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FATE MAGAZINE

September 1961

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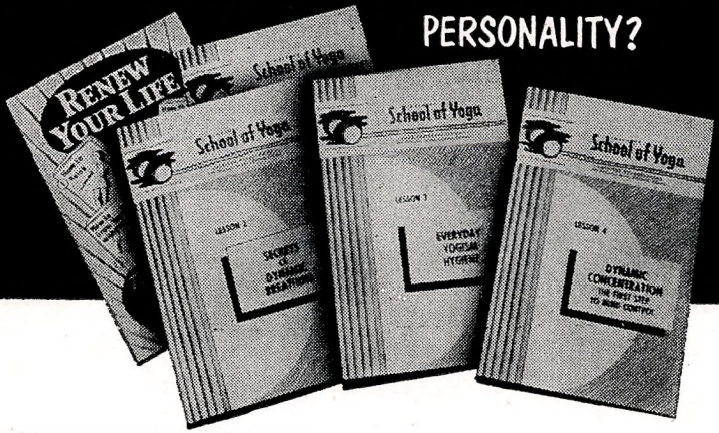
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FATE—TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 14—No. 9 Issue 153

WHAT DO YOU SEEK FROM LIFE?

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☐	☐	Are you in tip-top shape physically?
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☐	☐	Do people like you?
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I Discovered The Real Me!

By R. A. VINCI

My anxiety mounted and my pace quickened rapidly as I ran all the way to catch the 8:15. As I luckily occupied the last available seat, I noticed a book left there by a previous passenger.

Quite absent-mindedly I ran through the first few lines; a moment later I was excitedly engrossed in its entire contents, eagerly discovering clues which led to a life long treasure. I learned that most people never realize they live at only half their potential capacity and that an ordinary person could systematically remember everything he wanted to. Realizing the immense scope of that statement — what it might accomplish in the way of a business and social asset, I decided to test its truth.

I withdrew from my briefcase the sales report of our company and began reading in the manner prescribed. The long list of complex statistics seemed an overwhelming challenge. After reading it over a few times I observed that I could recite them with hardly a mistake.

I was astonished at the memory I had acquired and began reflecting how this new control I was achieving would materially help me to greater success in life. After this, I applied myself to mastering the simple technique of this memory system and each day I became more confident as I applied the things I learned. Along with this remarkable development came new self-assurance and greater stature. In short, I became more popular. Within a week everyone was taking notice of my new personality.

Needless to say, my wife soon adopted the same program applying the technique to her civic and social activities. Complicated data, passages from books, etc. could be quoted with ease. My memory had become a trusted servant, adept for any purpose or occasion by recording all information I chose to remember.

If I have obtained from life a measure of wealth and happiness it is to that book I owe it, for it revealed to me the most important asset for success in life.

A free copy of this book is available to all who wish to develop their memory by writing to the author, Dr. Bruno Furst, c/o Memory Studies, 835 Diversey Pkwy., Dept. 3186, Chicago 14, Ill. This little book "Adventures in Memory" will be sent to you postage prepaid without cost or obligation.

SEPTEMBER
1961

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Vol. 14—No. 9

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Assistant Publisher: **PAUL FOGHT**
Editor: **MARY FULLER**
Managing Editor: **CHESTER S. GEIER**
Foreign Editor: **MIR BASHIR**
Art Director: **SYDNEY BARKER**





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Published every month by CLARK PUBLISHING COMPANY, 845 Chicago Avenue, Evanston, Illinois. Second class postage paid at Evanston, Illinois, and at additional mailing offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscribers should notify us of address changes 30 days in advance, giving both old and new address.

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"It's high time"

Giant military radars are scanning the entire surface of this earth. Radio telescopes are exploring the vastest reaches of the Universe.

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QUOTE OF THE MONTH

People who don't like cats are just reincarnated rats.

— Overheard on a St. Petersburg, Fla., bus.

IN FAVOR OF BIRDS

IT BEING AUGUST, more or less by the time you read this, we will try to keep it a bit light.

However, there is a pseudo-serious question plaguing us at the moment and it was raised last spring by Leonard Gross in *This Week* Magazine. The question:

CAN PIGEONS REPLACE PEOPLE?

Now don't just go away mad. Mr. Gross has interviewed Prof. William W. Cumming, a psychologist of Columbia University, and finds that Professor Cumming has trained pigeons to detect minute imperfections in the surfaces of tiny electronic parts.

Pigeons are very bright-eyed, in case you didn't know, and after 50 to 80 hours of training they work with 99 per cent accuracy, which is apparently far above normal human capabilities.

The method, of course, is to reward the pigeons with food when they spot an imperfection by pecking at a lighted window. Soon they learn to spot the imperfection and peck away even when not rewarded.



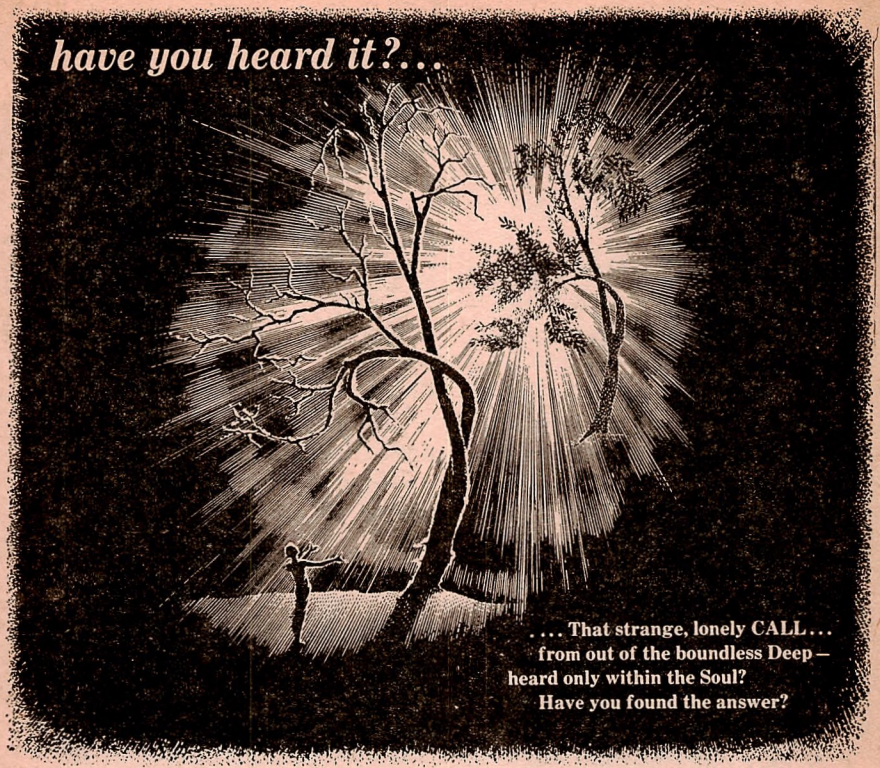
Pigeons also have been trained to sort out drug capsules that were improperly coated.

Professor Cumming doesn't honestly believe his birds will ever work outside a laboratory but stranger things have happened. And please note, they are willing to work 16 hours a day. They don't get bored and they don't need sleep.

∞

MORE FOR THE BIRDS

BEFORE WE dismiss pigeons let us consider the unusual experience of Robert L. Goodbar, 8275



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"AN ASTARIAN IN NEED NEVER WALKS ALONE"

Epworth, Detroit, Mich.

Mr. Goodbar was driving east on Canfield near Avery in Detroit last May 5 when, as he later reported to Referee Rollin D. Shull, "a pigeon standing at the curb raised his wing for me to stop."

"I never saw anything like that before, so I stopped," Goodbar continued. "Then that pigeon crossed the street — holding up his wing all the way — and when he got to the other side he put his wing down and walked off just as if nothing had happened."

Unfortunately, Mr. Goodbar's car made a very dramatic and sudden halt. The car immediately following him was able to stop in time, but the car immediately behind that . . . well, it all goes to show what trouble even an intelligent pigeon can cause.

Car No. 3 plowed into Car No. 2, which in turn plowed into Car No. 1 (Mr. Goodbar's car), and there was a rather nasty three-car smashup.

Willie Hayes, driver of the third car, was charged by Patrolman James Hutchinson with failure to stop within an assured clear distance. Mr. Hayes said he personally had not seen the pigeon but was quoted by the Detroit *News* that "If there really was one, I sure wish he had remained at the scene as my witness."

Referee Shull was inclined to be broadminded about the whole thing, particularly because of the pigeon situation, and he suspended the sentence against Hayes.

"Once I was hearing a complaint that pigeons were creating a nuisance at some business place in town," Shull said by way of explanation. "In the midst of the testimony a pigeon flew through a courtroom window and perched on the arm of a juror's chair.

"He stayed there watching us until the case was over."

Obviously, we all are underestimating pigeons.

∞

A WORD ON MONSTERS

THIS TIME OF year should be good monster sighting season but strange to relate, we don't have any new monster reports.

We do have an interesting point to make, though, in view of the silence from Loch Ness, Yeti-Land, and the country of the Sasquatch. It is that strange creatures may be all about us without our realizing it.

Early in this century a tiny Javanese deer called the Muntjac was introduced into England. The Muntjac has retiring habits and a harmless way of life. It is about 24 inches high, varies in color from silver-gray to red, and has a bushy tail. Antlers get up to six inches long.

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Although this delicate creature is tiny as deer go, still, an animal 24-inches high is really not small for the British countryside.

Yet it is almost unknown and unnoticed by the general public despite the fact that it has spread over 15 counties in Central England.



SUMMERTIME

IN DIAMOND Springs, Va., Mark Cordrey's electric stove got a bad case of crossed wires. He returned home to find the lights out, the refrigerator defrosting, the deep freeze thawing. The stove appeared to be on the blink and the kids were crying and hungry.

Cordrey turned on the front burner of the stove and the deep freeze came on. He turned another knob and the refrigerator started working. Still another knob turned on lamps in the living room — in various stages of from dim to dimmer.

He took out a fuse and the living room ceiling light went on.

The middle burner turned on the television set.

An electrician showed up, fixed things, and said there was a perfectly logical explanation for everything. A blown fuse, feedback, you know, that sort of thing!

. . . And there are still people who don't believe in miracles . . . .

SOME PEOPLE refuse to be convinced of anything. When Major Yuri Gagarin returned from his satellite trip around the Earth, the members of a British group, the Flat Earth Society, denied it all.

Samuel Shenton, secretary, said that Gagarin just went around in a circle over the Earth's flat surface.

We think it's high time somebody in Shenton's Society went exploring the country beyond that circle. They would return with data more sensational than from a trip to the moon which, by the way, the Flat Earth people believe is transparent. "Stars have been seen through it," they claim.

* * *

I. T. CUMBIE of Tampa, Fla., has a rock that he believes is a meteorite because a Dade City nurseryman saw it fall in his pasture. Cumbie bought it from him for $2. After a few days he felt the rock was giving out "rays."

"Makes me crave ice water all the time," he explained.

Charles Hendrick, a writer for the Tampa *Tribune,* helped check the rock out with a Geiger counter. It registered no radiation but Cumbie says he still feels the rays.

At last report he was looking for a geologist to tell him more about the rock.

* * *

AS LONG AS it's still summertime and autumn hasn't yet

set in I feel you should be told about the sex-life of fairies.

By our standards, perhaps the words "sex-life" had best be left in quotes. Anyway, Miss Marjorie Johnson, secretary of the British Fairy Lore Society, is compiling a book on the "sex" activities of the little people.

Fairies, says Miss Johnson, are polygamous and share wives, husbands and children.

Apparently there is nothing immoral about this, at least not very immoral. The actual mating process is all a matter of vibrations, Miss Johnson assures us.

Her book was compiled with the help of "fairy spotters" all over England.

∞

ANIMAL MADNESS

EVEN ANIMALS are not exempt from strange events. A UPI dispatch from Northern India reports that a royal elephant was caught in a hail storm and struck on the head by a hailstone as big as a brick. The animal collapsed and three days later it was dead.

Or consider the tragic case of Sheba, the brainwashed hound. Sheba is a foxhound seized for trespassing in the Exmoor Deer Sanctuary belonging to the British League Against Cruel Sports.

Sheba was lean and ferocious at the time, but she was fed and prop-



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erly trained. Now she loves foxes, rabbits and deer.

∞

"MODERN" DISEASES

A SPECIALIZED branch of research is that of paleopathology — a sort of combination of paleontology and medicine. Paleopathologists have discovered that dinosaurs endured rheumatism, tumors, toothaches and bone inflammations. Their bones tell us so.

Tuberculosis has also been identified in Egyptian mummies and in the skeleton of a stone age man found in Germany, according to Prof. D. R. Brothwell, of Cambridge University.

∞

A MATTER OF TIMING

IN BLANDFORD, England, there is a dog named Rebel with an exquisite sense of built-in timing. At precisely 10:20 A.M. on each Tuesday, Thursday and Saturday, Rebel trots over to the railroad track. As he arrives, the Pines Express speeds past. At the exact gastronomical moment, the kitchen car opens wide and a parcel of bones is tossed out. Rebel usually grabs it on the fly.

Rebel's owner, the Rev. W. B. Pendrick, does not know Rebel's train-borne benefactor. The thing that puzzles him most is not so much that Rebel knows the right time of the day but how he knows the right days to go galloping over for his parcel of bones.

∞

ANOTHER ICE-DROPPING PLANE

THOSE MYSTERIOUS airplanes are still flying around the country randomly dropping ice bombs.

A particularly harrowing fall is recounted by William Wiley, 212 Oak Street, Mt. Vernon, Ohio, and he's not very happy about it.

Wiley was driving his car south on Newark Road between the Newark-Martinsburg Roads intersection and Elmwood School at 7:15 P.M. last May 18. Beside him in the front seat was his son David, 12.

As he drove along, Wiley saw a "small white object dropping down at us." There was no time to duck. The object slammed into the windshield and through it, showering David with glass and cutting him slightly.

The car was thoroughly searched for the missile but nothing was found. And then Wiley observed that some of the shards of "glass" were melting into water. He knew then he had been ice-bombed.

We predict he will never find the pilot of the bomber.

∞

THOSE DISAPPEARING HOSES

IN THE SUMMERTIME, garden hoses left running take to dig-

ging their own holes and crawling in after them. We've got stories from all over reporting this particular kind of summer madness but we want to assure our readers there's nothing unusual about it.

Any hose will do it. It's a well-known mechanical principle and dam builders especially make regular use of it when they jet down piling with the help of pipes and water pressure.

∞

TOPSY-TURVY

THESE ARE upside-down times and the world is moving too fast to keep up with. For instance, a Trans-Canada Air Lines plane recently left Prestwick, Scotland, at 3:05 P.M. British Summer Time with 113 passengers and arrived at Montreal at 2:49 P.M. Eastern Standard Time. The flight actually took five hours and 44 minutes, but at 58° north, the crew observed the sun begin to rise — in the west.

* * *

Here's something else that bothers us — and also bothers Lydel Sims of the Memphis *Commercial Appeal.*

Sims has been of the opinion that at the time of the vernal equinoxes

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day and night should have the same length — namely 12 hours each. This year, it turns out, the equinox came on March 20, but on that day, the sun rose at 6:04 A.M. and set at 6:12 P.M. Thus the day was eight minutes longer than the night — according to the observatory figures.

Day and night were equally balanced on March 17, three days before the equinox. What does the word "equinox" mean, anyway?

∞

FATE LOSES A FRIEND

WE TURN TO more serious things to express our sadness at the death at 85, of Dr. Carl Jung, one of the founders of modern psychiatry, on June 6 in Switzerland.

Dr. Jung was a long-time subscriber to FATE Magazine. He was especially interested in the kind of thing this magazine reports because it fit into his concept of reality.

Jung believed that the inner religious drives of men were at least as strong as the sex drive and other hidden urges in shaping human personality.

He also believed that each person was influenced by the collective experience of the human race and that somehow minds might be interconnected in a gigantic field, which would help to explain so many of the mysteries of extrasensory perception.

Dr. Jung began his professional career as an anthropologist. His early experience with cultures other than our own and traditions other than the Christian-Judeo tradition, gave him a perspective that Freud and Adler, the two other giants in psychiatry, probably lacked.

Members of other schools of thought criticized him for his interest in occultism and witchcraft. He explored yoga, alchemy, and oriental religions as well as the tribal beliefs of many primitive peoples.

Out of these studies came his conviction that since it was obvious throughout history that man had devoted a great deal of time to religious and psychic matters they formed part of man's racial consciousness.

Dr. Jung believed that a natural religious need exists in man and that if he ignores it he will lose his psychic health.

Over the door of his Kuessnach home was carved the Latin inscription:

Vocatus atqua non vocatus deus aderit. ("Called or not called, God is present.")

∞

CONFUSION ON THE MOON

PRESIDENT KENNEDY has urged Congress to accelerate our Space programs so the United States will be the first country to land a



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man on the moon. The cost is an inconsequential $20 to $40 billion.

What man will find on the moon will be a matter of constant argument until he gets there. One thing he will find is knowledge.

Dr. Harold C. Urey of the University of California believes that core samples of the cosmic dust that has been raining down on the moon for aeons will provide a complete historical record of the solar system. It may also provide clues to the origin of life, since presumably on that virgin planet may be discovered complex organic molecules which precede living matter, and perhaps even the record of living spores which could have drifted in from other parts of the universe.

Russian scientists have observed features on the moon which they say greatly resemble dust-covered glaciers found today in the far north.

Meanwhile, Dr. Charles R. Phillips, of Fort Detrick, Md., a microbiologist and chief of the physical defense division of the Army Chemical Biological Laboratories, has sounded a word of caution.

He recently begged the missile men not to "mess up" Mars or the moon's surface without giving the biologists a chance to find out whether there's life there. He said that all hardware sent to other places in space should be completely sterilized.

For example, any bacteria taken on a nose cone and landed on Mars could multiply so rapidly that all native microbes might be eliminated before man got there.

"Our great chance to determine if life is unique on earth would be lost," Dr. Phillips said.

"Whether life is ultimately found on the moon or not, we must be prepared for it — and we must not mix organisms until we know what we are doing."

∞

THE FACE OF VENUS

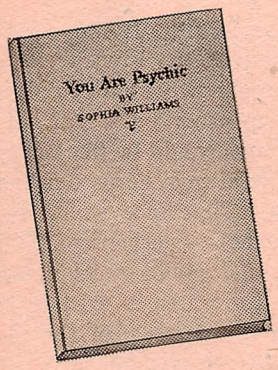
WE ARE referring, of course, to the planet and not to the goddess and it is touch and go which is the more interesting.

At any rate, scientists of the National Aeronautics and Space Administration have reported on two months intensive radar study of Venus by the Goldstone Deep Space Tracking Station in the Mohave Desert.

They conclude that the surface of Venus is about as rough as the pock-marked surface of the moon. If true, this effectively answers the theorists who believe Venus is covered by vast oceans, a flat arid desert, or a deep jungle.

French astronomers have long maintained that Venus rotates only once in its year. Americans have believed that the rotation lasts a few weeks while the Russians re-

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cently announced that their radar research indicates one revolution in nine to 11 earth days.

Not so, say the NASA scientists. They support the French view that Venus apparently rotates only once in its trip around the sun. If this is so, Venus would be like our moon in that it always keeps one face to the sun. That face would be extremely hot — perhaps 600° Fahrenheit, and would make Venus far too hot for water to exist in liquid form on the surface of the planet, or for life to assume any pattern similar to the pattern of life on earth.

∞

A DATE WITH DEATH

THE MILLIONS of residents of Los Angeles are sitting on a powder keg that may go off at any moment . . . . This is the story that has reached us by the roundabout method of a British correspondent interviewing a California earthquake expert.

Peter Hopkirk of the London *Daily Express* reports the views of Prof. Hugo Benioff of California Institute of Technology.

"There is no doubt," Professor Benioff says, "that Los Angeles is soon going to be struck by a very severe earthquake. It will almost certainly kill hundreds of people and do terrible damage. There is absolutely nothing we can do."

"It could happen at any time. It is already overdue."

He explains that the gigantic fault that runs the length of California is 15 miles deep and 2,000 miles long. The earth on one side of the fault is moving north at the rate of two inches a year and that on the other side is moving south at the same speed.

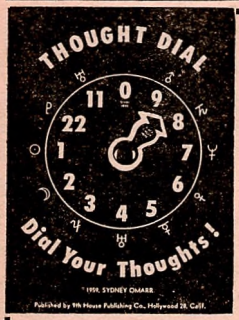
At the fracture itself the land isn't moving at all. It is jammed tightly together and building up enormous pressures and stresses. When it slips, watch out!

The last time there was a heavy earthquake in Los Angeles was in 1857 when the earth suddenly jumped 21 feet. But there was no city there at that time.

There was a light earthquake in Los Angeles in 1933. About 20 persons were killed and several hundred injured. A number of buildings, particularly schools, collapsed. But the impending disaster would be a thousand times bigger than that of 1933, Hopkirk reports.

The English reporter says he asked Professor Benioff why nobody in Los Angeles seems to know about the danger.

Benioff told him, he wrote, "Great pressures are being brought to bear to play it down, even to hush it up. It could and probably would halt the present mass migration into the area."



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THE PHANTOM DOG OF MAUNA LOA

A PREDICTION of another kind is reported by scientists in charge of the Mauna Loa weather observatory maintained on the bleak lava fields at 11,150 feet on the island of Hawaii.

The goddess of Hawaiian volcanos is *Pele* who lives in the crater of Kilauea. *Pele's* only known companion, say the Kahuna tales, is a white demi-god dog named *Kaupe* who sometimes is seen with *Pele* and sometimes is seen alone. Seeing either means that an eruption is imminent.

In 1959, a small fat white dog appeared on the barren lava flows at the weather observatory. The station is far above the level for all vegetation and the nearest water is 2,350 farther up — in an ice field.

Shortly after the dog appeared Kilauea erupted.

In May the small dog appeared again at the weather station. Jack Pales, physicist in charge, said he had seen the beast.

At no time have the men at the station been able to catch him. He would race away over the rough lava and approach the observatory daily to watch the men at work.

They began putting out dog food and water each night and he would eat and drink. Then they moved the food closer to the observatory each night until it was only a few feet from the building. Then the dog stopped coming. He was not seen after the 1959 eruption until May, 1961.

Actually, the scientists at the station connect the little white dog with *Pele's* white *Kaupe* only in jest, but still . . . .

Where does the dog come from? The nearest human habitation is 24 miles down the mountain.

What does he eat?

What does he drink?

Where does he go when he disappears?

And does his coming really forecast an eruption?

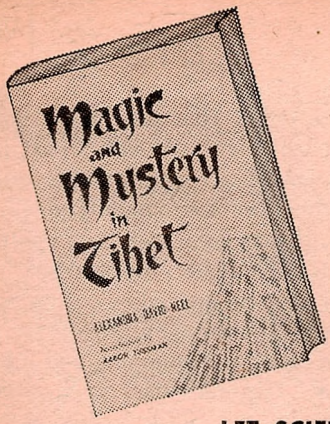


GHOST ON THE NIGHT SHIFT

THE BEST GHOST stories still come from England. Although there is a smattering from elsewhere, they usually don't have the color or authenticity of the British ghosts. Our British readers keep sending us clippings from papers all over the Isles and we thank them.

There is the account of a ghost that has invaded the Austin motor works at Longbridge, Birmingham. It is described as a shimmering spectre in blue overalls near the gear lever section in the East works of the factory.

Another reader keeps us informed about the affair of Virginia Campbell, "the haunted schoolgirl of



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* Madame Alexandra David-Neel was born in Paris and studied at the Paris Sorbonne under Prof. Ed. Foucaux, a Sanskrit and Tibetan scholar. She made several journeys through the East but felt most "at home" among the Tibetans. She devoted 14 years to the study of Tibetan mystic doctrines, philosophy, lore and customs. She explored vast tracts of Tibetan territory which no white traveler had ever seen before. Her books have been translated into many foreign languages, including Annamite. Madame David-Neel herself has been awarded the gold medal of the Geographic Society of Paris and been made a Knight of the Legion of Honor.

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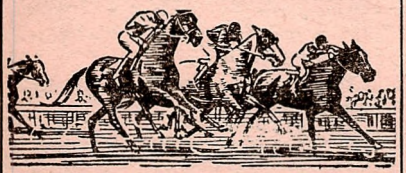
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Sauchie, Clachmannanshire." Virginia's comings and goings are carefully reported by the press, even to the detail that she had a good night last night. At last report the poltergeist-like phenomena surrounding her were rapidly dispersing, but they seem well documented. Dr. W. H. Nisbet, an observer, reports that he has taken a film and recorded the noises of bedclothes rippling, furniture thumping and other noises. Virginia's case began with the movement of desk lids in her school in Sauchie.

Psychic News recently reprinted the report of Tom Fuller of Spinney Abbey, who was bringing his two large dogs home from a shoot. Both dogs suddenly growled, raised their hackles and bristled all over. "Then they dashed forward and began attacking what must have been an invisible man. They growled and snapped, rushing forward, jumping up, biting, and then drawing back, all hunched up ready to attack again." This continued for several minutes until Tom was able to call his dogs off.

∞

GHOSTS ON CORREGIDOR?

THE SMALL tadpole shaped island of Corregidor, where American and Filipino soldiers died trying to defend Manila against the Japanese, is going back to the jungle.

Lester Bell, military writer of the

San Diego *Union* who recently visited Corregidor, reports that only a small Filipino Marine detachment, a family of government caretakers, and firewood cutters live within the three devastated square miles of the once-great island fortress.

These people, says Bell, believe Corregidor is haunted. They swear they have seen the wounded, heard them moaning in pain. They hear the marching of troops, the dragging of chains. Two women, one a beautiful red-head wearing a gown, the other a nurse in a Red Cross uniform, have appeared and vanished in silence.

On a bright moonlight night, said Florentino R. Das, supervisor of tourism for Luzon, he and his wife seemed to hear men in pain. "The sound seemed to be going far away, toward Malinta Tunnel." He investigated and found nothing.

This incident happened three days after firewood cutters reported in terror that they had seen bleeding and wounded men running all over the place.

Filipino soldiers training on the island say they have nearly brushed shoulders with the passing ghosts of the scouts of 19 years ago.

This is the place where, according to Defense Secretary Alejo S. Santos, "the defenders fought almost beyond human endurance."

— *Curtis Fuller*

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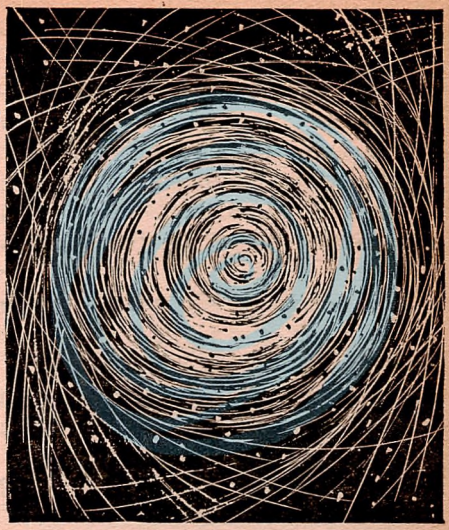
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OCCULT WISDOM VS MODERN SCIENCE

The Ancient Mysteries teach that all is "Maya"—illusion. Do recent scientific findings prove or refute this?

By Edward G. Collinge

THE VAST majority of people are very sure of themselves when assessing in their minds what they consider real and tangible in the world around them. Their daily, conscious life brings them into familiar contact with physical and "solid" things, and through the media of the five normal senses, so lamentably limited in scope, they "observe" the physical outer semblances of colleagues, relatives and friends — and the outer coverings of other living creatures, including some of the magnificent array of nature's garment of vegetation which clothes vast expanses of the Earth's surface.

Fantasy, dreams, ideas, mind-pictures, emotions and feelings are relegated in their minds to the realms of comparative unreality, in spite of the fact that when we are dreaming, for instance, we accept it as

reality, however fantastic and unreal we may think it to have been on awakening.

As a purely logical question, what proof have we that the normal waking state is not another illusion, in some relative sense? If this is so what then is Reality?

The Ancient Mysteries — the secret teaching upon which all the Mystery Schools of the past and present were founded, including the Greek, Egyptian, Roman and many others — reversed this popular conception of "reality".

According to this teaching all form, whether physical or composed of the various grades and sub-grades of astral (emotional) or mental "substance" (of which we are normally unaware), is the result of *Maya,* which means comparative illusion: on this basis all that we consider as tangible and real is illusory, temporary and far less real than that which we at present regard as abstract, in that everything with form, as we conceive it, is very temporarily derived from the formless and, at a higher level of consciousness, that which we now regard as without form or as abstract is the greater reality.

A void, for instance, seems almost meaningless and negative to us; it is, however, dynamic and imbued with far greater reality than the things around us we presently call tangible.

IN SOME WAY, but on an infinitely vaster and more constructive scale than in our dream worlds, in which we live vividly the most beautiful, fantastic, terrifying and often mad experiences, the while convinced of their reality, the whole visible and invisible multi-dimensioned universe is the result of divine "dreaming" or "hallucination".

Probably, in the final, fundamental analysis the one and only true and absolute reality is mind.

To most of us, with our very limited senses and perception, all this may sound so much nonsense, but let us see what present-day scientific knowledge can tell us, and whether this incomplete knowledge tends to support or disprove the teaching of the Ancient Mysteries.

The first necessity is to have clear in our minds the very limited scope of our normal five senses: sight, hearing, smell, taste and touch. Our *normal* conceptions of the world around us, and everything we know of in it, have been obtained through these limited senses.

Firstly, our physical eye can only see on the light band which is known scientifically as the light spectrum, that range of color we see in the rainbow, with the color red at one edge and violet at the other.

This light spectrum comprises an extremely narrow band in the total gamut of electromagnetic radiation,

with radio waves at the low frequency end and X-rays, gamma rays and cosmic rays at the other end.

At the lower end of the visible band there is infra-red and heat, and above the visible band we have ultra-violet and a range of experimental frequencies.

If we take a tape measure 300 yards long as representing the total gamut, our physical eyes see only on a little less than one inch!

Our ears are similarly limited in range; sound is an aerial vibration of frequency between 16 waves per second and about 12,000 waves per second. Supersonic and ultrasonic sounds extend a long way above this band but are quite inaudible to our physical ear.

The other remaining senses are also very restricted in scope. Yet we dare to form fixed ideas about the world and the things around us!

WHAT DOES all this imply? It means, amongst other things, that what we can see and hear comprises a very small fraction indeed of what we could see and hear were our eyes and ears capable of covering a wider portion of the total radiation gamut.

Having no conscious experience of it we can only deduce by logic, inference and occult teaching that there must be colors and sounds of which we normally know nothing; non-physical forms (astral and mental) would perhaps be known to us.

Recent experiments in extra-sensory perception prove, however, that most of us have latent in us the ability to extend the range of our normal senses and even, sometimes, add an additional sense such as telepathy.

Clairvoyance and clairaudience are often simply extensions to the normal range of physical sight and hearing. Sometimes it is hearing and seeing with the inner ear and eye, for what do we hear and see with in our dreams?

The foregoing brief explanation of the limited functions and scope of our normal senses, as expounded by our accepted sciences, serves to shake our popular materialistic conceptions of reality.

Let us, however, proceed further and deal with the present-day scientific concepts concerning the atom, that infinitely minute "brick" with which the whole visible, tangible universe is built.

Modern science has made great strides in this sphere; space limitations do not permit more than a very cursory survey of modern atomic and nuclear physics, but it will serve to confound still more our accepted ideas of matter and reality.

There are 92 normal atoms, from which everything solid, liquid and

gaseous in the world — and, so far as can be checked, in the universe, is formed.

Each of these kinds of atoms comprises a nucleus and a number of whirling electrons; the former each comprise protons — dots of positive electricity — neutrons — dots of neutral particles — and positrons, all bound together by forces which are unknown, the electrons comprising dots of negative electricity whirling in elliptical orbits, set in different planes, around the nucleus.

Each atom can in fact be likened to an infinitely small solar system. In order to obtain some idea of the size of an atom, and the immeasurable number of them contained in a small object, we have the example given by Sir Oliver Lodge.

If we counted every blade of grass in the world we would have the approximate number of atoms in a thimbleful of water.

The 92 different atoms — only different in the number of electrical dots in them — make up the elements known to us, such as carbon, iron, gold, tin, lead, mercury, etc. Hydrogen is the first and lightest atom, comprising a nucleus and one electron in its normal state.

SOME OF the heaviest elements such as thorium, uranium and the "artificial" elements created in the atomic piles, such as neptunium, which very rapidly becomes plutonium, are radio-active, which means that they are naturally "breaking down" or "transmuting" into other elements over varying periods.

All these atoms are listed by their atomic numbers (the number of charges on the nucleus) and by their atomic weight (the mass of the nucleus), which is infinitely small.

All the known atoms have variants of different atomic weight and these are known as isotopes; some elements have many isotopes and others only two or three.

Now, the essence of all this is that if we examine, with the aid of modern science, using electrical methods, the structure of any atom, we find the "stuff of which dreams are made". We find nothing solid, in fact the mass of the electron is only measurable with difficulty, and that of the nucleus is not much greater in terms of what we understand as weight.

In addition, by far the greater part of the whole atom is made up of void or empty space. The electron has been likened to a gnat in a cathedral. Even the dots or charges themselves appear as forms of energy with nothing solid in them.

Apart from the teaching of the Ancient Wisdom, where is our reality, our solid thing and our material world?

In case there are still lingering doubts in the minds of some of us about the illusion under which we labor, let us examine our solid things and their apparent location in space and time, in the light of relativity.

One of the greatest men of this age, Professor Albert Einstein, propounded the theory of relativity at the beginning of the century. His ideas have since been greatly extended, in addition to having been tested, proven and accepted by present-day physics.

Occult Science, in the secret teaching of the Ancient Wisdom, also taught relativity, countless ages ago, without the mathematics of Einstein and the present-day version taught in our universities.

Symbolism was the key-note of the secret knowledge of relativity, and this version, in many ways, goes far beyond that of science.

NOW IT IS A fundamental mathematical fact that it is possible to work out problems in many dimensions other than the three conceivable dimensions of the cube: length, breadth and height; but, owing to the limitations of our consciousness and the scope of the five senses, it is not possible to interpret these mathematical deductions into readily understandable terms.

Einstein worked in 10 dimensions, and present-day relativity provides striking proof of the illusion from which we suffer in our ideas of time, space and mass.

Students are taught today, as part of the curriculum of the courses of physics in our universities, that mass, time and velocity are interrelated; that the variation of one of these inevitably affects the other two.

This means, for example, that if the earth accelerated its present velocity of 18 miles per second in its course around the sun, to something greater, the mass of the earth would alter; it would likewise alter if its speed was less than 18 miles per second.

It also means that the velocity of anything can only be related to something else which is also moving in relation to something else and so on, with nothing in space to start from as truly "stationary".

It means also that light and all electromagnetic radiation travel at a constant velocity of C (186,000 miles per second) *irrespective of the velocity of the source of radiation in relation to anything else.*

It means also, amongst other things, that Time itself alters in relation to velocity and mass, and if we imagine some cosmic traveller spending most of his life travelling in the universe at a velocity approaching that of C, his time basis would be quite different, and upon

returning to earth, at the velocity of the earth and solar system, *he would find that perhaps a couple of centuries had passed whilst he was only in his 30's on his own time scale!*

IF WE TURN to the mysteries of the cosmic rays we likewise find that modern science is confounding some of our preconceived ideas and tending to support some of the occult teaching.

We learn that "something" is constantly being born out of the confines of space, in the form of rays or particles called mesons or mesotrons, and that these particles die in a split second to be immediately reborn in another form; that they stream in at all times of day and night on all portions of the earth's surface more or less equally; that their frequency is greater than X-rays and Gamma rays, with a power of penetration enabling them to pass through 16 feet of lead, and they have in fact been detected 200 feet below the ground!

What are they and what is their source, apparently proceeding from *all* points of the compass at the same time?

Where now is our materialistic common denominator, our basic ideas about the world, ourselves and the universe, the solidity of material things and our fixed ideas about time? Surely our practical friends, who pride themselves on their common sense and practical wisdom, often despising the dreamer, the poet, the idealist, the student of the occult and the philosopher, are by far the least practical of all.

Owing to influences associated with the materialism of the age — a temporary condition of affairs — modern man in the western world has lost *conscious* knowledge of his true origin, his individualized overself or true self (the Osiris of the Egyptian Mystery School), as a unit of the One Life.

And he has lost *conscious* memory of previous incarnations for, like Hylas, he has been immersed in the waters of Lethe — the waters of forgetfulness — before birth. Under hypnosis some of this temporarily lost knowledge and memory can be tapped.

Where then lies reality, we ask? The answer is that we can only hope to attain to a relatively greater reality, with our present limited consciousness, and that the idea in the mind, the emotion and the thought are relatively more real than a brick or a changing mass of chemicals making up the body of a human being or animal.

The Ultimate? Well, we cannot even approach the fringe of it, in our present restricted form. At the top of our personality cycle, maybe whilst living another "illusion" in

Devachan, after the "second death" when the astral body is shed, we probably approach near to the Absolute.

By then all the complexes of the past personality have been worked out and all that was finest absorbed into the true self.

SUPERHIGHWAY OF THE ANCIENT MAYANS

EXCAVATION of one of Central America's oldest cities, currently underway in northern Yucatan by the National Geographic Society and Tulane University, reportedly has unearthed a remarkable raised thoroughfare—the equivalent of a modern superhighway.

Such "freeways" are an anomalous feature of Mayan civilization which, although highly advanced, was ignorant of the wheel and lacked vehicles or dray animals. Called *sacbeob*, some of the thoroughfares served as trade routes over which Mayan commerce was carried on the backs of slaves. Within the Mayan cities, the raised avenues, built of limestone blocks and surfaced smooth with limestone cement, were used for ceremonial processions.

The sprawling metropolis brought to light by the National Geographic Society and Tulane University archeologists has been named Dzibilchaltun, Mayan for "where there is writing on flat stones." Dzibilchaltun is said to give evidence of having been the Mayan Los Angeles about 1500 B.C. The ruins of temples, pyramids and palaces cover a downtown area of 20 square miles. The population is, of course, unknown.

The extraordinary boulevard at Dzibilchaltun is described as being wide enough to park eight automobiles side by side. If superimposed upon Los Angeles, it would run from the Chamber of Commerce Building on 12th Street to the Los Angeles Times Building. From its course through the center of the Mayan metropolis, branches of the gleaming white "Main Street of Dzibilchaltun ran to temples, palaces observatories and other official buildings. One ruin, called "the Palace," is said to occupy as much area as the 13-acre Library of Congress in Washington, D.C.

By Andrew E. Rothovius

WHO or *WHAT* was the Beast of Le Gevaudan?

It slew hundreds in France during the three years it was active—yet its identity remains a mystery.

ALONG THE EDGE of the Auvergne Plateau in south-central France lies an 80-mile stretch of rugged, mountainous country known as *Le Gevaudan*. Despite the relative nearness of such populous cities as Lyons and Toulouse this area remains to a large extent isolated and primitive. Its hardly peasantry, struggling for generation after generation to wrest a living from the barren moors and ridges, as reputed as fearless and resolute a race as any in Europe.

Yet, there was an occasion two centuries ago when these brave folk were driven to despair by the depredations of a monstrous creature whose true nature is still a mystery. Known to historians as the "Beast of Le Gevaudan", it is usually described as an enormous wolf. It is quite true that wolves survived in the mountains of Le Gevaudan longer than anywhere in France; they were hunted there much later than the time of the Beast. However, the facts of the case, as given in the official records, cannot be satisfactorily accounted for on this supposition.

In almost every instance the Beast tore out the heart of its victims and drank their blood, leaving the bodies otherwise untouched. It walked on its hind legs like a bear and peered in demoniac fashion through the windows of the homes its attacks had bereaved. These are not the normal actions of a wolf.

The Beast first made himself known in mid-July, 1764, when a little girl, of the village of St. Etienne de Lugdares, who had strayed from her task as shepherdess, was found dead with her heart

torn out of her body.

Within a few days five more children from nearby villages suffered similar fates. As news of these killings spread panic flamed across Le Gevaudan. The alarmed peasants hurried to bring their sheep and cattle down from the mountain pastures and with them the children who customarily tended them in the summer.

No one as yet had seen the creature responsible for the ghastly murders, though many whispered the dread name *loup-garou* — werewolf.

A few weeks passed without further attacks and the district was beginning to quiet down. Then late in August a peasant woman at Langogne reported she had seen an animal of terrifying appearance. It had frightened away her dogs which were used to fighting wolves; but her cattle had faced the monster with lowered horns and it had then run off into the woods. Her description was so fantastic that she was laughed at and accused of imagining the incident.

However, within a week or two the child murders recommenced — the mysterious creature apparently having waited until the peasants got over their first alarm and again permitted their children to go unattended into the lonely pastures. Five more youngsters were found slain and mutilated in the same way as the earlier victims had been mutilated.

Soon thereafter at the village of Zulianges a brave peasant named Jean-Pierre Pourcher, well known for his courage, saw from his barn door one evening a strange creature walking down the road. Immediately guessing it to be the killer of the children, he seized his musket and fired at it. In the gathering dusk his aim was poor and the monster fled, apparently unhurt.

The description he gave of it tallied closely with the report by the Langogne woman. It had walked upright like a man and seemed to have something like horse shoes on its hind feet. As big as a large donkey, it had reddish hair, a snout resembling a pig's, an open mouth, short ears and long tail with white tip.

Pourcher further stated, in his report to the authorities, that before he fired at it, the monster had made various peculiar gestures with its front feet.

Murder now became an almost daily occurrence. The Beast began to attack groups of several persons. The survivors invariably agreed in describing their assailant as similar to the creature seen by Pourcher. At the village of Chanaleilles it seized a child named Jean Panafieux. Several older lads, headed by one named Andre Portefaix, attempted to rescue Jean. They attacked the monster with pitchforks

and knives tied to long sticks; but after a desperate struggle, in which one other child was slain and half of Jean's head was bitten away by the monster's teeth, it managed to escape.

An appeal for help now was sent by the terrified peasantry to the Royal Court at Versailles. Louis XV, bored and restless during the interval between his two famous mistresses, Mesdames Pompadour and Du Barry, was receptive to the sensational news from Le Gevaudan. He gave the brave Portefaix youth a commission and pension in the artillery and dispatched a company of dragoons, or light cavalry, under Captain Duhamel to hunt down the Beast.

Before the troops could arrive the monster attacked and murdered a 14-year-old boy, Jean Chateauneuf, on January 15, 1765. As the boy's father sat mourning his child in his darkened home on the following evening, the Beast placed its forepaws on the window sill and glared in at him with a demoniac expression. The father shouted for help but in the deepening winter dusk the creature easily made off, mocking with antic gestures its frightened and half-hearted pursuers.

Duhamel's dragoons reached Le Gevaudan early in February. They picked up the Beast's tracks in the snow on the 6th. The next day they located it in a thicket and fired five shots at it. Giving a loud howl, it sprang up and ran into a dense underbrush where the soldiers, believing they had inflicted mortal wounds, did not choose to follow it. Close by, however, they found the mutilated body of a 14-year-old girl who had been missing for some time.

The murders now ceased and Captain Duhamel concluded that the Beast had been slain. He departed with his troops. Hardly had they left, however, than another child was found killed and mutilated on March 4. As the snows melted and the cattle again were led up into the mountain pastures, a renewed slaughter of child shepherds followed.

Scarcely a day passed, in that terrible summer of 1765, without a child falling victim to the monster, now apparently fully recovered from its wounds. There is not a parish in the entire Le Gevaudan district, whose registers do not contain a long and dreadful list of children slain by the Beast in that nightmare year. Bands of armed peasants scoured the mountains, killing more than 100 wolves, but they never caught up with the murdering monster.

New appeals for assistance were directed to Versailles but, having discovered Du Barry, Louis XV had lost interest in the mass tragedy in the remote province. Not until early

in 1766, in response to urgent representations from his privy councillors, did he finally dispatch a second expedition, this time headed by his personal gunbearer, Antoine.

Instead of proceeding directly to Le Gevaudan, however, Antoine headed into the mountains of Central Auvergne where a great wolf had been reported. He tracked it down, shot it, and exhibited the pelt as belonging to the Beast of Le Gevaudan. Then he returned to Versailles, where the Court proclaimed the emergency at an end.

Unfortunately for the suffering Gevaudanois, nothing could have been further from the truth. Heedless of royal pronouncements, the Beast continued its terrible ravages. As a result many villages were virtually abandoned when their inhabitants fled to other districts to escape the Beast.

In the late winter and early spring of 1767 the situation in Le Gevaudan reached a climax of horror and fear. Daily the Beast stalked through the villages, staring in at the windows and attacking those unlucky enough to be caught out in the streets. So demoralized had the once brave peasants become, that none even dared fire at it, though it repeatedly presented itself as an open target.

Finally, in the month of June, after almost three years of terror, the Marquis d'Apcher — a nobleman living on the western edge of the ravaged area — organized an immense posse of several hundred men and resolved not to rest until the Beast had been killed.

Fanning out in circles through the brush-covered countryside, they drove their quarry into an ever-narrowing area. On the evening of June 19, the Marquis' huntsmen had the monster surrounded in a patch of open woods at Le Sogne d'Auvert. An old peasant, Jean Chastel, having loaded his musket with silver bullets — traditionally the only effective weapon against werewolves — had retired a little apart from the other hunters to read his prayer book when he saw the Beast advancing toward him.

Very calmly he closed the prayer book, took off his reading spectacles, aimed his musket and fired. The shot hit the Beast in the chest but it kept on coming. Chastel fired again. This time the silver bullet pierced the heart of the Beast, which fell dead at his feet.

His companions now ran up. Exclaiming with joy, they helped him lift up and examine the monstrous corpse that lay before them.

Exactly what they saw has been a matter of dispute ever since. In the first report made to the authorities several of the hunters are said to have remarked that the creature's peculiar feet, cropped ears and great size made it certain that it

could not have been a wolf.

Nevertheless, a huge wolf carcass was paraded triumphantly through Le Gevaudan for two weeks. Then it was packed up in a case to be sent to Versailles as proof that the Beast had at last actually been killed. The carcass soon started to putrefy in the mid-summer heat and had been carried only a small part of the long journey to Versailles when it became necessary to bury it.

To compound the mystery the official records fail — deliberately or otherwise — to name the precise spot at which this wolf, whether really the Beast or not, was buried. In contrast, the place where Chastel shot the monster is still well known and always pointed out to tourists. The grass there has a reddish tinge and, according to local superstition, is never cropped by animals.

A few miles away at the parsonage of St. Martin-de-Bouchaux you can see the double-barreled gun, with its carved butt decorated with a silver plate bearing Chastel's name, from which the silver bullets were fired that killed the Beast. It was at this parsonage a half-century ago that the late Abbe Pourcher compiled a thick volume presenting the details, collected by him from the municipal and clerical records throughout Le Gevaudan, of each of the murders committed by the monster.

Though the Abbe was unable to offer any proof of the mysterious creature's true nature, he wished to bring the facts regarding it to public attention, especially in view of the misstatements made by Robert Louis Stevenson, in the 1880's, in his *Travels with a Donkey*.

Traversing Le Gevaudan hurriedly Stevenson picked up a garbled impression of the Beast from the tales told around tavern firesides, over a century after the event. He failed to clarify his picture by what seems to have been some sketchy background reading done afterward, mainly in an obscure historical novel on the subject by Elie Berthet. Stevenson describes the Beast as "the Napoleon of wolves . . . . living 10 months" (actually almost three years) "at free quarters in Gevaudan and Vivarais . . . . it ate shepherdesses celebrated for their beauty, pursued armed horsemen, and was seen at noonday chasing a post coach and outrider, on the highroad, the latter fleeing at a gallop.

"The Beast was placarded like a political offender, and 10,000 francs offered for his pelt", Stevenson continued, "and yet it was only a common wolf . . . . ."

This statement cannot be supported by any official records, in spite of the anti-climactic exhibition of a wolf carcass purporting to be that which Chastel shot. There is

more than a suggestion in official records that the truth about Chastel's real victim was too hideous to reveal publicly; that a wolf had to be hurriedly substituted as something concrete to prove that the weird killings at last had come to an end.

What was the Beast of Le Gevaudan then?

Was it actually a werewolf or vampire, one of the terrible un-dead who prey on the blood of the living and are vulnerable only to the silver bullets of superstitious legend?

Could the Beast have been an enormously powerful and sadistic maniac dressed in animal costume?

After the lapse of two centuries and with the vital evidence of the exact description of the creature shot by Chastel probably lost forever, no certain answer can be given.

The last-named possibility, however, seems most consistent with the known facts; particularly when it is remembered that the Auvergne area was noted during the Middle Ages for its sorcerers, some of whom allegedly turned themselves into wolves at will. The strange Beast may have been a last, crazed inheritor of this tradition, slaking his sadistic blood-lust with the ripped-out hearts of hundreds of Gevaudanois children.

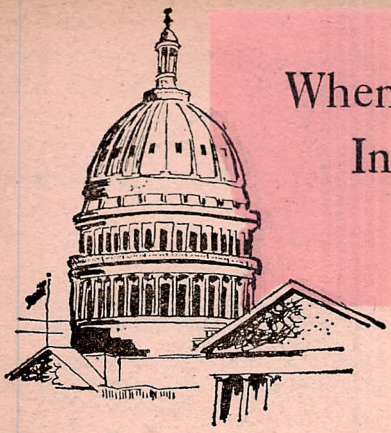
THE DESTINY SHARED BY TWINS

IDENTICAL TWINS James Milton Evans and Henry Melton Evans shared childhood illnesses, became Baptist ministers and married in a double wedding—both with brides from Pine Bluff, Ark. Recently Rev. James Evans, of Conway, Ark., entered the hospital for a minor nasal operation. Two weeks later Rev. Henry Evans, of El Dorado, Ark., had an operation for the same condition.

AS THEY rode out of a driveway on separate bicycles, 10-year-old twins David and Douglas Clarkson, of Portland, Mich., collided with a station wagon moving down the street. The twins suffered identical injuries—leg fractures above their right knees.

MISS DOROTHY COLLINS and Mrs. Marjorie de Vries were 70-year-old twin sisters who lived 6,000 miles apart. Recently Miss Collins died in Brighton, England, of an overdose of sleeping tablets. A few hours later a cable from Capetown, South Africa, reported the death of Mrs. de Vries from a heart attack.

IN OREGON, 31-year-old identical twins Charles A. and Chester E. Hale lived 200 miles apart. After a long illness, Charles died in Seattle of uremic poisoning. Three days before his death, Chester was taken to a hospital in Portland with the same illness—and died within the week.



When CONGRESS Investigated SPIRITUALISM

By Richard E. Saunders

Hearings in the House of Representatives determined Spiritualism to be a realm beyond legislation.

IT IS BY NO means a rare occurrence today for a Congressional Committee to discuss the problems of sending men into space and, moreover, do it with a humility unfortunately not always exhibited in legislative processes.

A little over 35 years ago the lawmakers found themselves even further out of their depth when they were asked to regulate the activities of mediums and fortune tellers in the District of Columbia.

On this occasion, too, their better instincts prevailed. They explored the subject thoroughly allowing all concerned an opportunity to express themselves.

It all started back in 1926 when Representative Sol Bloom from the New York City area, at the prompting of Harry Houdini, one of the most famous stage magicians of all time, decided that tighter controls on Spiritualist mediums and fortune tellers were necessary in the District of Columbia.

The regulatory measure Bloom and Houdini drafted was drastic and sweeping in its provisions. In fact, it seemed to several Congressmen that it would raise legal problems for Christian Scientists, Catholics, and members of other religious groups.

It would have subjected to a fine of $250 or six months imprisonment "any person pretending to

tell fortunes for reward or compensation." Also prohibited were the practices of "telling where lost or stolen goods may be found", of "pretending to remove spells or to sell charms for protection" and of claiming "to unite the separated."

On February 26, 1926, hearings were opened on the bill by a subcommittee of the House Committee of the District of Columbia. Clarence J. McLeod, a Republican Congressman from Michigan, was the chairman of the subcommittee.

Representative Bloom, accompanied by Harry Houdini, explained the legislation. He said he was not attacking any religion and that he "respected every genuine believer in Spiritualism."

He assured the subcommittee that what he was proposing would in no way interfere with "the telling of fortunes at home merely as a pastime."

He said he was trying to stamp out the practice of pretending "that you are doing something for the people who come to you for aid and making a business of it."

Houdini, describing himself as "an author, psychic investigator, and a mysterious entertainer" also disclaimed any intention of discrediting a religion. He said he was attacking fraudulent mediums, and he made it clear that he did not think there were any who were not.

"In 35 years I have not seen one genuine medium," he flatly stated.



Harry Houdini, famed stage magician, helped frame a drastic bill which prompted hearings on Spiritualism by a House of Representatives subcommittee.

He thought that regulations should be tightened so as to eliminate any legal distinction between the terms "mediums" and "clairvoyants." He explained that a "medium can practice where a clairvoyant cannot" adding that this was just a device "to beat the law."

Unimpressed by these denunciations Representative Ralph Gilbert, of Kentucky, indicated annoyance with the whole proceeding. He said in his opinion the subcommittee "was making itself ridiculous" to consider such a bill. Re-

buking Bloom and Houdini for taking themselves too seriously he owned up to form of "belief in Santa Claus." He asked the proponents of the bill if they "would be so cruel as to deprive a young country fellow of the pleasure of getting a picture of his sweetheart or of being told he is going on a long journey."

He said he had seen "boys and girls just as a nice joke going in and having their fortunes told at state fairs in Kentucky."

Agreeing that it seemed foolish for Congress to make it illegal to peer into the future, Representative William C. Hammar, of North Carolina, observed that one of the mediums present at the hearing had prophesied Harding's nomination.

"I also did that," he ruefully added, "six months before he was nominated and I am not even an astute politician."

In a more serious vein he pointed out that "Christian Scientists practice medicine or faith with prayer. And yet, he added pointing to Houdini, "you say there is no such thing."

Houdini replied that "there is such a thing as the emotions having an effect upon the body" but that what he was against was "Telling you for $10, that you were going to marry a fat woman."

Several of the Congressmen present expressed the view that they could see no harm in that.

After the laughter had subsided, Chairman McLeod tried to see how well Houdini could stand up to some of his own logic. He asked Houdini if he had not been doing exactly the same thing he was complaining about; by making people believe he had been performing feats of magic.

"It was said you could get out of a box or have some part of your body dissolved," he reminded Houdini, "and the people who saw you could not be convinced to the contrary. They thought it was real."

Conceding that the Chairman was right as to the bare facts, Houdini insisted that the conclusions he was drawing was entirely erroneous. First of all, he said, he never had claimed there was any religious element in the entertainment he had offered. Also he emphasized that he "did not charge for telling fortunes."

But Chairman McLeod still felt there was a lot of similarity. He thought it was a quibble for Houdini to make a point of the fact that people did not pay him. He stated that even if Houdini had not made a direct charge, people had paid to see him in vaudeville shows.

Later on, subcommittee members subjected Houdini to quite a thorough grilling on all kinds of things

such as the source of his acquired name, the name he had been born under, and the extent of his travels.

Representative Hammar asked if the original Houdini had been a Hindu, and if he were Houdini the second.

Houdini replied that the original Houdini "was a French clock maker" and that his name had been Eugene Houden—not Houdini.

Representative Hammar then asked Houdini if his people had come from British India and if he had ever been in Allahabab. He said that some of the mediums present believed that he (Houdini) "had divine powers" but would not admit it.

Houdini answered that he had been born in Appleton, Wis. He said he had never been to British India or to Allahabab although he had read about the latter place in the *Arabian Nights*.

He said that Houdini was his legal name by United States law but that his parents had given him the name Harry Weiss.

Another question that interested subcommittee members was whether Houdini ever had helped convict mediums and fortune tellers of fraud. He replied that he had. "No one knows the millions in this business," he said. "I could guarantee to come to Washington and get $200,000 or $300,000, and yet you could not touch me."

When it came to dealing with fraud, however, the Congressmen could not quite understand why they were being asked to pass a bill of such far reaching implications when there were adequate laws on the subject in Washington and practically everywhere else in the country.

Representative Henry Rathbone, of Illinois, pointed out that deliberate fraud is covered by the law in every state.

Spokesmen for Spiritualist organizations strongly championed this view of the situation. H. P. Strack, secretary of the National Spiritualism Association of America, told the subcommittee that he "was just as interested as Houdini —and perhaps more so—in the elimination of frauds in the religion of Spiritualism."

He said that the licenses mediums are required to take out in Washington and other places only permit them to act in accordance with the law "in the spirit of our convention as Spiritualist ministers". He told the subcommittee that he had helped the police in Washington "chase out" people who were practicing fraud in any way.

Perhaps his greatest contribution to the hearing, and one that obviously impressed the inquiring legislators, was his citation of a court decision in Nebraska invali-

dating an attempt by the city of Omaha to regulate mediums. He said that the ill fated Omaha ordinance had been "more drastic" even than the one Representative Bloom and Houdini were proposing.

According to his testimony, a medium in Omaha had been arrested for operating without a license and the case had gone to court. Judge Edward P. Holmes, of the Nebraska District Court in Lincoln, handed down a ruling that the ordinance "is certainly an interference with the rights and privileges of those believing in Spiritualism, a religion that seeks the piety of those believing in its teachings, and is therefore special legislation by the constitution of this state. (Special legislation against a group is unconstitutional.) He declared it void and dismissed the defendants. The date of this decision was December 9, 1901.

Alfred H. Terry, pastor of the First Spiritualist Church of Washington (one of the few participants in this legislative drama who is still living) condemned the Bloom bill as striking at "the vital part of our religion." If it became law, he warned that "it would muzzle our mediums."

He said the "discerning of spirits is as vital a part of our religion as that of the religious exercises of the representatives of any other religion for which money is paid directly or indirectly."

More specifically, he reminded the lawmakers that "the Christian Science practitioners demonstrate their religion in private healing treatments and receive a fee for so doing."

As far as the existing license law in Washington was concerned, he said he had no objection to it. He called it a "wise and just law" and expressed the view that "if properly enforced it would solve the problem of keeping fakers from working in the city."

One of the witnesses (Mrs. Jane B. Coates of Washington) who described herself as a "premonitionist" mentioned that Mrs. Harding had "openly visited mediums" during her husband's tenure in the White House. She said she once heard Mr. Terry say that "Billy Sunday was the best advertiser the devil had." As she saw it, Houdini was doing much the same sort of thing for the mediums. "I want to say right here," she stated, "that Mr. Houdini has worked the mediums of Washington to death by his generous advertising campaigns."

However, she could find no praise in her heart for Houdini. She referred to him as one who "speaks evil, sees evil, hears nothing but evil; who stands here in the midst of lawmakers and utters evil words against scientists and he

the commonest trickster, who . . . has been practicing trickery and fraud for so long that all men are tricksters to him."

Previously Houdini had been reminded by subcommittee members that Conan Doyle and Sir Oliver Lodge disagreed with him about Spiritualism being a fake and a fraud. He had retorted that he did not consider Conan Doyle an outstanding authority but rather regarded him "as one of the greatest dupes, outside of Sir Oliver Lodge."

During the course of the hearings many distinguished names cropped up in one way or another. These included Senators, Representatives and former Presidents. Even Abraham Lincon got into the act.

Houdini charged that it was a favorite practice of mediums to bring back the shade of Lincoln in order to get converts. He said he had known the spirit of Lincoln to be in four different rooms during four different seances all at the same time. He said that it had been claimed that President Lincoln was a Spiritualist. This he strongly denied. He told Chairman McLeod that he had a letter from Lincoln's son making it clear that such statements were completely false. Houdini said the letter had been written to him and was dated September 28, 1925.

Conceding that Lincoln was not a Spiritualist "as Spiritualism is understood," Representative Rathbone was unwilling to let the matter drop just there. He pointed out that if any credence can be given authorities on the life of the great emancipator he had often had premonitions. In fact, Rathbone continued, Lincoln "spoke on the morning of his last day of having a premonition of coming death." He asked Houdini if he felt there was a relationship between such occurrences and Spiritualism.

Houdini could see no connection. "I believe in premonition, absolutely," he admitted, "but not in Spiritualism."

While telling the Congressional group more of the positive side of his thinking and his faith he said, "I believe in the subconscious mind, in the Hereafter, in Almighty God, but I do not believe that the disembodied spirit can come back and do the things mediums claim they can do."

Perhaps it was no surprise to them when the Congressmen heard the wife of one of their colleagues testify that "some of the most prominent people in Washington" had attended seances in her home. This was Mrs. Duncan Fletcher, wife of the Senior Senator from Florida.

Mrs. Fletcher declined to identify her guests on these occasions but told the subcommittee they would be surprised if they knew

who some of these people were. She said they were "ministers, doctors, officials, and world-renowned writers."

Her purpose in appearing at the hearings, she explained, was to oppose the bill and to try to correct some of the false and incorrect statements being made. In particular she wanted to refute the cynical view that if mediums really possessed the powers they claimed they would cash in on the stock market and races.

She said that, while many mediums could give tips on such things, "it is not the desire of the spirit world to increase the size of the pocketbook. The purpose uppermost in its mind," she said, "was to enlarge the size of the human soul."

Referring to a book by Dennis Bradley titled *Toward the Stars* Mrs. Fletcher said one of its chapters told of a medium predicting three successive winners in the races in England. She added that having accomplished this feat, Mr. Bradley had made it clear that the medium could do no more because it was not the desire of the spirit guides that Spiritualistic powers should be used in this manner.

Regarding the locating of lost articles, Mrs. Fletcher professed a sense of bewilderment as to why it should be considered "wrong or wicked" for anyone to help in this.

She said that 45 years ago her father had come into the possession of a valuable violin. The owner had died and his son, who was only eight years old at the time, had left it with her father for safe keeping. A short time later the boy disappeared.

Nothing was heard of him for years until a short time ago when she received a message from her long dead father through a medium. By following the directions given her she was able to locate the rightful owner of the violin, now grown to manhood.

Mrs. Fletcher testified that she never had come in contact with a medium who was dishonest though she readily admitted that some were much better than others.

As to the proposed restriction on charms, it was her candid opinion that the only beneficiary of such a regulation would be "an organization known as the K.K.K." She recalled that many of her friends wore medals around their necks "that had been blessed by leaders of their faith and for which donations had been made to the Church."

Throughout the hearings, which dragged out over three months, the subcommittee members were forbearing and restrained in their attitude. In the end they wisely concluded that this was a realm beyond the reach of legislation.

The Artistic POLTERGEIST

By Roger L. Rhodes

The hands that made these curiously life-like figures out of clothing were creative — and quite invisible.

IN THE YEAR 1850 in the quiet, sedate little village of Stratford, Connecticut, in the home of Reverend Eliakim Phelps, a Presbyterian minister, some very strange things occurred. Phelps was about 60 years old and was a respected, well-liked man. He was also a believer in paranormal phenomena. He had even gone so far as to treat persons for various diseases with "mesmerism". Late in life he had married for the second time, a widow with four children ranging in age from three to 16. The two girls were six and 16. The two boys were three and 11. It was at this time the phenomena began.

On Sunday, March 10, 1850, Dr. Phelps and his family returned from church to find their furniture strewn all about the rooms of the house. Also, there were 11 curious figures, constructed of clothing, arranged in life-like attitudes in one of the rooms. They made up a sort of tableau —— depicting a scene of worship. They were all female figures but one. All were in postures of extreme devotion, some with their foreheads nearly touching the floor. Others were kneeling about the room with Bibles open before them. Contained on the open pages were passages that sanctioned the phenomena that had occurred. In the center of this scene was a small, grotesquely dressed dwarf. Suspended in mid-air above it was another small figure.

These unusual events received wide public notice at the time they took place and Dr. Webster of *The New Haven Journal and Courier* wrote:

"From this time on, the rooms were closely watched and the figures appeared when no human being could have entered the room. They were constructed and arranged, I am convinced, by no visible power, with a *tout ensemble* most beautiful and picturesque. The clothing of which the figures were constructed was somehow gathered from all parts of the house, in spite of the strict watch that was kept to see that nothing of the sort could possibly happen. In a short space of time so many figures were constructed that it would not have been possible for half a dozen women, working steadily for several hours, to have completed their design and arrange the picturesque tableau. Yet these things happened in a short space of time, with the whole house on watch. In all, about 30 figures were constructed during this period. Some were so life-like that, a small child being shown the room, thought his mother was kneeling in prayer with the rest.

"For about 18 months violent movements and disturbances were renewed with extreme frequency and force. Objects of all kinds were thrown about the house by what seemed to be invisible hands. Window panes were broken and great damage was done to the walls and furnishings of the home. Rappings were constantly heard and these sometimes gave intelligent and sometimes blasphemous answers to questions that were asked. On one occasion, Dr. Phelps was all alone in his room at his table writing. He turned away for just a moment and when he turned back he found a previously blank piece of paper completely covered with strange writings. The ink was still wet on the paper.

"On one occasion, a type of vegetable was seen to grow out of the carpet pattern in front of the whole family. The leaves were covered by strange hieroglyphics. The strange occurences continued and objects were hurled through the window panes."

* * *

A MR. H. B. Taylor reported the following as an eye witness:

"In my presence the elder boy was carried across the room by invisible hands and deposited gently on the floor. A supper table was raised and tipped over when the room was completely empty of people. In one instance the boys' clothing was cut to ribbons. On March 13, in the presence of several persons, articles moved through the air and a brass candlestick fell from the mantle-piece and continued to dash itself against the floor

until broken. A shovel and tong set moved out of the fireplace and proceeded to hop about in a dance in the middle of the floor. A heavy dining room table was raised in the air and a lamp moved across the room and set fire to some papers. On a later occasion the boy was found hung to a tree and the elder girl, while sleeping, had a pillow pressed over her head and tape tied round her neck which nearly strangled her."

* * *

THIS REPORT came from Professor Austin Phelps, a son of the Reverend Phelps by a former marriage:

"On one occasion when Dr. Phelps was alone, walking across the room, a key and a nail flew over his head and fell at his feet. That same evening, in the presence of the whole family, a turnip fell from the ceiling. Spoons and forks flew from the table into the air; and one day six or eight spoons were taken up at once, bent double by no visible agency, and thrown at those in the room.

"On another occasion when Dr. Phelps was alone, he was directed by the raps to put his hand under the table, and it was grasped by what seemed to be a human hand, warm and soft. Most of the raps purported to come from a Frenchman named D------, who had been a clerk for a firm of lawyers who had handled a settlement for Mrs. Phelps. D------ asserted that he was still in hell because he had cheated in the drawing of the settlement papers. Dr. Phelps investigated and did find that there had been fraud perpetrated, though not involving a sum sufficiently large to warrant prosecution."

* * *

REV. CHARLES Beecher made similar statements in his *Spiritual Manifestations?* Boston, 1879.

The genuineness of the phenomena also was attested to by Andrew Jackson Davis, when he went to Stratford. He said that the raps were due to "vital radiations" that came from the elder boy's organism, and that when the magnetism was strongest that objects were attracted by the elder boy and girl. When electricity was predominant the objects were repelled. He also maintained that there were spirits at work in the house generally directing the movements and operations. He said that he himself had seen five of these spirits.

Mr. Beach, in an article in the *New York Sun,* April 29, 1850, reported that he was present at the Phelps home, with many others, in the bedroom of the elder boy, who was sitting up in bed, when a match box was seen to fall from the mantle-piece. It struck the floor as heavily as an iron bar. It then pro-

ceeded to slide across the floor and under the boy's bed. Suddenly the boy cried out that he was being burned. Mr. Beach reached under the bed and found a small piece of paper aflame.

He also reported that on one occasion while he, the mother and the daughter were alone in a room, the girls' armed stiffened and she then said she had been pinched. Upon turning back her sleeve he saw a bright red pinch mark on her arm.

* * *

MR. CHARLES W. Elliott interviewed Dr. Phelps on August 21, 1851. He asked if Dr. Phelps believed the phenomena to be the works of spirits.

Dr. Phelps replied: "I have never seen a spirit. I do not know what a spirit could do if it would, or what a spirit would do if it could! The facts of the phenomena, however, are such, and have transpired under such circumstances as to render the idea of tricks or design and deception wholly inadmissable. The reports in the newspapers have promulgated the idea that these are merely the tricks of children; but on many occasions the conditions have been such that there could have been no tricks by children or others. However, I place no value in any messages and if they are from spirits they are from evil spirits. The communications themselves profess to be wicked spirits in a state of torment, seeking communications in order to redress wrongs done in life.

"I am satisfied that the communications are wholly worthless in that they are frequently false, contradictory and nonsensical — the spirits often accusing each other of lying, and constantly inflicting injury on persons and property. The phenomena for the past several weeks have been subsiding and now have ceased entirely — I hope.

* * *

THE PHENOMENA continued from Sunday, March 10, 1850, to October 1, 1851. The noises were most violent when the whole family was present, especially when they were seated at the table. Physical injury was frequent and the pecuniary loss between one and 200 dollars.

One reporter from the *New Haven Journal* said that in his presence and the presence of three other witnesses loud raps came from the elder girl's room and then she screamed loudly. Upon entering the room they found the girl had a large red mark on her face as though she had been struck. While they were attempting to comfort and quiet her, a large porcelain jug was seen to rise from a table, move in a semi-circle, and smash itself on the floor with a terrific force.

The Rev. John Mitchell states that when he accompanied the fam-

ily to and from their home, articles of furniture were found displaced, writings had appeared on the walls and on clothing — all while the entire family was absent. He had seen objects thrown, heard noises and screams, and received scurrilous answers to questions through raps. He was convinced that these did not occur through trickery on the part of any member of the family, that they were inexplicable.

Now more than 100 years later these things are still inexplicable.

MYSTERY OF THE WATERING SARCOPHAGUS

AN OBJECT of mystery and a prime tourist attraction is the marble sarcophagus which stands outside the abbey-church of Sainte-Marie in Arles-sur-Tech, France, a mountain town near the Spanish border. For over 1,000 years, it is reported, the discolored marble box has produced endless gallons of fresh, pure water. It is described as having a maximum capacity of 44 gallons, but nearly 160 gallons of clear, drinkable water are said to drip from it each year. Natives of the region claim this liquid has remarkable medicinal properties.

Official records state that in the year 1794 an investigation of the water-secreting sarcophagus was conducted by a team of clergymen, lawyers and city officials. After examining the casket carefully and finding no pipes or holes, they kept it suspended and under close observation for several days. During this period, it is said, the marble box continued to secrete water. Analysis of the fluid established that it was different in composition from the water ordinarily found in the region.

Skeptics express the belief that the water-making sarcophagus is a hoax, but it is pointed out, that over the past 10 centuries numerous investigators have watched the casket night and day without detecting trickery.

According to legend, in the year 960 the Pope gave the sarcophagus as a gift to the people of Arles-sur-Tech. Containing relics from the grave of the Persian martyrs, Abdon and Sennen, it was brought from Rome on the back of a mule. As a precaution against thieves, the sarcophagus was hidden in a barrel filled with water.

When the casket arrived in Arles-sur-Tech, the local cleric placed in it some of the water from the barrel. Since that time, it is claimed, liquid has flowed from it without ceasing.



The WHEEL of FORTUNE

By Paul Steiner

While a Pittsburgh sales clerk was showing a customer a surplus Army rifle, he happened to point the unloaded gun at another customer who threw up his hands, shouting, "I surrender." The man was wanted by the police for passing phony checks in local stores.

●

In Burton-On-Trent, England, Marie Pepper married Edward Salt. In Sylvia, Kan., Arthur Learned took as his bride Alice Smart.

●

An Albany, Mo., woman reported that while working in their garden her husband dug up two Indian-head pennies at the same time. One was dated the year he was born (1887), the other the year she was born (1893).

●

A fire prevention observance in Philadelphia was interrupted when a mechanical replica of Mrs. O'-Leary's famous lantern-kicking cow short-circuited and began to smoulder.

When a Buffalo, N.Y., man saw his car, which had been stolen, stop for a red light downtown, he rushed up to it and began to wrestle with the driver — who turned out to be a detective who had just recovered the auto and was returning it.

●

Two men trying to break into the United States Embassy in London were caught and arrested by Police Constable George Washington.

●

After working for five months on the construction of a new surgical unit for an Oklahoma City hospital, a carpenter became its first patient. He fell off a ladder and broke his ankle.

●

Browsing through a Centralia, Ill., surplus store, an ex-G.I. found his old tunic on a counter. A faded serial number identified it as the one he had returned to supply on discharge. He got it back with the compliments of the store's owner.

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.

VISION OF JESUS

By Versie Lee Sanders

THE SUN CAME up brightly on Saturday, September 20, 1958. It was the kind of morning that usually makes you thankful to be alive. However, this was not the case with me. My home life was so miserable I had had only about two and one-half hours of sleep all night. I was truly at the end of my rope.

My husband said to me, "I'll see you; pray for me." Then he left for work. I turned over to try to take a nap since all four of my children were still asleep. I was trying to say a prayer and I could hear roosters crowing and traffic moving along in the street. I also heard my neighbors moving about.

Then suddenly I heard footsteps in the hall way. Thinking that my husband had forgotten something I turned and looked but didn't see anyone. I then sat up in bed rubbing my eyes for, although I did not hear anyone or see anyone, I seemed to feel the presence of a living being in my bedroom.

Suddenly I saw, standing at the foot of my bed, Jesus dressed in a gleaming white robe. I closed my eyes tight then slowly opened them. He was still there, standing erect, looking across the bed directly at me. His skin was the color of a beautiful bronze Mexican. His hair



VERSIE LEE SANDERS

was dark brown and shoulder length. He had a mustache the color of His hair.

In His right hand he held a beautiful bouquet of white carnations with something pink mixed with them. I'm not sure whether the pink also was flowers because by this time I was trembling with fright. I was too afraid to speak; I was too afraid to move.

As I continued to gaze at this Heavenly Being I began to feel more calm. I thought, "He is Jesus and Jesus won't hurt you. He will protect you."

It was then that I glanced away or blinked my eyes. When I looked back at Jesus the left half of His body was already disappearing through the east wall of my room. As I watched He vanished completely.

I sat wondering just what this visit meant. Besides having lots of troubles at home I was expecting a baby and was in a very nervous state. But I made up my mind that if His visit meant I would die soon I would try to be ready.

I related my experience to some close friends and to my mother and sister. They interpreted this to mean that Jesus knew I couldn't go any further in the same circumstances, so Jesus came to reassure me that He would take care of me.

About two days before the birth of my only son a very good friend of mine was shot down right in front of her 19-month-old baby. But the comfort of Jesus' visit brought me through even the very serious shock of this tragedy. Very bad complications set up during my labor period, also. But Jesus truly was with me through it all. For the first time I was not afraid during the birth of my child.

I now live six blocks down on the same street in a different house. But, from time to time, when I am quiet I can see it all again. And this remembered vision of Jesus sustains me every day of my life.— *Dallas, Tex.*

SUPER HUMAN STRENGTH

By Elmer Kinnunen

BEFORE I KNEW what occult meant I had this experience — which I cannot forget nor really explain.

In 1927 we lived in a remote section of Minnesota, in Wolf Lake Township, Becker County. This particular March most of the roads were either still snow blocked or frost breaking.

My wife was expecting our first child but by our calculation the baby was not due for another two weeks. We were in no rush in making preparations for her confinement which involved moving to town where medical help was available.

Then the unexpected happened! My wife took sick the night of

March 30 and there was no doubt about it, the baby was going to be born. Getting a doctor was out of the question. So I had to do the only possible thing — I started after an old lady, Mrs. Matt Lehdo, who was a midwife.

On the road to Mrs. Lehdo's home my model T fell through the frost. I *had* to get that car back on solid ground! At that time I weighed 135 pounds and was frail. But excited as I was, knowing I had to get the car up, I braced myself against the radiator with just one thought and a prayer, to lift that car up!

I lifted the whole front end up and out of the ruts and set it down about eight inches over, on solid ground!

I have never been able to duplicate that feat since even though I weigh 200 pounds now and consider myself twice as strong.

My only explanation is that there was only one thought in my mind at the time and with this concentration of effort and a strength that came to me from an unexplainable source I accomplished what I felt *had* to be accomplished. — *Camas, Wash.*

THREE DROPS OF BLOOD

By Nellie M'Guire

I HAVE HAD the unique experience of having had two grandfathers on my father's side of the house, my grandmother being married twice. I never saw these grandparents as they all died years before I was born. My grandmother, Rachael, married first a man named Roulstone, in the 1700's, and it is the strange thing that happened to her at their farm that I am going to relate to you as it has been told down through the years by our people.

A short time after Grandmother and Grandfather were married Grandfather took very ill and was removed to the City and County Infirmary, in Londonderry. He had been there only for a short time when Grandmother got word from the Infirmary to bring in clean clothes for my grandfather to wear, as they were sending him home.

My granny sat at home, out in the open a bit off the farm house, sewing buttons on a shirt of Grandfather's that she intended to take to the Infirmary. Where she sat in the sun sewing there were no buildings or trees. It was a bare, open spot. All of a sudden she felt something strike three times on the back of her hand. There, to her consternation, were three large spots of blood. She cried out to her mother, Rachael Duncan, to come quick and showed her her hand with the blood still wet upon it.

Her mother said, "Leave your sewing. John won't need the clothes."

My granny jumped up saying, "What do you mean, Mother?"

Her mother said, "It's a warning, dear. When you go into the Infirmary to see John, John won't see, hear or speak to you because he has been called home."

Granny didn't believe her but rushed to get ready to set off from the farm to walk to the Infirmary. Half way there she met a many-plumed hearse, but merely wondering whose corpse it contained she went on her way. When she reached the Infirmary she was told that they had sent her husband home. He had died about 11:00 o'clock that day, they told her. This was the exact time that the spots of blood had fallen on Granny's hand.

She was frantic with grief but had then to walk the whole, lonely road back home over Lone Moore. The Lone Moore is still called by this name but is now well built up on both sides out well beyond the cemetery. I can see this road from my window daily. Granny travelled onto Letter Kenny Road, which leads off The Moore Road towards St. Johnston where their farm was. That was some walk. I'm sure it must be all of 12 miles, maybe more.

The Infirmary didn't inform my granny that Grandfather was dead but, nevertheless, she got the warning with the three drops of blood which fell on her hand.

Can anyone explain this away? I doubt not. There were no trees nor houses nor sheds near where she sat and no birds flying over.

Some years after my granny married my real grandfather, Sam Starrett. He was 60 when my father was born and my father was the eldest of a family of five. I have heard him say my granny often related this happening. She lived to be 100 years old and smoked a clay pipe. I swear by Almighty God that what I relate here is true. — *Londonderry City, Northern Ireland.*

ANSWER SPELLED OUT

By Evelynee Heimerl

It was January, 1936. We were expecting our third baby and my husband, Edward, had been out of work for several months. I had to put our two children, age three and six, to bed in the daytime and at night with hot water bottles to keep them warm. The only heat we had was from the gas plates or from the oven. This had gone on for weeks. I was ready to give up and die, I was so chilled and so miserable.

This night when we crawled into a cold icy bed I said to my husband, "Let's pray, by placing my hand in yours, and ask God to show us where you can get a job." We slipped our fingers through each others and clasped our hands very

tight as we prayed with faith in our hearts.

Immediately a bright golden light floated about five feet above the foot of our bed. The light swirled and spelled the word, "Omar." This word was visible for about one minute.

I asked Edward if he had seen the word written in the light. He said, yes, he did see it.

Omar is the name of a large bakery that delivers their baked goods into the homes. We talked about this for a few minutes. My husband decided to set the alarm clock for 4:00 in the morning. He thought it best to be at Omar's early so as to get a job.

When he left in the morning he said if he got the job he would not phone me. If he didn't get the job he would come home.

My husband came home that evening about 6:30 and he was very happy. When he got to Omar's that morning the route manager put him right to work and he had worked all that day. The job turned out to be steady.

The answer to our prayer was not only beautiful, but very real and practical. — *Union Grove, Wis.*

"UNKNOWN TONGUES"

By B. Jones

IN THE YEAR of 1918 I was in charge of a coal mine at Mossy Bottom, Ky., a small independent operation in the Big Sandy River district. The miners in this section were not organized at this time and had no union of any kind. Foreign labor was frowned upon and most of the miners were small time farmers from the out-lying hill country. None of the present modern mining equipment was in use then and coal was cut with a small electric hand drill. A few months before the mine owner, J. C. Christie, had imported two Polish miners as coal cutters. John and Lee spoke very little English, had their own house and got along well with the other miners.

None of the small coal camps boasted their own church house. Close beside our office and commissary building was a small house, often used by different denominations to hold services. One Sunday in May a man appeared with a group of followers and received permission to hold a meeting in the building.

About 1:00 o'clock I noticed quite a crowd collecting and quietly let myself into the office and opened a window opposite the building. The music came from stringed instruments. Some of the group chanted the words to the music while others screamed and made weird sounds. One young girl, who appeared to be about 13 years of age, threw herself on the floor in a frenzy, while a stream of meaningless

sound spouted from her lips.

I motioned to a miner who stood on the outside near the window. He told me they were "Unknown Tongues" and the young girl was a recent convert from a small mountain settlement nearby.

That evening John and Lee came to the club house and asked for me. In their halting, broken English, they made me understand that the girl had spoken their own language. They evaded my direct questions but insisted she had given them a message. No one had understood anything she said except John and Lee who had gestured to each other and left the building.

The next morning the camp was in an uproar. Miners stood in groups around the commissary, whispering among themselves and refusing to go "on the hill". Will Jennings, our mine foreman and a grizzled old Welshman, was going from group to group keeping a firm grip on his temper. John and Lee had packed their suitcases and were waiting for their "time". The young girl had told them not to go into the mine again as there would be a slate fall and the roof of the mine where they were working would cave in.

There was nothing to do but pay the two cutters, John and Lee, and send them on their way. Then Jennings and I tried to reason with the sullen miners. Jennings was considered the best "pit boss" in the Big Sandy fields and his men had confidence and respect for his judgment. With a fine disregard for the "Unknown Tongues" warning, he marched stubbornly up the hill and into the tunnel. In about an hour he returned and assured the men that everything was in order.

By this time the morning was far advanced and the miners decided to wait for the noon whistle before going to work. At 20 minutes of 12:00, while some of the men were eating lunch and others were getting their powder and mine supplies, a dull deadened sound came from the hill. Then a mighty roaring issued from the mouth of the mine.

A slate fall had completely filled the "room" where John and Lee had been cutting before they quit and one entire section of the mine had caved in. This portion of the old mine, known as Number Eight, was never entered again as the coal was almost mined out. It was many weeks before miners would work the other seams.

Mossy Bottom is now one of the many "ghost mines" along the Big Sandy River. A few windowless shacks still stand there as a mute reminder of the past. I often remember as I pass the place, the young girl and her true message given in "Unknown Tongues".—*Ashland, Ky.*

France's PAGAN HEALING SHRINE

300 years before Christ, 2200 years before Lourdes, the waters of the Seine cured the sick.

By Edmond P. Gibson

MYSTIFYING FIGURINES unearthed near St. Germain, at the headwaters of the Seine River, are among the most important postwar archaeological discoveries in France. Perhaps the most puzzling of these is the bust of a leper, a figure which has caused a good deal of speculation and argument.

These figures were found in an area extremely rich in archaeological remains which currently is being investigated intensively. Here are evidences of paleolithic man, later remains of an active Gallic-Roman center before and after the time of Christ, and successive layers leading up to modern times. The area is only a short distance, possibly 30 miles, northwest of Dijon.

The richness of the archaeological finds in this neighborhood may be due to its location near the head of three valleys, on a main route leading from Switzerland toward Paris. It well may have been the route of migrations and of armies.

At the headwaters of the Seine are the several springs which form the river. Here an ancient temple and shrine has been discovered which was built several centuries Before Christ and endured well into the Christian era. Beginning with a Celtic or Gallic focus, the shrine grew into a Gallic-Roman classical temple with peristyle, set back from

a cliff overhanging a large pool kept filled by the waters of the springs.

Excavations in 1953 disclosed an oval-shaped sacred stone basin or *piscina* in the sanctuary adjacent to and below a spring which still flows.

This site seems to have had many features common to the holy wells and holy springs still found in England, Ireland, Scotland, Wales and Brittany, where the Celtic race has lived and where the Celtic traditions survive to some extent. Some of these old shrines persist in some areas only as place names but many others still are healing centers, such as Holywell in Flintshire, North Wales. Some of these shrines are of the Christian era, others go back to Pagan times.

Before Christianity reached Burgundy, many pilgrims visited the shrine at the headwaters of the Seine to pray, to make vows and pledges, and to ask favors of the Gallic goddess Sequana, who was believed to produce abundance and fecundity, to promote the healing and cure of disease. It is in this shrine, at the locations where the altars stood and at the *piscina* or font, that many of the votive offerings or ex-votos have been found. There is considerable evidence that the figurines are votive images, depicting the person desiring to be cured and his disease. Most of them certainly are not stock items, made by mass-production and sold over a counter. They give evidence of having been made for individuals with individual diseases.

On one votive altar in the shrine is an inscription which testifies that the grandsons of a certain person were miraculously cured by the goddess. On one votive image of a limb is the inscription: *"Votum solvit libens merito"* which, loosely translated, means "A vow has been made for the sake of health." Other figurines carry merely the abbreviation V.S.L.M.

Two forms of ex-voto images are found at the shrine: cut and hammered bronze which may derive from a Celtic tradition and could have been produced quite cheaply, and later artistic figurines carved from stone which seem to belong to the Gallic-Roman period when Caesar's legions ruled in Gaul.

Many of these sculptured ex-votos, made with great care and skill, give us detailed portraits of the invalids and their diseases. They suggest that artists of considerable ability lived at or near the shrine, and produced these portraits to order. Other images found do not depict specific individuals but seem to have been made as offerings to the goddess, usable by anyone. Stylized sculptures indicating gifts of fruit or animals probably were made in quantities in advance, for general use.

The ex-votos of greatest interest

are those portraying specific individuals and indicating their diseases. These are similar in many respects to votive offerings used in Egypt during the period of the Middle Kingdom, around 2,000 B.C. Many Egyptian ex-votos, associated with Amenhotep IV who instituted the worship of the sun deity Aton, have been found.

Dr. Robert Bernard of Dijon, a specialist in rheumatic diseases, and Dr. Pierre Vassal, an assistant at the *Faculte de Medecine* in Paris, recently made an intensive study of the figurines recovered in Burgundy in an attempt to determine the maladies of the persons portrayed. They have tried to make a diagnosis from the ex-votos of the diseases suffered by patients of two millenia ago — diseases which to a large extent are still the diseases of today. Their report has been published in the *Revue Archeolgique de l' Est,* Volume IX, Number 4, October-December 1958.

The first type of ex-votos studied by these physicians are images of heads. An ex-voto that immediately caught their attention depicted an attractive woman. The back third of her head is covered with a folded towel or compress, no doubt figuratively soaked in the healing waters of the springs. The manner of application of the bandage suggested to the doctors a patient suffering from a cranial neuralgia.

The sculptured bust of the leprosy victim, previously mentioned, contains many indications of this disease, although some medical men have maintained that the malady was syphilis. The face is mutilated, the nose eaten away, and the bloated mouth and bulging eyes are all typical of leprosy in an advanced stage.

Two small sculptures, one the head of a blind girl, the other of an older blind woman, bear expressions of both resignation and hope. A large number of images, cut and embossed on sheet bronze and depicting diseases of the eyes, have been found. One, apparently from the Fourth Century A.D., bears the name *Matta,* evidently that of a Gallic-Roman woman. Whether the goddess Sequana or the healing waters of the shrine succeeded in restoring her vision was not recorded.

Among the smaller ex-votos on exhibit is the head of a feeble-minded man, showing the face of a cretin. Another head, of a woman, evidently also depicts feeble-mindedness. A nearly full-size head of a man shows hair and beard removed from a trepanned opening in the skull. The eyes bulge, the face shows anxiety, and a protrusion from the mastoid area may represent a tumor of the bone. The two doctors expressed doubt as to whether visits to the shrine ever

resulted in curing so grave a lesion.

A large number of ex-votos represent legs and arms with various diseases, several display fractures or dislocations. One shows an atrophied forearm, possibly due to polio. There are two hands, one with a deformed thumb, the other showing a dislocation at the wrist. Another hand shows rheumatic or gouty deformations.

One ex-voto has a metal splint applied to the area of the tendon of Achilles. Another shows a sponge applied to the same area. Still another shows a foot supplied with an arch-support and a fastening bandage. This bandage is not unlike the cross bandages used by doctors today.

Two busts unmistakably indicate thyroid disease. One shows a well-developed case of Basedow's disease, exophthalmic goiter, with bulging eyes and swollen neck. The other shows a simple goiter.

Examined also was an odd sculpture of a head which contains two conical holes, one connected to the ear, the other connected to the mouth. The holes meet each other inside the head. Were these an imaginative portrayal of desirable surgery? Or did a priestess pour water through this image in an attempt to effect a magical cure of such a disease as otitis of the middle ear?

Another curious sculpture shows a man with a wry neck or a deformation of the vertebrae due to rheumatism or arthritis. Conditions like this reportedly have been cured in modern times at Lourdes.

A great many images are concerned with diseases of the trunk, the abdomen, the pelvis, and the genital organs. Two male statues appear to show cases of lumbago. Certain female statues appear to represent pregnancy in various stages. Figures representing the male and female genital organs indicate that Sequana was invoked to promote fecundity and to cure venereal disease. One bronze plate shows a case of hydrocele. Others show hernias and double hernias. There is one ex-voto of a male trunk wearing a truss which is modeled after a design by the Roman physician, Celsus, about 25 A.D. and is copied, with modifications, by orthopedic physicians at the present time.

Some of the many ex-votos representing female breasts show grave illnesses. One shows a woman's left breast eaten away by a cancerous ulcer with the condition spreading to the other breast.

An ex-voto of a nude male torso, stylized in the form of a cross, leads to speculation over whether the shrine was visited by the early Christians, before its destruction. The cross motif is obviously deliberate and there is no discernible

ailment on the torso. It has been suggested that this was a fertility ex-voto proferred by a Christian.

Doctors Bernard and Vassal have spent a great deal of time studying the hundreds of ex-votos taken from this shrine and from the area of the *piscina*. Some of the objects clearly testify to cures obtained at the shrine. And it can certainly be said that this shrine would not have been visited for at least six or seven centuries, as the archaeological finds clearly indicate unless it did succeed in curing some of the sick who came there. The doctors wonder whether the cures were due to miracles, magic, faith healing, or hydrotherapy. They apparently have concluded that hydrotherapy explains most of the cures.

However, this conclusion may be questioned by those with knowledge of cures which still occur at modern shrines.

Perhaps the attitude of Alexis Carrel was closer to the truth. Doctor Carrel was of the opinion that some of the cures occurring at Lourdes could not be explained by any of the forms of therapy used. He believed that something miraculous occurred. The cures at the shrine of the goddess, Sequana, also, may have been miraculous oftimes.

There was no organized religion behind the shrine of Sequana, in the modern sense. It was merely a shrine to a local water goddess. Yet, miracles apparently occurred.

Both the shrine and temple were destroyed in the Fourth Century A.D. by Christian disciples of St. Martin and it never was restored.

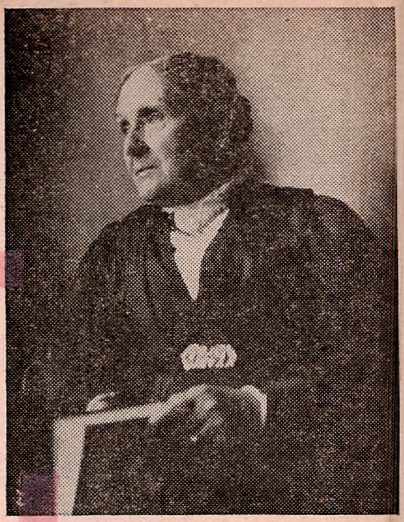
However, about three-and-seven-tenths of a mile downstream, at Billy-les-Chanceaux near Notre-Dame-des-Fontaines, is a Catholic healing shrine using the same healing waters of the Seine. Here hydrotherapeutic measures and prayers carry on a tradition of miraculous cures which no doubt originated at the shrine of Sequana.

THE PERIL-PROOF PONY

DUKE, a 26-year-old coal mine pony who died recently at the Lithgow State Mine, Lithgow, Australia, is reported to have become a legend in his own lifetime. Miners who worked with Duke stated that the pony never would enter a dangerous section of the mine and many believed that he had an uncanny sense of impending disaster. Duke is said to have saved the lives of the miners on numerous occasions by warning them of cave-ins or of the presence of dangerous gases.

Grandma had ruled with an iron hand—and a stout chair's broken leg indicated that hand could make itself felt from the grave.

Living with GRANDMA'S GHOST



Katherine Morgan Dix Lawrence is said to haunt her earthly home.

By Wainwright Evans

ONE OF THE livest ghosts I have ever heard of is that of Mrs. Katherine Morgan Dix Lawrence, a strong-minded and autocratic old lady of distinguished ancestry, imposing social position, and considerable wealth. Far from passing on to be heard from no more, she still busily haunts the old house she built long ago, in Plainfield, N. J., to hold her treasured possesssions, which were many.

Apparently death has not made her relax her grip on any of it. Used to having her own way, she ruled it and everyone in it with an iron hand that wore no velvet glove. And, according to her granddaughter, Miss Dorothea Dix Lawrence, who has inherited it, she still does.

"Grandma is still around, keeping an eye on things," says Miss Lawrence. "It gives me a great feeling of security to know that she is here. We get along fine so long as I don't do something that displeases her. But if I do, she reg-

ularly goes on the warpath. Take a look at this picture of her and you'll get the idea."

The picture does, indeed, speak for itself. Clearly, if the house is haunted, here is the girl to do it. The face, beautiful in age, combines roughly Susan B. Anthony, Clara Barton, Florence Nightingale, Carrie Chapman Catt, Ethel Barrymore, with maybe just a pinch of Annie Oakley. It is also a handsome and aristocratic face.

"She died at 87, with every tooth nature gave her still perfect in her head," added Miss Lawrence. "And only two hours before the end she told the family in her usual positive way, 'It is all right for most people to die; but a woman of my mentality does not have to die.'"

If Miss Lawrence's word is to be accepted—and I defy you to hear her tell about it and not accept it—Grandma is right in the room with you, listening in like a parapsychological tape-recorder.

"I know it sounds crazy," laughed Miss Lawrence. "But there are certain things Grandma just won't stand for—things like moving her favorite chair from where it used to be. When I don't toe the line, she does everything but box my ears, and it wouldn't surprise me if she got around to that in time. Don't think I'm telling this with my tongue in my cheek. I really do know she is here. And, in the main, I like it. I was her favorite grandchild."

Miss Dorothea Dix Lawrence is known to a large public, here and abroad, as a singer of folk-songs, a lecturer on folklore, and founder of the Dorothea Dix Folklore Society, U.S.A. She is a descendant of Dorothea Lynde Dix, "Angel of the Madhouse", who revolutionized the treatment and care of the insane in this country about a century ago. She played the part of unforgettable Mrs. Cliveden Banks in the 1948 production of the famous spook-thriller *Outward Bound*. She has appeared on TV, in radio,



Dorothea Dix Lawrence believes "Grandma is still keeping an eye on things."

and in motion pictures, in a variety of programs.

Miss Lawrence inherited the old house from Reina Andrade Lawrence, her aunt—the old lady's only daughter.

"When I took over the house," said Miss Lawrence, "I deluded myself with the idea that I was the real owner, and that Grandma didn't matter, especially when it came to placing the furniture. One of the first things I did was move a lamp that always had stood in the library to the upstairs hall, at the head of the stairs. It was heavy brass with a porcelain shade. Originally meant for oil, it had been wired for electricity.

"I realized that Grandma wouldn't like it but, after all, what could she do about it? She couldn't expect to go on having everything her own way—no indeed!

"Well, one evening soon afterward, I was sitting at my desk in the library when I was startled to hear a voice say, 'Should not have put that lamp on that table.'

"Now, don't try to tell me it was just the voice of my own conscience! Whatever it was, it unnerved me—so much so that I went upstairs to look at the lamp. There it stood, on the marble-top table, perfectly all right. Telling myself I was being foolish, I went back to my desk and dismissed the whole matter from my mind.

"Three nights later, just after I had gone to bed, about 11 o'clock, I heard a crash. I got up to investigate. The lamp had come apart at a point where the bowl screwed onto the lower upright stem. The upper part, comprising the bowl, the burner, the chimney, and the shade, had tipped over so far that the shade and the chimney had fallen off and smashed to pieces on the stairs. The cord still held the bowl and stem together.

"Something had unscrewed the bowl from the stem. Definitely, it could not have unscrewed itself. I had examined it carefully. It would have taken a lot of force to move it.

"I was alone in the house when this happened."

Miss Lawrence went on to tell of further adventures with her still strong-willed Grandmother. Besides her dislike for having things moved around, Grandma had a phobia against anyone but herself sitting in three chairs set aside especially and exclusively for her use. One was the chair at the head of the dining room table where she presided at meal time; another was the chair in front of her dressing table; the third was her rocker in the living room, the old fashioned, high-backed kind with a cane seat. On the right leg of each chair she had tied a black satin ribbon, as a "keep out" sign. So inviolable was

the rule of the autocratic old lady that even after she died, nobody in the household, consisting at the time of four sons and a daughter (all now deceased), ever used any of those three chairs; nor was Miss Lawrence, the child of the family, permitted to do so. The chairs were as sacred as if Grandma still sat in them.

"But my bump of reverence isn't too well developed," says Miss Lawrence. "When I took the house, I also took the head of the table—a thing my uncles and my father had refused to do. I told myself I was going to be the head of the house and if Grandma didn't like it that would be too bad.

"One night I gave a dinner party and by way of entertaining my guests I explained about the black ribbon on the leg of my chair. They thought it very amusing; and one man, a bit overstimulated by cocktails, said he would break the spell —thereupon he untied the ribbon. It was tied in a double knot fittingly called, I believe, a "granny knot". I didn't like his doing it; but it was done and I let it go at that.

"The maid picked up the ribbon and put it on the mantlepiece. Later, when the guests had gone and she had finished her work she went home, and I went to bed.

"The following morning, when I sat down on that chair the leg that had had the ribbon on it broke with a sharp crack. I was thrown to the floor. The maid rushed in; we picked me up and stood the chair against the wall so it would stay upright, and put the broken leg on the seat.

"The break occurred right where the ribbon had been tied. It was a clean break, right across the wood. I should explain that the wood was knurled, and the break came where a knurl made a depression in the wood. It was stout walnut, with no crack or weakness in the wood. No ordinary person could possibly have broken it with his bare hands.

"But Grandma wasn't through with me yet. The next morning, when I walked into the dining room, the black satin ribbon, which had been lying on the mantlepiece all yesterday, right where the maid put it, was now back on the broken leg that lay on the seat of the chair. It was just below the broken end.

"I had seen the ribbon lying on the mantlepiece after the maid had gone home for the day and she didn't show up again till that afternoon. I was alone in the house.

"One thing Grandma and I never really have settled is the question of the rocker. She always kept it in a certain spot by her favorite son's bedroom window, where she had her tea every afternoon at four. She would put her feet up on a footstool, called a 'teeter board',

because you could rock it back and forth with the chair. The maid would bring the tea tray. It was a daily ritual. Grandma believed in 'gracious living'!

"One of the first things I did when I took over the house was move the rocker over near the center desk table. I guess it was just a way of asserting my independence. But time and again in the morning, I have found the rocker back by the window. This happens when there is nobody in the house but me.

"Another thing in the house on which Grandma never has relaxed her grip is her bed. That bed is a monumental thing of rosewood and mahogany. All through my childhood I lived for the day when I would be permitted to sleep in it. Nobody, but nobody, except Grandma ever slept there from the time my grandfather died.

"'You see that hollow?' Grandma once said to me. 'In that bed I conceived seven sons.'

"She died in that hollow; and it was at the time of her death she said the thing she has never let me forget: 'It is all right for most people to die; but a woman of my mentality does not have to die!'

"After she was gone—or seemed to be gone—neither my aunt nor I dared use the bed. But when my aunt finally went to the hospital, where I maintained her during the last 15 years of her life, I gathered up my courage, ditched my fears, and took to sleeping in it. Rather to my surprise Grandma didn't object. I slept soundly. That seemed natural; I had always been a favorite of hers.

"But just let me try putting someone else in that bed and things happen. When I had week-end parties I would try putting, say, a married couple in there; or maybe a couple of girls. One and all they complained that they couldn't sleep; that there seemed to be 'something in the room'.

"I have an adopted son, now 34. I left him alone in the house one night when he was about 12 and, unknown to me, he decided to sleep in the big bed. Many years later when he was a grown man, and visiting me I suggested that he sleep there.

"'Dottie,' he said, 'I wouldn't sleep in that bed if I had to stretch out on the floor!' And he told me about his own experience with the bed, when he was 12. 'People were talking all through the night,' he complained.

"He remains as stoutly skeptical as ever but in December, 1959, a thing happened that makes me think Grandma has him on her list. Knowing he was coming home for a visit for the first time in several years (he lives in California) I decided to have the dining room

chairs repaired. One of the chairs my maid and I brought down from the attic was the one that used to be at the 'Head of the Table'. The leg was brought down with it. I intended to have it repaired by a cabinet maker. I carefully balanced the chair on that leg, and left it that way for the cabinet maker to pick up. Sometime during the night the leg vanished. In the morning I found the chair lying on its side. It has been lying on its side ever since, on top of my projector. I have seen nothing more of the missing leg. Maybe it will show up later, when Grandma thinks I have been properly disciplined. I keep the satin ribbon in place by way of placating her.

"Obviously she doesn't want that break repaired. It would destroy the evidence. I realize that now.

"Let me add that the night the leg vanished my maid was not here; so *she* couldn't have done it. And, anyway, she wouldn't have dared. Time and again she says to me, "Miss Lawrence, this house is haunted. It's your Grandma.'

"Although my son remains as determinedly skeptical as ever, the incident made him so uncomfortable during his visit that he begged me to dispose of the house. He insists the atmosphere is injurious to me, and is hampering my efforts professionally. He doesn't admit Grandma has anything to do with it—in spite of a number of queer personal experiences he has had in the house. He just doesn't like the house, period; and wants me out of it. What he discounts is the fact that Grandma and I like each other, and, on the whole, get on beautifully together. I like having her around."

Many times through the years Grandma has come through to Miss Lawrence in dreams. About 24 years ago Miss Lawrence was engaged to be married. The engagement was broken and, as it turned out, she never has married.

One night, shortly before the date set for the wedding, she came suddenly awake with the feeling that somebody was shaking her by the shoulder. She turned on the light. Nobody was there. Deciding it was just a dream she went back to sleep. The same thing woke her a second time. She seemed to hear her grandmother's voice say, "Dorothy, go up to the third floor and open the cedar chest."

"One thing that made me feel sure it really was Grandma," Miss Lawrence explained, "was that she was the only person who called me 'Dorothy'. It reached me in deep, sepulchral tones, just the way she always had said it."

So Miss Lawrence turned on the light again and went up to the attic, where there was an accumulation of chests and boxes that

had not been opened for many, many years. Among them was a large cedar chest, which Miss Lawrence never had opened because she thought it contained merely drapes.

In this chest she found a white pasteboard box containing two pairs of white, wrist length, kid gloves with loops. One pair was man's size, the other smaller, for a woman. Another item was a dried-up bridal bouquet, wrapped in paper; and there was a white lace wedding veil. There were two calling cards, one with the bouquet, bearing the name of Phineas Lawrence, Miss Lawrence's grandfather, had written on the back, "To my beloved bride." The other card bore Grandma's maiden name, Katharine Morgan Dix, and written on the back, "My wedding veil. Phin's and my gloves. My dear one's bouquet."

At the time this happened Miss Lawrence's aunt, from whom she later inherited the property, was in New York hospital with a paralytic stroke. Miss Lawrence asked her if she knew of the veil or ever had seen it. She said, "No, never!"

"The inference seemed to be," commented Miss Lawrence, "that Grandma intended for me to wear the veil and her gloves, which fitted me perfectly. If the wedding had come off, I guess I'd have done so.

"Another odd thing happened. After my aunt's death I got a bill for $120 storage charges on a trunk she had stored with the Plainfield Trust Company. She never had mentioned the trunk to me. The bill was sent to her estate. I wanted to open the trunk, curious to know what might be in it, but I didn't know whether I wanted to pay $120 for the privilege. Then Grandma spoke to me again, in the night, and told me her wedding gown was in that trunk.

"The night after that notice came I was sleeping in Grandma's bed. I awoke to a scratching sound, the sort a mouse might make. Then I heard something flying overhead. I turned on the light and there was a creamy white bird, a little smaller than a robin, flying around and around the room, beating madly against the walls.

"Hoping the bird would quiet down so I could identify it, I got out of the room and watched for a long time leaving the door open a crack. But the bird kept flying and I finally gave it up, shut the door, and went to bed in another room. In the morning the bird had vanished. The queer thing was that both doors and windows in that room were shut and the old fireplace had been completely closed off for years. How did the bird get in? How did it get out? I never found the least trace of it.

"I don't know that had anything to do with the trunk; but I do know when, a few days later, I opened the trunk, there sure enough, was the wedding dress.

"The trunk also contained a lot of old family relics and a sealed envelope, inscribed in my aunt's handwriting, "To be destroyed in case of my death.' "

"And what has Grandma been doing lately?" I asked.

"She's writing a book," said Miss Lawrence calmly. "It will be her second. She was very talented, you know, and was a brilliant student, particularly in the field of religions. She could read Sanskrit, Hebrew, Greek, Latin, and French. She had a beautiful writing style. The book she wrote during her lifetime, back around 1900 to be exact, was a story for children, *The Fairy Dream*. This second book she is writing through me—using me as a medium, you know—automatic writing I think its called.

"It all started last year after the publication of my book *Folklore Songs of the United States*. After that book came out I started revising another book on the same subject that I had written several years ago. I was right in the middle of that when, one morning toward dawn, I heard someone say, 'Write about the family and tell the truth; but do not do it under your own name.'

"I was so shaken that I couldn't go back to sleep. All that day I was in a daze. The idea was not pleasing to me; I just didn't want to write that book. But I realized I was being forced to do it. At last I gave in. I sat down, picked up a pen, put it on the paper, and my hand began to move. I wrote without planning or even thinking a word of it.

"Last New Year's Day, 1961, the first two chapters went to a publisher. Just now I don't know how it's going to proceed, but I am perfectly certain that it will come through my hand and out of that pen. I am convinced Grandma is writing this book. My hand goes on moving without effort on my part and without even thought. I watch it putting down all sorts of things I had long since forgotten, and some of them I don't think I ever knew.

"When the book is finished, I feel I shall leave this house for good. There will be nothing to stay for."

Miss Lawrence paused. "I suppose you don't think much of all this as scientific evidence, do you? For parapsychology, I mean!"

"Well," I ventured hesitantly, "it seems to be like other spontaneous phenomena in this field—impressive as contributory evidence but not conclusive. The evidence is not precise. There are probably lots of loose ends, unanswered

questions. The fact that you are yourself psychic could account for a great deal of this."

"Yes," she agreed. "I was sure you'd say that. So I've held up one bit of evidence till the last. Let me show you something. Maybe you'll believe the evidence of you own eyes," she added as she led me to the dining room.

Hanging on the wall over the sideboard was a massive mirror in an oval walnut frame. On the side board stood a branched candlestick, holding candles.

Miss Lawrence pointed to a burn on the left side of the mirror frame, near the top. It was a charred spot about two inches in diameter and about a quarter of an inch deep—the sort of burn that might have been made by a blowtorch held on the spot for a time.

"Do you think," asked Miss Lawrence, "that it would be possible to make a burn like that by holding a lighted candle against the wood—in that perpendicular position?"

"Impossible," I stated.

"All right! But one day when I was entirely alone in this house I came in here to find the candles in that candlestick all alight. The candlestick itself stood, as you see it now, about two feet from the mirror. That charred spot you see on the frame was burning merrily, high above the level of the candles and, as I say, two feet behind them. "Even if some practical joker had slipped in here and held a candle to the frame it would be hard to set fire to a vertical piece of solid walnut—and to burn it that deep.

"Now what do you say?"

"It was Grandma," I said.

"Certainly it was," said Miss Lawrence briskly. "She's in the room with us right now."

Well, who was I to argue with Grandma?



UNLUCKY LEGS

IN 1956, Dennis Bridges, 15, on leave from a reform school in London, England, lost his left leg while rescuing a dog from the path of a train. Recently, while serving a 12-month sentence for receiving stolen goods, he was taken from Bedford Jail to a Cambridge clinic for an adjustment to his artificial limb. At the clinic he escaped by climbing through an open window. As he limped across nearby train tracks, he was struck by an express—and his other leg was cut off.



Modern Medical Magic —

THE PLACEBO

How the skillful physician conquers disease and pain with a little sugar pill and a lot of faith.

By W. D. Chesney, M. D.

TWENTY-FOUR Centuries ago the Father of Medicine, Hippocrates, gave us a great truth, "The patient that reposes the most faith in his physcian, is the easiest to heal." He wrote also, "Leave your drugs in the chemist's pot if you cannot heal the patient with food."

New drugs are being poured out of the chemist's pots in ever increasing numbers. So many are available to the modern physician that a past president of the American Medical Association has cried out, "So many new drugs are being developed that doctors will have to find new diseases to use them on."

Drugs come and go with a certain periodicity. The popular ones rise like rockets only to crash to earth in a cloud of reports of failure and catastrophic side effects. Meantime, medical statistics show that all degenerative diseases, man's great disablers and killers, are constantly on the increase. The increase in cancer, heart diseases and strokes is a matter of growing concern to health authorities.

The answer to the problem may lie with a centuries-old treatment based on substances that have been in use since prehistoric times with-

out a single record of disastrous side reaction. This treatment is now in successful use for ailments ranging from the common cold to angina pectoris. The treatment is the old placebo.

A placebo is a pill, tablet or liquid of absolutely inert material such as milk sugar or epsom salts. The Latin word means "I will please." Placebos are prescribed by reputable physicians to obtain the most remarkable results, results that have been verified in laboratories and in clinical tests with sick patients.

A skillful physician, in considering diseases for which no drug seems to give relief, has often conquered the most obdurate diseases with a placebo of milk sugar or salt.

These favorable results can be attributed only to autohypnosis, or telepathic suggestion from the doctor in whom the patient has faith. In short, Hippocrates was right in stating that a cure depends on the confidence the patient has in the attending physician.

Scientific recognition of the effectiveness of the placebo has come as a side effect of the double blind control technique of evaluating medicinal agents. Briefly stated, the double blind control system works as follows:

The products to be tested are deliberately camouflaged, making it impossible to judge from appearance, taste, or smell which is a milk sugar placebo or a high-power pharmaceutical. The containers are marked in a code of which the clinician is ignorant until the tests are completed. He reports what he finds in groups of patients — nothing else.

The double-blind technique was brought to perfection just a few years ago by clinical pharmacologists at Cornell University Medical College. In the classic study, Dr. Harry Gold and his associates compared the results in cardiac pain of severe character. The drug used was a combination of theobromine and aminophylline. The results with the drug were compared against the results with an inert placebo. The result: "No appreciable difference."

In 1950 a similar test was made of the drug Khellin which had been reported as relieving the excruciating pains of angina pectoris. This time Dr. Gold reported in the *American Journal of Medicine* that after thorough double-blind tests the drug Khellin proved no better than physiologically inert placebos like milk sugar and salt.

These tests certainly establish the fact that a placebo is at least as effective as a modern drug. After nearly 70 years of medical practice, I now find it most interesting to see modern drugs being used as placebos!

Dr. Stewart Wolf, chief of the Department of Medicine of the University of Oklahoma reports that, "Periodically it is observed that the introduction of new drugs is followed with a cluster of favorable reports of its therapeutic value." Dr. Wolf goes on to say, "The good results were attributable not to the pharmacological properties of the agent, but to the very real and often powerful placebo effect." In other words, the good effects are mental in origin and suggest most urgently that the patient establishes a form of self-hypnosis, or that the clinician affects the patient by telepathy.

As a physician I find it impossible to argue with the great Sir William Osler, M.D., who wrote, "One should treat as many patients as possible with a new drug while it still has the power to heal."

From the Massachusetts Mental Health Center comes this report published in the *Journal of Chronic Diseases,* "The patient may show definite improvement following a treatment when it has no specific, disease-combating efficiency. Symptomatic improvement may be induced psychogenically IF the patient attributes healing power to the drug, the therapist, or the institutional setting." There seems to be no way to deny that mind is mightier than matter. And that modern medical practice is fully recognizing this fact and will employ mind cure psychic healing, with greater success than the professional ever has in the past.

Placebos are being used in the treatment of a wide range of conditions. One of the greatest problems of the physician is to give his patient relief from the terrible pain that accompanies much disease. Great success has been achieved in this area through the placebo effect.

The *Annals of the New York Academy of Science* reported that many serious cardiac cases were kept in comparitive freedom from pain for several weeks on lactose alone. Lactose is nothing but the sugar in milk.

Placebos are also of inestimable value in post-operative pain according to a recent report to the *Journal of the American Medical Association.* Dr. Beecher of Massachusetts General Hospital said, "There is strong evidence that placebos are far more effective in relieving early post-operative wound pain when it is severe than when it is less so."

One of the great *betes noirs* of medicine is "headache". The type called migraine is by far the most intractable — a despair to doctors. Nevertheless, Dr. Stewart Wolf, of the University of Oklahoma School of Medicine, and Dr. H. G. Wolf, of Cornell University Medical College, report favorable results from the use of a placebo. Relief in a

high percentage of cases was almost instant and startlingly effective.

Rheumatoid arthritis is incurable, extremely painful, and its cause absolutely unknown. The great majority of sufferers become lifelong invalids. True, Cortisone eases the pain for a season but disastrous results follow for a high percentage of those who take it on a physician's order. The various salts of salicylic acid such as aspirin and methyl salicylate are not at all safe despite the fact they are self-administered on the order of thousands of tons annually. Some are severe heart depressants. Aspirin causes stomach hemorrhage in many patients. Cortisone and some other hormones have been known to reactivate old, latent diseases and return them to the acute stage, sometimes with fatal results. No physician will deny this.

The writer's niece, 23 years of age, living in Washington, D.C., was attacked by rheumatoid arthritis. She was given Cortisone until reduced almost to a moribund condition. She was taken off Cortisone and put on mammoth doses of aspirin. She became allergic to the drug. She broke out in a rash over her body. Thus she now has the pain from the syndrome combined with the dreadful itch from the allergy. Her future is black indeed unless she is able to find a doctor who will administer a placebo. However, she must not know that she is taking an inert substance as that would destroy its mental or psychological effects.

Doctors Traut and Passerelli of the arthritis clinic of Cook County Hospital, Chicago, reported to the Annals of The Rheumatic Diseases, "Eight-four patents were studied in detail. Lactose (milk sugar) placebo tablets benefited one-half of our patients — 12 per cent of them for longer than six months. Placebo tablets benefited most of the patients with severer grades of arthritis."

Then comes a strange anomaly. But is it? Placebo injections hypodermically benefited 64 percent of patients resistant to the orally administered placebo. This reaction is difficult to fathom unless one is willing to admit that a mental or psychological factor is involved through the acupuncture of a hypo-needle. Acupuncture has been employed by successful Chinese physicians since the time of Confucius.

Clinicians at the Johns Hopkins Institute have found placebos of great help in curing "motion" sickness such as sea sickness and train sickness. The beneficial activities started in less than half an hour. Dr. Hillis, in an article in the British Journal *Lancet*, reported his patients attained great relief from coughing spells when treated with placebo milk sugar tablets.

Dr. J. S. Gravenstein and associates at Massachusetts General Hospital also found placebos of marked aid in the treatment of coughs and of the common cold. In fact, this strong statement was made, "The placebo can also conspicuously cure the common cold."

Dr. Harold Dien, dean of medical sciences, University of Minnesota, reported to the American Medical Association that victims, treated with lactose (milk sugar) were promptly freed of sniffles, fever and malaise. In all honesty it must be said that none of the "wonder" drugs have been able to accomplish such favorable results.

Dr. Louis Lasagna of Johns Hopkins University School of Medicine stated that the patients most likely to respond to placebos are those of a neurotic turn. They are most receptive to the magnetic pull of faith. Which brings us right back to the dicta of Hippocrates, Father of Medicine four centuries before the Christian era, that the patient who reposed the most faith in his doctor was the one most likely to be cured.

Doctor Lasagna thinks that the patients who exhibit somatic symptoms such as nervous stomach, diarrhea or headache during times of stress, who are anxious, self- centered, and emotionally labile (changeable in disposition) react most favorably to placebos.

However, in these days of wars, rumors of wars, threats of total destruction of life by fusion and fisson bombs, bacillary warfare and poison gas, who is free from anxiety, frustration, periods of stress and ever present dread?

Many cancer specialists are testing the use of placebos to replace opiates such as morphine, heroin, and codeine in relieving excruciating pains. The hope is to keep the sufferer away from habit forming drugs until near the end.

Placebos are not to be bought and taken without the order of a reputable physician. Unquestionably millions of patients are right this day obtaining relief through placebos, prescribed by their doctors. But it is essential that the prescribing physician not let the patient know he is getting a harmless placebo. Otherwise the necessary faith cannot be present.



CHILL ON THE BILL

PATRONS of a movie theatre in Oxford, Ohio, found it necessary to sit through two evening performances with their coats on recently when the heating system failed to operate. The movie being shown was "Ice Palace."

DEATH CURSE of the OWL PROPHET

The renowned Indian seer made magic to kill his enemy—knowing the act would take his own life.

By Tex Lowell
Drawings by George E. Turner

DURING THE 1870's the frontier country of Oklahoma and Texas was the scene of a savage war between the United States government and the massed tribes of the Comanches, Kiowas, Kiowa-Apaches, and other warlike nations. History books are filled with the names of the great Indian leaders of the era — names like Satank, Mow-Way, Quanah, Satanta, and Lone Wolf.

Lurking in the shadows behind these men was an almost legendary character whose name is known to few, but whose influence on the embattled tribes was even stronger than that of the recognized chiefs. This was *Maman-ti,* whose name means Sky-Walker (or He-Who-Touches-the-Sky), known also as *Do-ha-te,* the Owl Prophet. A few white men knew of him, chiefly as a formidable warrior who participated in numerous raids. They hardly suspected that his was the evil genius that secretly motivated thousands of fighting men to bring horror and bloodshed to the plains.

A sinister figure? Not to the Kiowas, his tribe, nor to the more powerful Comanches, who elevated him to the position of master of all medicine men of the allied tribes.

He was tall, aristocratic, with the classic features of a god. His bravery in battle was unquestionable, his kindness and loyalty to his friends widely known. But the real source of his influence seems to have been a supernatural gift that raised him far above the other medicine men. This was his ability to prophesy the outcome of any contemplated war action, even to describing the highlights of the



Maman-ti, known as the Owl Prophet, was a Kiowa Indian famed in his own and other tribes for his ability to foretell future events.

fight and determining in advance how many tribesmen and how many of the enemy would be slain. It became customary to his tribesmen to rely upon him to bring success to all campaigns, so that it was he who actually decided when and how battles should be fought.

The night before an engagement he would hold council with his chiefs, usually on a hilltop before a fire. Out of the darkness would come the sound of wings beating, accompanied by the screeching cries of an owl. *Maman-ti* would listen to the eerie voice, then interpret to the chiefs, explaining that his deceased ancestors spoke to him through his oracle, the owl. He would then describe the events of the coming battle.

Remarkably enough, his prophesies were invariably accurate, a fact that accounts for his unfailing popularity with the tribes from the beginning to the end of the wars. An example of this is the Lost Valley Ambush, a revenge raid into Texas led by the Owl Prophet himself.

On the preceeding night he foretold that no Indians would be killed, that two of the enemy would die, and that the heroes of the battle would be mounted on gray

horses. He added that the youngest brave of the party would get a fine bay horse as his part of the plunder.

The battle occurred exactly as predicted, with the most coups being made by two braves on gray horses. One of the two was Hunting Horse, youngest of the 50 warriors, who returned with a fine bay belonging to a Texas Ranger who had fallen in the battle.

On another occasion his oracle told him that if a war party waited on the Butterfield Trail, in Young County, Texas, on a certain morning, two parties of whites would pass a few hours apart. The first would be a small group, easy to overwhelm, but it must not under any circumstances be attacked. The second and larger party should be taken.

On the given morning a wagon with a small detachment of soldiers did pass, and although the impatient warriors wanted to ambush it, *Maman-ti* was steadfast in his insistence that they hold back. About three hours later a train of 10 wagons appeared on the plain. It was successfully taken, seven teamsters were killed or captured (and horribly tortured to death), and 41 mules and much plunder were seized. Only two Indians were killed. The small party which *Maman-ti* had spared consisted of General Sheridan and his escort, coming to the frontier to investigate reports of Indian atrocities. Had Sheridan been slain, it is probable that full scale reprisals against the Indians would have been undertaken by the government.

The Owl Prophet always donned his warpaint and either led or actively participated in all of the raids he planned. He must have been a terrifying figure in battle. Stripping to the waist, he painted himself white all over with a blue owl limned on his chest and back, while his horse was decorated with red cloth. His three apprentices, similarly painted, accompanied him.

Maman-ti's rival was *Isa-tai,* a Quohada Comanche war chief and medicine man whose name, appropriately enough, means Rear-end-of-a-wolf. He, too, claimed supernatural powers, saying that he was in communication with the Great Spirit, that he could foretell battles as well as the Owl Prophet, that he could spit wagonloads of ammunition from his mouth, and that all warriors under his protection would be impervious to bullets.

Embittered over the killing of a group of warriors by the cavalry, *Isa-tai* called a huge meeting of the tribes. After much ceremonial dancing he exhorted his followers to attack a band of buffalo hunters camped at Adobe Walls, a ruined trading post in the Texas panhandle. The raid proved a catastrophe for the Indians who lost 15

braves, innumerable horses, and suffered many wounded. After this humiliating defeat *Isa-tai* was disgraced and his supposed powers debunked.

Maman-ti suffered no such fate. Time after time his predictions came true. His prestige soared until he was recognized as the greatest intellect in the Indian nations. After the Adobe Walls fiasco various chiefs tried unsuccessfully to organize a revenge raid. Only *Manan-ti* was able to inspire the redmen to resume their raids, so great was their belief in his magic.

It was also said that *Maman-ti* could pray an enemy to death. This sinister ability was demonstrated during the last days of his life.

Kicking Bird, one of the most powerful of the Kiowa chiefs, had early realized the futility of war and succeeded in taking three-fourths of the Kiowas and a large number from the other tribes to Fort Sill, Okla., to live in harmony with the white men. For five years he worked for peace, undoubtedly saving the lives of hundreds of innocent persons. He thus made many enemies among the more hostile tribesmen. By 1875 the Kiowas and Comanches had been practically crushed by superior numbers and most of the war leaders were either killed or captured, leaving only small bands led by *Maman-ti* and Lone Wolf. Kicking Bird



Kicking Bird, principal chief of the Kiowas, incurred anger of Maman-ti, who reportedly "prayed him to death."

managed to persuade even these fanatics to come to the fort, where they arrived on February 26.

By now Kicking Bird was recognized by the United States as the principal chief of the Kiowas. Tall, stately, cultured, he merited great respect and had almost unlimited prestige with the army. He lived in a splendid lodge near the fort with his family and servants. It was decided that the most incorrigible of the hostiles should be sent to St. Augustine, Fla., for confinement, and Kicking Bird was asked to select the ones to go. He chose 74 Kiowas, Cheyennes and Comanches, including *Maman-ti*.

On April 28 the chained prison-

ers were loaded into wagons to be transported to the far-away dungeons. Kicking Bird rode up and addressed the Kiowas. He expressed regret that they were being punished because of their refusal to stay out of trouble. He told them that he loved them all and would work tirelessly for their release. He hoped they soon would be able to return, happy and at peace.

Maman-ti glared balefully for a time, then began to upbraid Kicking Bird as a traitor to his race, declaring finally: "you will not live long . . . I will see to that."

Two days later, on the road to Florida, a noted medicine man named Eagle Chief asked *Maman-ti* to pray that Kicking Bird soon would die. The Owl Prophet considered but explained that the laws of his medicine forbade the killing of a Kiowa by magic. His own life would also be taken if he were to pray Kicking Bird to death, he said. But then he agreed to do it. He told the others that in four days, just after sun-up, Kicking Bird would die suddenly.

On the morning of May 4 Kicking Bird collapsed in great pain. His servant brought the agency doctor, who was unable to help the stricken man. Before noon Kicking Bird was dead, at the age of 40. Until that day he had been a man in robust health.

The surgeon's record states that he "died suddenly May 4, supposed to have been poisoned by srychnia, probably through jealousy or anger of some of his tribe."

The Kiowas refuse to this day to accept the doctor's supposition.

The Indians being moved to Florida received word of Kicking Bird's death a few days later. *Maman-ti* took the news in silence, knowing that his own fate was sealed and eminent.

The prisoners were delivered to the prison at Fort Marion, but the sinister Owl Prophet did not have to endure imprisonment. True to his own gloomy prophesy he died at the end of the journey, of "natural causes."

THE UNBROKEN BOND

TWO 81-YEAR-OLD widows, who were devoted to each other because their husbands were brothers, died recently in Chicago, Ill., on the same day. Mrs. Lennore Pieroth died in Central Community Hospital of pneumonia. A few hours later Mrs. Lottie Pieroth died at home in her sleep. She reportedly had not known of her sister-in-law's death as relatives had feared the effect of the news on her weak heart.

By Gene A. Statler

E.S.P.— *prove it to yourself!*

If you've never tried to test your E.S.P. abilities, here is a simple yet scientific way to go about it.

PERHAPS YOU are a firm believer in E.S.P. (extra sensory perception) but never have seen it in action.

If performed correctly the following experiment, patterned after those of Professor Rhine at Duke University, may help you prove to yourself the existence of your own clairvoyant capacities.

Professor Rhine and his colleagues use a pack of Zenner cards in their quantitative work. This is a deck of 25 cards with five groups or suits, each suit consisting of some easily recognized geometric design, a circle, a wavy line, a triangle, etc.

The cards are well shuffled by the experimenter and the percipient makes a guess as to which card will turn up next. The experiment may be performed in two ways during different runs through the cards. The experimenter may look at the card before you name it, (this will test telepathy), or the card may be left turned down on top of the deck until after you have named it (to test clairvoyance). Try it both ways. The results of the run must be recorded.

The mathematical process by which results are evaluated is rather involved but it can be seen that the odds of the percipient naming the

right card are one in five, or in the deck five in 25. This is the normal probability. However, if the percipient names correctly two out of five cards or three out of five cards he is performing better than chance allows.

In this manner your clairvoyant capacities can be measured.

Professor Rhine's experiments were always rigidly controlled. In no way could the percipient physically control or know the placement of the cards in the deck.

First of all, you will need a pack of cards. If you have or can obtain a pack of Zenner cards, well and good. However, any regular deck of playing cards will do nicely. Take out the four face cards and discard the rest of the deck; you won't need it. You have four suits of four cards each, a total of 16 cards and now you need a friend.

Ask your friend to shuffle the cards very well while you number a sheet of paper from one to 16. Then, sitting with your back to the deck, proceed to name the cards in order and according to suit. That is, you will call them as Spades, Clubs, Hearts, or Diamonds. As you name the cards your friend will record your choice on the paper. Then he will look at the card (if he is not already looking at it) and write down the correct suit beside the record of your choice.

When all 16 cards have been named your correct estimates can be counted and your percentage of right guesses calculated.

The odds are that you will pick the right card four times out of 16 times or one time in four. If you guess eight or more correctly out of the 16 you have done better than chance allows and can consider that you have demonstrated extra sensory perception.

Do not be discouraged if you don't do better than the natural odds allow the first couple of times. Your emotional and physical condition at the time of the experiment has a lot to do with your results. If you are tired you will not score as well as you might otherwise do. If you are emotionally distressed or worried your score will be affected. You will discover for yourself how your score fluctuates from time to time.

One word of caution! When you are guessing the cards don't force yourself. Relax and play your hunch. Accept the first impression that comes into your mind. This first impression is the basis of all intuitive faculties. Trying to force yourself to guess a card correctly will not help and will only block your extra sensory mental processes.

Of course, one attempt will not determine the degree of your abilities. Do this experiment as many times as possible, over and over;

then average all your scores together. This should give you a fair idea of your paranormal perception.

Ask your friends to do this experiment too. Compare results.

The proof of the pudding is in the eating. To really understand and believe in E.S.P. you must demonstrate it yourself.

"SPIRIT TALK" OF THE MUKLUKS

A STRANGE STORY of how three pairs of mukluks—Eskimo fur boots—conveyed a message of life and death was related in the April, 1961, issue of the publication *Jesuit Missions*. The story was said to have been told to Father John Morris, S. J., of the Alaskan Mission by the late Father Tom Cunningham, one of the few white persons who was accepted by the isolated tribes north of the Arctic Circle.

One spring when Father Cunningham was in a small village on the Arctic Ocean, west of Point Barrow, three Eskimos set out in search of polar bears. As was their custom, they left word with the other villagers of the direction they were taking and of the time of their return, in three days.

When the hunters failed to return at the end of the third day, the villagers obtained a pair of mukluks belonging to each. They hung these over a sealskin clothesline and the nearest of kin to the hunters started the mukluks swinging gently. Father Cunningham was told that this was "spirit talk," that each pair of mukluks would swing back and forth until its owner was dead.

After five days the middle pair stopped swinging, and after seven days another pair came to a stop. The last pair continued its pendulum-like motion.

In the evening of the ninth day one of the three hunters—to whom the lone swinging mukluks belonged—returned. He related that the first man, while attacking a polar bear, had slipped on ice which was breaking up rapidly because of rising temperatures and had disappeared. The second man also had been caught in the breaking ice and had fallen into a watery grave.

According to the story, Father Cunningham checked the time element carefully and found that the mukluks had stopped swinging at the moment each of the two hunters had died.



I Saw the Spirit of all Animal Life

By Tom Rousseau

EAGLE CREEK is a small stretch of water 47 miles north of Cody, Wyoming, that flows into the north fork of the Shoshone River in the Absorkie Range of the Rocky Mountains. This creek is missed by most tourists and travelers alike, although it is located only three miles north of Holm Lodge and seven miles south of Pahaska Tepee, Buffalo Bill's famous hunting lodge in the Rockies.

This incident occurred during the time that old Plentyclothes was Chief of the Crow Indians. He always came to Cody for the annual Fourth of July celebration which was called Wolfe Ville. That was the night for the wolf to howl. The town was turned wide open and the

local constable always retired early this particular night.

I was a youngster at this time, which was in July, about 1923, but old enough to drive my father's model T Ford. The Chief liked me because I would on occasion filch a little of my father's bourbon and give it to him. With a bit of the fire water he would want to go places and on this particular night he wanted to go hunting.

We started driving up the North Fork and kept on until we arrived at Eagle Creek. We parked the Ford, got out and started walking, he with a 30-30 and me with a 22 rifle.

Then in just a few moments he faded completely and, as he disappeared, the light went out. After a time we lit our flash lights and went over to where the monster had stood. Old Chief Plentyclothes was very brave, but the chills were running up and down my spine.

There were no signs of tracks on the ground, but the marks were definitely on the tree.

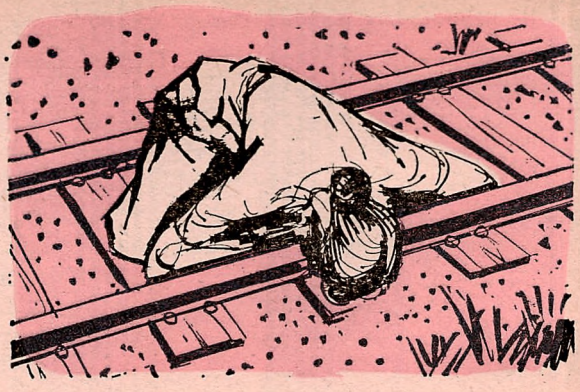
The Chief then told me I had just seen the spirit of all animal life. He said only a chosen few ever would witness a like spectacle. We drove back to Cody and the Chief left for the reservation the next day.

The grizzly was so huge that it could have been only a phantom—but it was one that left claw marks on a tree.

As we approached the mouth of the creek, there was a blinding flash of light. We couldn't tell the origin of it, but we both could see in the glare an enormous silver tip grizzly. His size was absolutely beyond comprehending. The Chief silently motioned to me and we both sat down. The bear reared up on his hind legs and reached into a pine to leave his claw marks.

I told my father, who was the Game Warden, of my experience on the previous night and he said, "Son, have you by any chance been sneaking a drink of fire water?"

A week later we both went up to Eagle Creek. I showed him the tree with the claw marks. It really scared him because from the tip of the marks to the base of the tree it measured 14 feet.



PROPHETIC DREAM of the SEVERED HEAD

Researcher recorded his horrible vision of a severed, living head — and it came true 24 hours later.

By Susy Smith

A DREAM WHICH produced an intense feeling of tragic horror was experienced by Dr. Walter Franklin Prince on the night of November 27, 1917. And worse, it came true the next night. Dr. Prince, an Episcopal minister who became a professional psychic researcher, stated that the dream of the decapitated woman was the most realistic and frightening dream of his life.

His own account of this terrifying experience was published in the *Journal of the American Society for Psychical Research,* Vol. 17, 1923.

* * *

"On the night following November 27 I dreamed that I had in my hands a small paper with an order printed in red ink, for the execution of the bearer, a woman. I did not seem to have any distinct notion of the reason for her condemnation . . . The woman appeared to have voluntarily brought the order, and she expressed herself as willing to die, if I would only hold her *hand.*

"I remember her looks quite well; she was slender, of the willowy type, had blonde hair, small girlish features, and was rather pretty. She sat down to die without any appearance of reluctance, seem-

ing fully calm and resigned. It was not clear where we were, but she seemed to me to be in a chair. I should have thought her about 35.

"Then the light went out and it was dark. I could not tell how she was put to death, but soon I felt her hand grip mine (my *hand),* and knew that the deed was being done. Then I felt one *hand* (of mine) on the hair of the head, which was loose and severed from the body, and felt the moisture of blood. Then the fingers of my other *hand* were caught in her teeth, and the mouth opened and shut several times as the teeth refastened on my *hand,* and I was filled with the horror of the thought of a severed but living head. Here the dream faded out."

* * *

Miss Gertrude O. Tubby of the American Society for Psychical Research testified that Dr. Prince told her of his dream the next day, and the dreamer's wife, Lelia C. Prince, also testified that she heard the dream in detail on the morning of November 29, *before* they learned of its peculiar confirmation. It was not until the afternoon of November 29 while returning to his home in Flushing, Long Island, that Dr. Prince read in *The Evening Telegram* the following:

"HEAD SEVERED BY TRAIN AS WOMAN ENDS HER LIFE

"Deliberately placing her head in front of the wheels of a train that had stopped at the Long Island Railroad Station at Hollis, L. I., so that the wheels would pass over her when it started, a woman identified by letters in her handbag as Mrs. Sarah A. Hand, thirty years old, of No. ——— West ——— Street, ended her life early today. In the handbag, beside the letters, was found a letter rambling in its contents, that predicted the existence of life in her body after death and that her head would still continue to live after it had been severed from her body.

The husband of the woman, ——— Hand, was notified at the ——— Street address, and he went to Hollis in a taxicab. He said his wife had been missing from home since November 27. Since the death of her little girl several months ago, he asserted, Mrs. Hand had acted strangely."

Further details appear in an article which was printed in the *Long Island Farmer*:

"DEMONSTRATED A THEORY

"Woman Who Believed Her Head and Her Body Could Retain Life if Separated Caused Beheadment by Car Wheel Was Insane Several Years

"Mrs. Sarah A. Hand, 30, of Manhattan, had a theory that her body and her head could live independently of each other. Her friends said she was crazy; but she had the courage of her convictions. So, late Wednesday night, she went to Hollis and, to prove her contention, lay down on the Long Island Railroad tracks and permitted a train to run over her neck, cutting off her head as cleanly as though the job had been done with an axe. The finding of her head and body, and of a letter beside it, revealed the theory and its execution. The letter reads as follows:

" 'Please stop all trains immediately. My head is on the track and will be run over by those steam engines and will prevent me from proving my condition. You see, my body is alive without my head, and my head is alive without my body. It is suffering where it is, and if smashed in small bits will suffer just the same. So please, I beg, stop all trains so my head will be saved from this terrible torture. My head is alive and can see and talk, and I must get it to prove my case to the law. No one believed me when I said I would never die and when my head was chopped off I would still be alive. Everyone laughed and said I was crazy, so now I have proved this terrible life to all . . .'

"Near the body was a butcher's knife and cleaver, bright and new. It is thought Mrs. Hand intended at first to demonstrate her theory with them, but finally decided that a railroad train would sever her head more effectually . . . "

The *Long Island Farmer* quoted Mr. Hand as saying that his wife had been deranged for several years. Recently she had been in a sanatorium, but had begged to be taken home for Thanksgiving, so he took her out on the preceding Saturday, sending for his mother to watch over her. On Tuesday she seemed perfectly normal, and went to visit a sister in Manhattan. She never reached her sister's, and her husband sent out a general police alarm and spent his time searching morgues and hospitals.

Dr. Prince tried to get information as to the appearance of Mrs. Hand to see if it conformed to the woman in his dream. From Mr. Hand's mother they learned that she had been slender, good-looking, with golden-brown hair. Dr. Prince was shown a picture of the dead woman in 1918. He did not recognize it, but he says that "it is possible that the portrait, with its particular style of arranging the hair, did not resemble his dream woman so much as the woman herself did."

Dr. Prince lists comparisons between his dream and the actual event:

The Dream	The Event
1. a. a woman	1. a. a woman
b. about 35 years old	b. about 31 years old
c. slender	c. slender
d. with very light hair	d. with golden-brown hair
e. rather pretty	e. said to be pretty
2. a. carried the order of execution, and was "willing to die"	2. a. her death was voluntary and willed by herself
b. she went to the place of "execution"	b. she went to the place of suicide
3. a. The "execution" was bloody (not electrocution, strangling, etc.)	3. a. her death was bloody
b. by decapitation	b. by decapitation
c. the head seemed to be entire afterwards	c. as the woman hoped, the head was not "smashed"
4. the execution took place in darkness	4. the woman was killed at about 11:15 in the night
5. the word "hand," or the idea of a hand, kept appearing; the woman asked me to hold her hand, then her hand gripped my hand, then my hand felt her hair, then her teeth fastened on my hand.	5. the woman's name was Sarah A. Hand
6. a. after decapitation, the head acted as though, and impressed me very disagreeably that it was, still alive	6. a. she left a paper declaring that her head would live apart from her body, asserting that "when my head is chopped off I will still be alive"
b. the acts which manifested life were in connection with the mouth (gripping my hand)	b. her note said that the act which the living head would perform, was talking, also connected with the mouth
7. the dream took place in a house on Franklin Place, near Bowne Avenue, Flushing, L. I.	7. the event occurred near the railroad station in Hollis, L. I., about six miles from Flushing
8. The dream was during the night of Nov. 27-28, 1917	8. the event took place less than 24 hours after the dream at about 11:15 P.M., on November 28, 1917

Dr. Prince says that psychoanalysts probably would account for the dream on the basis of his former experiences, complexes and submerged wishes. He felt that a telepathic solution was more logical.

"The suicide was evidently planned before the woman left the house," he says, "as she took a 'butcher's knife and cleaver' with her, as if her first wild idea was to cut off her own head. Whether or not the note found by her body, saying that her head would be living after cut off, already was written, we know that she already had expressed such thoughts to her husband. She may have planned to kill herself at night, etc. She left her home in the afternoon before the dream and, since it was learned that she had some acquaintance with Flushing, may actually have been near the dreamer at the time of the dream.

"But it hardly can be supposed that the events of the railroad col-

lision were consciously or latently in the mind of any living person, several hours before the occurrence."

An explanation having less scientific acceptance was given to Dr. Prince by a trance medium. An alleged spirit communicator, when asked for an explanation of this unusual dream, stated that when a death is foreseen—as is the case with deliberate suicide—a message goes over to prepare the "spirit world" for the person's reception.

"And," the communicator stated, "I think you got a message not intended for you."

His idea was that Dr. Prince, in his sleep, somehow had "tuned in" on the thoughts being sent out by this woman.

Prince says, of course, it is possible that more than one cause lies back of the dream, if it is not regarded as mere chance. "It is possible for persons to whom such terms seem explanatory to appeal to vibrations, or the Cosmic Reservoir, or the astral body going forth to see what it can discover," he says.

"As for myself," he adds, "I go no farther than to state the facts and briefly indicate the theories which may be entertained to account for them."

THE BEES AT THE GRAVE

By A. Millward

OLD SAM ROGERS, who was beloved as postman, cobbler and handyman of Myddle, was a devoted bee-keeper.

Myddle is in Shropshire, England, a lovely county in which many old customs and beliefs still exist. One of these is that when a bee-keeper dies the bees must be told, or they will swarm and leave the hive forever. So when Old Sam died, two of his children walked solemnly around the hives and "told" the bees that their master was dead.

On the Sunday following his burial, just as a memorial service ended in the village church, his relatives ran to the parson and asked him to come and see what was happening. They explained that nobody would believe it without some evidence. And this is what the parson, the Rev. John Ayling, said he witnessed:

"Coming from the direction of Mr. Rogers' hives over a mile away was an amazing procession of bees—heading straight for Old Sam's grave. I have no explanation to offer. Of course, I try to rationalize such events, but if I didn't, I would say those bees had come to say goodbye to Old Sam."

Shropshire bee experts reportedly are baffled also by this "visitation."

My PROOF of SURVIVAL

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

THROUGH THE MEADOW

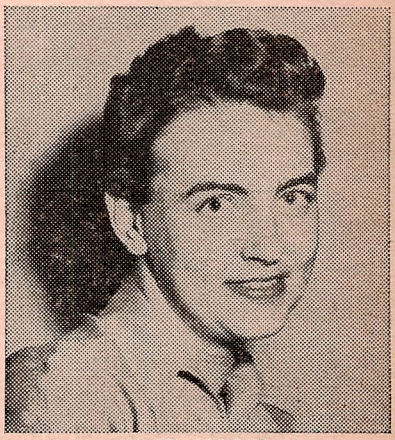
By Hazel Brooks

MY MOTHER and my husband stood waiting for me to die. I was 19 years old and 35 hours of labor had failed to deliver our first child. Dr. Ben Boice, of Columbia Way Hospital, Sonora, Calif., stood exhausted and helpless beside the delivery table. He had brought my two loved ones in to be with me in what they thought were my last moments. Through the pain and the haze, I realized that only a fine line separated me from the world beyond.

As their faces faded, I saw myself walking with my grandfather who had died of natural causes in 1950, two years before. We strolled from a wooded area out across a meadow. He told me that his body was at rest but his mind was free to wander as it pleased. Exactly half way across the meadow, our path split, with forks to the left and to the right.

At this division point I started unquestioningly to follow Grandfather along the path to the left, which dropped down over a hill, obscuring vision of anything beyond. He stopped and said, "No, my child, you are not ready to come this way yet." I knew he spoke the truth, although I had no definite idea of where "this way" was. I continued along the path to the right, on its level course, after Grandfather left me with the caution that I must change my way of living and accept God as my personal savior "if you ever are to be unshackled from your bonds."

The level path seemed to take me back into the wooded area. I emerged again, this time walking with an old family friend who had left this living world five years before as a "suicide." I asked him if he really had committed suicide



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and he replied, no, his wife and the Army colonel she had married almost immediately after his death had poisoned him. They had carefully set the stage to make it appear he took his own life. He added, as we reached the fork in the path, that his soul never would rest until his wife admitted her guilt and absolved him of his crime against God. Because of the "suicide" implications, he was given a military funeral without a proper Christian burial service, he said, and this prevented his final peace. Just before we parted he asked that I not let his family believe he had taken his own life. He made no request that I go with him.

Again I took the path to the right and wound up in the wooded area. For the third time I walked into the meadow—this time with a 13-year-old grammar school chum, Robert Bachagaluppi. He had been killed in a hunting accident almost six years before, in 1947. Although we had been the same age at the time of his death, I was aware now that he was still 13. I asked him how it was that he was still so young and whether or not he held a grudge against the boy who had accidentally killed him. He answered that it wasn't so bad being dead . . . that he held no grudge and that the boy who shot him should stop suffering. At the division in the path, we parted without goodbye or hesitation. I reentered the wooded area.

On the final walk, I strolled to the meadow with a boy, Marvin McDonough, who I had known since early childhood and with whom I shared the secrets of the "childhood sweetheart" phase of life. He

had died in an airplane accident seven years prior to our walk, on May 26, 1946. Our conversation seemed to be nebulous and the subjects unrelated until we reached the fork in the path. I turned to go to the right but he reached out and took my arm saying, "Not that way, Hazel, this way."

I held back crying, "No, Marvin, no! Please don't!"

My last pleas evidentally were shouted through the delivery room for I woke in time to hear the doctor ask, "Who's Marvin and what did he do to her?" I don't know whether they ever attempted to answer that question.

My son, Dennis, was born with the help of high forceps after more than 36 hours of labor.

There is no doubt in my mind that, had I gone down the path to the left with any of my walking companions from the world beyond, I would not be alive to tell this story.

I have come to realize there are a great many things about life and death of which our civilization today has no concrete, scientific knowledge.

I do not doubt that one day I shall meet my walking companions again.—*Tuolumne, Calif.*

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By Mabel Steed

WHEN I began reading of teleportation I was much impressed with the subject, but felt nothing so wonderful could ever happen to me—but it has.

My mother-in-law, Mrs. Carrie Steed, aged 87, died November 22, 1959. She had been very fond of me and would live with no one else.

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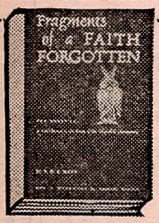
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Before she died she had tried to give me some emeralds which had belonged to her mother before her. I made excuses to keep her from having them reset for me as I felt that her niece, her mother's granddaughter, had a better claim to them than I. She would get very upset when I suggested that the gems be given to her niece. She wanted to see me wear them. I kept putting her off. After her death I sent the emeralds, among other family relics, to the granddaughter. I felt this was the right thing to do.

On October 1, 1960, I lost one of my earrings. I had been to the hospital with my dog who had an upset stomach and then, to pass the time while the veterinarian treated him, I went to several stores. I had covered a lot of ground.

After I missed my earring I retraced my steps on the following day but to no avail. So I threw the remaining bauble in a box and tried to forget it by vacuuming the entire house and doing a thorough cleaning job.

Two nights later on October 3, 1960, I had the most realistic dream or vision of my mother-in-law. She came *bouncing* in, although she had been crippled for years with arthritis and had used a cane. Amazed, I asked her where she had been. She said, "To the drugstore to get something for you." She held out her hand in which she had a small plastic envelope. In one corner of the envelope was a small gilt design of the earring I had lost. Then she started moving furniture about and pointed to the center of the floor. Smiling she said, "I've come back to live with you.

I'll never leave you again!"

The dream was so vivid I woke my husband and told him about it. He was deeply impressed. The next day I was still talking about it, and said to my husband, "She pointed right there."

Then we both almost collapsed! The earring was in the exact spot where she had pointed—a spot that had been thoroughly swept and dusted the day before.

The earring was covered with a white grit. There was no similar grit anywhere in the house.

My husband was almost in tears as he said, "She was determined you'd have some jewelry, in spite of the fact that you sent the emeralds away."—*Long Beach, Calif.*

MARY DID COME

By Grace Larsen

IN THE winter of 1925, Aunt Kate was ill with pneumonia. She was in her 60's and not expected to live. Aunt Margaret answered Uncle Jim's urgent plea to come up from Nantucket to Boston before it was too late.

When she arrived the doctor told her, "Your sister can't hold out much longer. In fact, I'm surprised she's still here, with her heart fighting the way it is."

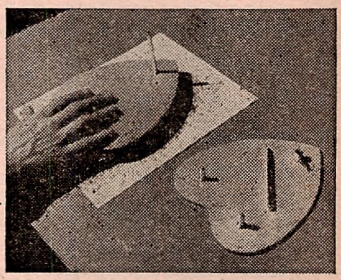
Aunt Kate clung to life with grim determination and frequently asked, "Why doesn't Mary come to see me?"

Mary was my grandmother and Aunt Kate's older sister.

Aunt Margaret, the youngest sister, kept making excuses for Grandmother, as Uncle Jim had done, because Grandmother couldn't visit Aunt Kate. She had died two months earlier, but no one told

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Aunt Kate because of her weak heart.

Aunt Margaret and Uncle Jim took turns sitting beside Aunt Kate's bed, and her aging dog, Petey, was perpetually on guard at the foot of the bed.

On the third day about 4:00 O'clock in the morning Aunt Margaret, napping on the couch in the room, heard Aunt Kate moving restlessly about and mumbling. She got up, went quickly to the kitchen and brought back hot tea.

"Have a nice hot drink," she coaxed. "Then I'll shake up your pillows. You'll feel better then."

Aunt Kate was staring toward the dimmest corner of the big room and still mumbling. Her eyes were glassy.

"Delirious," Aunt Margaret thought sadly.

Then with a weird cry, Old Petey suddenly rose and hurried out of the room.

Aunt Kate's "delirium" passed and she turned to Aunt Margaret saying, "Why didn't you tell me Mary is dead?" in a whispery voice. "Now I can go." she smiled faintly. A look of utter peace came into her face as she closed her eyes, never to open them again.

Aunt Kate had refused to leave this plane without seeing her older sister once more, to say good-bye. But it wasn't necesary to say "good-bye", because Grandmother was waiting to greet her sister on a higher plane. When Aunt Kate knew this, she left here willingly.

Aunt Margaret didn't see anyone . . . but the dog did. And if Aunt Kate hadn't seen Grandmother she wouldn't have known she was dead.
—*Redondo Beach, Calif.*



NEW BOOKS

THE BELIEF IN A LIFE AFTER DEATH, by C. J. Ducasse. Charles C. Thomas, Springfield, Ill., 1961. 318 pages, $8.75.

This book by Prof. Ducasse serves as a rallying point for all those who recognize research into the question of survival of death as the single most far-reaching human enterprise. Even space travel, whose dramatic peak would be an encounter with extraterrestrial sentient life, could hardly match the impact that the empirical establishment of an afterlife would have on every previous conception of the contours of the universe.

The first question that may occur to the critical reader is whether we have enough *prima facie* survival evidence to warrant a sustained inquiry. Ducasse's answer is an unqualified yes. The multiplicity of ESP counterhypotheses does not in the least dispose of the *prima facie* material; it merely warns us that certain possibilities (some of which, incidentally, seem exceedingly strained) must be taken into account in the final reckoning. Corroboration on this point is found in a statement by Whately Carington, who knew all the counterhypotheses and saw nothing in them to set aside the verdict that "there is abundant survival evidence of very high quality." The "damned facts" are clamoring even now at the door of the orthodox scientific laboratory.

Ducasse has nailed to this door a thesis which is unanswerable in its bedrock foundation. No amount of behavioristic verbiage, no kind of cyberneticist double-talk, no ideological roadblock set up by the materialistic dogma can alter one cardinal fact: In the case of consciousness, *esse est percipi*—to be is to be perceived or experienced. It is as fundamental as anything in the world of physics and chemistry.

Ducasse reminds us of Friedrich Paulsen's historic insight, that the term "thought' refers, not to molecular motion in the brain, but to a psychological state. A thought is a thought, exactly as a cat is a cat. By the words "anger" and "fear" we mean the experiences of anger and fear themselves, and "not a contraction or dilation of blood vessels." Physical processes may indeed accompany psychologi-

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cal ones, but it has remained for the Higher Imbecility to confuse an idea with an agitation in the cerebral cortex or to equate a cat with a horse.

Starting with this independent conception of mind, Ducasse proceeds to a point-by-point analysis of the materialistic dogma to open the way for a rational consideration of the survival hypothesis. A life after death must first be shown to be possible, perhaps even probable in the light of psychic phenomena; afterward we can collect evidence and conduct experiments designed to solve this most intricate of all problems.

One of Ducasse's many challenging chapters reopens the "Bridey Murphy" case after Morey Bernstein's book was supposedly safely consigned to the flames.

Without categorically committing himself, Ducasse plainly favors the survival hypothesis over the ESP alternative (or what Hornell Hart calls "super-ESP"). In the case of Mrs. Verrall and the Ear of Dionysius cross-correspondences, for example, the author comments as follows; "To ascribe the script to telepathic leakage will hardly do, for, as Lord Balfour remarked concerning such a proposal made by Miss F. M. Stawell . . . 'It is not at all clear how "telepathic leakage" could be so thoughtful as to arrange all the topics in such an ingenious way. It seems a little like "explaining" the working of a motor car by saying that it goes because petrol leaks out of a tank into its front end!' "

The survival research was begun by such men of courage and intellect as Alfred Russel Wallace, Sir

William Crookes, Camille Flammarion, Sir Oliver Lodge, James H. Hyslop and F. W. H. Myers. In some ways they underestimated the magnitude of the task before them, but it would be a grave mistake to regard their work as having lessened in value for today's investigators. On the contrary, if survival ever is established by laboratory methods (perhaps culminating in electronic or other instrumental inter-world communication), we will owe much to the early qualitative inquiries that turned up such a wealth of suggestive material.

Hereward Carrington outlined the consequences of such a break through: "It would revolutionize our science, our philosophy, our religion, our ethics, our outlook upon life as a whole in a way nothing else possibly could. And the man who [established survival] will assuredly be hailed as the greatest scientist of all time: one beside whom Newton and Galileo and Darwin and Archimedes will shrink into insignificance, and their discoveries appear small and trivial . . . "—*T. Dumont.*

LIVING THE INFINITE WAY, by Joel S. Goldsmith. Harper & Brothers, Publishers, New York, N. Y., 1961. 128 pages, $2.50.

For many years Joel S. Goldsmith has contributed generously to the vast tide of New Thought literature which has engulfed the Western world. That he has many enthusiastic followers there can be no question. He has, in fact, become a tradition in the metaphysical field; and his latest book—beautifully printed and bound—promises

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to further enhance his reputation as a New Age prophet.

Living the Infinite Way perhaps could be epitomized in three words: "God is all." "When the unfoldment or revelation of God has come to our consciousness, and we have touched even the hem of the Robe, we shall no longer need books or teachers," says the author.

How this is to be made a reality in our lives (and, incidentally, put Mr. Goldsmith out of business as a writer) is not clearly explained. We should "meditate" (but there are numerous recommended forms of meditation); we should "practice the Presence" (but there are as many "Presences" as there are people); and we must "realize our oneness with God" (but this depends upon one's individual capacity of awareness).

Living the Infinite Way is, actually, just another well-written book repeating the well-known sentiments of Christian Science, Unity, Divine Science, Religious Science, etc., etc., which are supposed to open the sealed doors to God's Storehouse of Health, Wealth, Success, Love, and, for good measure, the bountiful blessings of spiritual peace and illumination.

There is nothing fundamentally "wrong" with the assurances which Mr. Goldsmith artfully weaves into 128 pages of beautifully phrased prose; indeed, there is much that the reader will find commendable. The trouble is that, like most of the New Thought apostles, he makes the conquest of the Kingdom of Heaven too easy.

The book, while a lovely, gently persuasive invocation to a mildly depersonalized Personal God, lacks that

spirit of iron discipline and renunciation of selfish concern which is mandatory upon all who would penetrate to the Holy of Holies. "Give up thy life, if thou would'st live" is the fundamental teaching of true Occultism—not a plaintive prayer for personal comfort and happiness.

There are eight well-arranged chapters treating of The Mystery of the Invisible, Attaining the God-Experience, God Is, God Is One, God as Law in Operation, I Am the Vine, God Is Omnipresent, and Meditation. You probably have read it all before, but perhaps not so skillfully presented. Mr. Goldsmith is a slick, smooth writer who, like an old slight-of-hand artist, gives a flawless performance, and enjoys every minute of it.—*George Cardinal LeGros.*

THE LADY OF ALL NATIONS, transcribed from alleged trance messages of Ida Peerdeman. Translated from the Dutch and printed in Amsterdam, Holland, 1960. Distributed by Selected Books, P.O. Box 5685, Cleveland, Ohio. 100 pages, $2.00.

This pocket-sized, paperback translation is a series of summaries of what are said to be trance "visions." Clairvoyant and clairaudient in nature, they consist of prophecies as to each nation, particularly those of Europe and the U.S.A., as revealed by Ida Peerdeman, a psychic living in Amsterdam.

Little biographical data about her is available from this book, except that she is a person (not a nun), was born in 1906, lives with a married sister, is Catholic, but is subject to a storm of criticism from clergy of that faith. She seeks anonymity and has kept her name

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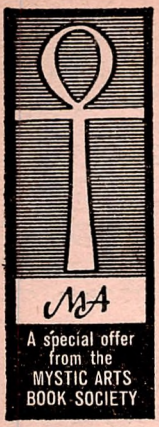
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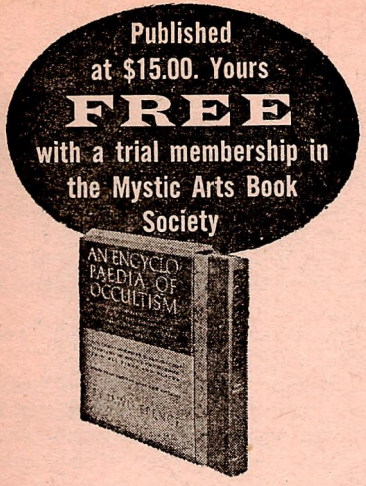
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from the title page of the book, asserting she was commanded to do so or she would not be allowed publication.

The "prophecies" are given exact dates, ranging from March 25, 1945, to May 31, 1957. They concern Christ's wishes for the world of today as conveyed in messages from the Virgin Mother, who is said to have been seen by Ida Peerdeman in trance.

The U.S.A. is mentioned repeatedly. Thus:

"November 15th, 1951. The Lady says, 'America, what about you? Are you afraid to persevere?' She says this angrily. Then, 'Christians of Germany, return to the cross . . . Catholics of England, realize your duty and work for the Church . . . America, mind your faith. Do not bring a wrong spirit and confusion among your own people and those abroad. The Lady of All Nations reminds America to remain what it used to be.'"

The keynote in common to the messages seems to be a uniting of the nations in Christ and the Holy Spirit. The tone of each disclosure is of warning to turn to God. It is noteworthy that the appeal is to all faiths, as to all nations. The content is basic Christianity, if we do not make an issue of the messenger chosen by the Son. Differences are to be replaced by love, sin by sacrifice.

Whether the seeress is authentic is not for us to say. Although forecast some years ago, when it was unlikely, the meeting of the Archbishop of Canterbury, primate of all England, with the Pope has become a reality.—*W. Jerome Beaumont.*

REPORT FROM THE READERS

MOVING, BLOB-LIKE LIGHT

At 8:00 P.M. on May 8, 1961, I observed a star-like light, which moved slowly and evenly, fluctuated slightly and changed brightness only slightly. It was about the magnitude of Venus, although not as "sharp." This light was a "blob" as compared to the dagger-like radiance of Venus, which was about 45 degrees above the western horizon. As the light moved toward the west, an orange center could be seen, but it was not a large center.

Viewing conditions here in Tempe, Ariz., were excellent. The sky was cloudless, although the light blue of the western horizon blended with the object, making it difficult to distinguish. Against the darker blue of the southern sky the object, was clearly distinguished.

I have observed aircraft, both military and civilian, in this area night after night. The approach is from the southeast toward the northwest—or an aircraft will make an approach from the west to the east, circle north and then finally west. I cannot recall ever having seen one go due west.

The light may have been an aircraft of known design, but there were no lights one would connect with an aircraft—and no sound. Even small aircraft make some noise. This object was too far south

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of the strip in Phoenix to have been making an approach.—*F. C. Haglin, Tempe, Ariz.*

CONFLICTING VIEWS

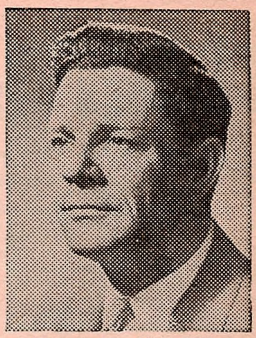
As a Bishop of the American Catholic Church, the same communion to which the Reverend Stephan A. Hoeller belongs, I must take exception to several things in his article, "New Light From An Old Tomb," in the April issue of FATE.

First, The American Catholic Church is a "Western rite" Orthodox body, identical in its doctrine with the Orthodox Eastern Churches, and therefore the views as set forth by Father Hoeller are contrary to the views of the Holy Orthodox Church—Eastern and Western. We are concerned lest your readers gain the wrong impression that Father Hoeller "speaks for the Church," that his views are those of the Holy Church.

The Western-Orthodox American Catholic Church is anxious to serve all independent minded individuals whose background inclines them to a church teaching Catholic Christianity and who are without church affiliation. Such persons want to think for themselves—and Father Hoeller says, "the authorities feel . . . that the Western religious world has arrived at the threshold of a Gnostic renaissance." While the Bishops of our Church must be authorities in certain church matters, truth has an authority of its own, and in such historical and speculative matters as are discussed in Father Hoeller's article, there can be no authority other than truth.

To the Catholic adhering to the

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Philosophers and theologians, as well as great men of science, continue on, trying to find the secret of immortality through many mediums. The search has not been in vain.

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But far greater was the discovery of the processes of LIFE and IMMORTALITY as taught by Christ Jesus, the Master of LIFE and IMMORTALITY, and how a man may use this formula and NEVER DIE. YES, YOU CAN LIVE FOREVER IN PERFECT HEALTH IN YOUR PRESENT PHYSICAL BODY, RESTORED TO ITS VIGOROUS YOUTH.

The life of Dr. Lindsey has been devotedly spent ministering to the sick, afflicted, and downtrodden in many nations. Thousands claim healing through his divinely anointed ministry, and the touch of his healing hands. He would like to send his latest book, THE SECRET OF PERFECT HEALTH AND IMMORTAL LIFE to everyone on earth free of charge, but we all realize this is impossible. However, this marvelous book is made available to everyone at a minimum cost. Nothing like it has ever been offered to the public at any price. To those answering this ad, we will inclose a free book, THE MAN WHO TALKS WITH GOD.

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Orthodox Confession of Faith, the Sacrament and the World of God are part of a large system. The Church does not exist as a cult which people can join when they want to get integrated. It must put the Fatherhood of God and the Brotherhood of man and the service of our fellowmen in works of mercy first.

Such as was expounded in Father Hoeller's article is fully and directly contrary to the purposes of the American Catholic Church as outlined in its Canonical Commission in 1892 at the hands of the Syrian Orthodox Patriarch of Antioch, Ignatius Peter III.

We protest not that Father Hoeller wrote such an article, but that it did not clearly state he was speaking as a private person sharing the fruits of Knowledge, research and education. As the meaning and the "values" of the discovered Gnostic texts are of concern to a large audience, we are vastly interested, but we are obligated—as a Catholic Bishop of the Orthodox Faith—to expound on this only within the framework of the defined Faith of the Seven Ecumenical Councils.

Readers of FATE who are "catholic-minded" and are concerned with knowing "how Gnostic Christianity is permitted to live in harmony with the Catholic and Orthodox Faith" are invited to inquire of us for this information. We have the authority of the Episcopal Office as our license for expounding on such subject.—*The Rt. Rev. George A. Hyde, D.D., Catholic Bishop of the Western-Orthodox Diocese of the American Catholic Church, Washington, D.C.*

"SUPERB ARTICLE"

The superb article by the Reverend Stephan A. Hoeller in the April issue of FATE, "New Light From an Old Tomb," was enjoyed here exceedingly. It was a scholarly and valuable contribution to the history of early Christianity. We would like to read more articles by Dr. Hoeller and have more light on the primitive teachings of the Master Jesus.

We wish to thank and congratulate both you and Dr. Hoeller for this enlightening article.—*Charles P. Barrett, Pasadena, Calif.*

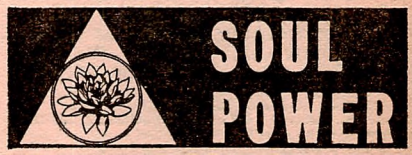
APPORTED CROSS

I wish to express my appreciation for Dr. Henry Smith Leiper's article, "Let's Talk About Survival After Death," in the June issue of FATE.

I was especially interested because I had the pleasure of meeting Dr. Ozora Davis and Mrs. Davis at the home of Rev. Lyman Rollins, who was instrumental in the healing of Mr. Davis. Rev. Rollins, an Episcopal clergyman and a well known former chaplain of the old 26th Yankee Division, lived about a mile from my home in Enfield, N. H. Rev. Rollins, more familiarly known as Chaplain Rollins, and other members of his household were among my closest friends, and I was like a member of the family.

Some time before the above mentioned healing, the Chaplain had received at a seance with the trumpet and direct voice medium, George Valentine, and in the presence of a number of people, an apport of a very ancient metal cross from Ignatius of Antioch, known lovingly by those who had "met"

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him in the seance room as Father Ignatius. He became a martyr in the Christian cause in the year 111 A.D.

Chaplain Rollins had contacted Father Ignatius some time before and had been promised the cross. I have had the wonderful and unforgettable experience of hearing the gentle voice of Father Ignatius and of listening to his words of wisdom and of seeing his lovely spirit light.

At the time of Chaplain Rollins' death the cross was placed inside his vestments. A member of the family examining the cross was amazed to find it partly disintegrated. This disintegration continued until nothing was left.—*Ethel M. Welch, Enfield, N. H.*

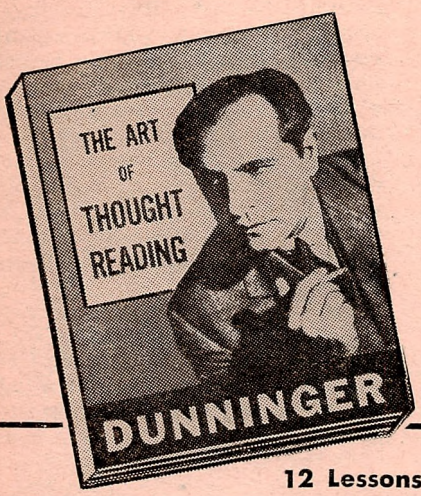
WONDERS WITNESSED

I have been reading your magazine for about a year. Before that I had read every magazine on the market, looking for just the kind you publish. The only thing I can find fault with is that the magazine is just not big enough. I read it from stem to stern before I eat, sleep, work or do anything. Of course, I don't believe everything in it.

But I do believe things like fish and frogs falling from the sky, for I have seen this happen back in Missouri where I was born, 38 years ago. I can prove it by my father and two brothers.

Here is something else that I can prove. My father was born in Kentucky 62 years ago. He never saw his father and claims that because of this he has the gift to remove warts and to cure hives on babies. I have seen him do both many times.

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As for removing warts, he rubs with his hand the hand of the person who has the warts. That's all —and the warts disappear in a few days or a week.—*Doyle C. Gargus, Bangor, Mich.*

"NOT A SUICIDE"

In the June, 1961, issue of FATE appears an article about the late Dr. Wilhelm Reich, titled "Healing Energy Called Orgone," which asserts that Dr. Reich committed suicide. I am very much interested.

In identical letters to Reps. J. W. Trimble (D., Ark.) and Overton Brooks (D., La.), James V. Bennett, Director of Federal Prisons, made the following statement concerning Dr. Reich's death:

"Dr. Reich apparently expired in his sleep on Sunday morning, November 3, 1957. Although he had never made any complaints to the medical staff at Lewisburg referable to his heart, the *post mortem* examination showed the immediate cause of death to have been myocardial insufficiency with sudden heart failure associated with generalized arteriosclerosis and sclerosis of the coronary vessels."

Neither Rep. Trimble nor Rep. Brooks, who inquired into the matter at my request, received the slightest hint (in the letters turned over to me) that Dr. Reich committed suicide.



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I think it is very important that Walter Edwards, the author of your article, should clarify this—stating the means of Dr. Reich's suicide and the source of his information. If Mr. Edwards is able to substantiate his statement—which certainly ought to be corrected if he cannot— then I will take up this matter with the members of Congress mentioned above, who will doubtless be as interested as I am in learning why we were deceived as to the facts of Dr. Reich's death.—*R. E. L. Masters, Springdale, Ark.*

I opened my first copy of FATE Magazine to find an article about my father, Dr. Wilhelm Reich, which states that he committed suicide in prison. This is an error.

The facts were that Dr. Reich was found dead in his prison cell at morning roll call, November 3, 1957. An autopsy performed that day revealed that he died from calcific aortic valve stenosis resulting in cardiac decompensation, complicated by bronchopneumonia. The aortic valve measured two millimeters across.

The truth is that there was a conspiracy to murder the discovery of Life Energy and its discoverer. This was accomplished by imprisonment of a man who was not only innocent of any crime, but had severe heart disease. How come the prison physicians failed to diagnose the condition?—*Eva Reich, M.D., Hancock, Me.*

Walter Edward's article concerning Wilhelm Reich and his discovery of orgone energy is false, misleading and evasive on several counts.

First, Dr. Reich did not commit suicide as Mr. Edward's asserts. He was the victim of a carefully contrived conspiracy to defraud the American people of a crucial discovery in medicine and physics—a conspiracy engineered by chemical, drug and political power merchants. The court records prove this beyond any doubt whatsoever.

Dr. Reich unequivocally established the fraudulence of the FDA's "case" against him and his work, and chose to resist such evil rather than sanction it, by his refusal to comply with an unlawful and wholly unconstitutional injunction. The illegal FDA injunction resulted in the banning and burning of Dr. Reich's books in the U.S.A., including books which had absolutely nothing to do with his discovery of orgone energy (*e.g., The Mass Psychology of Fascism*). Such action vividly exposed the nature of the attack, the real motives of the attackers, and the increasing danger of the development of a dictatorship in the U.S.A. through the suppression of truth by malevolent "hoodlums in government."

Dr. Reich never profited personally from the rental or sale of orgone energy accumulators—the money was used by a non-profit foundation to disseminate knowledge and further research in this promising new field.—*Jerome Eden, Monticello, N. Y.*

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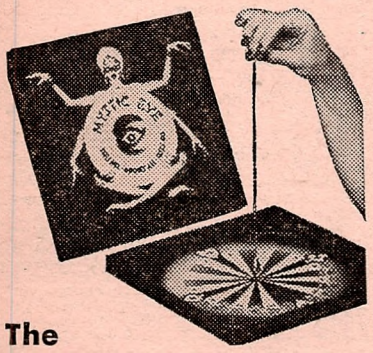
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house where I found the article.

The "Mystic Eye" also has revealed to me the date of something to happen in the future. I must wait and see. If the gadget is controlled by the subconscious, then the latter knows things which the conscious or waking mind does not know.—*Leon Britell, Moriah Center, N. Y.*

BUILT-IN RADIOS

I never told this story outside the family before, but reading your article on built-in radios changed my mind.

About 20 years ago we bought a two-room new house in Wane, N. J. One day, after we had lived in the house for a month, I was on the floor, washing the rug when I heard such nice music coming out of the drain pipe under the sink in the kitchen. We had no electricity in the house, only bottled gas.

I thought I was hearing things, but when I stood up I still heard the music. For 10 to 15 minutes it sounded like a radio playing. Then I decided the house was haunted and ran outside. I refused to go in for a long time. Two days later my husband was offered a job in the Middle West, so we left the house and never returned.—*Rose Knott, Jackson, N.Y.*

I am writing you about another case of "built-in radios."

About 30 years ago I was living in a street level apartment in a small house in Yugoslavia. Nowhere in the neighborhood was there electricity or radios. I slept on an old metal bed with pipes for bedboards. I think the whole was of iron, painted white like hospital

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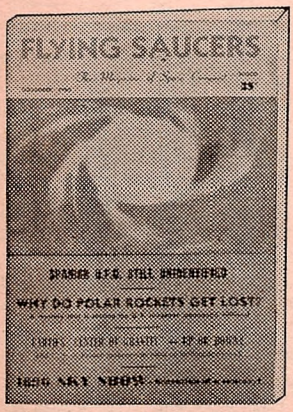
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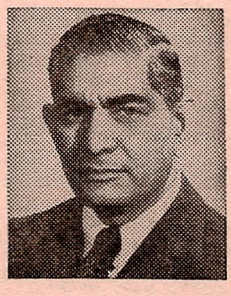
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beds. Often in the evening as I lay on this bed I heard music as if from a radio.—*Xenia Promtova, Brooklyn, N.Y.*

A LOOK AT METEORITES

I am writing in regard to the article by Frank Edwards in the April issue on the possibility of life on Mars and the accompanying photo of unusual markings made by (?) Earth people long ago.

In the *Encyclopaedia Brittanica*, under "Meteorites," are some interesting photos which look similar to the photo on page 42 of the April issue. The photos are of meteorites in the Smithsonian Institute.

The coincidence is fascinating, is it not? Could ancient people have known the meteorites came from "on high" and duplicated the cross-section markings to tell the other planets they understood?—*E. Eisner, Eau Gallie, Fla.*

"AGAINST THE GRAIN"

I have just read the article "Mary Ann Glenn—Hawaii's Woman Prophet" in the May issue. In it the author states:

"A convert to Catholicism, Mrs. Glenn was baptized only a few months ago after two requests she made to St. Jude were granted."

Someone, to say the least, has been misinformed. Mrs. Glenn may indeed pray to St. Jude and she may have been baptized, but she is not a Catholic. Not when she speaks of "Pele" and "all the old Hawaiian gods" being angry.

As a Catholic myself, and as any Christian will tell you, the basis of any Christian religion is that of *one God*. Not, as Mrs. Glenn says, "old Hawaiian gods." This goes

against my grain and, I am sure, against the grain of others like myself.—*Lawrence J. Brady, Long Island City, N.Y., N.Y.*

MENACING VISIONS

For many years I have experienced "faces" and "visions," of a sort, at that moment when I hit the borderline between waking and sleeping. It does not happen every night, but it happens often enough to make me wonder about it.

At times I see a single face; sometimes masses of them. Sometimes I get a feeling of pure terror from them; sometimes they seem beneficent in nature. Sometimes they are "human;" sometimes they seem nearer to non-human or subhuman. (Some, in fact, closely resemble faces of fauns and satyrs in paintings by the great masters. Is that where they got their "models" for those faces, perchance?)

These "things are not the product of my imagination. They seem to "appear" only at that moment of "crossing over" into sleep, and the "vision" (I don't know what else to call it) seems to be projected onto my closed eyelids. Often they seem surrounded by such a sense of menace that I jerk upright into complete wakefulness. Although this does not occur nightly or even weekly, it occurs often enough to cause me to dread going to sleep.

Recently I experienced a slightly different version of the phenomena. In this case the "vision" was not against my closed eyelids but beside my bed. I both "sensed" and "saw" it. It was a big dog sitting beside my bed, with his snout raised to the heavens as though

(*Continued on page* 129)

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(2) A yogi is one who practices Yoga: scientific techniques to attain divine realization.

(3) There are several kinds of Yoga:

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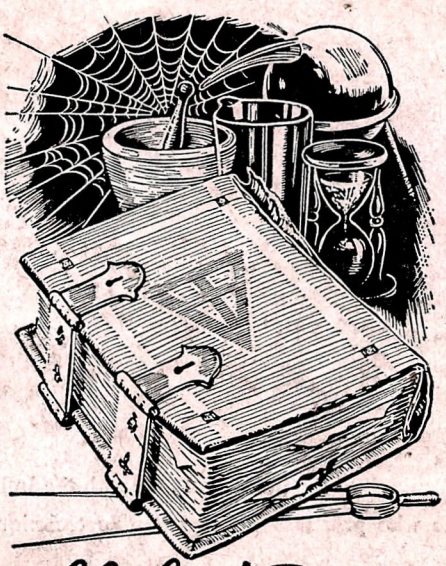
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