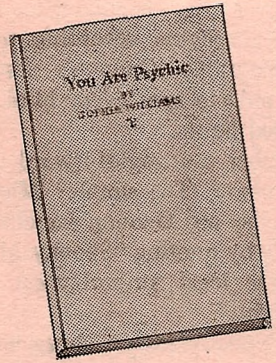
"Then God took a look and said, 'I'll take them out at once.' "



SPOOKLIGHT EXPLAINED?

POPULAR MECHANICS Magazine recently sent writer Robert Gannon down into the Ozark

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foothills in an attempt to solve the mysterious "Ozark Spooklight" seen for years in the vicinity of Hornet, Mo.

At FATE readers know, mysterious lights have been seen along a narrow east-west road near Hornet for many years and no one heretofore has come up with a convincing explanation.

With the aid of Geological Survey topographic maps, aerial photographs, a compass and an odometer, Gannon believes he has solved the problem. The "Spooklight" is nothing more nor less than headlamps from automobiles on U.S. Route 66 10 to 15 miles away. These automobiles drive in a direct line with "Spooklight Road" for a distance of 15 miles, Gannon says.

With Gannon using colored cellophane over his headlamps, and blinking his lights according to a fixed time table, Gannon's associate was able to spot every blink of his colored lights.

Altogether a straightforward and simple answer. Too simple? Maybe yes; maybe no. Gannon concluded his article by quoting "Spooky Meadows", the local authority on the "Spooklight."

"Said Spooky with a shrug when I told him what I had found: 'Maybe so. But explain the fact that the light was seen in 1886. No U.S. 66 then. No motor cars, either.' "

MASTER KEY TO WEALTH

"Get Rich in Spite of Yourself"

By Louis M. Grafe

"Many rich and successful men and women," declares the author of this sensational 64-page book, "have no more brains or energy than the average. They are usually driven to success. Frequently they are unable to stop making money even when they want to. Their riches come in spite of themselves."

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His method of waking them was ingenious. He kept slamming their bedroom door against a bureau until it roused them.

∞

MONSTERS, BLACK EYES & LIE TESTS

AFTER A TWO-YEAR absence, the man-like monster of Monroe County, Mich., was back on the job during the hot months of last summer. The most sensational report of the monster's meanderings came from 17-year-old Christine Van Acker and her mother, Mrs. Rose Owens.

On the unlucky night of Friday, August 13, Christine was driving her mother home over gravel-surfaced Mentel Road toward Nadeau Road. It was nearing midnight, and about 300 yards distance from the intersection of the two roads, where

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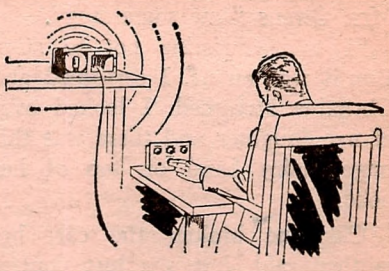
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International Journal of Clinical & Experimental Hypnosis. April 1959, pages 93-98

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

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

Illinois Medical Journal. July 1963, pages 39-41

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

Journal of the American Osteopathic Association. Feb. 1964 pages 536-539.

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woods close in upon the highway, Mrs. Owens "saw something".

"I told Christine not to stop. But it was on us. I screamed and Christine screamed. I looked over at my daughter and there was this huge, hairy hand on top of her head."

Christine braked the car, her mother said, but she lost control and the vehicle stalled. "The thing" clung to the side.

"I told her to get the car going . . . but it stalled," Mrs. Owens continued. The monster had his paw entwined in her hair and kept banging her head on the side of the car. I decided the best thing to do was go for help.

"When I got back with other people, Christine was semi-conscious and the monster was gone."

Christine herself was sure the monster was not a bear "because bears have fur and this thing had prickly hair like thorns." She also was sure it was not a prankster because nobody human would do anything like that."

And what was "the thing"? One description to police was of a creature seven feet tall, weighing 400 pounds, with long black coarse hair covering its body, and long arms, "grunting and growling like a mad dog."

Christine's experience was the culmination of a number of similar reports in the southern Michigan county over a 60-day period. One driver said the monster had climbed onto his car and thumped on the roof and fenders, then had run off into the woods. A woman reported she saw the monster and it "smelled moldy."



THE SKEPTICS APPEAR

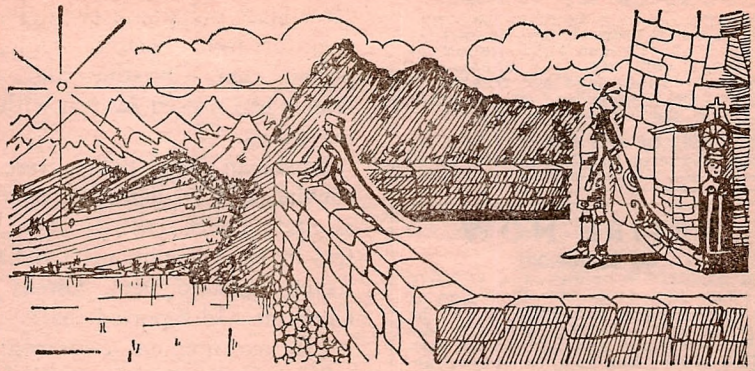
ALL KINDS of monster hunts were organized. An estimated 1,000 persons variously armed with bows and arrows, guns, nets, and ropes patrolled the area to the despair of deputy sheriffs.

David H. Thomas, 22, reported that the monster had attacked him on Mentel road and thrown him around "like a rag doll".

The following day he changed his story. "It never did throw me anywhere," he said. "As a matter of fact, I took a swing at it with my fist and missed."

As Thomas' second story developed, it appeared that the monster he was describing "was a person with something like a fur coat drawn up over his head and I could see regular pants legs from the waist down."

Since Thomas was acquainted with Mrs. Owens and Christine and in fact had appeared on the scene when Christine allegedly was attacked by the monster and Mrs. Owens had gone for aid (he came because he heard the horn blowing he said), things obviously began to look mighty confused.



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The mystery deepened when a "free lance polygraph (lie detector) operator from Fostoria, Ohio, reported that Christine and Mrs. Owens had passed *his* test with flying colors.

Michigan state police were not convinced. Two detective sergeants at State Police District Headquarters in Detroit administered lie detector tests to Mrs. Owens and Christine and reported that:

"In our opinion they were not telling the truth. They both failed the polygraph test."

Mrs. Owens was incensed by this report. "I know what I saw and as soon at it is caught there are some disbelievers who will have to eat their words," she declared.

One thing was sure in the whole confused situation—Christine, who allegedly had been beaten by the "monster", was sporting one heck of a black eye.

∞

MORE AND MORE

IT WOULD BE A SHAME to let the hot days of summer go by without mentioning a few other promising monsters that have come to our attention.

From Smithville, Ont., come reports of a creature similar to Monroe's monster—a 500-pound, seven-foot beast "half-human, half animal", with broad shoulders, a small head, and long arms. It was reported

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The Life you save can be YOURS

by a Lakeview truck driver who said he saw the creature in front of his vehicle as he turned off the highway near Smithville. Provincial police could find nothing.

* * *

Then there are reports of a giant snake inhabiting 70-acre Reynolds Lake near LaGrange in Oldham County, Ky. Several persons said they saw the creature, its body as big around as a stovepipe and a head with large, beady eyes. Supposedly it had eaten all the fish and frogs in the lake and was now seriously considering the hogs. One thing was sure, the hogs were being quartered elsewhere as a precaution.

* * *

From Paul Fugleberg, publisher of the Flathead *Courier,* came word that the "Flathead Lake Monster" of Polson, Mont., had been sighted three times in the early weeks of August. The E.E. Funke family, including Maj. Robert Funke home on fourlough from Viet Nam, saw the creature swim by their dock, raising a "large boat-like wake." Major Robert Funke said "it appeared almost like a submarine surfacing." The Funkes never have seen the entire creature at one time but have noted a large fin on the back of a shiny black object. There are several theories about this monster, one being that it is a giant sturgeon.

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And from Giulianova, Italy, comes word that a 45-pound octopus attacked a 10-year-old boy and tried to drag him off a cliff into the sea. A sailor rescued the boy and then killed the octopus, one of the largest ever seen there.

∞

A BIT OF FORTEANA

OCTOPI are hardly mysteries to our familiar world but there are plenty of mysteries. Like what was the source of the 40-pound chunk of ice that came hurtling out of the sky onto Arthur W. Curtis' front lawn in the Westchester section of Colchester, Conn., Saturday afternoon, August 14.

One of the Curtis boys was reading in the living room late in the afternoon when he heard a "whoosh" and then a "whump" and there it was a chunk of ice in a hole 8½ inches deep!

From a passing airplane, no doubt!

∞

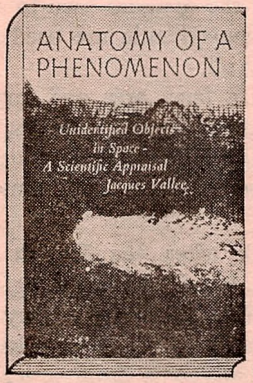
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The State Department of Health investigated and reported there are no service stations within five miles of the home, there are no underground transmission lines in the area, and the quarries used to store fuel in Pennsylvania are used only for heavy oil.

This is a farm area and farmers nearby, including the Larneys, buy their fuel in bulk. Officials suggested somebody's farm tank must be leaking.

A week after the Health Department began investigating, the Newark *News* headlined a story that stated the mystery was solved—the gas had come from a leaking farm bulk gas tank across the road from the Larney home. But alas, three days later the "solution" had to be retracted; the "offending" tank had been removed and it didn't leak after all.

Meanwhile, the Larney family who evacuated their home when as much as 100 gallons of pure gasoline poured from the taps, was back in their house. They still had no water and their well was still full of gasoline.

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ON THE BEAM?

WHEN THE TWO University of Texas coeds were still missing late in July, and before the bodies of Shirley Ann Stark and Susan Rigsby had been discovered,

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an unnamed Dallas psychic was asked to try to give information about the case.

The woman is described as being "about 60" and as having helped solve missing person cases elsewhere. She also allegedly has worked with the "Parapsychology Department" at Duke University.

We now have enough information to be able to report on how close she was in her predictions. Here are some of the statements she made *before* the bodies were found:

- "They will be found near each other, on a plowed lot, not buried . . . neither wearing much clothing . . . not too far from Austin . . . in mistreated condition . . ." (All statements correct except that of the plowed field. The bodies were found in waist-high grass.)
- "They will be dead." (Correct.)
- "They will be found within 24 hours." (Incorrect. They were not found for six days.)
- "They were abducted in the University area." (Correct.)
- "By three men, one very large . . . they had been drinking." (As far as we know this statement is wrong. Only one young man was involved.)
- "I do not get the feeling that the men are University students but they would like to give that impression . . ." (The one man involved was a student.)
- At first the woman stated the

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girls would be found northwest of Austin. Later she said that the plane ride from Dallas had prevented her mind from working properly and the girls were "more in the Rosenberg-Schulenberg area." (Actually the first impression was correct. The bodies were found in Northwest Austin.)

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BODY BLOW?

THE MARINER 4 photographs of Mars make it appear that planet is much like our own Moon. There is no evidence of life, of water, of vegetation. As for Mars' canals, perhaps they can be explained as rows of tiny craters, according to Science Service, and the human eye or human imagination is merely filling in the lines between the craters to "create" canals.

But there is hope! No less an authority than Dr. Joshua Lederberg, Nobel Prize Winner and professor of genetics at the Stanford University School of Medicine, still believes there may be life on Mars. His views are backed by Dr. Carl Sagan of Harvard University.

Dr. Lederberg's views, in a letter to the New York *Times,* states that the Mariner photographs, while "very exciting", have not introduced new elements into the discussion that were not taken account of in previous deliberations. . . "The main point to stress is that we still

do not know (about) water on Mars." He suggests that perhaps the planet's water supply is largely limited to the thin covering of frost on its poles. He also suggests that considerable quantities of water may be locked within the crust of Mars as ice.

∞

OTHER SIDE OF THE MOON

MEANWHILE the release by the Soviets of photographs of the far side of the moon indicate quite clearly that the area of Mars actually photographed may not be typical of the entire surface.

Scientists now are puzzled by the wide difference in the moon's topography between that part seen from earth and that part seen in the Soviet photographs. Astronomers had expected both sides of the moon to look much the same.

The side facing Earth is dominated by large, relatively level, dark areas called "maria" or "seas"—though they contain no water. But the far side appears to consist of "so-called highland area full of craters and other irregularities."

Harry Schwartz of the New York *Times* quotes Ewen A. Whittaker, a lunar specialist from the University of Arizona: "The absence of maria on the invisible side of the moon is striking. Clearly the moon is telling us something, but we don't know what."



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Curious Case of an ENGAGEMENT PREVIEW

How did the bank teller know all the details of the newspaper story—over a week before it appeared?

By Gloria Biggs

Reprinted by permission from *The Palm Beach Post-Times*, June 13, 1965.

IT ALL STARTED so casually that morning of May 13.

For C.A. Fleischer, it was just a routine trip of the kind he makes two or three times a week to the Atlantic National Bank in West Palm Beach. That morning he was making a deposit.

For his daughter Barbara who went with him, it was an opportunity to buy some travelers cheques for her return to Alabama the next day. It was the first time in five years she had been in the bank.

And for Helen Westmoreland, 29-year-old teller at Atlantic, at whose window Fleischer made the deposit, it was part of the fabric of her days. She had been a teller for the bank for the five years she and her husband Jack had lived in Riviera Beach.

As is customary with tellers the nation over, Mrs. Westmoreland chatted casually with Fleischer as she recorded his deposit.



Advance knowledge of his daughter's engagement by bank teller Helen Westmoreland startled C. A. Fleischer.

"I see your daughter Barbara's getting married," she said.

Fleischer looked surprised. "Yes," he said, "she is. But how did you know it?"

"I saw it in the *Post-Times* Sunday."

"But you couldn't have," Fleischer said firmly. "It won't be announced until May 23. And my daughter just had her engagement picture taken the day before yesterday. She hasn't even gotten the proofs yet."

Mrs. Westmoreland frowned. "But I did see the story," she repeated. "That's how I know her name is Barbara."



Tested by husband Jack, Helen at once located Barbara Fleischer photo and story (circled below) on page she had not yet seen.



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Now it was Fleischer's turn to frown. "Do you know my daughter?"

"No, I don't, I don't know any of your family." Later, Mrs. Westmoreland told the *Post-Times* that all she knew about Fleischer before May 13 was his name and that he was a painting contractor. "I didn't even know he was married until I saw that newspaper story."

A tap on Fleischer's shoulder made him turn around. It was Barbara who had finished purchasing her traveler's cheques and who had come over to the window to join her father. Her hair was piled on top of her head in an upswept style.

"Is this the girl whose picture you saw?" he asked the teller. "Yes," Mrs. Westmoreland said, "except that in the photo her hair was down around her shoulders with the ends turned up."

Barbara laughed. "In the engagement photo I had taken day before yesterday, I did have my hair down, shoulder length, with the ends turned up just as you describe it. But you couldn't have seen the photo. I haven't even seen the proof myself."

"But I have seen it," Helen said. "I can't remember if you were wearing a necklace or not. But I remember the shoulder-length hairdo. And I remember too that there were two rows of photos near the top of the page and that your picture was in the second row just off center."

Afterward, Mrs. Westmoreland said that the main reason the picture caught her eye was the spelling of the name "Fleischer", and that it was only because she had "read" the story that she had seen the name of C.A. Fleischer and recognized it as the name of one of her bank's customers.

At home that evening in Juno Beach, Fleischer and his daughter told Mrs. Fleischer about the experience.

"I went through the May 9 issue of your paper," Mrs. Fleischer has since told the *Post-Times*. "I looked at every inch of that paper that Mrs. Westmoreland had said she saw the story in. I thought maybe there was an announcement of a girl who looked like Barbara and who maybe had a hairdo like hers. But I couldn't find anything." The Westmorelands also checked that paper and others.

The day after the conversation in the bank, Barbara returned to Cullman, Ala., where she was to be graduated from Sacred Heart College. Before leaving, she and her mother had looked at the proofs and made their selection. Barbara also gave her mother the *Post-Times* engagement form which she had picked up at Sam R. Quincey's studio May 11 and filled out.

Mrs. Fleischer placed it on her

dresser. There it lay until the following Tuesday, May 18, when she went to Quincey's photography studio where Barbara's engagement picture had been taken.

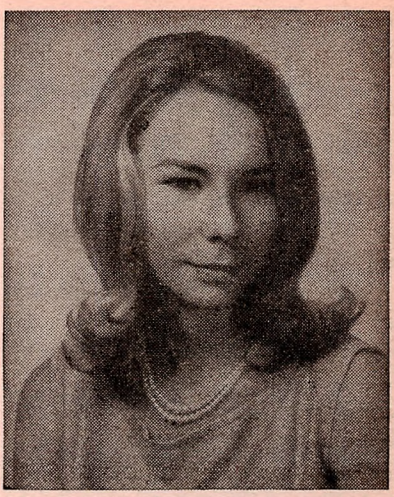
She picked up the photo and brought it to the *Post-Times* along with the filled out engagement form.

* * *

WHEN SHE delivered the photo and the form to the Women's Department, she said nothing of Mrs. Westmoreland's conversation with Fleischer. Lorelei Albanese, staff writer for the women's department, wrote the wedding story, clipped the photo to it and scheduled it for the following Sunday, May 23, as Mrs. Fleischer had requested.

Thursday, May 20, *Post-Times* staffer Frances Burke did the layout of the engagement page. It was the only time she has done layouts for the women's section. She placed Miss Fleischer's picture in the second row for no reason that she can recall.

Friday, May 21, *Post-Times* women's editor Gloria Biggs was given the layouts for a final checking. Mrs. Biggs, looking at the engagement page, changed the arrangement of the second row of pictures. Thus, without having any awareness of it, she moved the photo of Barbara Fleischer into the exact position where Mrs. Westmoreland said she had "seen" the



Helen Westmoreland also knew that in newspaper photo Barbara Fleischer wore her hair down with the ends turned up —although Barbara had not yet seen portrait of herself with the hair style.

photo. Miss Albanese, Miss Burke and Mrs. Biggs did not know the Fleischers nor the Westmorelands nor at that time did they know anything about the story Helen had "seen."

Very early on the morning of May 23, Helen Westmoreland's husband Jack got up. He and his wife had told several people of her experience and, according to him, "a great deal of excitement had been generated while waiting for the Sunday, May 23, *Post-Times*."

Nobody was more keenly interested in the paper than Jack himself. When the paper boy arrived,

Westmoreland was outside their Riviera Beach home to meet him.

He promptly opened the paper to the engagement page in the Women's Section and found Barbara Fleischer's engagement story. But before his wife could see it, he covered each photo and cutline with a piece of thick paper.

Then he called his wife and asked her to remove the one covering the picture of Barbara Fleischer.

With no hesitation, Helen did.

"She was correct on the first attempt," Jack Westmoreland reports. "What's more, she quickly added that the wedding report near the bottom of the page, was also where she had seen it."

It wasn't until June 4, when a letter to the *Post-Times* from Jack Westmoreland was received, that the newspaper staff knew anything about the strange story.

The Women's Department promptly began a thorough check. Photographer Sam R. Quincey, was called and reported that Barbara Fleischer's photo had been taken at 11 a.m. on Tuesday, May 11. No record is kept at the studio of the date the proof's were seen but Quincey said that it would have been impossible for them to have been ready until late Wednesday, May 12—the afternoon before the conversation between Mrs. Westmoreland and Fleischer.

The office of the only other paper Mrs. Westmoreland reads was checked and reported "no recollection" of Miss Fleischer's engagement announcement.

Mrs. Fleischer states that the announcement was sent to only one other newspaper—and that one in Birmingham, Ala. But the announcement was sent after May 18.

She also says that from May 14 to May 18, when she delivered the engagement form to the *Post-Times,* that it had lain on her dresser.

"I kept it on my dresser so I wouldn't forget to take it in," she says.

Barbara Fleischer attended Sacred Heart Academy in Cullman from 1960 to 1963, and Sacred Heart College from 1963 until she was graduated.

"Barbara had hardly been in town at all the last five years," her mother said. "Summers we usually go away for most of the time and Barbara goes with us."

John Miller, Barbara's fiance, lives in Birmingham and attends St. Bernard College in Cullman.

The pastor of St. Edward's Catholic Church in Palm Beach, where the couple was wed August 14, states that nothing at all was published by the church about the pending marriage. According to Barbara's recollections, arrangements were made with the church after May 13.

And—at this writing—they had

not yet applied for their marriage license.

* * *

WHAT COULD be the explanation for Helen Westmoreland having "read" the story at least 10 days before it was published?

Could it have been that another newspaper ran it, without the knowledge of the Fleischers? And that Mrs. Westmoreland read it there, thinking later that it was the *Post-Times?*

If this is the answer, how could she have known where the picture and story would be in the *Post-Times* on May 23?

How could she have known that Barbara had had her hair down in her engagement photo? How could she have known what the photo looked like when Barbara herself had not even seen the proofs?

Barbara had said that the only other portrait she has had made in recent years was two years ago in Alabama and in that one, her hair was worn in a different style than the one she had taken May 11.

None of the participants have ever had an experience like this before.

"I wish it hadn't happened," Mrs. Westmoreland says candidly. "It makes me feel kind of weird."

HOW THE CAT GOT HOME

When she came home from her job as a secretary in the Safety Building in Toledo, O., on May 4, 1965, Mrs. Alma Madden found that her cat, Ginger, was missing. She searched the entire neighborhood for Ginger until it grew dark, but the cat was nowhere to be seen.

Early in the morning Mrs. Madden resumed her search, accompanied by her daughter, Kathy. They scoured the grounds of a nearby country club without result, and finally Mrs. Madden went to her job in the Safety Building, which houses city offices.

As Mrs. Madden passed the front desk of the police division on the way to her own office, she was amazed to see Ginger sitting there, apparently waiting for her.

How Ginger found his way over the eight miles from her home to the Safety Building was a mystery to Mrs. Madden. Ginger, she asserted in a report that appeared in the *Toledo Blade* on May 5, 1965, never had been to the Safety Building before.

Scientists photograph UFO's in Antarctica

Amazing exhibitions by UFO's in the Antarctic raise an interesting question—is UFO behavior entering a new phase?

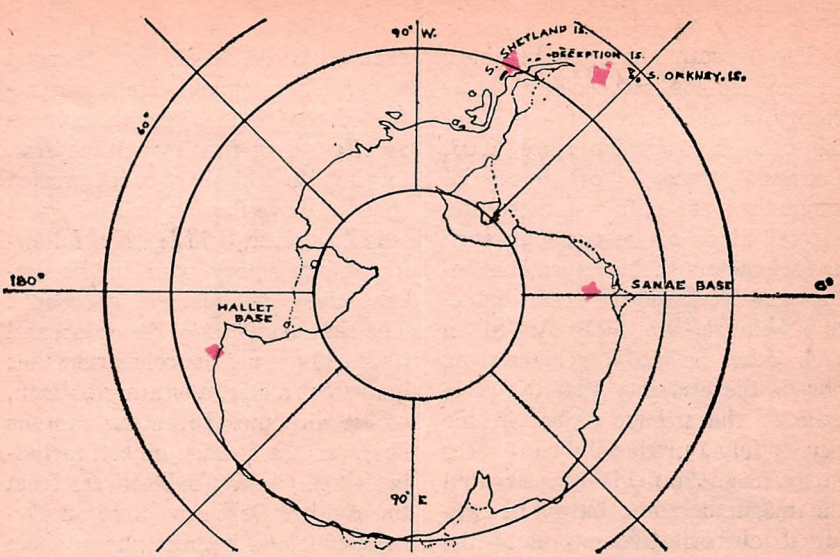
By Coral E. Lorenzen

THE WORLD was electrified on July 7, 1965, by news from bases in Antarctica that an unidentified flying object had been sighted and photographed by scientific personnel. The news that color photographs had been taken by qualified scientists led many persons to hope the news services would publish these photographs. However, it was explained, the bases in question are completely cut off from the rest of the world and not until the spring of 1966, when ships will put in there, can the negatives be sent out for developing. The bases lack proper equipment and to date no one has seen the photos.

When I first heard about the incident I contacted all of APRO's South American representatives hoping to get a complete report. As usual, Dr. Olavo T. Fontes, our representative in Brazil, sent on the information we needed. He forwarded the complete text of the official Argentine report on the sightings, together with other pertinent information.

News of the sighting and photographs broke in Buenos Aires after rumors led the public and news media to bring pressure to bear on authorities there. The Secretary of the Argentine Navy made a statement and Buenos Aires newspapers headlined the release: "OBSERVATIONS OF UNIDENTIFIED FLYING OBJECTS IN THE ARGENTINE ANTARCTICA.

"The Navy garrison in the Argentine Antarctica (Deception Island) observed, on July 3, at 19:40 hours (local time) a giant, lens-shaped flying object, solid in appearance, color mostly red and green, changing occasionally, with yellow, blue, white, and orange shades. The object was moving on a zigzagging trajectory toward the



east but several times it changed course to the west and north with varied speeds and no sound. It passed at an elevation of 45 degrees over the horizon, distance estimated at about 10 to 15 kilometers from the base.

"During the maneuvers performed by the object the witnesses were able to register its tremendous speeds and also the fact that it hovered motionless for about 15 minutes at an estimated altitude of about 5,000 meters (3.10 miles). The meteorological conditions for the area of the sighting can be considered as very good for this time of the year: clear sky, some stratus-cumulus, moon in the last quarter and perfect visibility.

"The object was witnessed by the meteorologist together with 13 members of the garrison and three Chilean sub-officers visiting the base. The observation lasted for 20 minutes and photographs of the object were taken.

"On the afternoon of the same day the same object was observed from the Argentine base on the South Orkney Islands, moving away toward the northwest, elevation 30 degrees over the horizon, distance estimated at about 10 to 15 kilometers (six to nine miles). The Chilean base also observed the object referred to above on the afternoon of that same day."

The Argentine base on the South Orkney Islands is the oldest observatory in the Antarctic region, having been in operation since 1905. Continual records of terrestrial magnetism are obtained there and several kinds of instruments, such as variometers Eschenhagen, magnetometers Kew, and terrestrial inductors Schulze, are used. Added to their other scientific achievements now is the certainty that the presence of the strange object in the sky on July 3 produced disturbances in the magnetic field—registered on the magnetographic tapes. According to authoritative sources in the Argentine Navy Ministry, the visual observation of the phenomenon lasted for 20 minutes while the instruments at the base registered the presence of the Unconventional Aerial Object for one hour and two minutes. According to the same sources the magnetic disturbances registered have no natural explanation in the present state of our scientific knowledge.

On July 9, the Argentine Navy Secretary released a second official report on the sighting of an Unconventional Aerial Object in the skies of the Antarctic region:

"Contacts were made with the Commander of the Navy garrison on Deception Island. This officer, Lieut. Daniel Perisse, confirmed the accuracy of his first report explaining he had only described what had been observed by all the personnel under his command. He again affirmed that the object sighted was as bright as a first magnitude star, moving to the east with varied speeds, hovering in mid-air and stopping several times, then following its trajectory with sudden accelerations and changes of course. The characteristics of the object and its speed permit the conclusion that it was not a star, a weather balloon, or an airplane. Seventeen persons observed the strange object, including three Chilean sub-officers from the Aguirre Base who were on Deception Island because one of them had a broken arm and needed medical care.

"Concerning the attempts to photograph the object, Lieutenant Perisse informed me that the circumstances were not favorable for obtaining good photos due to several negative factors, including the low sensitivity of the film used, the distance and darkness at the time of the observation.

"On the other hand, information from the Navy garrison at the South Orkney Islands calls attention to a fact of extreme importance; during the passage of the strange object over that base, two variometers working in perfect condition registered disturbances in the magnetic field which were recorded on their tapes."

* * *

FOLLOWING THESE clarifying reports, on July 7 the Ministry of Defense in Santiago, Chile, released to the press the contents of reports received from the Pedro Aguirre Cerda Base concerning Unidentified Aerial Objects. The messages had been sent by Cmdr. Mario Janh Barrera, Commanding Officer at that base, and were transmitted by radio. The first observation, on June 18, reported:

"I have to report that today at 4:00 P.M. (local time) was sighted from this base an aerial object, luminous intensity of a first magnitude star, appearing east of the island at 60 degrees elevation, changing direction to the left in a 180 degree turn to the west and then turning 90 degrees to the right; moving away to the south following an irregular trajectory at 4:20 P.M. Meteorological conditions good, dark sky. The phenomenon was observed by all the garrison. Avello 18.40 40Z".

The second Chilean report was even more interesting:

"Sergeant Moya, in the course of meteorological observations on July 3, spotted the presence of an aerial object sighted for 20 minutes by nine members of the garrison. Red-yellow luninosity, changing colors, elevation 45 degrees, crossing the island at SW in a NW-SE direction. High velocity, oscillatory course, luminosity first magnitude star. Good conditions of visibility. Communications on the same day, at 20:30 hours (local time), with the English base revealed that on July 2, at 19:45 hours, five members of that garrison had sighted celestial object north of the island, moving in a zigzagging course, stopping in mid-air for five or 10 minutes and disappearing in a vertical direction. Red-yellow color changing to green, elevation 20 degrees and brightness first magnitude star.

"Communication with the Argentine Base, Deception Island, disclosed that, on July 3, 16 persons including three Chilean sub-officers, had observed an aerial object over the northern area of the island, moving in a north-northeast direction, varying speed, oscillatory course, changing yellow-green-orange color, leaving a contrail at 30 degrees elevation. Round-shaped, disappearing into cirrus clouds. Was tracked by theodolites and high-powered binoculars. Corporal Duran, from this garrison, took 10 color photographs through the theodolite. Still on the same day, at the Argentine base at Orkney Island, two meteorological observers sighted an aerial object flying at high speed on a parabolic trajectory, course E-W, white luminosity, causing disturbances in the magnetic field registered on geomagnetic instruments with patterns notably out of the normal.

"There was no previous communication between the bases listed above that could produce a psychosis of this kind of observation—which must be of great interest for scientific organizations interested."

As soon as the above reports were released to the press, Brazilian and Chilean reporters requested an interview with Cmdr. Mario Janh Barrera. He was contacted by radio through Cmdr. Jose Berichevski, Chief of Public Relations, Chilean Air Force, from the Air Force radio-operations center in Santiago, Chile. He stated:

"It is nonsense to say that we saw a flying saucer like those from science fiction stories. What we sighted was something real, a solid object which was moving at incredible speeds, performed maneuvers, emitted a greenish light, and caused interference in the electromagnetic instruments of the Argentine base situated close to ours, on a small island.

"Its red-yellow color changed to green and orange. It was flying at a short distance from the base at an elevation of 45 degrees, over the north of the island, and moving in a zigzagging course.

"It hovered in mid-air after performing one of its maneuvers, remaining motionless for about 20 minutes and then moving away at high speed. We observed this object through high-power binoculars.

"I don't believe it could be an airship of terrestrial manufacture. As an officer of the Chilean Air Force, my knowledge about man-made machines gives me absolute conviction that nothing similar exists on the earth: in shape, velocity and mobility in space. We have taken 10 color photographs which will be developed in Santiago.

"As soon as we sighted the object we tried to contact by radio the Argentine and English bases. But such contact was impossible because there was a very strong interference on the radio, on all channels. With the radio useless and under intense emotion we continued to observe the thing in space, on a clear night without winds . . ."

* * *

THERE HAVE been two other sighting of UFOs in Antarctica which should be noted here.

The bulletin *Antarctic,* published by the New Zealand Antarctic Society, printed a report from the SANAE base, South African Antarctic National Expedition, that a UFO had been sighted there at 20:07 hours GMT on March 18, 1962. It was described as a very bright luminous object, first sighted northeast of that station which is located on the Antarctic coast, latitude 70 degrees. The object moved from east to north at low elevation over the horizon, remaining in sight for only 10 seconds.

The same issue of the *Antarctic* bulletin described another sighting on July 7, 1962, at 11:10 GMT. A strange object was observed crossing the sky in three to four minutes, from south to north. It was observed at Hallett Base, another post controlled by the USA and New Zealand, located on the Antarctic coast on the side opposite the SANAE base.

Information on this object was contained in a radiogram sent by Claude Taylor, base commander, who stated the object had three different parts, one of them more luminous than the other two. A kind of "gray shape" could be seen around the three bright parts, which observers interpreted as a "possible condensation trail". When the object was north of the base it emitted a sudden flash of light without changing its orbit or shape. No sound was heard. The object appeared to be well inside the atmosphere and certainly below the level of the austral aurora.

Perhaps the most important single fact of the Hallett Base observation was that the object's passage was registered on a special photographic instrument called "all sky camera" used for the study of the polar auroras. This instrument has a semi-spherical mirror which makes possible photographs of the whole sky at frequent intervals.

According to information released later by the New Zealand Scientific and Industrial Research Department, the color photos obtained confirmed the visual observation of the strange object. One of the photos, a long exposure, showed a luminous trail crossing the whole sky. According to Dr. M. Gadsen, a scientist at Hallett Base, the nature of the object could not be established because it was not a meteor and there was no information on the fall of a satellite in the region on that occasion.

* * *

IT SEEMS to be pretty well established, on the basis of these reports from the Antarctic installations, that many of the scientific personnel there did, at the same time, observe an unconventional aerial object which hovered and maneuvered in an unusual, even "impossible" manner (for earth craft), changed colors and, in general, *displayed itself for all present to see.*

This latter is important if this is the beginning of a new phase of UFO behavior as the Antarctic sightings seem to indicate.



By John Patrick Gillese

PART ONE

The VIRGIN'S VISIT to Garabandal

Only the four schoolgirls saw Her when She came—but what they said and did filled watching crowds with awe.

SUNDAY, JULY 18, 1961, was a holiday in the village of San Sebastian de Garabandal, Spain, a town of 80 houses and some 300 inhabitants. The men there are mostly mountain farmers and mine workers. The old church where Don Valentin Marichalar, parish priest of nearby Cosio, offers Mass is still its main building. The mayor, Don Mazon, also runs the town inn.

On that July 18th Don Mazon's daughter "Loli" (Maria-Dolores) was having fun in the village square with her friends, Conchita, Jacinta and Mary-Cruz. Loli was 12, good-natured, helpful, and already possessing that strength of character so often found in Spanish women. Conchita Gonzalez, only girl in a family of six, also was 12 that summer of 1961. Her widowed mother owned a few head of cattle. The family home was at the end of the village. Pictures show Conchita as probably the most beautiful of the four girls involved in our drama.

Jacinta, 12, and Mary-Cruz, 11, are simply girls of traditional Catholic family backgrounds in the mountains of Spain where women and children frequent the Sacraments and the men, though hard-working and healthy, often prefer the fiestas and inns. Jacinta's parents, however, were both conscientious in the practice of their religion. Mary-Cruz's are described as "less regular".

Conchita and Mary-Cruz, tired of the festivities, decided to steal off. When followed by Loli and Jacinta the four girls decided to pick green apples to eat. The apples finished, Conchita's conscience troubled her.

"What a stupid thing!" she said. "We stole those apples. The devil

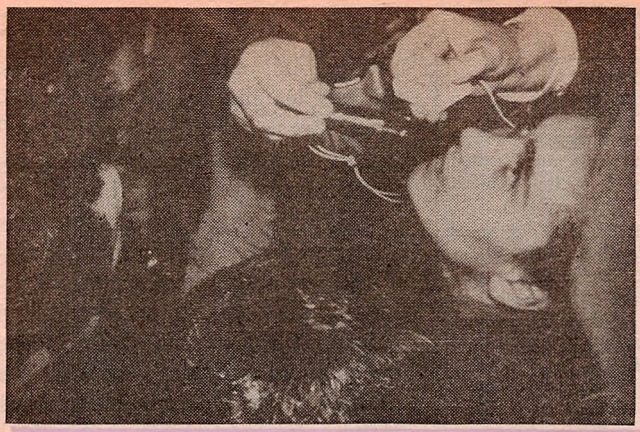
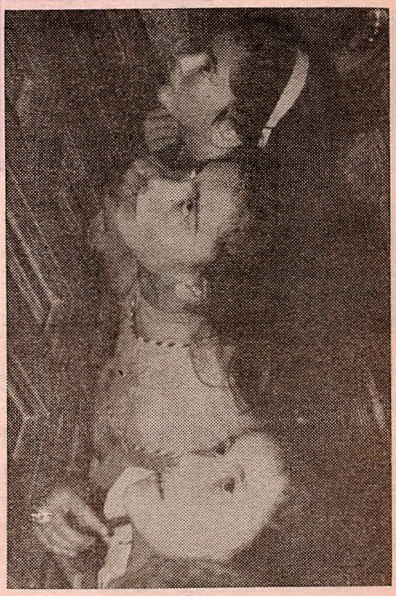


Photo of Conchita Gonzales in ecstasy was taken on June 18, 1965. Investigators hold tape recorders to her lips to catch her remarks to personages she claims to see in her visions. She is considered to be the central figure in the religious drama at San Sebastian de Garabandal, Spain.

will be happy—and our poor guardian angels sad."

The girls started throwing stones to their left—from which vantage point, according to old Spanish superstition, the devil is popularly supposed to tempt people.

Without warning, save for a startling rumble like thunder heard moments before, Conchita saw "a most beautiful figure with a great deal of light, which did not at all tire my eyes." She gasped in unbelief. Her companions thought she was having a fit. Then they, too, saw "the



Jacinta, Conchita and Maria Dolores (left to right), three of the four girls who figure in Garabandal events, kneel in rapture at church door.

AUTHOR'S NOTE

In this article the dialogue, though taken from separate works and letters, is translated exactly from the Spanish and French.

Conchita's account of the first days of the apparitions, which runs about 7,000 words, was written when she was 13 and shows a school girl's inability to isolate events, while taking for granted the reader will know the persons mentioned as readily as she does herself. But in reading her "memoirs", written with simplicity and obviously in a spirit of obedience, it is hard not to agree with Father Bonance when he calls Conchita a girl "so simple, so humble, so gay, so pious" that she is "committed unto death".

There are minor discrepancies when the letters and reports all are analyzed and compared, but they are minor.

As this is written the events at Garabandal have been under investigation by the Catholic Church for more than two years. In the absence of any "official" documented report the testimony, writings, and good faith of various witnesses, observers and participants have been used as source material.

figure"—that of an angel. They were mesmerized in the "light."

When the vision passed the girls went flying down the lane to the village. A girl. Pili Gonzalez, looked at them and said, "You're white! Why are you running like that?"

"We saw an angel!"

Pili turned for the town square.

Suddenly returned to reality, the girls headed for the church wanting to pray. "Thinking better of it," reports Conchita, in a statement now semi-public, detailing the circumstances leading up to the apparitions, "we went behind it and cried."

San Sebastian de Garabandal reacted as any other small town the world over would react. The girls were questioned, admonished, laughed at. Conchita's mother was waiting by the door for her daughter's return. It was 9:00 o'clock in the evening and dark and Conchita, like all good Spanish girls, was supposed to be home before dark.

Conchita explained, "Mother, I saw an angel."

"Not only do you come back late," said Aniceta Gonzalez. "Now you've seen an angel!"

In between her mother's lecturing, Conchita managed to relate the details and, according to her memoirs, her mother's voice retained its sharpness but Aniceta "was appearing more and more doubtful."

Next morning the town was still talking. A few old wives opined the girls "must have seen something, because they came down with such faces!" Don Valentin Marichalar, their pastor, felt it only prudent to question each girl in turn. But each told the same story. As if sensing from the beginning that Conchita was to be the central figure in the drama, he made a final appeal to her.

"Conchita, be honest about what you saw."



Maria Dolores, Conchita, Jacinta and Maria-Cruz are shown in summer of 1961, when their raptures began. Visions they describe are seen while in a trance-like state.

Conchita assured him every word was true.

"All right," Don Valentin said at last, "if the angel comes again, ask him who he is and why he comes. You know, in this sort of thing, I will immediately have to make a report to Monsignor, the Bishop."

When Conchita got home from school, Pepe Diaz (a bricklayer) and her brother Andoeto were working at the house. They heard her ask her mother if she could go back to where the angel had appeared—to pray.

"Why not let her go and pray?" Pepe joked. "With angels around, that's a good place to pray!"

Andoeto took his sister aside. "Conchita, please! People will make a laughing-stock of our family."

Conchita's appeals were falling on her mother's deaf ears when her three friends came by and joined in the entreaty.

"My God!" Conchita's mother whispered, "what are you being led into?" But Aniceta let them go. "What," she asked, "if they are telling the truth?"

The townspeople were expecting them.

"Where are you headed?" quoting Conchita's unassuming prose.

"To the lane," said Conchita, head up. "To pray."

"To pray in the lane? Why not the church? Why a dirty lane?"

Some of them followed, but not to pray. Boys, hidden in the fields, threw stones. Nevertheless, the girls said the rosary and waited till dark but no angel came.

Conchita, chores done, was in bed at 9:45 and was just falling asleep, when she heard a voice within her. "Do not be troubled," the voice said clearly. "You will see me again."

The next day, things were more tolerable. The villagers still were inclined to laugh at the imagination of the four schoolgirls; but by evening, the girls themselves wanted one thing only, to return to the lane to pray. Their parents were, quoting Conchita, still "very disturbed." Conchita's mother consented only to let them go if they went surreptitiously, acting merely as schoolgirls going out for a stroll.

They had finished their prayers, dusk was settling down over the hills, when suddenly "a very resplendent light enveloped us." It so awesome the girls cried out, "You are frightening us."

The light faded, they saw no angel, and the girls decided, it would be better to say nothing to their families.

By Wednesday evening, the curious townspeople were caught up in the girls' routine once more. Tormented by one persistent woman, Clementine Gonzalez, Conchita suggested she go with them.

"I don't believe any of it," the woman retorted. For all that, she and a neighbor, Concessa, went along. Others joined the procession.

The girls knelt in the lane and began to pray. When no angel came, the adults "made much fun of us." Derisively, they advised the girls to say a few more Our Father's and Hail Mary's. The girls did so.

"When this was finished," says Conchita simply, "the angel appeared to us."

He resembled a boy of nine but authority emanated from him. He was "dressed" in a blue robe that hung straight to his feet. His eyes were black, his color dark. As Don Valentin had instructed, Conchita asked who he was and what he wanted.

Writes Conchita: "He did not answer us at all."

Sometime later he revealed his identity as St. Michael the Archangel—he who led the hosts of heaven in war before time began.

Only the girls ever saw him and the Lady whose herald he was.

If the adults present could see no angel, they could see the girls in the trance-like state, heads back rigid-

ly; faces fixed in rapture. This time, the news electrified the mountain village. The next evening at 8:30 Don Valentin himself was among the witnesses. So was the first of the scientists, identified only as a Professor Menin.

The rosary recited, the girls suddenly fell silent, transfixed in rapture once more. Above them, visible only to their eyes, was the same Prince of the Heavenly Hosts. He remained silent, presumably wanting them to become accustomed to the unnatural.

Don Valentin, observing the girls, was convinced now he had better make a report to his bishop. Others, however, looked accusingly at Professor Menin.

"Some people," records Conchita, "said that it was he who coached us; and they wanted to put him in jail."

All the professor wanted was "to ask us certain things which had been indicated to him by the pastor." Don Valentin had initiated the first action of the Church: to investigate the unexplainable by natural or scientific means first.

There was a sizable crowd, including militia, with the girls the next evening, but no hint yet as to why the angel had come. On Saturday, June 24, the angel was "waiting" for the girls to arrive.

This time under the angel's feet was a tablet, with words they did not understand. *Hay* . . . ("There must be" — or "It is necessary") . . . and at the bottom, Roman numerals that meant nothing to the young seers.

By Sunday, June 25, 1961, the crowd, including strangers from Cosio and other nearby villages, had reached such members that a *carre* (stone enclosure) was built to protect the kneeling girls. Among those "who did not believe at all" were five priests and the Headmaster (principal) of Cosio school.

"Your sister is a good actor," he said to Conchita's brother. Her brother did not reply.

"This day," continues Conchita, "our family doctor took me, raised me up and let me fall from a certain height" (while she was in ecstasy). "The fall sounded like a death blow. The people said later that I was not aware of anything.

Ultimately, the "tests" which the young girls endured became studies in human behavior, while their endurance seemed nothing short of supranatural.

Reports Fr. Bonance, on November 19, 1963:

"During the ecstasy the child is stiff and so heavy that one cannot lift her from the ground." Because the "greatest freedom" characterizes the apparitions, the children might fall into a trance anywhere—in the lane, near the cemetery, often at *Los Pinos* (a clump of nine stunted

mountain pines beyond the village), in the streets, in their own kitchens. "When the ecstasy commences, the child falls on its knees," (the kitchen floors are of sharp stones) "usually always with a tremendous noise, as of a board which is breaking . . ." Led to the rendezvous at *Los Pinos,* the girls must use a goat path, "which is dangerous even for one in a normal state," yet the four often descend again "backwards, even on their knees, which constitutes an impossible feat without supernatural assistance." The crowds that follow the children, stumble, are trampled upon, arrive exhausted; but the children never even trip on the sharp stones their eyes do not see. In one vigil that lasted 84 hours, during which the girls slept only four, Conchita especially showed not the slightest sign of fatigue, though many adults were exhausted after a few hours of following her around. As early as June 25, 1961, Conchita recorded her "examination" by a group of clergy and medical men—the clergy trying to determine the origin and nature of the apparitions, the doctors baffled by her resistance to the "torture" of her experiences. "Our legs were full of swellings, due to the pine-needles, the pin-pricks and the fingernails stuck in our flesh. That did not do us any harm but the marks remained."

On July 1, 1961, however, most of this lay ahead. At hand was another rendezvous with the angel at *Los Pinos,* in the evening.

There had been no apparitions from Monday through Friday of that week and the crowd—"a great mass of people"—was restless. At 7:30, in a pattern now familiar, the crowd saw the little seers stiffen, their heads upturned in beatific ecstasy. Mountain men felt tears welling up in their eyes. The angel had come.

He had come, said St. Michael, to announce at last the coming of the handmaid of the Lord, she who is above all archangels and thrones and dominations of heaven. She would come, said the heraldic visitor, as "Our Lady of Carmel", the role in which she had appeared at Fatima in the autumn of 1917, the role in which, according to Catholic tradition, she has begged devotion to the bleeding heart of her holy Son since her first appearance to St. Simon Stock, in England, about the year 1250. The same tradition maintains that she gave to his Carmelite Order the small brown scapular which countless Catholics throughout the world still carry as a token of their devotion to her Son.

"This day," says Conchita, "the angel told us many things."

For two hours, in fact, the Prince of Heaven conversed with those whom his Queen would favor.

Among the questions they wanted answered was the mystery of the inscription on the tablet he carried.

Replied the angel: "The Virgin will tell you."

"What sorrow he caused us by leaving!" Conchita writes, her childish sense of loss scarcely consoled with his parting promise: "I will come back tomorrow with the Virgin, Our Lady of Carmel!"

* * *

WHATEVER THE final verdict on the events at Garabandal, the four simple-hearted schoolgirls under-dramatize the events of Sunday, July 2, 1961.

They went to Mass in the morning, to Rosary at 3:00 P.M. When they started to walk the five kilometers (a little over three miles) from San Sebastian de Garabandal to Cosio, people (recognizing them from newspaper photos) stopped them, offered them bonbons, caramels, even a ride in a jeep with a chauffeur at the wheel!. The girls had decided to meet Conchita's brothers who, however hard they worked for a living, tried to come home overy Sunday.

The village was crowded, with "10 or 11 priests, some doctors, an abbot, and many cars." By 6:00 o'clock there was no longer walking room in San Sebastian de Garabandal, Spain—at which hour, even before the children reached the lane to pray, She came.

The Virgin materialized. She looked about 18; her chestnut colored hair was long and wavy. She wore a white robe and blue mantle. On her head was a crown of golden stars.

"On each side, an angel accompanied her." On her right was the Prince of the Heavenly Hosts, their old friend, St. Michael. The other, they did not know. "On the side of the angel on the right, at the height of the Virgin, we saw an eye of great size, which seemed to be the eye of God."

The Madonna smiled — and a transfixed crowd saw the four girls' faces light up with returning, radiant love.

What the Virgin's greeting was, few, if any, except the four schoolgirls know. But while the silent crowd watched, the youngsters told their beloved Mother that at home they were cleaning house, they had some herbs in cups, and soon they would have to help in the fields with the hay. "We told her everything," said Conchita. "She laughed very much at the many things we told her . . ."

And she promised them she would return—not at an unknown time, but the next day, and often after that. They would hear her call . . .

The tenor of this "visit" and of many to come—not less than a 1000 by the most conservative accounts —is a mixture of tenderness and

purpose on the Madonna's part. Preceding each, singularly or together the girls hear "the call"—an interior voice that Conchita says is like "a joy."

"There are three calls. The first is a very faint joy. The second is a little stronger. But the third fills us with agitation and great happiness . . . We leave only at the second call," otherwise they would have to wait "long hours" for the Virgin's appearance, "because between the first and the second a long time passes."

The reaction of the people of Garabandal is understandable. The girls' Mistress of the Institute, Serafina Coles, wept tears of immediate belief that her pupils should be so favored. Jacinta's parents believed immediately also. In simple honesty, Conchita points out that Mary-Cruz's father, Escolastica, "seemed to say very little," while his good wife, Pilar, "believed one day, the next she did not." Aniceta, true to character, "believed, though she doubted it a little."

On Monday, July 3, the four girls were together when the first "call" came faintly to all. It was suggested to Don Valentine that the girls be separated: two taken to Loli's home, while two remained in the Gonzalez household. Don Valentin—who emerges throughout the whole affair as the most decent of men—sought the approval of the girls' families first.

"After half an hour (of separation) had passed," narrates Conchita, "all four of us heard the second call." And all four showed up at the same spot at the same moment. "The people were in great admiration," says Conchita—but even this phenomenon soon became commonplace.

On that July 3, 1961, the bewildered onlookers saw the girls fall into the familiar rapture during which they reached up eager young arms, crooned, sang, talked in tones of coaxing love (and tape-recorders have captured literally miles of similar conversations). During the hour-long rapture the girls picked pretty stones. Conchita playfully hid some in her shining dark braids, Loli in the sleeves of her blouse. Jacinata held them forward in both hands—as far as the spectators could see—to the azure-blue Spanish sky.

To the girls, however, the sky was far from empty. The Madonna was showing them her infant Son, a baby just born! The coloring of His skin resembled that of His mother; His blonde hair was "a little long" on His forehead; and He was dressed in a soft robe "like a blue tunic." The girls, at an age when they could be ecstatic over any baby, were "allowed" to hold Him, to play with Him, to make Him smile.

"We saw Him, we held Him— He had no weight!" said the girls later, to the complete astonishment of Catholic theologians.

"It goes hand-in-hand with their other statements," quoting Fr., Bonance, "about embracing the Blessed Mother."

"Her cheek must be cool?" it was suggested, to each one separately.

"No!" each answered, in turn. "We touched it but felt nothing!"

"Liars," says Fr. Bonance, "would never have dreamed of the incorporeal nature of the beings who appeared to them."

Certainly few babysitters ever have tried harder to amuse a baby Boy. Mary-Cruz said to Him: "If you like, I'll give you some nice caramels somebody gave me today. If you come to me, I'll give them to you!"

He did not come. He did not say anything. But He smiled.

If there were still skeptics aplenty, there were believers even more. At the Virgin's request, they handed Conchita objects to be kissed. Says Conchita simply, "She kissed all of them", including a woman's compact, proffered voluntarily, which Conchita was reluctant to "accept."

"Give me that," said the Lady. "It is My Son's."

Investigation disclosed the compact had a history. It had been used to smuggle consecrated Hosts to condemned prisoners during the Spanish Civil War.

The Madonna kissed the wedding ring of a widow who was considering convent life (often she kissed wedding rings, thus blessing the marriage state, in the opinion of Fr. Bonance), a sign, as far as the widow was concerned, that she was to do her good by remaining in the world.

Then She announced her departure.

"So soon?" the four cried out.

She smiled. "You will remain with God — and with Me. And tomorrow you will see Me again."

(To be continued)

BIRTH ANNOUNCEMENT

ON JUNE 19, 1965, in Chicago, Ill., Mrs. Bernardine Karlik gave birth to a son in St. Bernard's Hospital and Mrs. Bernardine Karlik gave birth to a daughter in Holy Cross Hospital. The two women were not the same and were not related, but respectively were married to brothers, John and Raymond Karlik, both of whom are policemen.

Master these 21 exercises and the reward for your determination will be command of one of the world's rarest, strangest powers.

By E. Lewis Russell

ABOUT THE AUTHOR

Ed Russell is a licensed surveyor and engineer now working in St. Thomas, Virgin Islands. He was formerly an officer in the Corps of Engineers, U.S. Army. Psychic study has been his avocation for 38 years and he is research director of the Florida Foundation for Parapsychological Research.

YOU, TOO, Can Become CLAIRVOYANT

YOU CAN become clairvoyant. It is not an easy process; it requires patience and determination. There are many difficulties which must be overcome and errors which must be corrected.

I learned the hard way. From the age of 10 I experienced sporadic clairvoyant insights, but it was not until I was 30 that I decided to find a way to control this ability. It took two years of my spare time, more than 200 hours in all.

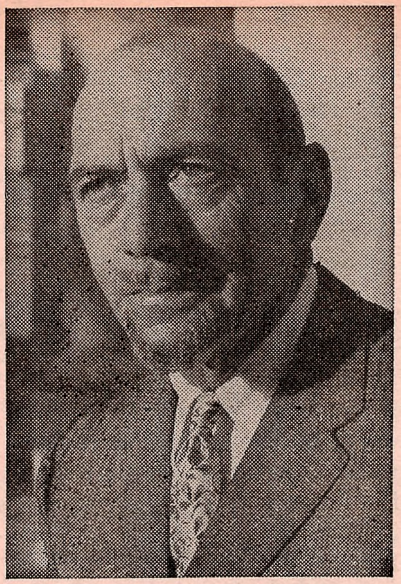
I had to be my own "guinea pig" for the experiment, and I experienced both mental and physical pain before I finally established the simplified procedure which gave me the clairvoyant ability that you also can acquire.

Before I list the necessary steps in the learning process, let me relate some incidents that occurred after I attained clairvoyant ability.

In 1944 at a house party in Tidworth, England, I was approached by a young lieutenant and his wife. "Are you a fake?" he asked bluntly.

"I don't think so," I replied, smiling. "I believe that I am real."

The girl tugged at his sleeve. "Let me talk." Directing her attention to me, she asked, rather tim-



idly, "Would you tell me something about myself?"

"I will try," I said. "You will not live here long. You will be gone in 30 days. In eight and one-half months you will give birth to a seven-pound, nine-ounce boy. You both will be fine. That is all I see."

"Thank you, sir," she said softly, and then they left.

A year later I visited the ration office in London. Seated at a desk was the young officer who had approached me in Tidworth. As he was occupied with some forms he did not look up immediately. While I was waiting for his acknowledgement, the girl whose future I had foretold entered from the rear door of his office.

She saw me and rushed forward, pausing just long enough to dump the baby she was carrying into the lieutenant's lap. As she reached me, she threw her arms around me and kissed me.

"Things happened exactly as you said," she bubbled excitedly. "That's our baby and it's a boy, and it weighed just what you said it would, and it was born when you said, and when you told me I didn't even know I was pregnant."

Her husband approached, grinning and holding out his hand in welcome, "I guess you're not a fake."

A few months later I was sitting in the military mess in Frankfurt, Germany, when two men and a girl came over to my table. One man, garbed in a bright, almost powder-blue uniform, spoke, "My girl says that sometimes you tell people about themselves. Will you try with me?"

When I nodded affirmatively, the other man, a short, slender individual with graying hair, dressed in civilian clothes, snorted in disbelief. "Hogwash!" he grunted.

I turned to him and said plainly and without emotion, "Unless you get rid of the little French girl with whom you are now living, you will be dead within a year." He

turned several shades whiter, swallowed with an effort, got up and walked out the doorway.

Turning back to the couple, I said, "You are a musician, but have lost the faculty. In a year you will be able to play again."

"When was this and why?" the man inquired.

"I see a great deal of heat and the time is July 3, 1944." He was silent.

"You have a brother whom you have not seen for several years. You have received a word-of-mouth message from someone whose initials are A.R. and who lives in, I think something like Danfries, Scotland."

I told him that his wife had been killed in a bombing raid on London, and I gave other information with names, dates, places, and relationships.

"That is all I see," I concluded.

He stood up and walked several paces away, as the small crowd which had formed made way for him. Then, pallid, he returned to the table and addressed the small knot of people, "I want to tell you I never saw this man before 30 minutes ago."

He drew his left hand from his pocket so everyone could see the little finger bent rigidly into his palm. "I am a musician," he said, "and quite a good one though I say it myself. This finger prevents me from playing, but it is to be rebroken and reset, and the doctor told me that in a year I will be able to play again."

He paused, moistening his lips. "I received this injury as an R.A.F. flyer when I was shot down in flames on July 3rd, 1944."

He looked back at me and then again at the people gathered. "This morning before I left London to fly to Frankfurt I received a call from my cousin, Alaistair Renfrew, who informed me that my brother, who has been in India for 10 years, is returning to my mother's home in Dumphreys, Scotland, not Danfries."

Swallowing, he continued, verifying my other statements, and concluding, "I can tell you that everything he told me was true." Then he walked rapidly away and out the door. His girl friend ran after him. The small crowd dispersed.

* * *

THE ACQUISITION of such clairvoyant ability requires a discipline that is easy to discuss but difficult to practice. As it says in the Bible and in other spiritual writings, you must "judge not lest ye also be judged."

This command must be taken literally and followed rigidly. It must become a part of you. You must change your mental attitude so that no matter what anyone does or says it will seem neither right

nor wrong, but just something that *is*.

The development of this mental attitude is crucial, and only when you have achieved it can you continue. Then you must follow rigidly each of the succeeding steps. No one is more important than another.

First, you must select another individual who has an interest in helping you attain your desire to be clairvoyant and who will give unstintingly of his or her time. Although sex and age are not important in this selection, you must be absolutely sure the person you choose is at least as strong physically as you are.

There is a sound reason for this. Some of the simple commands they will be giving you during your training will cause strong automatic reflexes. These reflexes will resist extinction, and involuntarily you may find yourself lashing out in protest. You must learn to control and suppress these impulses.

Impress upon your helper that in no case will he or she allow you to stop doing an exercise, even if you have violent physical reactions. Impress upon him that he must make you continue, no matter how you curse, cajole or threaten, until the reaction is dissipated and you can follow the command willingly. *This is essential.*

Next, impress upon him that the commands always are to be given in exactly the same words, in exactly the same tone. When you have carried out the order, whether it be a physical or mental task, your helper must acknowledge that you have done so.

For a command that involves "thinkingness" on your part, acknowledgement is given that, at least, you tried to obey, even if you did not succeed.

Here is another example:

Command: "Move the middle finger of your right hand."

Subject's response: Middle finger on right hand moves.

Helper: "Good."

A cycle of this type is repeated for two, three, four or more hours without a break. There can be no going for a drink of water, no bathroom excuses. You must discipline yourself until performing these exercises is as natural to you as breathing.

Here is another example:

Command: "Move the middle finger of your right hand."

Subject's response: Some other finger moves on either hand.

Helper: (After reaching over and moving the middle finger on your right hand) "Good."

The cycle is repeated until the command can be followed automatically and without negative reaction.

To illustrate a command that in-

volves mental exercise:

Command: "Think of a cat."

Subject's response: He nods or says he has thought of a cat.

Helper: "Good."

The cycle is repeated until some sort of reaction occurs and is overcome, so the command thereafter will be executed automatically.

Command: "Think of nothing."

Subject's response: "I can't."

Helper: "Good."

The cycle is repeated until the subject can follow the command for long periods. The above exercises are examples only. Here are the actual commands which you will use and the order in which they must be done. The exercises must be done in the manner I already have indicated. Do not start any of these sessions unless you are rested and have had proper nourishment. You will burn up a lot of energy.

Here are the commands:

1. Put your right hand on top of your head.
2. Don't put your right hand on top of your head.
3. Put your left hand on top of your head.
4. Don't put your left hand on top of your head.
5. Put both your hands on top of your head.
6. Don't put both your hands on top of your head.
7. Put either of your hands on top of your head.
8. Don't put either of your hands on top of your head.
9. Close your eyes.
10. Don't close your eyes.
11. Recall a time you controlled someone or something.
12. Recall a time you did not control someone or something.
13. Recall a time someone or something controlled you.
14. Recall a time you were not controlled by someone or something.
15. Be as you are.
16. Be five feet back of your body.
17. Be five feet in front of your body.
18. Be five feet below your body.
19. Be five feet above your body.
20. Be five feet to the right of your body.
21. Be five feet to the left of your body.

* * *

THESE EXERCISES may seem very simple and even pointless, but therein lies their value. "Knowingness" is simple, not complex. When you can discipline your body sufficiently to follow these instructions rigidly and automatically, suddenly you will be aware of a new sense of freedom.

You will find you can step outside yourself. Sometimes it will seem as if you are looking *at* your

body, instead of *from* it. This is not exactly "looking"; rather it is a different way of "perceiving," which you actually have to experience to understand. There will be light where there had been darkness.

Many of you undoubtedly will panic the first time you experience this "free" state. Eventually, though, you will realize what being truly free means, then you will lose your fear.

Before you decide to pursue this clairvoyant ability, however, I must warn you that, "He walks alone, who knows."

As word of your knowledge or ability gets around, you may find yourself a little "outside." Your friends may gradually drop away, either through envy or through discomfort at the thought that you may read their thoughts. You, when you see that most people operate almost as machines, may not care whether you associate with them. If your wife or husband is antagonistic to your desire for this ability, you may lose her or him. Consider this carefully, then.

My own wife was deeply interested in spiritual matters before we were married, and so she was sympathetic toward my attempts to develop my clairvoyance more fully. Our children think nothing of this faculty, and on many occasions have demonstrated supernormal abilities. We encourage this.

The possession of such a faculty can be both an asset and a liability in your business and daily life. It may help you detect deceit, but it also may keep business from you because you may be considered a little "odd." A little reflection will reveal in how many ways your daily living can be affected.

Clairvoyant ability can become rusty from non-use, as it is now in my case. You will be unable to turn on the tap of knowledge unless you keep in practice. If you do not keep in practice, then you must be satisfied with only dribbles or clairvoyant insight. It will come, not at your command but at unexpected and unimportant times.

In October, 1960, two young men came to my home. As I ushered them in, I had a flash of insight and told them they had come to see me about changing my insurance to a family plan. This revelation upset them a little, but they soon recovered. As they were leaving after our discussion, though, one of them said, "I have my hand around something in my pocket. What is it?"

Immediately I was "out and in" and told him it was a flat, black plastic disc, which was like a plaque with writing on it. Slowly he pulled his hand out of his pocket and displayed a key chain disc, black with gold lettering, inscribed

with his company's insignia. He presented it to me. I could hear them talking as they walked to their car.

You can acquire clairvoyant ability, too. You now know how to do it. Do you have the strength? And is it worth it?

MYSTERY GROUND FIGURES IN THE WEST

IN RECENT years, several dozen giant ground figures have been discovered from planes or helicopters flying over desert regions of the western United States. Although apparently of Indian origin, their significance has not been explained to the satisfaction of all researchers.

Constructed on smooth, level spots in wasteland areas from Canada to Baja California, the designs consist of loops, concentric circles, rectangles and serpentine symbols of great variety, ranging from 200 to 500 feet long. They were formed by rows of stones or by shallow trenches dug into dark covergravels to expose lighter subsoil.

Few artifacts such as pottery have been found in connection with the formations, which has made dating them difficult for researchers. Their age tentatively has been assigned to the first thousand years A.D.

In the *Proceedings of the American Philosophical Society,* Emma Lou Davis and Sylvia Winslow, of the Archeological Survey, University of California, Los Angeles, presented conclusions they had reached after study of numerous ground figures. They believe that the figures were sacred projections rather than secular amusements and constituted generalized messages or communications associated with seasonal migrations. Since construction of the figures involved extensive effort, they seem more likely to have been the result of an important group activity rather than the result of individual enterprise.

SOUND ADVICE

WHEN boys were referred to him, Ed Bostick, a juvenile court officer in Memphis, Tenn., advised them to "join the military service and it will make a man of you and teach you something besides." Recently Bostick found he would have to follow his own advice — he was drafted.

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.

TELEPORTED PILL BOX

By Molly Anstiss

SOME TIME AGO I was preparing to go to the laundromat in Boerne, Tex., and I put the necessary dimes into a little butterfly-ornamented, gold pill box that had been given to me by my son's girl. I was very fond of it, not only because of its beauty, but because it was a cherished gift.

The laundromat was crowded that day. I used the dimes and set the pillbox on the table where several women were folding their clean clothes. As I was about to leave, I remembered my pillbox, but I could find it nowhere. I searched the table, my purse and the floor and finally decided someone must have inadvertently folded it in her clothes. Almost in tears, I left.

When I arrived home I sat for a moment on the edge of my bed and addressed God, telling Him that I was asking for something that was mine, that was a gift of love. I cleared a little place on the table before me and fervently asked that the pillbox be placed there.

I proceeded to fold my clothes and put them away. When I turned around, my lovely pillbox was waiting for me on the table.—*Boerne, Tex.*

PREMONITION FOR LIVING

By Anne Duckworth

WHILE IN the Providence Villa Hospital, Toronto, Ont., I met a fascinating woman named Mrs. Florence Lee Stevens. Mrs. Stevens was born in London in 1874, the same year, she notes, as Sir Winston Churchill and Harry Houdini.

She was educated at Brompton Oratory where she was presented with a cup by Queen Victoria for seven years of perfect attendance.

On leaving school she married and when her husband was offered a position in Canada they immediately booked passage on March 23, 1912—on the Titanic.

During the days preceding their expected departure Mrs. Stevens experienced strong premonitions of danger and urged her husband to

change the date. Finally, despite remonstrances of friends and relatives, they changed their booking to an earlier date. The couple arrived in Halifax, Nova Scotia, on March 13. The Titanic, of course, sank after colliding with an iceberg one month later, on April 12, 1912, tragically killing 1,513 persons.—*Scarboro, Ont., Canada.*

STROKE OF DEATH

By Etta Slaughter
As Told to Velma Dorrity Cloward

MOTHER HAD LIVED all her married life in the house in Kanosh, Utah, to which she came as a bride. There she raised her large family and there, now, she was dying, For eight years she had been fighting a slow-growing cancer. Bedridden during her last year, 1937, we, her children, took turns taking care of her.

She was suffering horribly the night I came to care for her. Each night when I arrived I was in the habit of kneeling beside her bed and asking God to help her get well and live, but this night it was unbearable. For the first time, I changed my prayer, "Oh God, stop her suffering. No matter what it is going to cost us in grief and loneliness, please God, give her rest."

I rose and went into the other room, feeling guilty now that I had uttered those words. Had I been right to ask God to take any method to stop her suffering? Yet I could hear her moaning in pain from the bedroom and not for 15 minutes could I give her another injection which would ease her pain only temporarily.

Just then my sister came in saying, "There is the funniest black cloud climbing up in the sky. If this were hurricane country I would say it was a twister, but it must be a thunder storm."

Suddenly the lightning flashed. We both ran for Mother's room and as we threw open the door the whole room seemed momentarily wrapped in fire. It gradually died out, but the house shook from the loud crash of thunder that had accompanied it.

We looked at Mother. She seemed dead, but when we reached her bed we realized she was still breathing, but unconscious. As we carried her from the room which had a strange burnt smell, I wondered whether Mother had been struck by lightning, or had the fear been too much for her?

We laid her on the spare bed and began to strip off her clothes which also had that strange smell. Suddenly we saw the clothing was full of tiny holes no larger than the head of a pin. Frightened, we called the doctor who came immediately. He examined her and discovered the holes were all over her body as well, but he could give no explanation for them.

After the doctor left, my sister and I noticed the storm had passed. And then we realized that there had been only *one* stroke of lightning!

For the next three days Mother lay in a coma. Late on the third night my sister and I were sitting in the kitchen having coffee. We were fearful of losing Mother and we trying to convince ourselves it was for the best. Yet, we could not help feeling guilty at our relief that Mother was suffering no longer.

Just then we hear a frightening noise like crushing, grinding glass. As it became louder and louder, we rushed to Mother's room. As soon as we reached the door, the noise stopped and instead we heard Mother calmly talking to someone. At last we recognized the other voice. It was our *dead aunt's!* We stood there entranced, until finally we came to our senses and jerked open the door, expecting to see Mother wide awake and rational. But there she lay, smiling and calm in death. —*Modesto, Calif.*

THE HOUSE THAT DIDN'T CHANGE

By Dulcie Brown

IN 1910 MY FATHER built a bungalow in Lemoore, Calif., a town in the center of the San Joaquin Valley. It was square with a lean-to kitchen in back and a pyramid-shaped roof. The house was painted yellow and the roof green. Near the back porch my father dug a well with a green hand pump which poured into a home made wooden sink. On the front porch was a rocker of bent willow branches covered with a cushion and matching back pad which my mother made of a lovely flowered material.

How well I remember the details of that house located on the dusty lane called Magnolia Avenue, although the trees that lined both sides were small, young cottonwoods. Each day I traveled along the lane on my way to and from school, making sure to keep way over to the side to avoid the thick dust. I passed several houses, then crossed the heavy wooden bridge over the irrigation canal. After I passed the high red livery stable, I turned along the paved street to school.

My father never did have time to plant grass or shrubs in the front yard, for he was taken ill with typhoid fever as soon as he finished the house. Soon it was discovered that the well water had been poisoned by seepage and had caused his illness, so the well was condemned. The pump was taken off and the pipe capped.

We moved after two years, taking all the furniture, including the willow rocker.

I did not return to the town of my childhood until 1942. Some

towns do not change much and this one certainly hadn't, except for automobiles instead of buggies and service stations scattered here and there. Having some time to myself, I decided to see how Magnolia Avenue looked after 30 years. I had heard all the streets in that section of town had been paved, and I prepared myself for any other changes that might have occurred. If the house was still there, I thought, it probably would look very old.

As I came to the intersection I was startled to see the old livery stable still standing on the corner. And when I crossed the street and stood at the entrance to Magnolia Avenue, I found myself looking down the same dusty lane, it had been in 1910. I crossed the old wooden bridge and, keeping to the side of the lane, avoided the thick dust that was still there. As I passed under the cottonwoods, I noticed they hadn't grown at all.

When I came to the bungalow with the pyramid roof, I certainly was not prepared for what I saw. Standing right in front of me was a new house with a green roof and yellow walls. *It looked exactly the same!* Not even the shingles were curled, cracked or rotted. And on the front porch was a willow rocker with matching cushions and back pad in the *same flowered pattern*! I looked past the yard, still wild with weeds, and saw a green pump on the side porch over a homemade wooden sink.

And although it looked as if it had not been touched since we moved, the house did not look vacant. The front door was open and I stood in front trying to see if there was someone inside. Since I could see no one, I thought I would go to the door and knock but every time I tried to step into the yard, my legs suddenly seemed too heavy to move.

I walked up and down in front, still hoping to see someone, until I noticed there wasn't even a soul on the street. Although it was 1:00 P.M. on a bright, balmy day, there was no sound, no birds, no people, nothing. I began to feel uneasy, fearing that if someone came out of the door, it would be my dead parents. I turned to leave, knowing it would be wrong to defy the barrier, to enter the house.

I went back up the dusty lane, under the cottonwoods, over the wooden bridge, past the livery stable, and away. I have never returned.—*Fresno, Calif.*

VALENTINE MESSAGE

By Otto Cloward

ONLY YESTERDAY I received a letter from Sadie Robinson, a woman whose life I saved many years ago. "I wish we could share this with the unbelievers and the

scoffers of the world of today," she wrote. So I am doing just that:

Burrville, Utah, where I lived as a young man, is a small town lodged in the top of the Rocky Mountains, a sort of half-way station between Richfield and Loa. The horse-drawn passenger and freight wagons usually made a two-day trip of the 70 miles between Richfield and Loa, stopping at Henry Nights' camp-house and feed yard in Burrville, the first night. It was a pleasant mountain drive in summer, but in winter the roads were often impassable. When the frequent quick-coming blizzards hit our valley, four of us ranchers stood by to help anyone trapped in the snow in the freezing weather. The travelers would phone us when they left Richfield and if they did not arrive on schedule, we'd send a fresh team to meet them.

On Valentine's day, 1914, the 16 families of Burrville were getting ready for a big evening party. A storm had been piling up all day and by 3:00 P.M. the snow was driving across the valley with blizzard force. We were notified that a freight wagon was due to arrive early, but by 6:00 it had not come, so at 7:00 I saddled my pony and headed down the valley with a fresh team.

"I'll try to make it back by 8:00 for the party," I told my wife as I was leaving. "If I'm not back, you go on." But she said she'd wait and keep some food and drink warm for me.

The snow, whirling like a curtain around me, was four feet deep in places, but the horses knew the road. About 10 miles out I finally met the frozen freighters, who had unhitched their wagons and were riding in on their tired horses. At 9:00 we got home, where hot coffee was waiting for us. The freighters went on to the camp-house, and I went to bed, too chilled and exhausted to go to the party.

At 3:10 A.M. I sat up suddenly in bed. I had heard something. Then it came again, a call, "Help! Help, we are freezing!" I lit the lamp and my wife awoke, asking me what was wrong.

"Someone is trapped in the snow," I said. "They are calling me for help."

"You are dreaming," she said tiredly. "Go back to sleep. Besides," she added, "in this blizzard you couldn't hear them even if they were just outside the door."

I began to wonder if I was mistaken, but since I was awake, I put some coffee on. Then the call came again. This time my wife heard it too! I hurried to get the horses ready and set out once more into the blizzard.

I rode and rode until I started to feel sort of foolish. I decided if I found no one by the time I got to

the freighters' stranded wagons, I'd turn back.

I had traveled about 15 miles when I stopped under a cliff to light a cigarette. I had struck several matches when I heard the call again. Just then the wind calmed for a moment and there below me, almost buried in the drifts, were four dark shapes. I tossed the cigarette aside and plowed through the snow until I reached a man and a woman, Mr. and Mrs. Robinson, of Loa, who were almost buried in the snow with their two small children.

"Thank God!" Mrs. Robinson gasped. "We have prayed and prayed."

"Don't talk now," I said. "If you can ride, get on the team and we'll ride in."

The storm was dying down, but it was 17 degrees below zero when when we arrived home. We fed the children and put them into warm beds with hot irons at their feet. Then we sat down to hot coffee and breakfast with the parents who told of their horrible experience. They had tried to pass the freight wagons when their team slid off the road into a bearpit. The team was too exhausted to pull the load back onto the road, so they left it there thinking they could find help on foot. When they found they could not make it, they knelt in the snow and prayed for help.

And help came! For God, hearing their prayers, called me to their rescue.—*Modesto, Calif.*

THE SINGING LOGS

By Rose Knott

ON DECEMBER 11, 1962, I was sitting alone in our new den here in Jackson, N.Y., watching logs burning in the fireplace. All of a sudden I heard the most beautiful sounds coming from the fire. The singing, which sounded like many birds chirping, continued for 10 minutes. The room was in darkness, with only the fire for light.

The next day my brother, Alexander Osvary, died. He had fallen two weeks before but apparently was all right. On December 12 he died of a skull fracture he hadn't known he had.

I discussed the possible connection between the singing logs and my brother's death with my husband, George, at the time they occurred.

It was only a month later, January 11, 1963, when I was again in the den watching a log fire. This time George was with me when the singing began. It continued for over a half hour. Finally George, who was ill at the time, remarked, "I wonder who is going to die next."

The next morning when he awoke George said, "Today I will die. This is the day!"

Five hours later he died.—*Jackson, N. J.*

Sensational Theories for UFO's

By Jacques Vallee

UFO activity indicates that civilized races exist beyond Earth—and current scientific hypotheses lend support.

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NONE OF THE present interpretations of the UFO phenomenon is fully satisfactory. However, we feel we must state where our own system of ideas tends to stand between the various theories offered. We are assuming, of course, that it is understood that the system is purely speculative in nature. We would summarize it under the following seven points:

(1) It is scientifically permissible to work under the general hypothesis that UFO's are material objects, not excluding the possibility of their being nonhuman vehicles. There is no reason only theories based on the idea that the senses of all witnesses have been abused should bear the stamp of scientific consideration. On the contrary, the hypothesis that the authors of reports have indeed been in visual contact with physical objects, possibly behaving under intelligent control, leads to an analysis of the UFO phenomenon that lacks neither objectivity nor consistency.

(2) Under such a hypothesis, the fact that the "controlling intelligence" could not belong to any of the communities which are present today on our planet would be shown by the permanence of UFO activity through changing phases of our technology and even, possibly, through early phases of our historical development.

(3) Historically, it would be difficult to determine a starting point for this activity, even if considered artificial in nature. The only fact clearly visible from the data we have is that UFO activity which almost ceased between 1914 and 1946 was considerably renewed in May of 1946. It has been present ever since, with a significant decrease

in amplitude since 1958.

(4) If the hypothesis that UFO phenomena are manifestations of a controlling intelligence finds serious confirmation in years to come, through research or otherwise, we feel that one should then accept the idea that UFO operators have been seen on the ground on several occasions.

(5) Under such circumstances, we would expect intellectual contact to be possible, owing to the fact that human concepts seem, in our observation, to be applicable to UFO behavior. But we would continue to reject the claim of particular individuals that they have been "contacted" and allowed to know the origin of the "visitors."

(6) In a discussion concerning the "purpose" of UFO activity we would point out:

a) that technological development on earth is now such that we are able, at least in theory, to reach any point in the universe which lies within our visual range, having thus overcome the handicap of creatures that can live only on the surface or very close to the surface of a planetary body;

b) that UFO activity was suddenly renewed after World War II, when both rocket and aircraft technology had reached a point where space travel could be visualized;

c) That a particular peak of activity, quite unlike other waves, took place in 1957 when Sputniks I and II were launched into orbit.

(7) It is our opinion that a dispassionate, scientific debate could be established concerning the UFO phenomenon, and that such a discussion could well be conducted within the boundaries set by rationalism for the purpose of objective acquisition of knowledge. The various points involved in the present arguments over the nature of this phenomenon could then be checked by reference to a system of catalogues of observations, very often of high reliability, that falls within the competence of the professional scientist. The existing files, kept up-to-date by official services in this country and by a few reliable amateurs abroad, would provide a basis for the establishment of a general investigation of this type. If, however, these documents and the underlying phenomenon they manifest should be neglected by professional scientists, only obscurantism and charlatanism would be encouraged. Such an attitude would lead to the generation of myths that could constitute a danger when the sociological impact of space exploration reaches its full strength.

Through UFO activity, although no physical evidence has yet been

found, some of us believe the contours of an amazingly complex intelligent life beyond the earth can already be discerned.

* * *

PRESENT THEORIES of stellar mechanics and physics provide, as far as we know, a good approximation of the laws of stellar evolution, and represent well visual and spectral observations. The evolution of the stars in space and time, their variations of color, temperature and chemical composition are described by these models.

Whether stars are formed by gravitational condensation of gas nebulae or by some other process is not yet clear, but it seems fairly well established that each star is not formed independently. Large "associations" are produced during the initial process and their elements move away from a common center. Today, most of the components of these large groups are so far apart that only careful studies of their proper motions can distinguish them from stars in the background and establish their common point of origin. Knowing this point of formation and the annual displacement, one can compute their ages. Stars are still being formed by this process.

In such associations, stars without companions are not the general case. The original mass of gas will often have distributed its angular momentum between the components of a multiple system and we observe double or triple stars, etc. Planetary systems seem to be generated because of similar physical processes. Angular momenta insufficient to allow the production of a binary system could be distributed between a central mass and a series of smaller condensations. When nuclear reactions start in the center of this mass, the new star radiates and the gaseous material is blown out of the system into space. From that point on, the planets cool and move freely in more or less definitive orbits, along with their smaller satellites, still integrating some dust material and exchanging small amounts of matter and energy with their environment and the solar corona.

Observation of planetary systems would therefore be a quite common experience if we had means of detecting the very small objects involved. But very often unseen companions of stars, when detected, may well turn out to be small stars of very low luminosity, and not planets.

The planets of our own system revolve, roughly speaking, in the same plane of elliptic (almost circular) trajectories with the sun as one of the foci. Their mass is small compared with that of the sun. However, the center of gravity of the solar system is situated outside the

sun, at about one million kilometers (700,000 miles) from its center. The sun revolves around this point in about 12 years, about the period of Jupiter, the heaviest planet by far. This phenomenon could be observed by extraterrestrial beings (for example, inhabitants of a hypothetical system around the star Proxima Centauri, the closest to us, would see the sun from a distance of 4.5 light-years, and could detect an oscillation in its motion, if they possessed advanced astrometric techniques). Although it would probably remain impossible for them to see the earth or even Jupiter, they could discover the existence of our system as a consequence of this "waving" motion of the sun.

In recent years, this method has been used in a survey of neighboring stars and has led to the actual discovery of several unseen companions, among which would be planets. Using very delicate techniques of photometric measurement, astronomer P. Van de Kamp has been able to find displacements of the photocenter of these stars leading to the determination of systems in which the ratio of the mass of the companions to that of the central star is generally of the order of 10 times the corresponding value in our system.* These discoveries further confirm the words written by F. W. Bessel in 1844: "Light is no real property of mass. The existence of numberless visible stars can prove nothing against the existence of numberless invisible ones." The analysis was justified in 1862 when Alvan G. Clark, using the 18 inch refractor now at Dearborn Observatory of Northwestern University, discovered the companion of Sirius.

The fundamental difficulty, according to Van de Kamp, is that "a small perturbation such as would be expected from a planetary companion may be caused also by an unresolved binary whose photocenter falls close to the barycenter." A star is self-luminous, while a planet shines only by reflected light, but only conventional distinctions can be made between heavy planets and very small stars. Generally, an object of a mass of 0.05 solar mass is considered a borderline object (Russell, 1943, 1944); such an object would have a surface temperature of 700° K., of the order of some of the measurements taken by

*Knowing the distance d from the star to the center of gravity, the period of revolution T and the magnitude of the star, from which is derived the total mass, the mean distance of the companion to the star is $a = \sqrt[3]{T^2}$ and the ratio of the masses is $M = \frac{m}{M} = \sqrt[3]{\frac{a}{T^2}}$ This ratio is 700 in the case of the solar system; it is much higher in the systems actually discovered. The smallest mass found is one-sixtieth of the solar mass for the third component of the visual binary 61 Cygni, discovered by Strand.

Mariner II of the atmosphere of Venus, and would be barely visible in the visual range of the spectrum.

A sphere five parsecs (or 16 light-years) in radius, with the solar system as its center, contains 56 stars composing 42 systems, of which two are triple, 10 double and 30 single. Among these nearby stars, the majority are faint, and less than a dozen are visible to the naked eye (Van de Kamp, 1955). Four of them undergo perturbations indicating the presence of unseen companions. The data relative to these stars are summarized below:

Name	a1950	a1950	DISTANCE (light-years)	MASS of Unseen Companion*	PERIOD (years)
Barnard's star	17H 55.4M	+04° 33′	6.0		
Lalande 21185	11H 00.6M	+36° 18′	8.2	0.030	1.14
61 Cygni (Strand, 1943)	21H 04.7M	+38° 30′	11.1	0.016	4.90
BD + 20° 2645 = Ci 1244 (Reuyl, 1943)	10H 16.9M	+20° 07′	15.4	0.030	9.00

*solar mass=1

But these indications must be considered carefully, in view of the fact that the observed perturbations might be caused by small stars rather than planets in certain cases. This list, however, does give an indication of what number of systems presenting conditions close to those of a planetary system can be expected in a given volume. It seems reasonable, on the basis of existing data, to take four as a probable minimum for the number of planetary-type systems in this standard volume, in addition to our own system, since the perturbations caused by bodies of a size comparable to that of our planets would be unobservable in the present state of astronomical techniques, and since considerations involving the fact that slowly rotating stars are likely to have planetary companions would lead to a higher estimate.

* * *

LET US consider only space-traveling races that might have originated outside our solar system. As remarked by Dr. Lipp:

> Instead of being a first port of call, Earth could possibly be reached only after many centuries of development and exploration with space ships, so that a visiting race would be expected to be far in advance of Man.

In our model, we would introduce a number of new parameters. Considering the fraction of eligible systems on which intelligent life has actually developed, we can give

a new formula to express the number of races exploring space in a sample volume, and this will give, under our present assumptions, an upper limit of the number of space-traveling races which exist in this volume.

At a given time, one of these races has a certain quality of information concerning us (possibly only observational data concerning our sun). We define the minimum level of information this particular race should have concerning a point at distance (d) in order to contemplate space travel to this point. From this, we can calculate the radius of the maximum volume of space that race could explore "physically" at a given time.

Obviously, some hypothesis should be made here concerning the levels of intelligence of these races, which need not be constant. However, in this approximation, we will consider that intelligence itself does not increase or decrease as time goes on, and that only the quality of information or amount of knowledge every race possesses concerning its environment will vary. We can, for example, assume that the knowledge in question, for a given race, varies in proportion to a certain power of time, the coefficient of proportionality defining the type of intelligence of the race, which could be interpreted as an "intellectual development rate." We can then express completely the volume that can be physically explored by the race as a function of time and of this coefficient; similarly, we can calculate the age required for this race to be able to reach a point at a certain distance.

We would then have to take into account the rate of birth and death of such space-traveling races; we cannot expect to make contact with races for which the minimum age required to reach our system is larger than the expected life time of scientific civilizations. On the other hand, before we introduce this factor, we should know more about the volume of space to be considered. What physical reality could be attached to the exploration of the whole universe, or even of our galaxy? In the latter case, we would no longer be concerned with spherical volumes, and we should take into account the structure of the galaxy, its stellar population repartition and evolution.

No information on the total volume in which exploration can realistically be considered is given in UFO literature. Dr. Lipp has only indicated that the probability of finding races occupying higher and higher levels in the intelligence spectrum was increased with the radius of the explored volume, but that the probability for these space explorers to ever find the earth was decreased. From that, we could be

tempted to infer that the chance of being "visited" is more or less constant over the distance, the only change being in the "quality" of the visitors; UFO's from very distant places would occur just as often as UFO's from nearby stars, but they would be products of much more highly developed technologies.

* * *

SEBASTIAN VON Hoerner says he expects "to find either a high activity in communication at shorter distances (200 to 300 parsec) between civilizations of extremely long time scales, or very little if any activity at greater distances (600 to 1000 parsec) from civilizations similar to our own." These estimates are justified in the light of an evaluation of the average distance to the 10 nearest civilizations, expected to be of the order of 360 parsecs.

Here we do not limit ourselves to communication by radio signals, but consider all means of gaining information, not excluding physical travel (this may be more realistic, since the role of radio techniques as advanced means of communication can be expected to be of an extremely brief duration on our time scale), we can reformulate the problem of the maximum distance as follows:

Each race contained in a shell centered on our system has certain information concerning us that we can compute from considerations explained above. The total knowledge concerning our system and contained in the shell can also be expressed in mathematical terms. We cannot enter here into the details of this model; it is enough to say that as far as galactic exploration in the vicinity of our sun is concerned, it shows that the knowledge gathered by intelligent races situated at a distance (x) from us, and concerning our system, is related to a mean value of the product (age multiplied by development index), and varies in first approximation as the logarithm of the distance.

If we now consider, instead of the ideal "knowledge," the ability of these civilizations to communicate with us, or even to explore physically our system, we have to take into account the fact that such action will cost energy and that the difficulty of the experiment will be proportional to some power of the distance. When we express this idea in mathematical terms, we find that there exists an upper limit above which communications by conventional means with races of intelligence comparable to ours cannot be realistically considered, under our present hypotheses (in which we do not take into account colonies or a process of development of life that would not be random).

This upper limit, for plausible values of the different parameters involved, seems to be small compared to the radius of our galaxy, and this justifies the introduction of simple laws of proportionality and spherical approximations. From this new model we can also compute a new estimate of the average distance to the nearest civilizations. We have already defined the fraction of existing systems which have actually seen the development of races able to travel through space. There is an obvious relation between this average distance, the upper limit of the volume considered and the total number of stars in this volume. For numerical values of the fraction defined above, ranging from one to one-tenth, the average distance to the six nearest civilizations ranges from five to 10 parsecs. This is a more optimistic model than Von Hoerner's estimate, in which the average distance to the 10 nearest civilizations is about 50 times larger, and ours is a more pessimistic view than Dr. Lipp's. Dr. S. S. Huang, of Goddard Flight Center, now at Dearborn Observatory, estimates that the number of inhabitable systems is about three to five per cent of the number of stars; this leads to eight billion inhabitable systems in our galaxy. Our model is close to this estimate.

In the volume of realistic dimensions defined above we find a certain number of races exploring space. We will assume that the only purpose of these explorations is data collection, that both civilizations involved in contacts (if any) are sufficiently different and the duration of the contacts short enough to prevent "feed-back" effects which would modify their rate of intellectual development. In order to keep our model free of extrascientific considerations, we will also assume that no colony is established by the visiting race. In this very simplified model, each civilization is allowed only one visit, for scientific purposes, and with limited contact, to another civilization.

We are not making a very restrictive hypothesis if we also assume that as soon as the knowledge a certain race situated in this volume has concerning our system is greater than a certain quality, the actual sampling takes place. What we are assuming here is simply that the exploration of a system is conducted as soon as capability to travel to this point is obtained. The above problem can then be treated as a renewal process. The formulation itself remains fairly simple, but the actual calculations are quite involved.

The basic approach, however, can be described in a few words. Consider the birth of a system which is able to support life. This birth

occurs at a certain distance from the sun and a certain time elapses before life actually appears, depending on the physical and chemical conditions in the system, etc. If the system belongs to the total number of planetary systems that actually permit the development of intelligent life, a civilization will eventually develop on one or several planets and assuming that the technical stage is reached within the lifetime of these civilizations, space travel will be acquired and exploration of space in the vicinity of the system in question will begin.

For this technical civilization to acquire sufficient knowledge concerning our system to be able to sample the earth will require a certain amount of time; this we take as a random variable. During this waiting time other systems may be born and other communities may appear, possibly closer to us, and a new possibility of being visited is to be taken into account. But if we consider on one hand the average time between the birth of systems able to support life, and on the other hand the average time between actual samplings of our system, and if we assume the equilibrium has been reached and that steady-state has been realized, one can show that both average times tend toward the same limit, and this would lead to an estimate of interarrival time close to that found by Sagan, namely a visitation every 1,000 years.

In a complete model, however, one should consider several facts that would increase the probability of visitation after a sufficient time. One would take into account the actual curve of the rate of star-generation for the different types as a function of time, when sufficient data exist from astronomical observations to permit this rate to be estimated. From results obtained through elementary models the expected number of samplings per time period seems to increase very rapidly as soon as the initial stages (during which no system has sufficient knowledge to contemplate travel to the sun) have elapsed. All the considerations involving possible feedback effects or the foundation of colonies far from the original system, which should be introduced in the discussion but can hardly be formulated in mathematical terms in models of this type, would tend to increase the probability in favor of exchanges between these races.

This model is clearly bounded by our ignorance of certain physical laws which might be basic in the technology used by a superior community. In particular, we will point out that the idea of *travel* might undergo considerable variations as knowledge of natural mechanisms

is expanded and new physical processes mastered. Most of our ideas about space and time still show the memory of centuries when the wind, the flow of water and the migration of animals and men were the sole illustrations of travel. Only much later was it discovered that physical forces such as electricity (for example, in the form of electrostatic charges) could travel in a way which was not easily understandable by *common sense*. Today, we know that people can communicate without actually walking toward each other, without being in visual contact or being connected by material objects such as wires. We can see what goes on in various parts of the world through television; we can even bring back scenes and voices from the past; we have extended our potentiality to travel beyond the immediate material world.

Although space travel as we imagine it (i.e., with some sort of rocket-propelled vehicle) is probably a basic step in the establishment of a technical civilization, it could by no means be considered an ultimate accmplishment. And the *common sense* idea that only propelled vehicles can bridge the gap between adjacent solar systems may well turn out to be as erroneous a view as our fathers' conceptions about the ether. The publicity given to some recent technical feats makes us forget too often that physics, not technology, holds the answer to the problem of space travel. Only when a general solution is found to the very grave questions physicists are debating now will it be possible to formulate satisfactory models for the rational exploration of the universe by scientific communities. The answer to some of the basic problems discussed here undoubtedly lies at this level.

DEATH RODE THE HEARSE

WHEN Mrs. Orletha Martin, 60, was found unconscious and apparently dead of a heart attack in South Pasadena, Calif., an ambulance and a hearse were sent to her home. Finding signs of life in Mrs. Martin, police had her rushed to a hospital in the ambulance. On the way the ambulance crashed into the hearse which was speeding toward the Martin home. Mrs. Martin was killed.



THE LITTLE CHILDREN WHO WEREN'T THERE

By Ann Jensen

They filed into the room and listened quietly to the music. They were present—and yet they were of the past.

NO MATTER HOW OFTEN Helen and I visit New Orleans we always act like tourists," I remarked to my young friend Ralph Frankenberg, a student at Tulane University, who with two of his friends was entertaining us for the evening. We were all looking forward to a wonderful finale to that March evening in 1955, for Wally was going to give us a preview of the musical he was writing.

"He's great! Really, he is," whispered Peter, an artist friend.

It was growing late when our tour of the history-laden French Quarter ended at the boys' carriage gate on Governor Nichols Street. The bygone world of New Orleans seemed as alive as the night insects whirl-

ing under the street light. Wally unlocked the gate and stood aside for Helen and me to enter a walled-in courtyard.

We found ourselves in a compound of small houses, all clothed in lively lights, laughter and music which flowed from doors and windows.

"Most of them are students at Tulane," Ralph explained. "Wally and Peter have a house at the back because it's quieter. Wally needs quiet for his writing."

We came to a tiny fenced-in garden.

"Home," Wally smiled as we walked up the short path.

We entered a charming but small room almost completely filled by a grand piano in the center. What space remained was taken up by two sofa-beds, a little round table and two chairs.

Helen and I noticed a rather make-shift kitchen with a tiny sink, refrigerator and gas burner somehow tucked into a small alcove. Adjoining it was an equally inadequate but thoroughly delightful bathroom. Peter had painted Mardi Gras scenes all over it!

Helen, Ralph and I sat on the sofa beside the front door, while Peter stretched out on the other sofa. The only light in the room came from a small lamp on the piano. It was almost midnight when Wally began to play.

Wally's musicality was splendid and his story, a "down South" theme, was touching. As soon as he began—with a cake walk followed by a jazz piece—we were all enraptured. Lullabies and love songs, conflict, hope and faith—all were woven with skill and sensitivity into a superb piece of work. It was the kind of music that shuts out the world and inspires dreams.

I don't know how long Wally had been playing before I saw the door near Peter's sofa open. A tall Negress dressed in gray with a white bandana tied around her head held open the door as a group of dark-skinned children filed in. While they lined up and sat down against the wall, I counted 15 of them, all between the ages of two and eight.

The nurse quietly took a seat on the sofa at Peter's feet. Not a word was spoken; all the children seemed intent on the music. The little girls wore long pinafores; bright ribbons bobbed in their hair. One dimpled toddler had tight little upstanding braids all over her head, each one tied with a bit of colored ribbon. She kept clasping and unclasping her hands in delight. A six-year-old boy was wearing a man's shirt which tented around him.

Helen was watching the children too. She must have felt my glance, for she looked at me and smiled. We looked back at the children and

suddenly it came to us that *these were children from the past!* With the realization, the children and their nurse vanished!

One of us must have cried out for Wally's fingers left the key board, Peter raised his head from his pillow and Ralph opened his eyes. They looked at us in astonishment. Helen and I blurted out what we had seen.

"They came through that door!" I exclaimed, pointing to the wall near Peter's feet. I looked again and stared in disbelief. *There was no door.*

"But how did the children come in if there was no door?" Helen asked amazed. "The children . . ." Her voice trailed off.

Wally left the piano and turned on the lights. Peter, a devout Catholic, was holding his rosary.

"You tell them, Ralph," said Peter solemnly. "You are the parapsychologist."

Ralph cleared his throat as if he was about to make a speech.

"A long time ago these small houses here in the courtyard were the servants' quarters of a fine old home," he began. "After the Civil War they were used as an orphanage for colored children. When Wally and Peter rented this apartment, they were told odd things might happen."

Ralph paused.

"Yes?" Helen and I asked together, anxious to hear the rest.

"They, too, have seen the children. Wally's music seems to call them out of the past, to materialize them, and give them life and movement."

"But what about us?" I puzzled. "Did the music induce perception, lift us to a psychic awareness and permit us to return to the past? Can music evoke the eternal?"

"And what of the door that isn't a door at all and yet I saw it open?" wondered Helen.

"Come, we'll show you something," said Wally.

We followed him out the front door, through the little fenced-in garden, out into the courtyard and to the back of the house.

"This is the wall you were facing, and here is the door," he said to us. "But, as you can plainly see by the street light, the door is sealed up with bricks and plaster. It doesn't even show from inside our apartment."

Wally's white hand rested against the solid bricks as we stared in silence, pondering the awesomeness of the unknown.



RADIESTHESIA

Science of Tomorrow?

A breakthrough in dowsing is taking place as noted scientists unearth clues to a new type of radiation.

By Rho Sigma

ANYONE LOOKING for the word "Radiesthesia" in a scientific encyclopedia will draw a blank. It is not listed. And most of the scientists never have heard of it. Yet there are more than 750 books and publications on this subject in Europe, and approximately 20 periodicals in several languages!

Dowsing and related phenomena now commonly are called Radiesthesia, defined as the science dealing with the study of energy fields by sensitive individuals, or the study of the human body's perception of, and reaction to ultra-low intensity radiation. Until very recently, the detection of these radiations by the human body could not be confirmed by scientific instruments. There are several indications that very significant breakthroughs are now in progress!

The art of dowsing is one of the oldest and most controversial of the "paranormal" phenomena. There are descriptions of the dowsing rod in the records of Ancient Egypt. Cicero and Tacitus wrote about it. Agricola mentioned it in his book *De Re Metallica,* published in Basel in the 16th Century. Robert Boyle, called the father of chemistry in English speaking countries, described the "divining rod" in an essay published in 1663: "When visiting the lead mines in Somersetshire I saw its use, and one gentleman who employed it declared that it moved without his will, and I saw it bent so strongly as to break in his hand. It will only succeed in some men's hands, and those who have seen it may much more readily believe than those who have not."

However, a few years before Boyle's public testimony Father Kirchner had openly "disproved" the phenomena of dowsing by balancing a dowsing rod on a frictionless support like a delicate pair of scales and found that nothing would induce it to move over underground water. This was the official death sentence for the dowsing rod,

and the school books of the next 300 years were satisfied to mention dowsing as ancient superstition or folklore, an irrational attitude based on ignorance. The idea that the rod (or the pendulum) might serve as an indicator of the mysterious instrument "man" remained absurd.

Confined to the limits of contemporary knowledge and proud of our materialistic achievements, we do not easily respond to intellectual challenges. The spirit of scientific inquiry is being replaced by the modern mood of scientific arrogance; the demagogic buffoonery that pervades our society today has resulted in a specialized ignorance, the "closed mind" ignorance of the intellectual parrot who is unwilling to admit that there are still things between heaven and earth awaiting an explanation.

The penetrating brilliance of Thomas A. Edison, a man without formal schooling, who once said: "The most necessary task of civilization is to teach men how to think," is being replaced by the detached aloofness of the textbook scholar who believes a college degree—any degree—transforms him automatically into an expert on everything. Too many scientists have become victims of professional specialization. Consequently, the universal scope of education is rapidly disappearing.

A typical example of this attitude

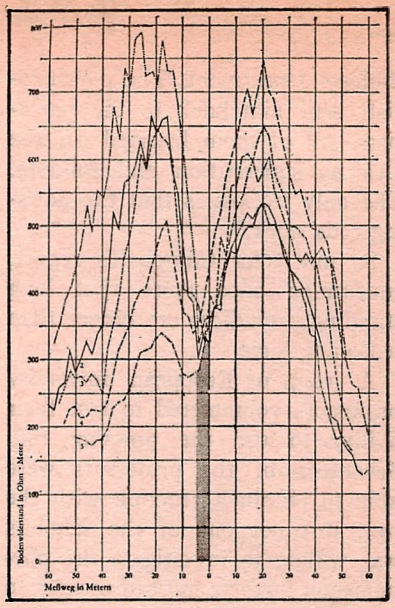


Diagram shows dowser's reactions to soil resistance (peaks) and to underground water radiations (center dip).

was reported in FATE, April, 1964. According to J. W. Campbell, editor of *Analog* Magazine, the chief water engineer at Princeton, N.J., (seat of the great university), uses dowsing rods to locate water pipes. Because the practice of using dowsing or welding rods for this purpose has become popular among water engineers all over the country, Campbell decided to make a few inquiries. He sent a reporter "to ask scientific experts at Yale what makes the rods work. The physics department sent him to the psy-

chology department. The psychologists sent him back to the physicists. All of them brushed off the idea as superstition and folklore. The only trouble is that the dowsing rods work."

So much for Campbell's report, confirming once more that long standing prejudices are bigger than reasoning logic.

A group of European university professors volunteered to test their ability to use the dowsing rod. Seventeen of the professors were able to obtain a reaction with the rod. But not one of the scholars was willing to investigate the phenomenon further; most of them even tried to keep the fact of having participated in the test a secret. Fortunately, however, not all scientists suffer from acute mental indigestion as soon as the word "dowsing" is mentioned. Some are willing to investigate the evidence which has been accumulated, despite the fact that it has been in disrepute for centuries.

Prof. Dr. J. Walther, geologist in Halle, Germany, undertook to evaluate 450 university students and their reactions over geophysical disturbances, commonly detected by sensitive dowsers. He found about 10% of all students able to obtain a reaction with a dowsing rod; all of them showed increased blood-pressure and a higher pulse rate over reaction zones!

Prof. Dr. S. W. Tromp, geologist in Holland and advisor to UNESCO, investigated practising dowsers with an electrocardiograph and obtained clear evidence of bodily reactions registered with this instrument. After about 20 years of research he published his book *Psychical Physics* in 1949, a scientific analysis of radiesthesia, dowsing and related phenomena. (The English edition of this book is consistently out of print.)

Thereafter, a whole array of sophisticated instrumentation proved that genuine dowsing reactions always are connected with abrupt variations in the earthmagnetic, earthelectric and air-electric fields or changes in the ionization of the air.

One of the more prominent people using Tromp's technique is Dr. Karl Beck, medical director of a children's hospital in Germany. Using only the scientifically unobjectionable results of EKG's, he conducted extensive tests of patients over reaction zones and published his findings in 1958.

In France, Abbe Mermet was no doubt one of the best known pioneers of research in the field of radiesthesia. Numerous experiments made by him confirmed certain aspects of the radiesthetic energy, the fundamental ray, magnetic images, the adherence of this "new" energy to the laws of refraction and reflec-

tion. A respected clergyman, he soon was called the "King of Dowsers" in his country and was able to arouse the interest of the Vatican with some outstanding success reports. The first English translation of his book *Principles and Practise of Radiesthesia* was published in 1959 in England.

In Switzerland the late Dr. Jenny investigated the influence of "geophysical variations" (commonly called earth rays) on plants, mice, and guinea pigs in cooperation with Professor Steinmann, Dr. Wilhelmi and Ing. Oehler. The extent of these experiments becomes evident if one reads that 24,000 mice were observed over a period of seven years, clearly establishing definite connections of cause and effect between plants and animals on one side, and geophysical discontinuities on the other. Hundreds of carefully conducted experiments of men of science, geologists, biologists, physicists and medical doctors all led to the same conclusion: The actual existence of force-fields of a still unknown nature, and the response of plants, animals and the human body in reference to these force fields.

Perhaps the most thorough scientific investigation ever conducted on problems of this nature was undertaken at the University of Munich during the years of 1933-1934. Dr. med, et phil. Joseph Wust reported it in a Thesis titled:

"About a new type of radiations of the wavelength 1-70 cm surrounding anorganic and organic substances as well as biological objects."

It was published in German in: *Wilhelm Roux Archiv fur Entwicklungsmechanik der Organismen,* Vol. 131, No. 3, July 1934. I have a microfilm of this publication in my possession. This report is outstanding in several respects. First, the author is a highly respected scientist who has published numerous books on similar subjects in German. Second, the co-worker of Dr. Wust who served as biological indicator was a physicist and mathematician (Dr. Wimmer) and this extremely rare combination of two scientists with doctoral degrees in three separate disciplines resulted in some startling scientific finds. (Lakhovsky said once about the self-appointed censors of knowledge, the high priests of science: "I have been attacked by physicists ignorant of biology and by biologists ignorant of physics who consequently can neither understand my theories nor judge my experiments.")

Third, the investigations had the full support of the Chief of the Department for Experimental Biology of the University of Munich, Prof. Dr. B. Romeis, who previously had published findings of his own under the title: "Investigations of Biologically Active Radiations" before

giving the green light to Dr. Wust's experiments.

Wust found himself dealing with radiation phenomena similar, but definitely not identical to the characteristics of electromagnetic radiation. He therefore was unable to utilize electromagnetic instruments of contemporary design. Since the radiation showed similarities to magnetic phenomena and could be *willfully blocked by certain magnetic field arrangements,* he decided to name it "magnetoid radiation" (magnetoid = similar to magnetic). In 16 chapters of his thesis he reported on extensive wavelength measurements of the new radiation by means of standing waves, reflection and diffraction, polarization and radioactive measurements. He described wavelength and indicator characteristics of chemical elements, elemental chemical compounds, and the magnetoid wavelength of colored light. He investigated and described in detail the field surrounding a radiation source, both magnetic and nonmagnetic, the influence of a magnet on such a field and its main characteristics. His attempt to explain the phenomenon of dowsing is based on his finding that the human body, especially the hands of a dowser, shows a strong field of positive and negative polarity of magnetoid radiation. As soon as a dowser, that means his own magnetoid field, enters a geophysical disturbance, namely the radiating field of underground waterstreams, metal or ore, the dowsing rod, held in both hands, acts like a rotor of any electromotor suddenly turned on. The disturbed field of the dowser's body seeks again equilibrium and the flow of magnetoid energy between his hands causes the torque of his dowsing rod, or the crossing of the two dowsing (welding) rods in his hands. Of utmost importance is the fact that artificial magnetic fields in a predetermined arrangement can block the magnetoid radiation completely, meaning that the dowser will *not* get a reaction under these conditions! This very important fact, discovered by Dr. Wust, has meanwhile been confirmed by

1. Prof. Ives Rocard of the *Faculte des Sciences,* Paris, France. He describes in his book, *Le Signal du Sourcier* his own experimental investigations of dowsing and states that his dowsers were made insensitive by properly placed magnets!
2. Mr. Verne L. Cameron of Elsinore, Calif., probably the best known dowser on the West Coast of America, an open-minded researcher of his own.
3. A group of engineers and technicians in the Southeastern part of the U.S.

These outstandingly important

facts should cause the scientific community to think and listen. After all, Mr. H. A. Lorentz received the Nobel Prize in Physics for 1902 for his work on *Influence of Magnetism on the Phenomena of Radiation.*

For a long time doctors have observed the effect of "magnetic" storms on patients suffering from tuberculosis, cardio-vascular ailments, and leukemia. During magnetic storms the condition of high blood pressure and heart trouble patients worsens and the death rate among such patients increases. It might be fitting to quote here a passage from Dr. Kilner's famous book *The Aura* (The Human Atmosphere). He describes in Chapter V the effects of the different forces upon the aura which, of course, is nothing else but the magnetoid field of Dr. Wust, the "new type of radiation surrounding . . . biological objects". Kilner has this to say: "When the poles of a horseshoe magnet, after the removal of the armature, are held from six to eight inches away from the body of a healthy person, the observer will almost immediately be able to distinguish an increase of brilliancy of the aura at the part of the body nearest the poles, and simultaneously the haze projected from the poles of the magnet will become more conspicious. This will, in a few seconds, concentrate into a single streak or ray joining the body and the magnet, and will have the same width as the poles including the space between them . . . If the magnet be moved about slowly, the ray will follow it and appear to be derived from the part of the body nearest the magnet. Thus the site of emission of the ray will be constantly changing, but no diminution in size or brightness can be detected . . .

"One experience with the magnet is so curious that it is worth relating. During the investigation of the aura of a woman . . . darkness due to a severe thunderstorm came on and the examination had to be suspended. It was hoped that the light would quickly improve, and to pass the time, the action of the magnet upon the aura was tested. The effect was surprising, because when the magnet was held near the patient, she screamed out and said that it caused her severe pain. She was tried in various ways, with her eyes shut, with the magnet covered up, etc., so that she should not know when the instrument was brought near her, but in every instance when the magnet approached her she felt it, never once making a mistake, so that it was impossible to doubt the genuineness of the sensation. As it still continued dark the remainder of the examination had to be deferred. Three or four days later the patient returned for the completion

of the investigation, when the action of the magnet was tried a second time. Not the slightest conscious sensation was aroused, and it was concluded that the peculiar conditions connected with the electrified state of the atmosphere must in some way have made her abnormally sensitive."

Finally, one is reminded that experiments with plants and magnets have indicated existing interaction over a distance. For instance, two Utah horticulturists have shown that green tomatoes put under a magnet (especially near its South pole) will ripen much faster than those a few feet away.

Soviet scientists investigated the effect of magnetism on plant fertility. The buds of wheat, maize, and pea seeds were arranged so that they faced either the South or North magnetic poles. The vigor of the growing plants whose seed buds faced the South magnetic pole demonstrated the validity of the experiment, which was further confirmed by experiments with an artificial magnetic field.

There are most interesting facts in Dr. Wust's work correlating his findings with those of researchers working in other countries, at other times. Nikola Telsa once described an unidentified type of radiation that could not be stopped by interposing metal plates. It was exactly this fact that led Dr. Wust to discard the possibility of dealing with a form of electromagnetic radiation at the very beginning of his investigation.

Dr. Michael Ash, a medical doctor in England and author of the book *Health, Radiation and Healing* (1962), is experimenting along similar lines and wrote to me in July, 1964, this very significant statement. ". . . I have patent applications on detectors of radiesthetic stimuli . . ." He indicates in his publications that he is dealing with a radiation of the wavelength 2-80 cm (approximate range). Dr. Brunler, a German-born physicist who spent part of his life in England and made his final home in California, improved the "Biometer" of a Frenchman named Bovis and measured radiations primarily in the range of 1-112 cm. Dr. Wust indicated a range of 1-70 cm, claiming the wavelength to be a function of the ambient temperature. Most of his measurements were carried out at a temperature of approx. 18° C.

All these strong indications of a new type of radiation are, unfortunately for the people engaged in research, obscured by the fact that the human mind can act as a modulator of this radiation. The astonishing modulating capabilities of the mind are described by Max Freedom Long, in his book *The Secret Science At Work*. Long did consid-

erable research on the *kahunas,* the native priests of Hawaii, and reports on experiments carried out in California which he considers proof of the ancient belief that "a thought is a thing":

"And now we come to Mr. Cameron's discovery that a mental image or thought-form of an object could be made, and that the Aurameter would subsequently react to it as it does to the human aura. Most convincing tests were carried out in which Mr. Cameron went out of his room while others agreed upon what object was to be visualized to make a thought-form of a certain shape at a certain place. Cubes, globes, vases of varying shapes—all sorts of things—were visualized and were promptly found by Mr. Cameron when he returned to the room and began to feel at the designated place to locate the shape with the Aurameter tip. One peculiar thing often was noted, the visualized form often seemed to have grown or contracted when found. This, however, was in accord with the beliefs of the *kahunas,* who knew that the *aka* body could be made so large that it protruded greatly, or so small that it retreated inside the body completely . . . One of the most convincing tests of the Aurameter was made when one member of a group which was visualizing a circle standing on edge on a table, busied himself to visualize a square on the same spot, without telling the others. Mr. Cameron came in, began his testing, and paused. He tried again more carefully, then ran around the thought-form with the Aurameter slowly, following with great care each curve and angle. 'This seems to be a circle with a square of smaller size superimposed upon it,' he observed. 'The corners stick out beyond the circle a little bit at four places.' It was only then that the gentleman who had added the square explained what he had done."

To summarize, the *transmitters* of the radiation are becoming fairly well established since such a well known man of science as Dr. Harold S. Burr of the Yale School of Medicine concluded after years of research that all living things are surrounded by a field of force, or an aura. The *receiving* faculty causes the difficulties, as it seems to be not so much in the physical body or a certain part of it (the pineal gland is being investigated) as in the mysterious something called the Superconscious, the Etheric double of the Metaphysicians, the Guardian Angel of the old religions. Of course, the introduction of such an agency is very "unscientific" to the Western mind and to the materialistic scientists of the West, who are largely unaware of the fact that, ironically, Russian scientists at a Leningrad laboratory

believe they have established beyond any doubt that *man possesses a sixth sense,* that it is *activated by special radiations,* that its *discovery is at least as important as that of atomic energy.*

The sad fact remains, as long as the human being serves as biological indicator there is the ever present danger of auto-suggestion explaining the failures of so many half-skilled and self-styled dowsers. The late F. A. Archdale, England, wrote of this danger. "Auto-suggestion is Radiesthesia's worst enemy and you will find that, unless you are very careful, the pendulum will do what you want it to, or perhaps what you think it ought to do. You will no doubt meet people who will tell you that Radiesthesia is auto-suggestion, pure and simple, and nothing else—a somewhat sweeping statement, but never the less it has a particle of truth in it, in as much as the 'idea of the movement creates the movement'."

Research becomes even more difficult when dealing with the phenomenon of Teleradiesthesia "detection at a distance), a term coined by Abbe Mermet before 1939, meaning, as the name implies, the passing of information by means of radiesthesia over long distances through the use of maps, plans and photographs. This was demonstrated by Mermet, who dowsed water for a college in Colombia, South America, over a distance of more that 3,000 miles without ever leaving the study in his native town. The same feat was performed by Henry Gross, the dowser who successfully dowsed water in Bermuda from Maine. This story was told by the late Kenneth Roberts, in his book, *Henry Gross and His Dowsing Rod.*

There simply is no pure physical explanation for such amazing facts and, as long as scientists are unwilling to investigate the largely unknown psychic abilities of man (psychic=of the soul), textbook-scientists and radiesthesists will oppose each other.

The crusading spirit of self-styled "reasearchers" may be unbearable to men with degrees in science. But the man with a degree forgets too often that it was no other than Sir Arthur Eddington, the famous English physicist, who began to see the universe not as a soulless machine, but intelligently controlled by cosmic wisdom. As long as we apply the "psychology of scepticism" without discrimination, as long as we deny that there is more to man than we know and science will admit, there is no hope for a resurrection of old ideas on a higher plane of knowledge.

Mr. Westlake, English scientist, at the opening of the British Congress of Radionics and Radiesthesia in London, 1950, said:

"We are, I submit, dealing with

one and the same force. It is the *Vis Medicatrix Naturae* of medical science, the Mumia of Paracelsus, the Vital Fluid of the medieval alchemists, the Animal Magnetism of Mesmer, the Odic force of Reichenbach, the Nervous Ether of Richardson, the X force of Eeman, the Bio-Cosmic energy of Brunler, the Orgone energy of Reich, and to incorporate an Eastern conception, the Prana of Indian metaphysics, and the physical embodiment of the belief of Vitalists—in one word, it is the Life Force itself.

"If it should prove that this is the same as the Ether of space, surely this would be a stupendous fact! For it would mean that the universe is not simply a concatenation of blind chemico-physical forces in which life exists as a forlorn and precarious stranger, but the universe is a living universe in which to be alive, whether as amoeba or man, in which to be at home, that in literal fact, we have our being in an ocean of *living* energy."

Possibly the best definition ever given comes from a distinguished European scientist, Prof. Dr. P. K. Mohlberg who said, "Radiesthesia is the rise to victory of the mind over matter."

DESTINY TIPPED THE WAITRESS

By Raymond C. Otto

A FEW years ago Margaret Regazzi, a waitress at the Fred Harvey Restaurant in St. Louis received the king-size tip of a $50 bill. She was quite surprised — not only by the amount but by the fact that it involved a strange story.

Back in 1937, a well-dressed man came into the Harvey Restaurant and told Miss Regazzi that he was broke and hungry. The waitress befriended him by paying for his meal, and for good measure she gave him respectful and courteous service.

A few months later the man returned to the restaurant and sought out the waitress. He told her that matters were improving for him and that he was leaving St. Louis to take a new position. He tried to repay her, but she refused to accept his money. She said, "The next time you are in St. Louis, give it to the first Harvey girl who waits on you."

Twenty-five years passed before the man returned to St. Louis, and he had prospered in the meantime. When he went to the Harvey Restaurant, the first girl to wait on him was Miss Regazzi. She did not recognize him and he did not reveal who he was until after he had given her the $50 tip.

"He Is Often With Me"

By Jean W. Godsell



My guest turned pale and exclaimed that my dead husband stood in the room with us—something I had known for an hour.

DURING THE first World War I was attached to Military District 10, in Winnipeg, Manitoba, Canada, as secretary to Captain Sidney Goldstein, the District Casualty Officer. Before that I had worked with Captain Campbell, uncovering three extremely dangerous German spies.

In our department was a chap named Larry M. who received a more than generous allowance annually from his wealthy family in the Old Country. One afternoon he approached my desk and said, "Jean, I have just bought a beautiful new motor launch and would like you to take a trip on the river with me this evening if you are free."

I accepted his invitation with thanks. "After this sticky, hot day a spin on the river will be sheer heaven," I smiled at him.

"Lovely," he replied. "At the end of the run we will take in the dance at the Winnipeg Canoe Club."

Around 9:30 that night while my companion was docking his launch I went ahead of him and started up the stairs to the Club Room from whence emanated the

ABOUT THE AUTHOR

Jean W. Godsell is the widow of Philip H. Godsell, explorer and FATE contributor (April, 1960, issue). Both are noted for their articles and books on Northern Canada and its people. She is the author of "I Was No Lady."

strains of a lovely waltz. I was about half-way up when I heard someone say, "Hello, Jean."

Glancing up I saw a tall, handsome stranger in uniform. He was smiling at me with his hand outstretched to help me up the few remaining steps. "I'm Reg L.," he said.

"But," I smiled, "how did you know my name. We have never met before!"

"Yes, we have," he replied, "but that was in the long ago. All my life I have been deeply psychic and something told me to come down here tonight, that this was the night we were destined to meet again!"

"I didn't know you two knew each other," Larry laughed when he appeared.

"We are very *old* friends," Reg said enigmatically, "but this is the first time in ages that we have met!"

Reg and I had the same cultural interests, paramount amongst them being music. Reg had a magnificent baritone voice and it was always a joy to accompany him upon the piano. Often we spoke of marriage but despite my deep affection for him nothing ever came of it since something within me said "wait!"

One sloshing wet night in October, three years later, six of my girl friends dropped in announcing they were going downtown to a palmist just for fun and invited me to go along.

When it came my turn the palmist had me rest my hands, palms upwards, upon a black velvet cushion resting atop a table.

"You have been deeply in love with a man for three years now," she said, starting to read, "but you will never marry him. Instead, three months from now you are going to meet a man who lives in strange parts amongst strange people, a man who is widely travelled. In less than two years you will marry him and also travel widely through strange parts amongst strange people. Within nine years," she continued, "you will both return to civilization. Your old life will be gone but there will be a new one ahead for you. You are going to write up your experiences and in so doing you are going to win fame as an author!"

After the war ended I obtained a position as secretary to the assistant manager of the Land Sales department of the Hudson's Bay Company. My work on the Headquarters staff had been interesting but here it was just dull routine and, one bitter January morning in 1920, as I was visualizing life in the South Seas or anywhere away from depressingly frigid Manitoba, there came a sudden commotion in the outer office. Glancing up from

my notebook I observed a tall, handsome man in British tweeds and coonskin coat going from desk to desk in the Fur Trade Department greeting all and sundry in the merriest manner.

"That's Philip Godsell," Mr. Thomas said to me, "Factor at Long Lac in Northern Ontario. He has just returned from a visit to his home in England. Whilst in London," he continued, "Sir Robert Kindersley, the Governor, appointed him to organize and conduct a pageant on the Red River to commemorate the Company's forthcoming 250th Anniversary so he will be around for quite a while."

"He seems like a lot of fun," I smiled. "Somehow the day now seems brighter!"

A week later Phil dropped into my office and introduced himself. "By the way," he said. "I wonder if you would be kind enough to have dinner with me this evening? I have spent so many years in the North I am somewhat lonely in the city."

We had a charming evening and I was fascinated as I listened to his tales of trading with Bush Indians at isolated Hudson's Bay posts; of men to whom the frozen Arctic and Northern trails were more familiar than city streets, and of Eskimos so primitive that even murder meant nothing to them.

Twenty months later, on September 19, 1921, Phil and I were married, and within a week I found myself aboard the Muskeg Limited, an antiquated train comprised mostly of boxcars laden with last-minute freight for the Mackenzie River country. Since the track was laid atop the muskeg the train would occasionally roll over on its side as the track spread apart and we would wait until the wrecking crew, who were always with us, got things righted again.

The following year, 1922, I was in the Western Arctic amongst the primitive stone age Eskimos. Added to this, I came into contact with all the Indian tribes along the length of the mighty Mackenzie River, as well as the still primitive Beaver Indians of the Peace River country. All in all, for over nine years I lived in strange places amongst strange people. Then, when we left the Northland for good, we started to write articles and books, recording Northern Canadiana, the history of the Indian tribes, the romance of building the Alaska Highway—all of which brought us world-wide fame. Thus the palmist's predictions came true in every detail!

Occasionally, during my Northern sojourn, I made trips home to Winnipeg and used to see my friend, Reg, and have dinner with him. One evening, in August, 1925,

before I left to meet my husband in Edmonton and go into the Peace River country, Reg came over to my parents' home for dinner. Afterwards we went for a drive, during the course of which I suggested that he come to Fort St. John the following summer to spend his holiday with us, and also to see the places he had surveyed years before, back in 1911—the year he and my husband first met.

For a while he drove along in silence then said, "Thank you, Jean. I won't be able to make it. My time is almost up. By this time next year I won't be here!" Then he added gravely, "When I pass over I shall come to you and let you know!"

* * *

ONE MORNING in July, 1926, I was just finishing making our bed when I heard Reg call, "Jean! Jean!" Thinking he had come after all by canoe, since the sternwheeler, D. A. Thomas, wasn't due for another week, I stepped towards one of the bedroom windows and looked down into the valley. Nary a soul was in sight. A second later I felt a cool breeze pass me, then filled with a sudden premonition I dashed downstairs to my husband's study. "Phil," I exclaimed, "Reg has just died!"

Glancing up from the report he was working on he asked, "Have you gone mad?"

"Don't you remember me telling you what Reg said last year about not being here at this time? Remember, he told me when he passed over he would let me know? Well," I looked at Phil, "he called my name a few moments ago and I know he has gone!"

I then made a note on a calendar.

Two weeks later when our mail arrived I opened a letter from my mother in Winnipeg and found, attached to it, a clipping from the *Winnipeg Free Press* telling of Reg's passing. The date coincided with the one I had marked on my husband's calendar! Further confirmation of the fact that Reg had called my name on the day he died came from a Winnipeg friend, Elise Kelson, a nurse, two years later when she dropped in for a visit.

"By the way, Jean," she remarked, "I nursed Reg through his last illness and thought you would like to know that, just as he was passing away, he called out your name twice!"

"Odd!" my hsuband said quietly as he glanced across the room at me. "Jean," he turned to Elise, "has always been very psychic and on the day Reg died she entered my study and told me she had heard him call her twice. I thought it a lot of nonsense at the time but now I wonder!"

* * *

ON OCTOBER 7, 1961, my husband also left on the last Great Adventure. Frequently I have felt his presence around the house but kept this feeling all to myself for there are those inclined to ridicule. However, one evening a friend dropped in to return some books I had loaned him. An hour later, as we were chatting, he suddenly turned ghastly pale, sat forward in his chair and said, "My God, Jean! Phil is here in the room with us. He is standing over there not four feet away — right in front of the piano!"

Momentarily I was amazed as I never had thought Ralph was receptive. Then I quietly replied, "Yes, I know. I have been aware of his presence for over an hour. In fact, he is often with me!"

WILL AN ASTEROID STRIKE EARTH?

A COLLISION between the earth and an asteroid in 1968 is considered a possibility — although a remote one — by Robert S. Richardson of the Mount Wilson Observatory in California. Richardson's field of research is tracking large interplanetary bodies with the 100-inch telescope at Mount Wilson.

Recently Richardson announced that the asteroid called Icarus is scheduled to pass within four-million miles of Earth in 1968 — provided that nothing has happened to change its orbit. If the gravitational field of any of the other planets in our solar system has pulled the asteroid off course, Icarus may approach Earth more closely — and may even hit it.

Icarus is said to be three-fifths of a mile in diameter. The object that blasted the famed Meteor Crater near Winslow, Ariz., may have been only 100 feet in diameter, if it consisted chiefly of iron. Meteor Crater is 570 feet deep and 4,000 feet wide. A similar impact on a metropolis like Chicago would have the force of a 20 megaton nuclear bomb and would wipe out the greater part of the city.

While astronomers agree that a collision with an asteroid like Icarus is possible, they consider it unlikely. Dr. J. Allen Hynek of the astronomy department at Northwestern University, Evanston, Ill., has estimated that the chances of a collision are one in 100,000.

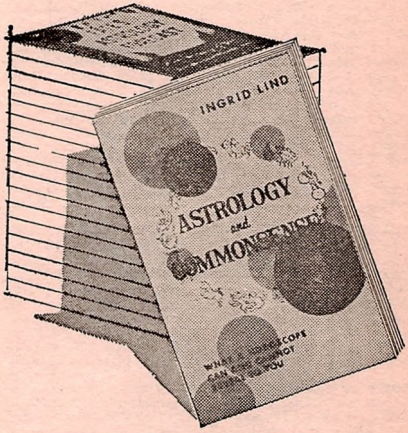
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STEPFATHER'S FAREWELL

By June Poole

IN 1953 I PURCHASED THE local newspaper at Necedah, Wis. At the time I also was publishing a second newspaper in Lake Geneva and dividing my time between the two towns, some 150 miles apart.

My stepfather "Pete" Petersen, who had lived with my husband and me since the death of my mother, usually made the trips with me. In September, however, Pete underwent a serious ulcer operation in the Elkhorn hospital. Each week when I traveled to Lake Geneva, I stopped at the hospital to see how he was doing.

All went well until nurses allowed Pete to get up. Then the large incision broken open exposing his intestines. Doctors rushed him back to surgery.

Pete did not appear to recuperate as rapidly from this second operation. He was only semi-conscious and doctors said they were unable to start his bowels functioning. I spent all my time with him, foregoing my trips to Necedah and hoping the employees could keep the newspaper going.

About 11:00 P.M. one night Pete asked for a bed pan. I was overjoyed, for now it seemed Pete had a good chance for recovery. I left for Necedah shortly before 1 A.M.

Planning to return to Lake Geneva the following afternoon, I finally climbed into bed exhausted. I was living in a tiny furnished apartment in one of the town's largest older homes. An elderly



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German couple shared the first floor with me.

At 5:15 A.M. a man's voice called loudly, "Get up! Get up, June!"

Startled out of a sound sleep, I sat up. The voice came again and this time I recognized it as Pete's.

"Good-bye, June. Good-bye, honey," the voice said as clearly as though Pete were standing in the room, although the last two words sounded as if he were fading into the distance.

"Dear Pete is dead," I thought and began to cry. Then I scolded myself for worrying and tried to go back to sleep, but it was impossible.

At 7:00 A.M. the little old German lady knocked loudly on my door, saying there was a long distance call for me from my husband.

"I know what it is. Pete is dead," I told her.

When I picked up the receiver my husband said, "Now get ahold of yourself. Pete died at 5:15 this morning."

Was Pete's love for me so strong he couldn't leave without telling me good-bye?—*Shelton, Wash.*

THE ZIPPERED DRESS

By Lily Hooper

PASSING THE lane, I walked under the willow branches that line Moss Street toward my home on Garden Drive. I hurried more than usual, for a young woman like myself had been slashed with a knife in a similar lane only a few blocks away. The police immediately had warned women against being out at night, alone. But the tragic incident was six



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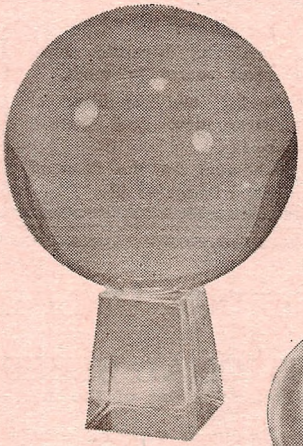
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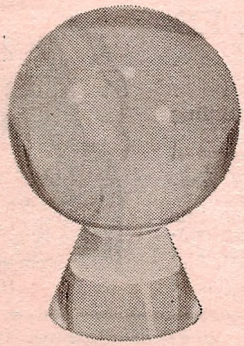
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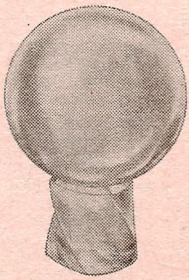
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months past, and although the case still was unsolved, women were beginning to go out freely again.

It was the evening of April 3, 1958, I had had a night out at last. It was not easy for me to get away from home because I had the sole responsibility for the care of my aging father whose health and mental facilities were failing. Indeed, he had one fixed notion that invariably sent tiny, electric shocks along my skin. He said repeatedly he had seen my dead mother in a muslin dress standing near the television set.

But this night Dad was at my married sister's house and I had anticipated a happy evening. However, it had been a disappointment and I hurried dejectedly along the silent street.

I hastened my steps. But as I reached the corner of my street Mr. Swanson, my next door neighbor, was putting out his milk bottle. This everyday gesture chased the goblins out of my mind and I called "Goodnight" as I turned through the entrance of our overgrown laurel hedge. Then out of the corner of my eye I saw a shadow flash across another neighbor's lawn.

My hand shook as I fumbled with the key and kept one eye on the tall skinny man who now was walking unhurriedly down the street toward me.

Safely inside, I made sure the windows and doors were locked and then prepared for bed.

Reaching behind me I remembered in dismay that I was wearing a zippered dress. It was a black sheath, my favorite, with a low back which made it impossible to



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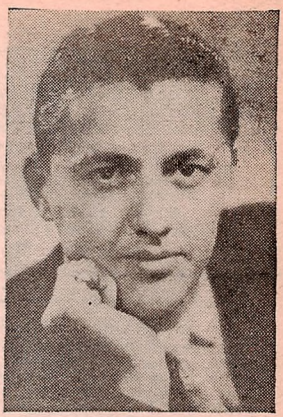
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unzip without the aid of my father. I couldn't get at the zipper either from above or below. Every attempt was in vain. I was *locked* into my lovely dress.

I tried sleeping in it but it gave me claustrophobia. Then I remembered the Swansons. They'd been up when I got home. Certainly Mrs. Swanson would unzip me.

I had my hand on the door knob on my way next door when I remembered the mysterious stranger. I hesistated.

Suddenly I sensed the situation was out of my hands. Although I could feel nothing I knew that my dress was being unzipped. I was being rescued from an impossible situation by unseen hands, and I was accepting this fact as normal.

Stepping out of the now unzipped dress, I was enveloped in a lovely glow of safety. I went to sleep.

When I awoke the next morning I switched on the radio for the news. The knife murderer had struck again—and again only a few blocks from my house. This time the police had a description of him. *He was tall and skinny!*

I picked up my black sheath thoughtfully and examined the zipper. It was in working order.

Who had pulled it down last night? Was it my father's lady in muslin? Did my mother help me out of the dress to protect me from the danger of the night?—*Vancouver, B.C., Canada.*

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coffee after breakfast. We never told our dreams before we finished eating—unless we wanted them to come true.

My grandmother, Nancy Needham, who lived with us at the time, was blind and crippled. But she was a clean, sweet-faced, interesting old lady and we loved her dearly.

Did she tell her dream before breakfast that day in 1904? I do not remember.

"I dreamed I died," she began. "I was in Fena's big bedroom, the one by the parlor. Fena was sitting at the foot of the bed. She was crying, her head bowed and her hands over her face.

"Pretty soon Rilla came in and said, 'Oh, poor Mother!' Then she bent over and kissed me and began to cry.

"Rose opened the door and rushed to the bed," Grandmother continued. "She knelt beside me and stroked my hand. 'Oh, poor, dear Mother,' she cried over and over.

"George, you and Annie and the children were standing by the window," she said to my father. "You were sad and the children looked puzzled.

"As for me, the *real* me, I was standing by the bed but none of you paid any attention to me. I tried to speak to you but you didn't hear me. I wasn't lame. I wasn't blind. I felt well and strong. I even could see myself in the big looking glass that hangs over the bureau in that room. I was young and looked like I used to before I was married. I'm just sure that this dream means something," Grandmother concluded.

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Months went by and the dream was forgotten. During the holidays a big family dinner took place at Aunt Fena's house. As the guests left that night, Grandmother became somewhat indisposed. Since we lived 20 miles away and the trip would be tiring despite our comfortable carriage and spirited team, Aunt Fena suggested Grandmother stay with her.

Even then the dream did not come to our minds.

Two days later one of my cousins rode up to the door on horseback and said if we wished to see Grandmother alive again we should come at once.

We arrived a few minutes too late.

Aunt Fena was sitting at the foot of the bed crying, her head bowed and her face in her hands. Our family was standing by the window when Aunt Rilla came in.

"Oh, poor Mother!" she cried as she bent over and kissed the wrinkled face, wiping her tears.

Then Aunt Rose rushed into the room and, kneeling beside the bed, stroked the old lady's hand.

"Oh, poor, dear Mother," she sobbed over and over.

"Annie," my father said huskily, "doesn't this remind you of something?"

"Her dream!" answered my mother. "It's almost as if we had experienced all this before."

It is easy to say that a dream of her impending death, of course, would be realized, since my grandmother was 85 and frail. But how about the exact fulfillment of all the prophetic details? It seemed too exact to be coincidental.—*Lamoni, Iowa.*



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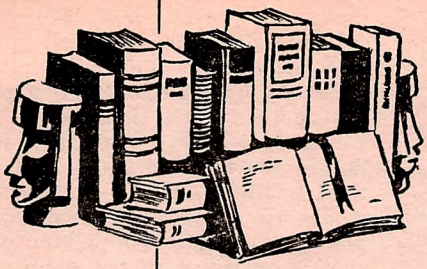


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This small book, in my opinion, is one every student of mysticism will be glad to have on his shelves. To anyone preparing a lecture or article on the subject, it will be a gold mine of quotations from many famous mystics. In addition, the orderly, logical way in which mysticism and mystic experiences are analyzed and described — insofar as mystic experiences can be described in words — is about the clearest and most concise I have ever come across.

Here is a glimpse of the heart and core of mystic experience, based, of course, on reports from numerous mystics.

Mystic experience, we are told, has two phases. The first is increased ultra-sensitivity, carrying with it ecstatic sense of union *with* God, and lending itself to symbolic description. The second is immersion or absorption *into* Godhead, so absolute as to render description impossible. Classical Christian mysticism often describes these phases as "active" and "inactive," terms which to me seem inappropriate or inaccurate. Hence I find myself in agreement with the author in renaming them the Fire Phase, and the Absolute Phase. Presently someone may find or invent still better names.

St. Therese remarks that, while material pleasures affect only the surface of the senses, the Fire Phase penetrates to the "marrow of the bones". In the Absolute Phase, all faculties are lost, the subject neither seeing, hearing, nor perceiving.

Pascal records his first mystic experience in one word: "FIRE!" Dr. R. M. Bucke, in his classic *Cosmic Consciousness* writes: "I found myself in a flame-colored cloud; then I knew that the fire was within myself. Then came intellectual illumination, impossible to describe. I saw that the Universe is a Living Presence." The great Hindu Yogi, Sri Ramakrishna, ran wildly into the sacred Ganges, shouting: "I'm burning! I'm burning!" St. Therese's raptures caused her to suffer blistering of the skin!

Msgr. Albert Farges states that sense perception actually gains in activity and intensity what it loses in extension. The author affirms

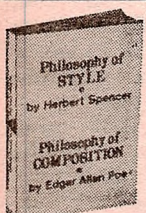
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that there prevails a state of "undifferentiated consciousness."

Quaker George Fox tells us that "after Enlightenment, Creation gives out another smell than before." A Zen Master says: "When you have Satori, you are able to reveal a palatial mansion made of precious stones on a blade of grass: when you have not Satori, a palatial mansion is concealed behind a blade of grass."

The following idea is one I do not recollect finding in any other book, although surely there must be many who have experienced mystic consciousness and come to the same conclusion: to wit, that unfoldment of mystic consciousness can take place, not only in sudden flashes — like those of lightning, but also progressively, steadily, continuously, as though one were gradually approaching the indescribable, immeasurable light of the Sun itself, which blinds us, yet at the same moment brings illumination, comprehension, and realization of the one life — "God."

I cannot speak too highly of this book, which although small is brimful of illumination and inspiration. —*Arthur E. Powell.*

CHRISTIAN SCIENCE RE-EXPLORED, by Margaret Laird. William-Frederick Press, New York, 1965, for the Margaret Laird Foundation, Los Angeles. 262 pages, $6.00.

Margaret Laird has written *Christian Science Re-Explored* for those who do not adhere to dogmatic Christian Science nor to dogmatic orthodox Christianity. While still devoted to Mrs. Eddy and her writings, Mrs. Laird believes that Christian Science has limited itself

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by its strict adherence to the Bible, and she advocates a different tack altogether. She believes that "Unless one is startled or jolted out of the rut of traditional thinking, he or she will cling to timeworn thought patterns," and clinging to timeworn thought patterns is bad. "The only hell lies in the attempt to mold or rigidify Truth," she says. She does not believe that such a man as Jesus existed in human history, and she feels that concentration upon him as an individual weakens religion. What she considers important is the Christ principle, not the man Jesus.

Mrs. Laird says: "Christian interpretations have so emasculated the Science of Christian Science that reading the Christian Science textbook without the Science vision will only confuse the seeker for Truth. Orthodox Christian Science literature today is so encumbered by cliches and human idealism, 'oughts' and 'shoulds,' that it differs little from other self-help literature."

In Mrs. Laird's view the only way to use Science is to understand once and for all that "being is Spirit," that "Perfection is the nature of all that exists or seems to exist," and that "All is infinite Mind and its infinite manifestation." When this is understood there is no need to practice any rituals or even to make any other statements of belief. "Reading about healing the sick, savings the sinner, and raising the dead is only an escape from facing the Reality that there are no sick to heal, no sinners to save, no dead to raise. The divinity of humanity makes each man his own Christ. Jesus was the name given to the God-idea unfolding from within and

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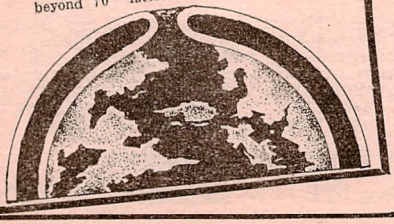


Dr. Raymond Bernard, B.A., M.A., Ph.D., New York University, noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening. In the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

Admiral Byrd, according to sources quoted by Dr. Bernard, led a Navy team into the polar opening and came upon this underground region. It is free of ice and snow, has mountains covered with forests; lakes, rivers and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it. Now Dr. Bernard leads you through this subterranean world to meet the civilization which occupies an underground area larger than North America!

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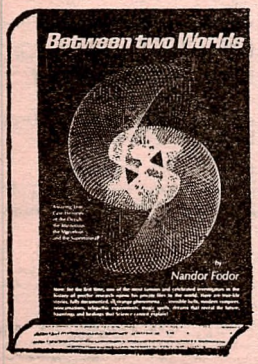
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as each individual."

What Mrs. Laird attempts to do in this book is to distill the *Science* of Christian Science out of the writings of Mary Baker Eddy and away from the interpretations usually given by the church. She quotes frequently and liberally from Mrs. Eddy, and then attempts to enlarge upon these statements and interpret them. That she explains them with the same vocabulary and terminology used by Mrs. Eddy unfortunately makes her ideas just as difficult for the ordinary reader to comprehend as any other Christian Science literature. It seems to this writer that some self-help books, such as those of Harold Sherman, have done the layman a favor by taking these same general types of concepts and putting them into understandable language.

Mrs. Laird is not likely to agree with me, but one must salute her bravery in making a break with the orthodox and in stating her case so emphatically. She makes many statements which I understand and go along with: "Nothing exists objectively except that which exists sub-



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jectively as consciousness." And "Soul-knowledge is the extrasensory perception in which there is no illusion of dualism." And "Human history is the evolution of consciousness." But somehow it seems to me that Christian Scientists never come out and tell you just how to acquire the wonderful state of understanding which they advocate. You are just supposed suddenly to hit on it somewhere as you read their writings, and then from that moment on all will be clear to you. I am all for it, but I just have never been able to achieve it—*Susy Smith.*

THE SECRET OF INSTANTANEOUS HEALING, by Harry Douglas Smith. Parker Publishing Co., West Nyack, New York, 1965. 220 pages, $4.95.

We live in a sick world and a sick age, and depend on anodynes and soporifics to survive. We buy insurance, join "crisis clubs" and subscribe to hospital plans. We do every imaginable thing but the right thing — which is to get at the *causes* of such problems as poor health, despair and failure.

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The older the earth becomes, the more evidence accumulates showing that space-dwelling entities, usually invisible, organized and independent, high and low, good and bad, today as thousands of years ago and vice versa, haunt, obsess, comfort, guide, deceive, damn, inspire, help, torment, and recruit the inhabitants of the earth. Why?

Are we a hunting ground? A colony? Are we partly descended from other world beings? Is that why there are so many races? How did any space entities get here originally? Who engrafted the seed of spirit on primitive women, causing Man to appear here, having flesh of the earth with an immortal spirit? Is man's spirit as adapted to life in Space as his earthbody is to the earth, as fish are to the ocean? What is Man's cosmic purpose if not to help bring (send) everlasting spiritual life to otherwise dead worlds?

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As I was driving to Detroit on July 22, my radio picked up a Windsor, Ont., station at about 11:00 A.M. I tuned in on an interview of a Mr. MacDonald from Vancouver, B.C., who, with his wife, her two sisters and four children, had gone to see a water festival at Port Arthur.

Mr. MacDonald said he climbed a tree to get a better view, while the

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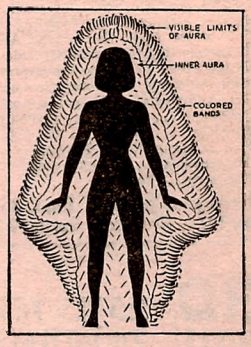


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rest of his family joined the other 10,000 viewers on the shore. Then, a modern "Pied Piper" appeared and started from shore presumably in a boat and, according to Mr. MacDonald, everyone of the 10,000 persons followed him into the water. He himself couldn't get down from the tree fast enough, he said.

After the demonstration was over, Mr. MacDonald could not find his family and so went on home. However, he soon received a wire from his wife assuring him they were okay.

I suggest FATE or its readers investigate this as it appears to me to be *positive music* as described by Ouspensky.—*D. R. McLellan, Farmington, Mich.*

MARGERY CRANDON VINDICATED

I see that Maurice Barbanell, editor of London's *Psychic News*, has taken you to task in his July 24th issue for the article you published about Margery Crandon by Walter McGraw (FATE, August). I read the sugar-seasoned diatribe in FATE and felt about it just as Mr. Barbanell does.

Since Mr. McGraw offered no proof for any of his statements, and in fact dealt with the truth in a ridiculous fashion, I felt that FATE was unfair in imposing such sensational "folderol" upon its intelligent readers. By innuendo and subtle suggestion, McGraw actually was attacking the character of Mrs. Crandon by almost scandalous ments.

Those who knew Margery intimately, including scholars, authors, and researchers, as well as close, life-long friends, never were known to utter one word of opprobrium

against her character, while I doubt if McGraw ever saw her. I think the article was out of place because of its insulting suggestions and a total lack of any substantial knowledge.—*W. G. Montgomery, Chatham, Ill.*

OOPS!

Just a few lines to warn you. Be prepared for the onslaught of FATE readers who, at this very moment, are sharpening pencils and readying themselves for battle.

On page 55 of the September issue an asterisk calls attention to the following line in my article, *The Disappearance of Carol Allen:* "Early in November, 1964, Carol's mother called me. She had heard of a clairvoyant, Mrs. Florence Sternfels* . . . "

The footnote reads, "Mrs. Sternfels died in April, 1964."

It would be impossible for Chief Fink to have seen and spoken to Mrs. Sternfels in the month of November, 1964, had she died in April, 1964.

Since all the facts in my article are correct, I must conclude this to be a typographical error.* I know there will be many letters about this to you, so be prepared. —*Virginia Santore, Youngstown, O.*

Mrs. Sternfels died in April, 1965.—Editor.

PREDICTION PROBLEMS

Now that 1:00 P.M., July 21, 1965, has come and gone without the severe earthquake reported by Rev. Grace Conrad ("Report from the Readers," June), I would like to make a few comments from my own psychical research.

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Because of the present difficulties of communication there are as yet very few channels in this world and very few prophets in the other world that can bring through completely accurate information. To my mind, this is not a reason for discarding it all as "fake." There are very real joys and satisfactions in any of these interplane relationships if we keep these things in mind:

—No matter how divine the *source*, the channels are human and do err.

—Time elements are better left ignored.

—The more casual the contact (see Red Skelton's surprise sentence, page 14, August), the more chance the message has of getting through unadulterated by earthly intellect or obsessions.

As solace to Reverend Conrad and her friends I would point out that at 8:29 A.M., April 29, 1965, there was an earthquake in Seattle which was rated as "Richter 7" and which covered an area of 400 to 600 miles. If we take into account a sidereal and geographic "reasonable error," this very easily could have been the one "seen" by psychic forces.—*Beatrice Collier, Sacramento, Calif.*

PRIVATE EARTHQUAKE

Just to prove once again that the human mind has power over the forces of Nature, I'm writing to mention that an earthquake "accompanied by much water" *did* happen as predicted by The Rev. Grace Conrad in the June FATE. It occurred in the Pasadena Mountains during a cloudburst, and the only ones who know about it are a group

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of Girl Scouts and their leaders. And it happened because a number of people *believed* it would.

A party of Girl Scouts were accompanied by their adult leaders who, of course, were rather anxious about the safety of their young charges. Then, when they heard that a strange man was roaming the area, a receptive force field was created for the "wish" or "idea" implanted in many minds that there was to be an earthquake with water.

As far as I know, there was no earthquake on July 21 or 22 at any other place in California.—*Dulcie Brown, Fresno, Calif.*

PUZZLING INCIDENTS

I am a new suscriber to FATE and am enjoying the magazine. I have learned facts and ideas which are new to me and which have made me recall incidents in my past life that puzzled me.

In 1932 my husband died after having been ill with cancer for more than two years. On the night of his death, his sister and I, with a nurse, were keeping vigil at his bedside. A few seconds before his passing he looked upward and said, "Jesus, I see the beautiful heaven and I am coming." Then he drew his final breath.

At that time I was not familiar with psychic experiences. At the graveside a voice distinctly said to me, "I am not down there, I am up here." Later I began having dreams, or what I thought were dreams, in which for several nights a voice repeated, 'I am not dead." I dismissed these dreams as fantasies and they stopped.

Later my husband appeared to

me several times in a churchyard in a small town in Indiana. This church was surrounded by a small woods, in which were many picnic tables and long wooden benches. As a child I attended the church and often played in the woods. During life my husband had not known of the church or its location, yet he appeared to me there as if he was as familiar with the place as I.

I had completely forgotten the church until I had this experience. We walked through the woods, always happy, yet never speaking a word. After six or more of these visitations, my husband faded away and has not returned.

Now I wonder if others have had such experiences and whether there was something my husband wanted me to know.—*Gladys Dickman, Cleveland, O.*

TALKING FINGERS

I hope some of your readers may be able to help me with the following puzzle.

Last winter, after reading a book on self-hypnosis, I began experimenting with the "finger" method of receiving yes-no answers. Despite the skepticism of long training in psychology, I was impressed by the truthfulness of these answers; all the more so because they included several surprising and unwelcome bits of information about myself, which later I reluctantly accepted. Another shock to my scientific training was that two amateur palm-readers of my acquaintance previously had revealed this unpleasant news.

After two or three days of experiment, however, I had a baffling and even humiliating experience,

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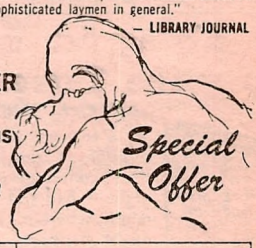
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after which I gave up the whole thing in disgust.

In the first place, as many readers familiar with this method will confirm, the left and right hands appeared to differentiate themselves as sources of truth. Try as I might, however, with long lists of substantives such as Mind, Soul, Imagination, etc., the closest I have come to distinguishing the two hands is in terms of degree of consciousness. The left, in my case, lays claim to a deeper degree of unconsciousness, confirmed by the right. And while I've obtained a definition from either, I'm quite willing to believe that I've never hit on the right questions.

As for my bafflement, I must explain that my father disappeared when I was four and my attempts to locate him—through lawyers, etc.—have revealed no clue to his whereabouts. Considering that he now would be about 80 years old, I no longer have any hope of finding him alive. But here is what happened:

Both these contrary hands of mine suddenly agreed that I had a close paternal relative (possibly a half-brother) in this area (100 miles north of Manhattan). To this day, both agree on this. Yet they had me phoning every "Davis" within a 20-mile radius (my father's name was Raymond Post Davis), with embarrassingly negative results. I even tried the only other family names I could remember—Roy Davis, also Quentin and Michell—all from the area of Denver or Colorado Springs. At that point I asked these sportive fingers of mine of they were capable of playing unsportsmanlike tricks, and I



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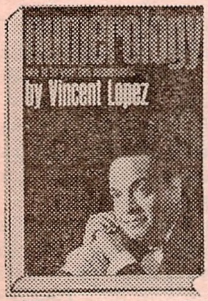
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PENDULUM LORE

I was particularly interested in the letter on the "Mystic Eye" by Mary P. Wolfram on page 145 of the July issue. I also received a "Mystic Eye" as a premium — I think in 1961. It has been a source of great enjoyment to me. I am psychic to a certain extent and know much that I cannot explain.

To begin with, I wonder how many readers — if any — know certain facts about this pendulum device. The correct name for it is Chevreul Pendulum. The device was handed down through Bible history since Exodus — see 28-30. Urim is "yes," Thummim is "no" in the language used at that time. The device was made by marking a cross about two inches high. "Yes" was away from user and "no" was right and left.

Other references to the same will

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be found in Leviticus 88, Numbers 27-2, Deuteronomy 33-8, First Samuel 14-41, Second Samuel 2-1, Nehemiah 7-65.

There seems no limit to what the pendulum will get, but it is not infallible. In ancient times it was used to determine the guilt of a person accused of a crime, and when a new ruler was appointed he was given the Ephod (a linen apron worn by ancient Hebrews in religious ceremonies) and the Urim and Thummim. I have studied much Bible history and found this among the writings.—*A. L. Nobbs, St. Cloud, Fla.*

ANOTHER TALKING DOG

After reading the report about Mrs. Verner Tuegel's dog in *I See By the Papers*, August issue, I wish to tell you about ours. His name is "Macko's Till Eulenspiegel," and he is a full-blooded dachsund, five years old. He calls my mother "Mama." We taught him to say "hamburger," and at times we hear him speak long sentences like "I don't know."

This all is too fantastic for us and we just don't know how to tell people.—*Joseph J. Macko, Cleveland, O.*

"WONDERFUL RESULTS"

As soon as the July issue of FATE appeared, with my letter "Help Needed Urgently," letters started pouring in. The replies exceeded my greatest expectations.

It is a wonderful thing to know that so many people care and are willing to give of their time to help. The response was so great that as yet I have been unable to answer all the letters I received. I wish to take this means to thank all of the kind people who wrote to me.

(Continued on page 145)

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Another Philippines psychic surgeon is startling investigators with his paranormal feats. Lois Borkan tells how "Dr. Tony" Agpaoa, of Manila, removes tumors with only his hands.

From India comes a new case of apparent reincarnation. H. N. Banerjee relates how a young boy seemed to possess all the memories of a man who died the year he was born.

What happens when one dies is a question Nancy W. Lineberger feels she is qualified to answer. She tells how an agonizing headache brought her to a place she instinctively knew.

What is a foolproof way to test "spirit voices?" J. Gay Stevens tells of a seance that amazed radio engineers who placed microphones where only spirits could reach them.

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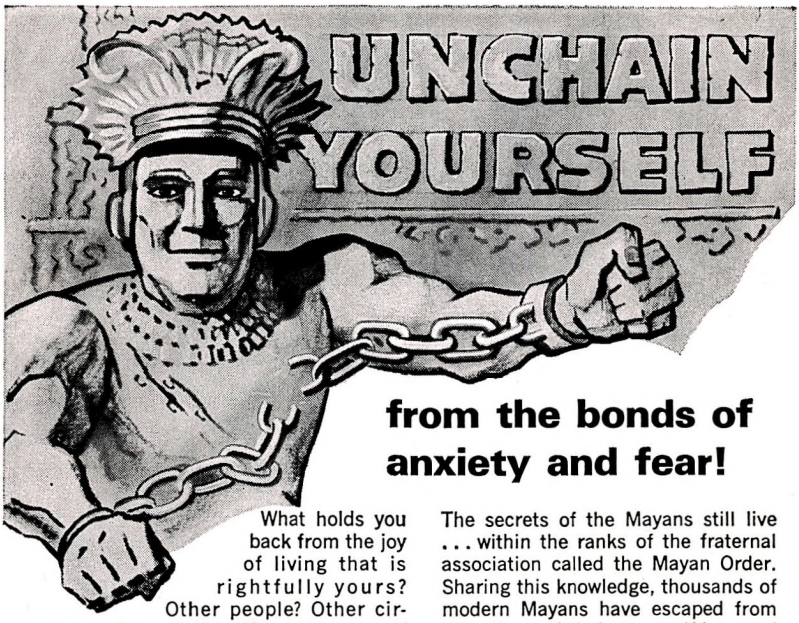
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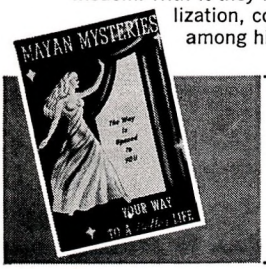
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