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FATE MAGAZINE

September 1962

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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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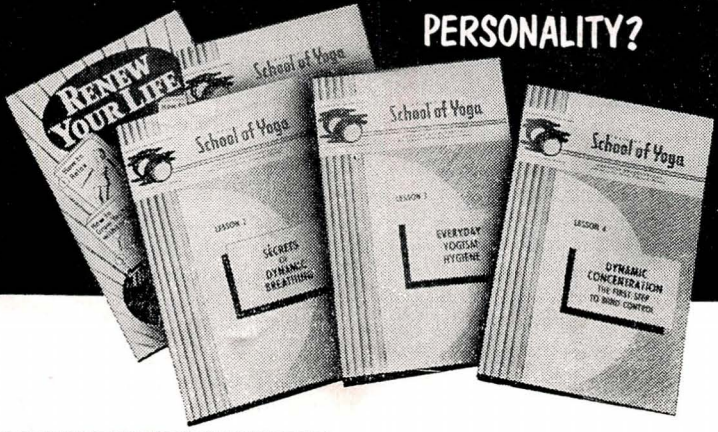
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- ☐ ☐ Do people like you?
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I Discovered The Real Me!

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
1962

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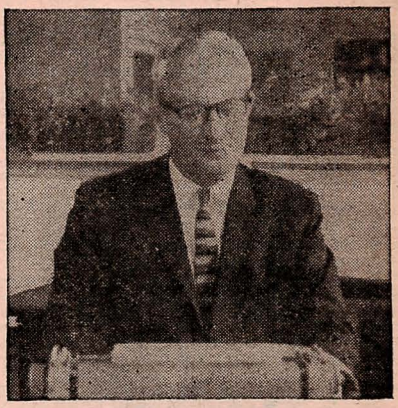
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I See by the Papers...

QUOTE OF THE MONTH

. . . . . *geopraphers (who) in Afric maps*
With savage pictures fill their gaps,
And o'er unhabitable downs
Place elephants for want of towns.
— Jonathan Swift



By Curtis Fuller

WHEN DEAN SWIFT wrote the above doggerel he was complaining about the great lack of geographical knowledge in his times — roughly the beginning of the 18th Century.

Recently George H. T. Kimble, professor of geography at Indiana University and for seven years secretary-treasurer of the International Geographic Union, quoted Swift with approval in the May 10 issue of *The Reporter*.

There are still enormous "gaps in our maps" according to Professor Kimble.

And for those skeptics who not only are tired of hearing about "unknown monsters" from strange and unknown places, but who doubt that they even exist, let us hark to Professor Kimble's words:

"Within 30 minutes' flying time of Seattle, Maracaibo, and Aden, there are tracts that never have been described, let alone surveyed scientifically. There are many similar areas in the Amazon Basin, the Sahara, New Guinea, and the mountain country that fills so much of Central Asia."

So, at least, we have vast areas where unknown animals *could* exist. After all, we wouldn't expect to find then in *known* places.

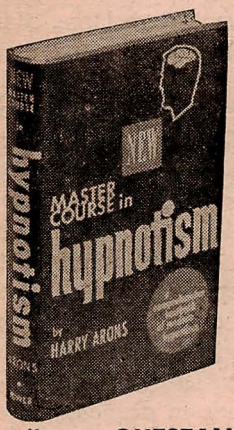
Professor Kimble, incidentally, points out that we are even more ignorant of the oceans — their currents, surfaces, and bottoms. For the comfort of those believers in Atlantis who sometimes wonder where it might have been, what with all the surveys now blithely reported, Professor Kimble quotes Harry B. Stewart, Jr., chief ocean-

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ographer of the U.S. Coast and Geodetic Survey that:

"Only two per cent of the ocean bottom is adequately charted and this charting has been limited almost exclusively to the . . . continental shelf."



MORE ON FIREFLIES

AND SO THE golden fireflies of space weren't paint flecks after all but probably ice crystals or snowflakes — though even that isn't dead certain.

The clue came from Lieut. Comdr. Scott Carpenter's report after he had landed and been interrogated.

"They look like snow, like a small snowflake that's caught in an eddy — in a rising air current. They have random movements, they are brilliant — more brilliant than any star. And they move in. They move consistently. One particle will move consistently but different particles have different relative movements.

"The biggest breakthrough in the particle field came at the end of the orbit, south of Hawaii, when I happened to see a particularly bright one, and a particularly large one.

"I reached over to the hatch for the photometer to try to get a reading on its brilliance. And my hand hit the hatch and at this time a tremendous cloud of particles came by the window.

"I took the photometer off and rapped the side of the capsule. And each time I hit the capsule a cloud of particles would fly off. Some were small, some were large, some were illuminated and some were gray.

"Some were very bright and some were silhouetted. I could hit the capsule's side anywhere and these particles would fly off.

"I made this remark on the tape at the time, that it appeared to me that the capsule must be covered with frost, and that a rap on the side would knock the frost off. The size of the particles varies from a 16th of an inch in diameter up to a half an inch in length.

"I believe these particles came from the capsule."



REASONABLE?

NOW WE SUBMIT that this sounds like a reasonable statement. We don't think it's conclusive, because it also seems possible that although the particles did indeed come from the surface of the space capsule they were not indigenous to it but were picked up by it on its trip through space. They might then cling to it by electrical attraction or for other reasons. They could even be frost crystals netted by the craft on its

journey and not *formed* on its surface.

Then why, after John Glenn's observation of the objects, were we presented with the labored conclusion that they were paint flecks? We discussed the tenuous reasoning behind this theory last month and won't repeat it.

But it is this kind of thing — this apparent reaching out for answers — that makes UFO fans, for example, so suspicious of the "official" explanations which the Air Force issues so regularly.

∞

THE PSYCHIC POSTAL SERVICE

ALL HAIL to the smart mail carriers who know the names of everyone on their routes. This feat of memory, however, cannot explain either of these two similar stories.

Late in April Mrs. Bertha Tate of Rosewood Heights, Ill., mailed a postcard to Mrs. Beulah Thompson, also of Rosewood Heights, from Evansville, Ind. She forgot to include any address on the card. Nevertheless, Mrs. Thompson received it. How?

A reporter from the Alton *Evening Telegram* queried employes of the East Alton Post Office, which handled the mail. A woman employe remembered the question asked of carriers whether anyone had a "Beulah Thompson" on his

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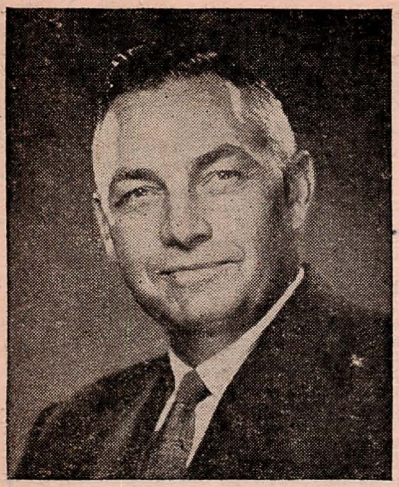
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Kenneth Arnold, who coined the widely publicized term "flying saucers" as a result of his original sighting of them in 1947, has been nominated to run for lieutenant governor of Idaho on the Republican ticket.

route. The Thompson's blessed carrier remembered that he did.

So far so good. But Beulah Thompson's name was the only part of the address on the whole card. How did the card get from Evansville to Rosewood Heights?

The same thing happened in Florida. George Kram, 30 West 59th St., Hialeah, received a letter from his sister in Baltimore on Thursday, April 19. There was *no* address on the letter this time — not even Kram's name.

Postman Ezio Rosetti, who has delivered mail on the same Hialeah route for 11 years was able to explain how he had found Kram. He discovered the envelope in his delivery batch and recognized the Baltimore return address as similar to other letters he had delivered to the Krams. He checked it out with Mrs. Kram and sure enough, she did know Mildred Carter of 2311 Smith Ave., Baltimore.

But that still leaves us with the major mystery of how the letter got from Baltimore to Hialeah, and thence into Ezio Rosetti's particular batch of mail? Postal officials estimate it must have passed through at least 10 hands after it left Baltimore.

∞

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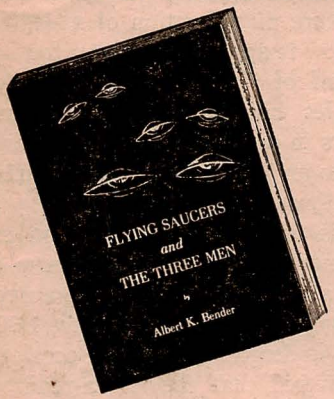
WILLIAM H. STONEMAN of the *Chicago Daily News Foreign Service* tells us that this is the year to catch "Nessie" — the Loch Ness monster.

The alleged creature will be hunted by two scientifically equipped expeditions financed by the London *Observer*. One expedition, led by Lieut. Col. H. G. Hasler, a war hero, will use a sailboat — to silently sneak close enough to his prey to take photographs. He will have 40 assistants. The second expedition, led by two Cambridge University undergraduates, will use Norwegian echo sounders so sensitive they can detect a frogman swimming 500 yards away.

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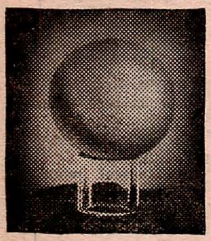
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INFRA-RED SEEING

SOME ANIMALS, such as cats, can see farther into the infra-red spectrum than man can, and pit vipers can detect a change of temperature of a fraction of a degree.

Now it appears that man too has a kind of "infra-red" vision which enables him to distinguish warm colors in complete darkness, according to an Italian neuro-psychiatrist, Dr. Franco Boccalette.

His findings were based on experiments carried out on a team of 21 Italians who spent an entire week in complete darkness in a cave 1,300 feet underground. Dr. Boccalette discovered that the "infra-red" vision of the men was weak but nevertheless, they could distinguish certain colors in absolute darkness.

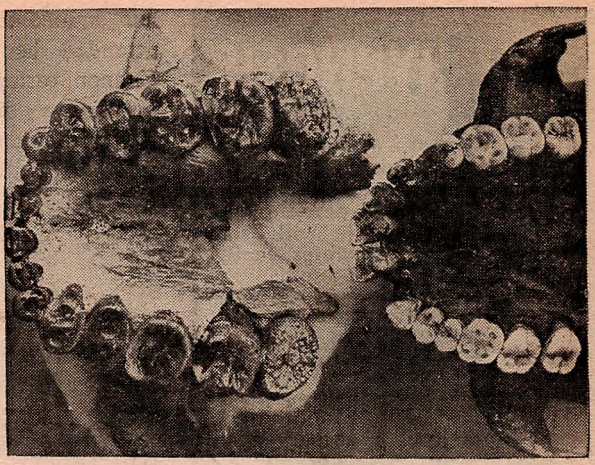


CALLING ALL SATELLITES

AN AMERICAN research student at Oxford, Stephen Abrams, is conducting a series of experiments which he believes confirm his theory that the human brain is able to broadcast to other brains without regard for distances.

Abrams recently made a trip to Russia and returned with the report that the Soviets have evidence of electro-magnetic waves emanating from the brain on a wavelength of two millimeters.

Although previous experiments have already indicated that tele-



Upper jaw with huge teeth are remains of "Nutcracker Man," believed to be long-sought "missing link" between man and ape. Teeth of an Australian aborigine (right) show difference in size. Fossil, estimated to be 600,000 years old, was found in Africa by Dr. and Mrs. L.S.B. Leakey. U.P.I. photo

pathy seems to transcend time and space, Abrams apparently believes that his experiments, recorded on stereophonic tape and checked by computers, are more scientific than previous work.

"What we have done proves that ESP or telepathy, in the non-scientific sense, may not be restricted by distances," he says.

"This research may well reveal new principles of the operation of the human brain and be of help in psychology and neurology.

"An intercontinental mental missile? Yes, I think so. Khrushchev to Kennedy to Macmillan? That is for the future."

∞

REUNION

JOHN JONAS, of Jeffersonville, Ind., is English-born and served with the British commandos in World War II. He became separated from his family, later divorced his wife, went to Canada, remarried and came to the United States in 1950.

Through the years he has tried to locate the children from whom he was separated, even making a trip to England for that purpose. He did locate a son, 33, in New Zealand, but still hunted two daughters.

Last December, Jonas was hospitalized for major surgery and dreamed of his daughter Muriel, 25, as a grown woman with her own family. During this identical period, Muriel, in England dreamed on three successive nights that her father was ill. The name "Cannon" kept recurring in her dreams.

Intuitively guided she went to a family named Cannon that lived in

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her immediate neighborhood and attended her own church. Mrs. Cannon turned out to her aunt—her father's sister. Correspondence followed and father and daughter will be reunited on his next trip to England.

∞

PROPHETS

PROPHETS ARE without honor anywhere, apparently, if we consider the case of Judy Beeney, 19, and Patricia Beeney, 16, of Erie Kans., who have been counselling everyone within earshot to go away because God is going to destroy the town.

The Beeneys loaded up their two cars and their six children to leave but unfortunately the police arrested Kennedy L. Beeney, Sr., the father, because he had taken two of his young children out of school.

It would be a shame if all the Beeneys were to be destroyed along with Erie because of a legal technicality. However, at last report the town was still around.

∞

ALBINOS

AROUND WALNUTPORT, Pa., near Allentown, local residents were scoffing at reports that a white-clad figure or ghost was roaming the Walnutport canal towpath at night—but they were looking over their shoulders just the same.

The first part of May, telephone reports to the Allentown *Morning Call* variously described a six foot, seven inch woman dressed in white; a translucent body walking on water; a woman dressed in flowing robes who outraced a motorcycle doing 70 m.p.h.; and an apparition which disappeared under the beam of a flashlight.

Police Chief Alex Husack, who didn't like the reports, first conducted a motor vehicle check to curb curious ghost hunters and when that didn't keep crowds away he explained:

"I think some parent wanted to scare his boy from fishing up there at night and draped a sheet around himself, then walked down the towpath. That was Wednesday. Then on Monday night some youngsters were out in a canoe on the canal. When they saw some kids on the bank, they pulled a sheet over their heads. Now there is nothing to this."



BEWITCHED GATE

AT TOKYO International Airport there is a *Torii* — a "bewitched" Shinto Gateway built for other purposes about a century ago. Officials want to remove the gateway because it is impeding construction of a new and needed parking lot.

They can't find any workers will-

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ing to tear it down. "Do it yourself," the workers tell officials demanding that they get on with the project. Whereupon the officials think of all kinds of reasons why they don't want to.

In occupation days, the airport was an American air base. Air Force officials decided the gateway was ugly and that it was ridiculous to keep it. But when an airman climbed up to start demolition he slipped, fell, and was badly injured. So the Americans too decided to let the *Torri* stand.



WEIRD NOISE

AROUND THE Lake Long area, about 10 miles northeast of Marksville, La., the middle of May, folks were mighty disturbed by a mystery noise that seemed to be centered in a two-acre grove of trees. An Avoyelles Parish sheriff's posse investigated. They could hear the noise more than three miles away, as they approached. In the center of the grove, they found a rabbit that appeared to be paralyzed by the din. Sheriff F. O. Didier conducted an entomological investigation, found that millions of locusts in the area were responsible for the roar. They advised agricultural authorities to spray the grove.

That poor little paralyzed rabbit was carried away out of the din. Once released it ran spryly away. That's what the Sheriff claims.



PROGRESS OF A WOLF BOY

FATE AND MANY other magazines have discussed the strange problem of Indian wolf boys — pathetic little feral creatures who many believe have been adopted as babies by wolf mothers and brought up in wolf dens.

One such child is Ramu, who was found naked and filthy in an empty railway car at Lucknow in 1954. His hands were bent inward, unable to grip. He ate only raw meat and crawled on all fours, snarling at hospital attendants and struggling ferociously every time he was washed and dressed.

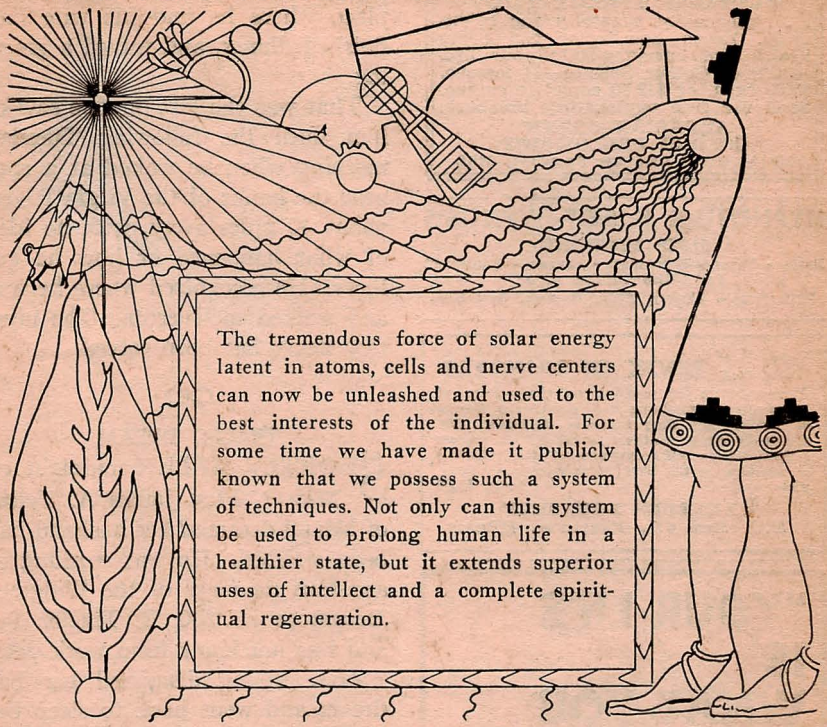
For several years doctors believed they might be able to make a human being out of Ramu. But now they have nearly given up. He has relapsed into his old animal ways — utters weird cries as he used to do when he first came to the hospital at Lucknow, and takes no interest in what goes on around him. Doctors estimate his age at 17 but do not believe he will live much longer.



WHA' HOPPEN?

AT 3:30 P.M. on a Sunday afternoon in May, 1927, Richard "Dave" Jacobi, a Las Vegas produce dealer, stood on a mesa five

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miles south of Overton, above the place where he and his wife had finished dinner, and waved a greeting.

That was the last anyone saw of him until the following Tuesday morning when he waked at a spot near the banks of the Virgin River, about 40 miles away, with no idea of what happened or how he got there. He recognized where he was and walked to Overton. The mystery never has been solved.

∞

TRAGIC DREAM

SHORTLY AFTER midnight on May 7, Mrs. James A. Young of Miami dreamed her husband had been stabbed. He was working as assistant manager of the Walgreen Drugstore at 200 E. Flagler St., and was not home from work yet.

Mrs. Young dismissed her bad dream and went back to sleep but she tossed and turned, and waked again at 5:00 A.M. Her husband was not yet home, though he usually returned from work around 1:30.

She telephoned Don Brandon, also an assistant manager at the drugstore, and he hurried to the store, found Young on the floor, clubbed to death.

Mrs. Young afterwards said that the importance of the dream seemed to grow on her, becoming more vivid and seeming more like a premonition.

BACK INTO ACTION

THE TIROS II weather satellite was taken off the list of active satellites last fall after a radio message was sent to stop its picture taking. The satellite had been launched on November 23, 1960, with a life expectancy of three months. A year later its power had become weak and its picture nearly useless, so the signal was sent to silence it.

This Spring, the space agency began to receive TV pictures from two satellites. At first they were pretty shook up about it, since only Tiros IV was presumed to be operating. It turned out, though, that Tiros IV had become balky and a signal sent to correct the problem had reactivated Tiros II. Scientists still aren't sure how or why.

∞

FROM THE SKY?

A TWO-POUND, shiny black chunk of something was picked up in his back yard in May by Rufus Nix, Route 1, Ethridge, Tenn. Mr. Nix certainly never had seen it before and figured it had plunged out of the sky. "It cuts glass like a diamond," he claims, adding that he found it the day after some neighbors said they saw something like a fireball fall from the sky at night.

"It must have been pretty hot," Nix says. "It scorched grass all

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around it and the grass hasn't grown back."

Technicians at the Advanced Materials Laboratory of the Lawrenceburg Plant of National Carbon Co., examined the object and don't believe it's a meteroite. Their spectrographic analysis shows a high amount of calcium, medium high amounts of silicate and quantities of eight other elements. It has a deep purple color attributed to manganese.

∞

NOW YOU KNOW

AT LAST it can be revealed that those chunks of ice that crash down from up there, through roofs, cartops, onto backyard lawns, etc., come from the red-hot orifices of jet engines. This at least, is the contention of Leonard P. Leigh, Jr., who has U.S. Patent 2,750,737 for de-icing apparatus designed to prevent such.

Maybe, but what of the ice chunks Charles Fort was reporting long before jets engines were designed?

∞

BOUNCING IN THE IONOSPHERE

A SAN BRUNO, Calif., ham radio operator named Al Dote claims that last December he spoke to a South San Francisco buddy using Citizens Band equipment then in his car.

In March he received a postcard from another ham operator in Huntington, West Va. S. C. Nancarrow wrote him: "Just heard your broadcast, and isn't it a little late for Christmas shopping?"

Questions: Where was the message in the meantime? And how did it get from San Francisco to West Virginia, when Citizens Band transmissions are limited to a few miles?

∞

THE ONLY GOLDEN SPRUCE

HIGH UP ON a bank of the Yakoun River near Queen Charlotte City, British Columbia, stands the world's only golden spruce.

It is about 150 feet high and less than 100 years old, a mutation of the Sitka spruce. It stands like a shaft of gold against the surrounding greenery.

Cuttings from the tree have been planted in Canada, the United States and Britain but none ever has grown.

∞

BACK TO TUNGUSKA

THE SOVIETS still are arguing about whether the great Tunguska explosion of 1908 was a meteor, a comet, or the world's first nuclear blast — caused by a space ship in distress.

New arguments include:

If it was a comet, why wasn't it observed approaching the Earth, since astronomers that year were on the lookout for the return of Halley's comet anyway?

If it was a meteor, it set off shock waves actually measured as about equal to the 25-megaton Soviet blast of October 23, 1961. This would mean that, as a meteor, it would have had to weigh at least 30,000 tons. But no fragments of a meteor have been found.

In support of the theory that it was the world's first atomic explosion, therefore, a geophysicist named A. V. Zolotov claims that:

- The blast had a temperature of several 10s of millions of degrees.
- Some tree branches were burned to charcoal while others were untouched, suggesting that the untouched ones were in the shadow of a nuclear explosion.
- There were sharp variations in the geomagnetic field and an unusual intensification of the night air glow — such as followed the American hydrogen bomb explosion of August, 1958.
- Trees in the Tunguska area grew at an unusually rapid rate after 1908, as has been observed in the wake of other atomic explosions.



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less spaces is of course, quite a different thing from the cases discussed above. Nevertheless, even this is still a great mystery to humans who lack some of the senses that animals obviously possess.

One of the most unusual propositions we have heard in this area is the theory of Dr. Archie Carr, a University of Florida biologist, that sea turtles swim a straight course by using celestial navigation.

Dr. Carr has convinced Navy biological researchers that studies of this ought to be made, and they are considering attaching miniature radios to the backs of giant sea turtles so they can be tracked over long distances.

∞

ARE ANIMALS PSYCHIC?

PROBABLY, says Dr. J. B. Rhine.

He recently reported on the results of a 12-year study which "strongly suggests" that some animals are psychic.

The great parapsychologist said he and a fellow researcher, Sara R. Feather, have tracked down 54 cases which indicate that ESP occurs in species other than man.

Dr. Rhine has checked 500 cases of "puzzling animal behavior" since 1950, including animals that seemed to sense the death of a master away from home, or the imminent return of a master from a trip, or

impending danger to the master or the pet itself.

Most of the cases Rhine and Feather studied, however, involve "PSI-trailing ability" — the apparent extrasensory ability of an animal to find its master after being separated by a great distance for a fairly long time.

The study turned up 54 cases in which a pet dog, cat or bird apparently followed its departed master "into wholly unfamiliar territory at a time and under conditions which would allow the use of no conceivable sensory trail."

Dr. Rhine's conclusion: "the animals would have to be guided by a still unrecognized means of knowing" to perform such feats.

In other words, they are psychic.

∞

P. S.

London, England — Ted Sterrett is a mild-mannered leather merchant here who has painted for years without much success. But under hypnosis he is painting pictures that buyers are snapping up.

Hamilton, Ont. — All his life Alex Sayn loved rabbits. He raised them as a boy and showered affection on them until his death at 27 in 1946. Each summer since then, a family of rabbits has nested and raised its young at the base of his gravestone in Eastlawn Cemetery here. — *Curtis Fuller*

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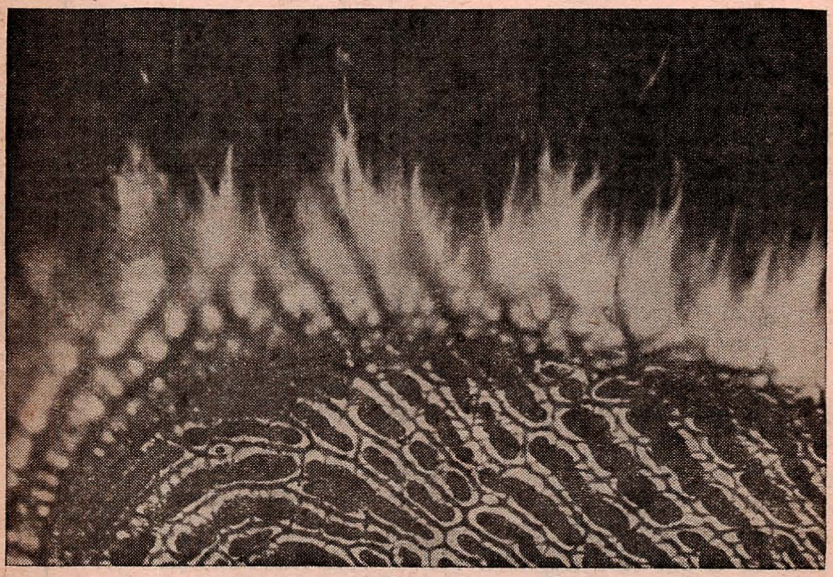


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Finger in high-frequency field. New photographic method opens up a hitherto unseen world filled with vari-colored sparks, flares, twinkles and steady glows that are intimately linked with the life process—and die when life dies.

Reprinted from **Soviet Union**, Issue 145, 1962



Semyon and Valentina Kirlian are husband and wife team who discovered mysterious phenomena.

By I. Leonidov

YOU SEE BEFORE YOU pictures of a phenomenon that science knows nothing about. They were taken in an unusual way and tell of unusual things.

Some years ago a curious thing happened to Semyon Kirlian, an electrician in the town of Krasnodar, Russia. For years he had repaired, tested and improved electrical apparatuses and appliances. One day he noticed that if his fingers were in a field of high-frequency currents and he touched a sheet of photographic paper faint imprints of strange zigzags, spots and lines would appear on it.

A search in archives will reveal the information that the mysterious marks noticed by the electrician had been observed before. But nobody took the trouble to study, understand, explain or, much less, make use of this phenomenon. It was simply forgotten.

A sort of sixth sense told Semyon Kirlian that his discovery was worth serious attention. Together with his wife, Valentina, who is a teacher and journalist, he began to experiment.

* * *

EVERYBODY KNOWS that the atmosphere round our planet is laden with electricity. On Earth everything is surrounded by an electric field, constantly enveloped by charges. How are charges distributed on the surface of bodies? What does their distribution depend upon? The contours of objects? Or their own electrical state and the physical and chemical processes taking place in them? And, lastly, what will a knowledge of these intricate processes give us?

Before these questions can be answered a method must be found of photographing Nature's "electric life". The usual methods of photography will not do.

The word "photography" means the art of producing images by the action of light. A number of meth-

ods have now been developed of taking photographs without light, with the aid of invisible infra-red, roentgen and radioactive rays. But to photograph the new phenomenon on a new camera and a special method of photography had to be developed. The result of much painstaking work was 14 patents. The man and wife team of inventors made a universal high-frequency camera. All one has to do to take a picture is to cover the investigated object (finger, hand, leg, leaf, coin) with a sheet of photographic paper or film and switch on the high-frequency current, which, incidentally, operates outside the range of human perception.

The Kirlians were fascinated by what they saw in the very first photographs. But the images were static, reflecting only a fleeting phase of the phenomenon. The investigators then made a special arrangement for their microscope and in the radius of action of high-frequency currents a hitherto unseen world opened before their eyes: galaxies of blue, violet, yellow and golden sparks shone against a dark background. Some twinkled, others shone steadily, and still others flashed at intervals. While one portion of these sparks was motionless, the rest wandered about luminescent labyrinths. Over these fantastic galaxies of ghostly lights there were bright multi-colored flares and there were also little dim clouds.

The investigators used their microscope on everything that came to hand—pieces of leather and wood, leaves and paper, metal plates and rubber. They found that the pattern of the luminescence was different in each separate case, and that the photographs of living objects differed sharply and revealed strange structural details.

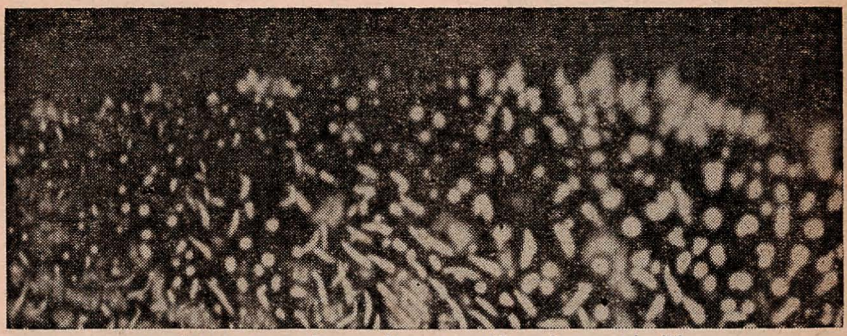
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FACTS ACCUMULATED rapidly. They puzzled the investigators and the scientists whose attention their work attracted. Specialists could give no explanation. Nobody doubted that the experiments brought out interesting and important phenomena, but nobody could say what these phenomena were.

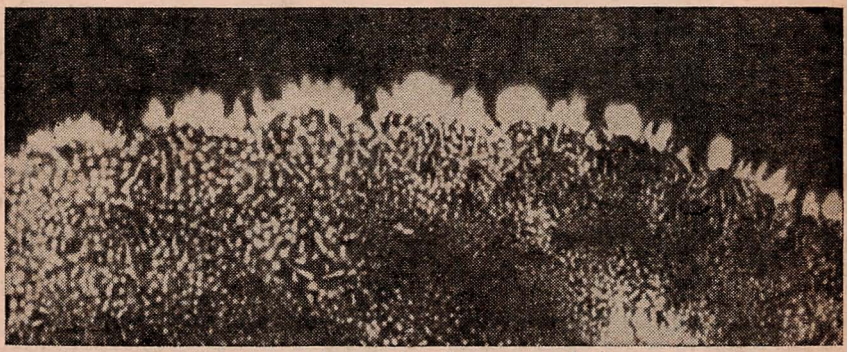
A fresh leaf was placed under a microscope. The high-frequency current was turned on and the phenomenon repeated itself. But some hours later the lights began to grow dim and go out in the same way as the lights of a city making ready to go to sleep. The flares grew dim, and the sparks and "clouds" lost their movement. The leaf died and the process of its death was mirrored in the picture of electric impulses.

In a diseased plant the pattern of the luminescence changed before a specialist could diagnose the disease. The play of sparks and flares

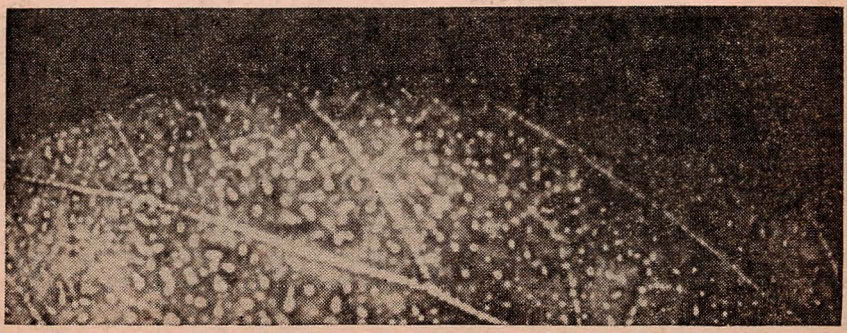
DRAMATIC PHOTOS SHOW DEATH OF A LEAF



Leaf just torn from plant is still aglow with life.



Ten hours later, the flares are fading.



Twenty hours later, death.



Flares from living skin of human chest. Patterns change as health changes and Russians believe the photos may some day become a valuable diagnostic tool.

showed the state of the plant organism in a code that no one could as yet read.

A color film was placed on various parts o fthe body of a man — on his neck, over his heart and on his abdomen—and the resultant pictures reproduced variously colored spots. Nobody can as yet say what determines the colors. But the investigators found that they changed in accordance with the person's health, mood and other factors.

Pieces of insulation and metal were imbedded in a paraffin plate. The high-frequency picture of the plate clearly showed the outlines of these objects, thereby reporting what was hidden in it.

These experiments were repeated over and over again. They hold out the promise of great developments in science. Unquestionably, the method of photography developed by the Kirlians is of great interest to science, although it is still too early to give an estimation of its practical importance and applicability. Such, for example, is the opinion of Professor L. A. Tumerman, leading Soviet biophysicist, who recently visited the Kirlians. The Kirlians themselves and some of the scientists who went over their work are inclined to think that the pictures show some very complex vital activity of organisms coded in

color and electric signals. Some specialists have gone further in their surmises. They think that the new method will make it possible to investigate many secrets of life, that it will make it possible to diagnose diseases earlier than at present.

Scientists, entire research establishments are now helping the Kirlians to understand the phenomenon they discovered and to place it in the service of man. The work is making rapid progress and it is hoped that the investigations, comparisons and analyses will yield convincing facts.

IS THIS LIVING ELECTRICITY REALLY THE AURA?

THE EXCITING NEWS from Russia that a strange luminescence surrounds all living tissue and that it can be photographed raises the question: Is this scientific proof of the "aura"?

Many healers and sensitives have long professed to see a glow they call the "aura" surrounding humans and animals. They claim to be able to judge the state of a person's health from the condition of his "aura".

In the 1920's, Dr. Walter J. Kilner of St. Thomas' Hospital in England did scientific work on the aura and invented the Kilner screens. These screens were later adapted to spectacles and goggles and now are worn by persons doing aura research. Most persons can actually see an aura surrounding living things with these goggles.

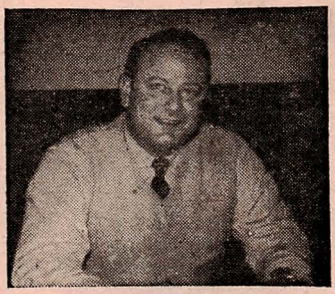
In one sense the Russians too are reporting a kind of "aura" although scientifically it is quite different. They appear to be only at the beginning of an immensely complicated investigation. Their photographs show a vast number of different energy effects. There are whole galaxies of colors. There are sparks, twinkles, flashes, pulsating lights, little luminous clouds, steady flares.

They believe these complex symbols represent a code or codes showing many things. Insofar as they show the state of health of living things they will be a tool for medical diagnosticians.

In this sense at least the Russian work is akin to the claims of our own sensitives who work with the "aura". On the one hand, of course, the Russians do not yet claim to be able to diagnose illness by this method. On the other hand, there is no doubt that if they can unravel the code, they will have discovered something vastly more complex and subtle than has ever been claimed by students of the "aura". — *The Editors.*



I Scared a Ghost



By Henry Sweesy

The strange woman seemed startled when we met in the hall. Later it was my turn to be startled! And incredulous!

SIX YEARS AGO my wife, Eileen, and I spent a few days visiting her parents and other kin in a large 14 room house in the heart of Mamaroneck, N.Y. They had not occupied the house too long and it was our first visit with them there.

Being on vacation, it was my pleasure to arise each morning much later than the others, who departed early to commute to New York City to pursue their means of livelihood.

One morning I rose around 10:00 o'clock and, after bathing and shaving, began my descent from the third floor to the kitchen for my usual bacon and eggs.

As I left my bedroom and began walking down the long hall toward the head of the stairs I saw a strange woman ascending these stairs. As she stepped onto the

third floor level she made a complete turn around the stairway banister so that we came face to face about 15 feet apart.

The hallway was well lighted by windows at either end, and I had a very good view of her. She appeared tall, poised and quite attractive, with blonde or possibly gray hair. She wore a white, floor-length gown, or what I thought at the time was a silk negligee. I would have guessed her age at 30 to 35 years.

As our eyes met she stopped abruptly and seemed startled at being seen. Dropping her eyes from mine she turned to her right and disappeared into my father-in-law's room. As she entered she glanced back over her shoulder directly at me, still retaining that look of fear in her eyes.

In passing the door where she entered I could have reached out and taken hold of her robe as it slithered through the partly opened door. Many times since I have wished I had done just that!

There was nothing extraordinary about the experience except that I did not recognize the woman and wondered why she was entering my father-in-law's room.

This whole sequence took no more than a few seconds but something about it etched the scene on my memory. I shall never forget this beautiful woman, the grace of her walk, as though she were suspended just above the floor, nor the sadness in her eyes.

After greeting my mother-in-law in the kitchen and taking my place at the large circular table I proceeded to ask her who the strange woman was I had just met on the third floor. She informed me that there wasn't anyone upstairs. In fact, she and I were the only ones in the house!

I described the woman and Mom turned pale and then burst into tears. She, being a native of the old sod and a good Catholic, immediately crossed herself and replied, "Jesus, Mary and Joseph, I thought I was losing my mind I've seen her too and have passed so close to her in that hall that one night I actually felt the breeze she created as she flitted by."

By this time I was a little more than shocked myself but I knew I had to go back up to the third floor and take another look. Entering Pop's room I found it unoccupied except for my own bewilderment. For the rest of the day Mom and I remained thoughtfully quiet.

That evening when my wife returned from a day's shopping and the others had arrived from the city I told my story. Up to this moment my mother-in-law had not mentioned having seen this vanishing woman for fear of being ridiculed by the rest of the family, or

being suspected of insanity. However, she was now very much relieved to know that I had seen the woman too. And it was now that we learned that no one wanted to sleep on the third floor! Although Mom and I were the only ones who had actually seen the strange third-floor occupant, every one else who had slept up there told of hearing strange noises.

Actually, I hesitate to tell some of the other facts related to this story because they are almost too fantastic to be believed. However, since there are those who are sincere in their efforts to shed some light on mysteries such as this one in which I found myself involved, I shall try to give all the facts as I remember them, with the hope that they will fit into a new concept of reality sometime, and be of use for more than entertainment.

The next time I saw the white lady my wife and I had retired in our bedroom on the third floor. Minutes after I had put out the light and climbed into bed a woman walked briskly past my side of the bed and on into the closet. I immediately asked my wife if she had seen someone go into the closet, but she said no. However, she suggested it was probably her sister, Margaret, who was occupying the adjoining room. I called out to Margaret, but she answered from her own room and said she had not entered our room. Glancing at our bedroom door I saw that it still was closed as I had left it. Then I turned on the light and checked the closet but found nothing that should not have been there.

The room was dark except for a quantity of light coming in through a window toward which the woman had been moving. With this light I did have a fairly good view of her from the back. Apparently she had worn the same long, flowing robe, but in the semidarkness it had appeared to be dark gray. Her hair was cut short and seemed dark. Her walk had been brisk, but fluttery.

Even after this second meeting with a strange woman who then disappeared into thin air the word supernatural did not enter my mind. I was quite confused but, still, not frightened.

Whenever I relate the events of that week one question always is asked, "Why weren't you afraid?" I can only explain that, to begin with, I honestly thought that the woman was flesh and blood. She appeared as life-like as anyone except perhaps for the extraordinary whiteness of her form. During my first sightings I thought that she was a neighborhood woman who, perhaps mentally disturbed, was roaming about on her own. Even after my mother-in-law told me she had seen her too, I still was con-

vinced that she was earthly and not a ghost as Mom and my sister-in-law claimed. But before the week had passed I could not come up with any other explanation that made sense.

On another morning when I awoke and lay enjoying the fact that I did not have to get up and go to work I heard someone running water and banging around in the bathroom located next to my room. After a long period the noise stopped and I got up to take my morning shower. When I finally arrived on the first floor I asked my sister-in-law, Madaline, who had been in the bathroom so long. She gave me a queer look and replied that she, Mom and I were the only persons in the house and that I had been upstairs alone all morning. Then she said, "Now do you believe me about the third floor?"

On still another morning of this hectic week when I arrived in the kitchen I did not find Mom there as I usually did. She was out in the large back yard hanging washing. I stepped out through the back door and said, "Good morning." Standing within a few feet of Mom was our mysterious friend. Now I was sure she was a neighbor. I said good morning to her and received a nod in return. I could see her lips moving but I heard nothing.

I was half way down the six steps leading to the yard when Mom started up them toward the kitchen. I remarked that it was a little chilly for the neighbor to be outside in her negligee. Mom asked me who I was talking about. I nodded toward the stranger and replied, "Her! The woman you were talking to."

Mom cried, "Oh, no," and almost climbed over me trying to get up the remaining stairs and into the kitchen. I grabbed her arm to make her look back at the woman who was just standing, not far from us, watching. My mother-in-law, however, was so frightened that she broke away from me and dashed on into the kitchen crying, "I don't want to see her. I don't want to see her."

I doubt if she would have seen her even if she had looked, for she had not seen her when she stood only a few feet from her.

I now started down the steps toward the woman in white. As I approached she moved quickly away from me and into the next yard. She seemed to move mechanically. I did not see her feet at any time but there appeared to be some kind of motion around the extreme lower part of her gown. She wore the same long, white silk gown, her hair was grey or blonde and cut short. At no time during this sighting did her hands drop to her side. She kept them folded at her breast.

Not wanting to give chase directly, in case she really was a neighbor,

I proceeded into the alley and began walking in her general direction. She somehow moved farther from me without actually seeming to move. It was a sort of disappearing-reappearing act, until she was standing in the middle of the alley about 50 yards away. She stood facing me, her hands still clasped in front of her. I again walked toward her and, as before, she turned and appeared farther away. Finally I turned my back on the unknown, unapproachable lady and returned to the house, shaken, bewildered, and believing that the men in the white coats would be coming soon.

The last time I saw the lady in white was in the large double room which served as living room and parlor. These two rooms were on the first floor of the house and connected by a large archway which made them almost one large room.

On this particular night I was watching television with my wife's Uncle Roy, who then owned the house. Because of the location of the television set our backs were toward the front parlor and the front of the house. The Christmas tree was lighted in the parlor behind and to one side of us. No one else was in either room. Something caught my eye in the direction of the Christmas tree and turning my head to look I saw the woman in white standing in front of the tree, smiling and gazing at it as though she were enjoying its beauty. Once again her hands were folded at her breast, and she still wore the floor-length white gown.

I had made up my mind the latter part of that week that I would, if I could, grab the ghost the next chance I got. So, without saying a word to Roy, I literally flew from my chair. But, as I had learned in the alley, she was pretty fast herself. She sped out the side door of the parlor into the front hallway and up the stairs to the second floor.

I was very close to her this time but as we neared the top of the stairs I stopped short. I received the shock of my life! Instead of the lady in white there now drifted before me up into the darkness a length of grey, spidery, silky gauzy material. I could no longer see the form of a woman, just this piece of "something" floating up into the darkness of the hall above.

When I returned to the living room Roy demanded that I stop the nonsense, because I was scaring everyone out of their wits. If I remember correctly, Eileen and I finished what was left of my vacation visiting other relatives a few miles away.

Since January, 1955, I have been in the house possibly two times, very briefly, but saw nothing of the woman in white. Nor did my mother-in-law ever see her again,

am sorry to admit, the first time I slept in a haunted house I was badly frightened.

My serious interest in psychic matters began shortly after my emigration to the United States in 1921. Because of my journalistic experience in Hungary, I got a job on a Hungarian-language newspaper, *Amerikai Magyar Nepszava* (American Hungarian People's Voice). As a reporter and writer of features, I was free to interview anyone famous or interesting enough to make a good story. In this way, I made the acquaintance of Hereward Carrington, one of the most indefatigable of all psychical researchers. Also, in 1926, I met and interviewed one of Freud's chief disciples in psychoanalysis, Sandor Ferenczi.

These two contacts, of little more than normal interest at the time, were to act as seeds which developed into my entry into psychical research in England in the '30s, my subsequent meeting with Sigmund Freud, his examination of some of my work and, finally, my adoption of psychoanalysis as a profession on my return to the United States in 1939.

Therefore, my life represents the co-influence of two fields of scientific inquiry — psychoanalysis and psychical research. Both fields may benefit by the examination and adoption of techniques and principles of the other. During the span of my two careers the fundamental ideas of spiritualism, psychical research, and occultism have been examined from a psychoanalytical viewpoint.

Psychical research, as an organized science, has been in existence since 1882, when the Society for Psychical Research was founded in London. It is now usually called parapsychology, since the efforts of Dr. J. B. Rhine of Duke University and others have shifted the emphasis of investigators from the field to the laboratory — from qualitative to statistical research. However, now as then, it is concerned with the examination of extrasensory experiences — that is, perceptions received through some means other than the five recognized senses.

These include: mediumship, haunting, foretelling the future, mental telepathy, clairvoyance, and psychokinesis. Psychokinesis includes the so-called "mind-over-matter" experiences, such as: levitation, materializations, apports, and poltergeist hauntings. In these instances some physical object or person is alleged to assume shape or to move its position due to the action of a mental or spiritual power.

Psychoanalysis, on the other hand, is the analysis of the human mind — the process of revealing

MY INTERVIEW WITH



FREUD

Was my theory regarding poltergeists of value? With fear and trembling I awaited the verdict of famed Sigmund Freud.

By Nandor Fodor

Nandor Fodor is a practicing psychoanalyst and author of numerous books and magazine articles on psychic phenomena.

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WHY SHOULD ANYONE develop a passionate interest in the mysteries of haunted houses and mediumistic seances and go on from there to investigating the hidden realms of the unconscious mind?

As I look back on a life of some 60 years, spent in Hungary, England, and the United States, I think my interest in the unknown began with my love of fairy tales. I still remember the Hungarian folk tale of the boy who could not be scared. He spent a night in a haunted house. The bed was on the move; he rode it upstairs and downstairs with whoops of joy. The ghost threw skulls and bones at him; he gleefully tossed them back. He had the time of his life.

Unfortunately, I did not always live up to my childhood ideal. I

Beyond the dolmens the stone village becomes merely scattered groupings of rocks. Numerous hollows in the ground show where other structures once stood. Frank Glynn has found old records of the city of Lawrence, Mass., which indicate that thousands of tons of rock were quarried from the southeastern section of the site in the 1860's, for use in building the first municipal sewer. He believes that more than half the original structures may have been thus heedlessly destroyed. The key to the mystery of their builders may have vanished with them.

The Sacrificial Stone Goodwin found flush with the ground. Its three-foot unmortared pedestals were buried in earth that must have taken millennia to accumulate around them.

Standing atop this incredible rock, the visitor may find his thoughts leaping across the surrounding woodlands to the many other vestiges of the dim and mysterious past that dot New England.

What, for instance, is the connection — if any — between North Salem and the figure of a 14th Century Scottish knight in armor, his shield blazoned with the armorial bearing of the Sinclair family, cut into a hillside ledge, only 15 miles away in Westford, Mass.?

Frederick J. Pohl, noted for his work in establishing the locations of the Viking encampments on Cape Cod, believes, together with Frank Glynn, that this carving of the knight is a relic of the shadowy voyage of Antonio Zeno and Henry Sinclair, Earl of Orkney, to Nova Scotia and New England in 1398. Had the Sinclair party some knowledge of North Salem and, if so, what significance did it have for them?

Beyond the Sinclair carving, stretching across the uplands of central Massachusetts and Connecticut, are various odd groups of weathered stones, in need of competent scientific examination. These sites may be related to North Salem and share its origin, whatever that is.

DEATH FOUND HIM READY

MARCUS R. FORD, 80, went to Cypress Lawn Cemetery in Colma, Calif., where he purchased a headstone for the grave he had waiting for him there. A few days before he had set up a trust fund to pay for his own funeral. As he walked away from the cemetery, he was struck by a car and killed.

is a lateral shaft with stone steps leading downward, but the shaft is blocked by boulders which it has not yet been possible to remove. It may connect with the large structure similar to the "megarons" of the Etruscans, about 20 feet to the right. In this megaron a handaxe was dug up last summer. Experts declare this axe resembles European Stone Age work rather than the work of primitive American Indians.

Ascending from the megaron to the "Y" Cavern and the central plaza of the stone village, one passes on the left the cellar-hole of Pattee's house. Looking at the remains of the foundations, obviously containing stones taken from the ancient structures, one again wonders just what led Pattee to build so close to these mysterious ruins. For, despite his now established standing as a reputable town father, there does seem to have been something about Pattee that set him apart from the common run of men. Through the vague and contradictory local traditions concerning him runs a common thread, of his having been engaged in some activity outside the law or at least not socially respectable, for which the "Caves" were useful as a place of concealment. He is variously represented to have been a mail robber, a receiver of stolen goods, a smuggler, a distiller or bootlegger of illicit whiskey. It seems more likely he used the "Caves" as a station of the "Underground Railway" for escaped slaves being passed along to Canada and freedom by abolitionist groups before the Civil War. North Salem is only a few miles from Haverhill, Mass., which was a hotbed of abolitionist activity. Yet whether or not the strange structures served as a hideout for Negroes on their way to freedom, they already had been there for hundreds of years.*

From the Pattee house site the visitor turns to the "Y" Cavern which apparently was the focal point for some primitive religious service.

Across the central plaza from the "Y" Cavern and its adjoining stone sacrificial slab, there rises the Ramp from which the worshippers probably watched the bloody (?) rites. Above the Ramp, there are stone enclosures that may have been pens for the sacrificial animals; and several dolmens or stone huts, one having a bull's head carved on an entrance panel.

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* A local tradition claims that Lafayette, on his American tour in 1825, was shown "Pattee's Place" as an Indian antiquity. The writer is attempting to check out this tradition, which if proved, would definitely establish the pre-Colonial origin of the stone village. Lafayette unquestionably did spend two hours in North Salem on June 21, 1825; and a French naval uniform button, of the type worn by members of his staff, was found by Frank Glynn in one of the structures. Yet until it can be shown just what Lafayette did during those two hours, the button by itself is inconclusive.

the 16th Century Piri Reis and Oronteus Finaeus maps which show the American coast in astonishingly accurate detail and are said to be based on long-lost Phoenician originals. These maps, however, are another story.

Recently, Geoffrey Ashe has brought forward a new theory. He suggests North Salem was a colony of Tartessians from early Spain. Referred to in the Bible as "Tarshish", these people were worshippers of Kronos (Saturn) and, according to certain ancient legends, were driven beyond the ocean by Greek marauders in the western Mediterranean, about 1000 B.C. Mr. Ashe suggests that the "Y" Cavern was a sanctuary for the rites of Kronos.

The Tartessians probably were related to the Guanches of the Canary Islands who were believed to be the descendants of the Cro-Magnons of France, the most highly developed and intelligent of Neolithic people. In articles in FATE in October, 1958, and June, 1959, Lawrence D. Hills pointed out that the Canary Islanders possessed great double canoes capable of navigating the Atlantic and may have crossed to America thousands of years ago. He suggests these voyages are reflected in the Aztec and Mayan legends of bearded white visitors. The Guanches built mortarless, partly subterranean stone houses, similar to those at North Salem.

Due to the carelessness of Goodwin's excavations, it is possible that a conclusive answer as to which if any of these theories is correct may never be found. Or perhaps they all may contain some part of the truth, reflecting the presence of various trans-Atlantic cultures over long intervals of time. It does seem certain that the stone village is tremendously old. The megaliths are extremely weathered and can easily be picked out of the stone fences where some were incorporated in the 19th Century by Pattee and his neighbors, who doubtless used the site as a handy quarry.

Today, from the recently built entrance house with its snack bar and tourist souvenirs the visitor climbs up a winding path spotted with oddly grooved boulders to the hilltop, where the first objects of interest are the two rock-lined, 18-feet-deep wells. Earlier these were thought to have been dug by Pattee, now they too are thought to date from remote times. One has been drained and found to contain the concreted rubbish of ages, including several enormous quartz crystals that mineralogists declare do not occur naturally in New Hampshire. Frank Glynn has suggested these crystals were thrown in as votive offerings to the spirit of the well.

At the bottom of the drained well

town funds, and boarding paupers until the Poor Farm was founded. The "four husky sons" turned out to have been four daughters; but in actual fact, Pattee would have needed scores of men and teams of oxen to haul into place the megaliths — some weighing up to 20 tons — that compose the complex.

In 1955 the Early Sites Foundation, financed by a $2000 grant from Dartmouth College, made a systematic excavation of the site under the direction of Dr. Junius Bird and Gary Vescelius of Yale. The results were disappointing. Not a single artifact of earlier than Revolutionary times could be found. Vescelius in his report concluded that the Culdees or Vikings could not have occupied the site as it was inconceivably they would not have left some tangible trace of their presence.

Three years later, in 1958, Frank Glynn of the Connecticut Archeological Society undertook a new series of excavations at North Salem. He long had felt that the stone village was very similar to the 3500-year-old Bronze Age megalithic sites in Malta and elsewhere in the Mediterranean area. He believed the Bird-Vescelius diggings had not gone deep enough. Glynn succeeded in finding shards of primitive pottery of a clay previously unknown in America, but familiar in the Mediterranean area. He also took measurements that indicated the structures had been built to the ancient cubit measure, rather than to Anglo-Saxon feet and inches. (Goodwin had pointed out that the latter units had not been used by the builders.)

Several English archeologists, including Geoffrey Ashe of Cambridge, were impressed with Glynn's conclusions and agreed that North Salem could have been built by a seafaring Bronze Age people coming across the Atlantic in very early times. Prof. Charles H. Hapgood of Keene Teachers College, N.H., a geologist noted for his theory of popular migration to account for the Ice Ages, who for several years has been tracking down reported Phoenician inscriptions in the Susquehanna Valley of Pennsylvania, is currently conducting extensive research at North Salem, hoping to relate the site to voyages he believes were made to America by Phoenician and Carthaginian navigators around 3,000 years ago.

To date nothing has been uncovered at North Salem that can be definitely identified as of Phoenician origin; but the bull's head and double-axes are known to have been favorite motifs of these people, and may indicate a visit by them to the stone village, even if they did not build it.

In support of his contention, Professor Hapgood also points to

buried and almost flush with ground level, had been used for storage — presumably of root crops — by Jonathan Pattee, a farmer who built a house in their midst and lived there from 1826 to 1848. The house burned down in 1855, and for the next 80 years "Pattee's Caves", as they had come to be called, were the favorite playground of three generations of children. Many amazingly contradictory legends and traditions arose to account for the "caves." Yet, oddly enough, no one in the town — or anywhere else — seems to have realized that they might be of tremendous antiquity.

In the early 1930's Malcolm Pearson of Sutton, Mass., who now owns the property, became interested in the structures and showed them to William B. Goodwin of Hartford, Conn., a retired insurance executive and amateur archeologist. Unfortunately, Goodwin's introduction to the site seems to have done much to prevent an objective scientific examination of it.

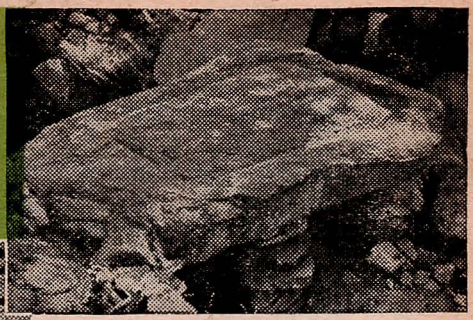
Goodwin rushed into an orgy of digging that destroyed vital soil profiles from which the age of the structures could have been determined.

He convinced himself that the rock habitations, which he rid of their coverings of soil and humus many inches thick, had been erected by early Irish Christian monks, known as "Culdees", who fled from Ireland in the Ninth and 10th Centuries A.D., before the onslaught of the pagan Vikings. References in old Icelandic sagas indicating that some of these refugee Christians actually were found in Vinland by the Norse sea rovers, plus the resemblance of the stone village to the Irish "raths" or partly underground dwellings of the early Middle Ages, lent support to Goodwin's theory.

However, this theory was loudly derided by all the professional archeologists, who insisted that the structures were the eccentric work of Jonathan Pattee and his "four husky sons."

Angered by the opposition he met on every side, Goodwin became equally dogmatic and unreasoning in behalf of his own ideas and in his frantic excavations probably destroyed or threw aside many bits of evidence that did not tie in with his Irish theory, but which now would be invaluable in helping to solve the problem of the village's true origin.

Goodwin's death in 1950 was followed by a reaction in his favor. Many of his critics came to feel that he might have stumbled on the truth after all; especially after further research showed that Jonathan Pattee was far from being an eccentric recluse, but had been a respected citizen, serving in many local offices, acting as trustee of



Granite slab weighing over four tons has deep drainage groove and lip, suggesting its use in bloody sacrifices by ancient villagers. Its three-foot pedestals were found buried deep in earth, indicating great age.

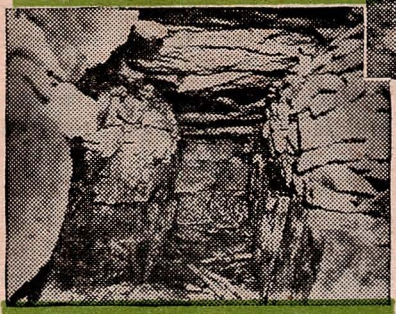


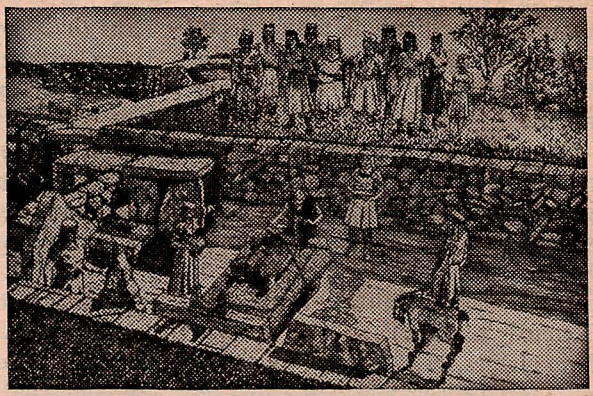
Photo shows one wing of three-chambered "Y" cavern in village. Cavern is thought to have been built by ancient Tartessians as sanctuary for rites of Kronos.

gestive of primitive worship with its votive wall niches, initiate's stone couch, gazelle carving, hearth and chimney with still perfectly working louvers, and its eerie-sounding eight-foot speaking tube like that of the ancient Delphic oracle.

Fading rock carvings of a gazelle and a bull's head; incised double-axes; a pedestaled four-and-half-ton granite slab with deep-cut drainage groove and lip hinting of blood sacrifices; curious wells, shafts, and water channels, these and other anomalies contribute to a brooding sense of remote and alien purposes.

Called the "Mystery Hill Caves", although there is not a natural cave formation in the lot, the North Salem structures have become a leading New England tourist attraction. The tourist influx is the result of work done during the past few years by a corporation, in which Robert Stone of Derry, N.H., is prominent, to make the site accessible and safe for visitors. Guides, safety railings, plank causeways and refreshment facilities have been provided.

The first known written mention of this strange stone village appeared in the Salem town history in 1907. The site is referred to as a "wild and beautiful spot of rough boulders and pines, about which the most weird and fantastic tales might be woven." The description goes on to state that the structures, most of them at that time deeply



Mysterious STONE VILLAGE in North Salem, N. H.

By Andrew E. Rothovius

Ancient remains suggest that a sea-faring people who made living sacrifices settled in North America during the Bronze Age.

STREWN ACROSS a pine-shaded hilltop in the hamlet of North Salem, in the southeastern corner of New Hampshire, are 22 enigmatic stone structures, most of them partially underground. In their entirety they compose the most unyielding and tantalizing archeological puzzle on the North American continent. For three decades, a ceaseless controversy has raged among scholars and historians over the true origins of this extraordinary assemblage, this "half-buried Stonehenge" as it has been aptly termed.

Even to those persons who, as I do, live in the vicinity and have seen the ruins many times, there is a sense of fantastic unreality about the site. From the surrounding normal and matter-of-fact Granite State countryside one comes suddenly upon these architectural aberrations in rock, centered on the three-chambered "Y" Cavern, sug-

and he went to Enfield and made a thorough investigation, taking depositions of all the witnesses while the events were still fresh in their minds.

He reported his findings at a meeting of the Bowditch Society, a group of young assistants and instructors at Harvard Medical School, who met for purposes of professional enlightenment. Dr. Kennedy's cousin's husband, William James, the famous psychologist, was present and heard this report. He, too, was especially interested in psychical research and asked Dr. Kennedy for his material on Bertha Huse so that he might publish it. He investigated it even more fully and then published the entire report titled "A Case of Clairvoyance," in the *Proceedings* of the American Society for Psychical Research, Vol. I, Part 2, 1907, p. 220.

In discussing possible explanations for this other than clairvoyance James wrote that even if Mrs. Titus had been lying about her dream and actually had witnessed the accident instead she still couldn't have known the exact position of Bertha Huse's body under the bridge, because the water was too deep and it was hidden by the debris she had described. Another point against this theory, James said, is the odd delay until Thursday morning. If Mrs. Titus had seen the accident and knew where the body could be found, yet had a perverse desire to win fame as a clairvoyant, why should she have given the diver two free days in which to find the body unaided?

William James concluded that none of the arguments against clairvoyance in this case had the least plausibility.

"My own view of the Titus case, consequently," he said, "is that it it a decidedly solid document in favor of the admission of a supernormal faculty or seership."

GRAVE MISSION

IN NEW DELHI, India, recently Swami Rama Das, a 40-year-old yogi who explained he sought to overcome the threat of war, was buried alive for nine days in a state of trance. He reportedly was without water or food the entire time and, when exhumed quickly recovered consciousness. He told newsmen he had spent the interval meditating and praying for world peace.

At last she said she was sure that was the place.

"You will find the body lying head down in a deep hole with only one foot sticking out. You will only be able to identify her by the rubber overshoe sticking out of the debris among the timbers under the bridge," she told the diver.

"How can any woman come from four miles away and tell a man where to find this body?" Sullivan muttered to himself. "Look," he said to Mrs. Titus, "I searched that whole area yesterday. She isn't there."

"You seached *there* and *there,*" Mrs. Titus told him, pointing to certain areas of the water, "but you didn't search *there,* and when you do you will find her."

The diver put a ladder into the water and climbed down. It was so dark down below that he couldn't see a thing, and the water was about 18 feet deep. He moved around slowly, feeling his way, grumbling all the while.

But after a few moments those waiting on the bridge saw Bertha's bonnet float to the surface. Shortly thereafter the diver came up bringing the body. He admitted then that he hadn't looked right *there* the day before. The brush and debris were so thick he hadn't believed the girl could be lodged there. In fact, he said he wouldn't have found her even now if it hadn't been for her rubber projecting from the timber work. For she had been in a deep hole with only her one foot sticking up.

Mr. Sullivan also stated for the record that he was more afraid of the woman on the bridge than of the body he retrieved.

"If you ask me how she knew it, I don't know," he said later, "but if you ask me if I believe in it, why I have been convinced against my will. And if I ever have a similar case and can't locate the body I'll call for Mrs. Titus. She'll find it."

The Granite State *Free Press,* Lebanon, N.H., on Friday, November 11, 1898, published a letter signed by members of the Huse family thanking neighbors and friends for their help. It read, in part, that they felt deep appreciation "to Mrs. Titus, who voluntarily came to our assistance when all means and efforts had failed, and by the exercise of a, to us, mysterious but we believe God-given power, designated the place where the body could be found and where it was found."

* * *

THE HUSE — Titus case was the talk of the community for months. It came to the attention of a Dr. Harris Kennedy through his brother, who was staying at Lebanon at the time the incident occurred. Dr. Kennedy was interested in supernormal phenomena

horse in his barn, would have doubted the story when Mr. Titus told it to him at 5:20 A.M. as he was on his way to work, except that he had heard other of Mrs. Titus' predictions which had come true. He said they ought to hitch up the buggy right away and drive to Enfield to see if they could get Mr. Whitney interested. But Titus demurred; he rode on in to work at the mill. He told his foreman, however, and the foreman told Mr. Whitney.

Whitney laughed heartily. "I didn't take any stock in it at all," he reported later. "But because there might be people in the village who did, I thought I'd better do something about it."

So he asked Michael J. Sullivan, the diver from the Boston Towboat Company, to go down again and look for Bertha. "As long as I've stated that we'll do all we can to recover the body, we ought at least to give this woman a chance," Whitney told the diver.

"Most of the villagers here think that girl has taken to the woods," Sullivan answered. "But my business is to do anything you say to find the body, and if you say some woman can point out the spot to me, then let her point."

Sullivan's only reservation was that he didn't want to be made a fool of by being sent down at a variety of places she might indicate.

Mr. Whitney agreed that they wouldn't put up with any foolishness; Mrs. Titus had said she would point to one place where the body was, and one point it must be.

So they went to the bridge, where a number of townspeople were already standing around waiting. The news travelled fast. Mr. and Mrs. Titus drove up in the buggy.

Sullivan put on his diving clothes and met the lady on the bridge. He wasn't looking forward to another sojourn beneath it. The Shaker Bridge was a straggling structure between an eighth and a quarter of a mile long. Under it the water was quite deep. It had originally been made by building cribs on the ice which sank when the ice melted and were then joined by timber. Hardly any current existed. The water was dark and great quantities of debris and brush had collected in and about the crib work. It was impossible to see down into the water from above because of this debris as well as the depth.

Mrs. Titus walked along the bridge, however, peering down intently. She stopped once, saying, "This looks like the spot I saw in my trance." But after a moment's hesitation she walked on, coming to another point where she said, "This looks very much more like the place I saw last night." She stood looking over the rail of the bridge into the water for nearly half an hour.

for her. George Whitney, the big man of the town, owner of the mill where Bertha's sister worked, sent to Boston that night for a diver with special underwater equipment. Early Tuesday morning he started dragging the lake. He searched all day Tuesday and Wednesday to no avail.

Now on Wednesday evening a Mrs. George L. Titus of Lebanon, N.H., a village about four and a half miles from Enfield, was dozing after supper. Mrs. Titus' grandmother had been a known clairvoyant and Mrs. Titus herself had, on occasion, been able to see occurrences at a distance without use of her normal senses. However, she never had used her unusual capabilities for the sake of notoriety, nor had she ever charged for her work. In fact, she actually fought against the trances which usually accompanied these manifestations, for she was often ill for some time afterward. Still, she had no control over them, for they came on in spite of her efforts to drive them off.

Apparently a clairvoyant trance overtook her during her Wednesday evening nap, for she started to mutter, mumble, and cry out. Her husband shook her awake, but she complained, "Why did you disturb me? In a moment I should have found the body."

"What body are you talking about?" he asked.

"Why, that Huse girl, the one that's missing over at Enfield," she said.

Then Mrs. Titus told her husband, "If I behave peculiarly in my sleep tonight, don't on any account wake me." And because he was as eager as she to help find the lost girl, her husband prepared himself with notebook and pencil by his bed.

When, during the night, Mr. Titus was aroused by his wife's screams, he obeyed her instructions. He got up, lit a lamp, and waited until she began to talk; then he wrote down what she said in her sleep. She spoke of Bertha Huse, saying that part way across the Shaker Bridge she had stepped out onto a jutting beam which was covered with white frost. She had slipped and been thrown backwards into the water directly beneath the bridge, and had gotten caught in the timberwork.

"You will find her lying in a hole, and you will only be able to see one of her rubbers projecting from the timberwork," Mrs. Titus said clearly in her sleep.

When she awoke she had the entire picture of events at the Shaker Bridge clairvoyantly in her mind and she repeated the story in detail to her husband.

He told it to other persons during the morning.

W. R. Sunderlin, who kept Titus'

The villagers thought Bertha had "taken to the woods"—but a trance vision gave a different solution.

Clairvoyant FINDS MISSING GIRL

By Susy Smith

BERTHA HUSE yawned and stretched wide awake, then jumped out of bed to close the window against the crisp morning air. Apparently the glance she had of the beautiful October day outside made her decide to take a brisk walk before breakfast. It was 6:00 o'clock on a Monday morning, October 31, 1898 — Halloween — and she had spoken of finding a pumpkin in the fields to make a grinning jack-o'-lantern for her younger brothers and sisters. Dressing quietly, so as not to awaken her family, she put on her coat, bonnet, and overshoes and slipped out of the house — forever.

The young girl was not missed for several hours. Her mother knew she had not been feeling well and thought she was sleeping late. However, when she didn't come down by 10:00 o'clock it was noticed that her wraps were missing and a search for her was begun.

Several people said they had passed her walking toward nearby Lake Mascoma. The blacksmith's wife said that from her window she had glimpsed a woman on the Shaker Bridge over the lake about 6:30 A.M. She was not in a position to see who it was, she said, and she had not continued watching long enough to see her leave the bridge.

By Monday evening Bertha's family was frantic. In such a small community as her Enfield, N.H., home there were few places where she could have hid or been hidden unless she was lost in the forests or drowned in the lake. Word got around quickly and soon 150 men were combing the woods and lake shore

Over the telephone Dr. Walton was frankly skeptical. "Either you've all got head noises or somebody is tick-tacking your house. Look around for wires?"

"I tell you it's nothing of the kind. It started down at the cabin. They couldn't tick-tack both places. I want you to get out here and give Dorothy something to quiet her."

By the time the doctor arrived it was dark and the Merens' house was full of curious neighbors. Some of them had heard the ominous sounds, too, and their excited chatter was deafening.

Dr. Walton ordered out all the neighbors and asked Dorothy, "Don't you think you just might be pounding your chest yourself without realizing it?"

"No, no, no! I didn't! I didn't!", she wailed. "Make it stop!"

The doctor said, "All right. I'll give you some medicine and you'll go to sleep and forget it." He gave her a hypodermic and then put out the light. Seating himself beside the bed, he held his hands just above the girl's chest so that he would know if she made any movement.

Almost at once the sounds began again. Dr. Walton was astonished. He knew there had been no movement at all. Dorothy cried out at first, but under the influence of the hypo she gradually became calm and soon was asleep.

Dr. Walton turned on the light again and they all watched her. After a few minutes she began to talk, but it was not Dorothy's voice; it was the voice of her mother who had died eight years earlier. Mr. Merens looked frightened. He stared at the others. "That's Katy's voice. That's Katy," he repeated.

They heard the words distinctly. "Dorothy, tell your father that he and Tom must pay their debts. They *must* pay their debts." Then the girl was quiet.

Dorothy now slept peacefully the night through, but there was much whispering and shaking of heads among the neighbors. One woman said, "It must be that Dorothy is a medium and just didn't realize it. I guess poor Katy was trying all the time to get the message to her and this was the only way. Maybe her spirit will rest now."

Early the next morning the neighbors saw Mr. Merens and Tom driving their heavily loaded hay wagons toward Penelope, Tex. They knew that the men were taking the hay down to pay their debts at the stores and the lumber yard.

Dorothy and the family never heard those hollow frightening sounds again. Perhaps, as the neighbor had said, Katy Merens' troubled spirit was now at rest.—*Dilley, Tex.*

"Dear God, please don't let it bother us,"—my words hung in the air. I locked the doors and put up all windows tight. While I was doing this the "thing" abruptly turned and zoomed down over the mountain side behind the trees and out of sight at high speed. My prayers were answered. I sat back and looked at my husband. I was almost relaxed. My husband's eyes met mine. He knew, too. There were no words for the feeling that we had. Our little dog stretched and went back to sleep.

We were still somewhat shaken days afterward. I wrote to Washington and explained our experience. We received a cryptic reply stating that there had been a weather balloon in that vicinity on that date. We knew better. "It" was something far removed from a weather balloon. But what? We've asked ourselves that question many times since.—*Clarksburg, W. Va.*

A THROBBING MESSAGE

By Ella Marie Farmer

COMING HOME from school on the evening of December 20, 1915, 13-year-old Dorothy Merens stopped at the cabin where her father's Negro tenants lived. While she was there, visiting, they all suddenly heard a frightening sound that seemed to come from Dorothy's head. It was a deep, dull sound, as of something very heavy beating on flesh. Thud! Thud! Thud!

The Negroes fled screaming from the cabin and Dorothy ran for home. She began calling as she neared the house and her stepmother came to the door. For several minutes Dorothy could only cry and sob while Mrs. Merens asked her over and over what was wrong.

When Dorothy finally managed to tell what she had heard down at the cabin her stepmother said, "That's impossible. You have lost your mind. Go lie down. I'm going down to the barn to get your father and Tom.

But she had barely gotten Dorothy down on the bed when the dreadful sound came again from right over her pillow. Mrs. Merens heard it herself, only too plainly. Thud! Thud! Thud! She ran screaming from the house, calling Mr. Merens as she ran. He rushed to meet her and when she gasped out the story he said, as Mrs. Merens herself had said only minutes before, "You have lost your mind."

He rushed to the house where he found the terrified Dorothy sobbing wildly. He tried in vain to pacify her. And presently Mr. Merens himself heard that deep, hollow sound from over Dorothy's head. Thud! Thud! Thud! He was astounded. Now *he* was hearing things. As Dorothy was hysterical he called Dr. Walton.

fee and sandwiches. We continued on our way relaxed and refreshed. The traffic was thinning out rapidly. By 2:30 A.M. the highway was virtually ours alone.

To keep alert, I had the thermos filled with coffee at the diner and we had a sip at intervals. We were starting up the Blue Ridge mountains in Virginia as I lit a cigarette and watched the winding road. An occasional rabbit darted across our path. The giant oaks and weeping willows were silhouetted against the starry sky, making an inspiring profile drawing. Our little dog was asleep on a cushion between us. The drone of the car motor and the country sounds of cicadas and crickets added to the peaceful feeling prevalent in the car. My thoughts were on our delightful fortnight vacation.

Midway up the Blue Ridge mountains I noticed a glowing ball far off to our left through the trees. "What is that, dear? Is it the moon?", I asked my husband. He didn't answer immediately and I turned to face him.

"Um-m, that's strange, Alyce, the moon is in back of us." He was looking through the rear-view mirror. Suddenly I was filled with a foreboding I never had felt before. The "thing" was coming closer, moving very slowly, gliding close to the earth. I stared, fascinated. It was brilliant orange, like a sun.

Paul stepped on the accelerator. How I wished we would meet another automobile or see a house, gasoline station, anything! The highway and countryside were desolate. I fumbled for the Thermos. I took a swallow and felt the hot coffee light a path down, but I was shivering. I handed the thermos to Paul. "No, dear, I have to watch the road." He seemed to be preoccupied with something other than his driving. His mouth was set. Kiki, our dog, made a little noise, looking at Paul, then at me and then up at the ceiling of the car.

The "thing" was drifting very close now, right on a path toward us. My lips were dry. I took another sip of coffee, corked the bottle and dropped it on the floor. I could feel my pulse quicken. We said nothing. I looked at my watch. It was just past 3:00 A.M.

Suddenly a thought came to me —these are our visitors from another planet! My mind kept flipping back to something I had read months previously about automobile motors stalling out through the southwest desert country because of unseen forces! I thought of how many times I had wished for an experience! Now I prayed silently that whatever it was would leave us alone. The next few minutes were a progression from horror to numbness. "It" was hovering by the road now.

she had been talking in her sleep, I went back to bed.

The next morning I was prepared for another of her "dream" stories, but it was not forthcoming. Puzzled, I concluded that she retained no memory of the nocturnal incident and, fearful lest I alarm her, I made no mention of it.

That week-end we spent several days with friends out of town. The afternoon following our return home, while trimming shrubbery which grew up close to the house, I discovered a hole about the size of a half-dollar had been cut in one of the window screens, just above the hook which fastened it from the inside.

In the house, there were chisel marks around a small chifferobe drawer, usually kept locked, which had been forced open. It contained only personal papers and an old watch—the watch was gone.

Our home had been broken into during our absence then, just three days after my wife's "revelation," *through the very window she had indicated!*

She still had no recollection of her strange actions that night. Did some sort of "thought transference" take place between her and the intruder as he planned his deed? Or did some unknown force exert its power on her subconscious mind to warn of an impending occurrence? I can only speculate on the devious, unexplored workings of the human mind.—*Memphis, Tenn.*

MOUNTAIN VISION

By Alyce Eskew

MY HUSBAND AND I were returning from a restful, much deserved vacation by the sea. It was September 17, 1960. We had left Nags Head, N. C., Saturday at 5:00 P.M., after having decided to stretch our vacation to the last moment. Paul was due at work Monday morning.

We never had driven all night before but we anticipated a quiet, uneventful trip with the highway free of traffic. It was a long drive, 485 miles back to our home in the hills, Clarksburg, W. Va. The night was cool and clear with a sky full of myriad stars. The hours passed. At midnight we stopped at a little diner on the parkway and had cof-



ALYCE ESKEW

two or three tries I determinedly shoved with every ounce of strength I could muster and, as if this had been a knockout punch to the force against me, I seemed to literally ooze into the body on the floor and found I was sitting bolt upright. I was drenched in a cold sweat and gasping for breath. Needless to say, when I was able to do so I went to my room, locked the door and until morning slept the sleep of the weary.

For nearly 30 years this experience has remained as vivid to me as if it had occurred only last night.

Nightmare? Positively no!

I fully believe that had I allowed my floating self freedom that night only a lifeless "thing" would have been found on the floor next day.—*Scottsdale, Ariz.*

THE PROWLER CAME

By Vincent Barba

MY WIFE OFTEN told me about certain dreams of hers which apparently "came true," but I was skeptical and attributed them to coincidence or, at best, a tailoring of the occurrence to fit the dream.

Then an incident took place which greatly increased my respect for her claims.

We had retired early on that particular August night in 1947 and I slept soundly until something, perhaps my wife turning over or shifting position, awakened me. Pale light from a three-quarter moon filtered into the room, so I could see dimly. I looked around drowsily, and was settling down to go back to sleep when suddenly my wife spoke.

"Someone's trying to break in," she said.

Her voice sounded strange, rather thick, and she spoke in a monotone. Instantly alert, I leaned over her and noted with surprise that her eyes were closed and her breathing was deep and rhythmical. She remained moitionless, making no attempt to sit up. To all outward appearances she was asleep; however, I have since observed people in hypnotic trance and I know now her attitude and actions at that time very closely resembled those of a person in that state.

"Where?" I asked.

Stiffly, almost mechanically, she raised her left arm without bending the elbow, index finger extended, and pointed to a window at the foot of the bed. In that same odd, unemotional voice she said, "At that window."

Still lying on her back, eyes closed, she did not stir or raise her head. Listening intently, I heard only her deep, regular breathing. Quietly I slid off the bed and looked out the window she had indicated. I saw nothing. A check of the rest of the house showed everything to be in order. Deciding

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.

THE SLENDER THREAD

By Franklin Boaz

IT IS CONTENDED by some that the soul is held within the physical body by a very slender thread. All the factors of one of my teen-age experiences point to the truth of such a line of thought.

On a sultry July night in 1933, in Nashville, Tenn., when suffering humanity was seeking relief on porches, lawns and in city parks, I decided to sleep on the floor of our living room, a few feet from the open front door. Stretched out comfortably, my eyes drooped shut and immediately I had a strong feeling of having risen a bit off my bed. Naturally, I snapped awake. Then, with the daring of youth, I closed my eyes tightly once again and as the rising sensation resumed I discovered it was impossible to open them.

At the ceiling my body turned face down and what a strange thing I saw! The room was well illuminated by moonlight and everything was clearly discernible. I still reposed on my pallet. Every piece of furniture, the pictures on the wall were as they should be.

At first I was spellbound, then to my horror I discovered I was slowly drifting toward the open doorway. It became alarmingly apparent that I was floating down to the top of the door and headed for the great outdoors. With great effort I caught the wall above and shoved backwards a few inches but instantly went forward again. After



FRANKLIN BOAZ

The strictest inquiry by high Church authorities followed, of course. But the conclusion reached was the same as that reached by the Superior and the Bishop: that a young nun, dead for 12 years, had appeared, solid, speaking, holding money, hundreds of miles from the place where she had lived and died; that, through "bi-location" she had taken one of the living with her to a tower room and somehow returned her to her cell; that money, more than enough to pay the community's debt, had been brought twice visibly by the apparition and regularly, by intangible means, for a year, and that the final offering smelled of fresh roses, in an Italian January.

But—whose money was it? And whence and how far had it come, unseen, unmissed?

In the 52 years since the miraculous event no explanation has been forthcoming.

THE GHOST OF WHALEY HOUSE

MYSTERIOUS footsteps and windows unaccountably flying open apparently have convinced Mrs. James E. Reading, Sr., that a ghost roams historic Whaley House in San Diego, Calif.

Mrs. Reading, who manages the 106-year-old-house for the San Diego Historical Shrine Foundation, told Dee Heywood of the San Diego *Evening Tribune* that she considers the ghost a nuisance. After she showed some visitors around the house recently, she stated, "there was so much noise from above it was embarrassing. I excused myself to see what was happening. Nobody was there."

Mrs. Reading related that she first heard the ghost about a year previously. As she and an assistant, Bert L. Shankland, were working in the downstairs parlor, they distinctly heard footsteps above them. "When we rushed upstairs to investigate," she said, "we were shocked to find no one there."

According to Mrs. Reading, the ghost confines its noises to the master bedroom and to the stairs, which are the only original parts of the restored house. The noises of footsteps and windows opening are made at odd hours.

Occasionally, Mrs. Reading reported, she had received phone calls from the night patrolman informing her that the opening of a window in the master bedroom has set off a burglar alarm. She had three four-inch bolts installed on the windows, but not even these ended the annoyances.

She said, "One morning, very recently, I opened the shutters in the master bedroom and carefully locked the windows and bolted them. Within a few minutes one window had opened —there was no other human around."

explain the vision's strange words, "My way is sure." For the expression, "to follow a way" is not used in this sense in Italian. Before her death, Mgr. Giannattasio explained, St. Therese had evolved her own way to God—the path of simple, childlike trust, obedience, love. She had taught her "little way for little souls" to her novices and assured them that if, after death, she found her teaching in error, she would return to correct it. Now the message, spoken evidently by a being who was *thinking* in French, using a French idiom (and speaking what tongue, although it was understood by an Italian?) would go home to Lisieux, would go to all the world.

The starving nuns began to eat better and regularly. Daily the sum in the cash-box was checked and noted on the ledger. Invariably week by week throughout 1910, there were from 25 to 30 lire *more,* than there should have been. On the night of August 6 the young French nun appeared again—with a 100-lire note.

The baffled Bishop decided on a last test. He could not doubt the Mother Superior's word—why should he? He had known the community's plight. He also knew that, in so strictly cloistered an order, nobody could slip into the convent, pass the Sister at the door, pass the cells on the second floor, reach the tower-room where the box was, and unlock it with the key the Superior carried in order to place a large sum of money within. Privately Mgr. Giannattasio took a 500-lire bill of his own, added his visiting card, and placed both in an unsealed envelope on which he had written, "My way is sure, I was not mistaken." He put the unsealed envelope into a larger, lined envelope of heavy paper and secured the flap with wax, stamping it with his signet ring. Then, with no explanation, no revelation of its contents, he had the Mother Superior place it in the cash box, adding the orders, both verbal and written, that she not touch nor open it until the first anniversary of the miracle, January 16, 1911.

Before that date the Superior, opening the box to pay debts with the loose money within, noted that the envelope seemed thicker.

The Bishop appeared promptly on the 16th and had her unlock the cash-box. She presented the envelope, its seal intact, to Monsignor. He told her to break the seal. As she did so his eyes never left her for a moment. She handed him the inner envelope and the Bishop himself withdrew its contents.

There was his 500-lire bill—and with it four more, two for 100 lire, two for 50 each. And they smelled of roses, the flower Therese had so loved, back in Lisieux.

in the annals of spirit-phenomena, one finds stories of people seen, felt and spoken to miles away from where their bodies lay, either dying or simply asleep. (Or sometimes awake, though this is rarer.)

Now the Mother Superior found herself walking down the corridor, unheard, unseen, apparently, by Sisters in adjoining cells who must, some of them, have been wakeful through hunger. The Italian nun noticed, for the first time, that a soft light seemed to come from the veil and garments of her companion. They reached the tower room where the cash-box was kept. There, the Mother Superior was told to unlock it, and place the bank-notes inside. She did so and noticed the ominous paper that lay within—the community's record of its debt. Beside it was a scattered coin or two—the equivalent of seven American cents. The Superior gazed joyfully at the young Carmelite and thought she recognized her. Who could it be but St. Teresa of Avila, foundress of the order, a woman noted for her energy and resource?

"Oh, my holy Mother!" began the Superior, and fell on her knees.

But a gentle, solid hand raised her to her feet, and soft lips kissed her.

"No, I'm not your mother. I am the servant of God, Therese of Lisieux." The visitor laid her hand on the Superior's veil, as though arranging it. Then she moved away.

"Wait!" cried the Superior, "You'll lose your way!" For the old building was full of strange turns and steps. The visitor turned and smiled.

"No, no, my way is sure and I was not mistaken in following it!"

Strange words, their explanation unknown in a small Italian convent, but forming part of the supernatural background of the incident. Light and visitor disappeared. The Superior found herself back in her cell, where she stayed, bewildered and faint, until time for Mass.

In chapel everyone noticed her altered looks. The two sacristines, Sisters with the exacting duty of preparing the altar, of laundering and polishing its appointments, insisted that the Superior tell them what was wrong. Finally she said she had had a vivid, disturbing dream and related it to them. They insisted that she open the cash-box immediately and, despite her protests that one should not believe in dreams, she opened the box before them.

There lay a roll of bills, 10 50-lire notes, issued by the Bank of Naples!

Promptly, Mgr. Giannattasio, Bishop of Nardo, near Gallipoli, was informed. He came and saw the money. He was able, also to

supernatural and always beautiful acts brought about the Church's recognition of her sainthood in a far shorter time than is usually the case.

Usually, when a Carmelite dies, a formal notice of her life, deeds and character is sent to every convent of the order. But when young blonde Therese died, her book, written casually in an ordinary school composition folder and titled *Story of a Soul* (*Histoire d'un Ame*), was printed and sent, instead. None read the beautiful account more avidly than the poverty-stricken nuns of the Carmel in Gallipoli, a small town on the heel of Italy's "boot."

By January of 1910, the Gallipoli Sisters were reduced to two-and-a-half pounds of bread *per week,* with occasionally other scanty food. Sometimes there was nothing to eat and the sisters prayed through their meal-time in their chapel. By mid-January the Mother Superior opened the community's cash-box with the only existing key to its special lock and discovered just seven cents to pay a debt of nearly $60.00—no small sum in Southern Italy. She told the Sisters and they began to pray.

They prayed to the French saint, Sister in their own order, whose book (now a perennial best-seller in many languages) they had read. Before her death, Therese had said, "I will spend my heaven doing good upon earth." Now was time for her to prove it.

On the night of January 16, 1910, the exhausted, worried Mother Superior lay awake until about 3:00 A.M. Then she fell into a deep sleep. She was awakened by a gentle hand tucking the covers about her thin shoulders.

"Don't do that!" muttered the nun, her eyes still shut. "Moving the covers makes me cold."

"No," replied a gentle, unknown voice, "I'm doing you good."

The Mother Superior's eyes sprang open. Bending over her was a young nun in Carmelite habit who continued to arrange the blankets.

"Listen," the visitor continued. "God uses the inhabitants of Heaven, as of Earth, to help His servants. Here are 500 lire to pay your community's debts."

She was holding out a sheaf of bank-notes. The Mother Superior sat up and rubbed her eyes.

"But . . . But we owe only 300."

"Well," smiled the unknown, "there will be some left over. But you cannot keep this money in your cell. Come with me . . . " Then she added this strange statement: "Bi-location will help us."

"Bi-location" is being in two places at once. The phenomenon is not unknown, nor does it happen only to the righteous. Repeatedly,



the SAINT who filled the cash box

The poverty-stricken nuns were on the verge of starvation. Then came a miraculous rescuer in the night.

By Marguerite Steedman

AMONG THE THOUSANDS of miraculous stories involving the saints perhaps none is more difficult to explain than the well-documented account of an apparition that filled an almost-empty cash-box in the starving community of Carmelite nuns at Gallipoli, Italy.

The account lies in its original French before me. I have never seen it in English. But I *have* seen the stained-glass window depicting the miracle in the chapel of the Carmel in Lisieux, France.

In 1910, when the strange events began, St. Therese of Lisieux had not been formally called a saint at all. She had died in 1897 at the age of 24, having entered the order at 15. She was not canonized until 1925. But "The Little Flower", as the millions who love her call her, was already known to every Carmelite convent in the world, and already her help was being invoked by the faithful everywhere. She was scarcely dead when the strange events began, first in France, later as far away as Africa. Amply attested, often by many witnesses, the

nature); on the biological front (for beneath the political problems lie the problems of rocketing population and unevenly distributed resources).

A co-ordinated attack on all these fronts will be difficult to mount and harder still to sustain. Time is not on our side. Given the facts of individual and social inertia, can we do what has to be done within the brief and dwindling span which modern history (the history of headlong technological and demographic change, with all their social consequences) allows us? On the international level an ending of some at least of of our collective sorrows is feasible. How likely is it? All the nations and their rulers are called. Before it is too late, will they choose to be chosen?



CRACKING THE GENETIC CODE

NEW GAINS in deciphering the chemical code of inheritance were reported recently by leading scientists in the field at a symposium at the University of Indiana. Research already has found that genes, the units of inheritance, are made of chain-like molecules called nucleic acids, and that nucleic acids direct the linkage of amino acids into other molecular chains to form proteins.

This process determines the form and function of all living cells and hence of all living organisms. The key to the genetic code is in the arrangement of four kinds of chemical units, called nitrogenous bases, along the nucleic acid molecules. The sequence of these bases determines the sequence of amino acids in proteins, and there is an undetermined number of bases for each amino acid. The problem of researchers has been to learn which grouping of bases determines which amino acid.

Dr. Marshall W. Nirenberg and Dr. J. Heinrich Matthaei of the National Institute of Health have determined the nucelic acid coding for the first amino acid. They reported making a small synthetic nucleic acid that had only one kind of base in it. This nucleic produced a protein-like molecule that contained only one kind of amino acid.

Dr. Severo Ochoa of New York University announced that he and his associates had determined the coding for 19 of the 20 known amino acids. Other researchers reported having found indications that the code may be universal throughout nature.

and in the papers read at the next day's symposium, there were plenty of sensible and humane suggestions. One listened with approval, but at the same time with a haunting doubt.

* * *

WOULD THE sensible and humane suggestions be accepted? In the present historical context, in the prevailing ideological climate, *could* they be accepted? And though it is obviously true that, in Dr. Baumgarten-Tramers words, there exists an urgent *Notwendigkeit der Bildung einer Psychologie fur Politiker,* is it probable that the few scores of politicians, generals and technologists, at whose mercy the remaining 29,000 million of the human race now find themselves, will consent to go to school again and learn that psychology for statesmen which it is so indispensably necessary to formulate and teach? These few enormously powerful men, at whose mercy the whole human race now lies, are themselves the hypnotized prisoners of political and philosophical traditions which, being grounded in nationalistic idolatry and ideological dogmatism, have in the past invariably led to war.

The neurotic individual is a person who responds to the challenges of the present in terms of the obsessively remembered past. In so far as their policies are dictated by old erroneous notions fossilized into dogmas, all societies exhibit the symptoms of collective neurosis, and the few powerful men in whose clutch (like Gulliver in the paw of the Brobdingnagian monkey) mankind now impotently writhes, are themselves the victims of their society's alienation from present reality.

In earlier times, when the rate of technological and demographic change was slow, societies could afford the luxury of their collective neuroses. Today political behavior dictated by obsessive memories of the past (in other words, by venerable traditions that have lost their point, and by old, silly or actually diabolic notions raised to the level of first principles and canonized as dogmas) is apt to be fatally inappropriate.

And, alas, the cure for this fatal inappropriateness of current political behavior cannot be found in applied psychology alone. The problem is exceedingly complex and, if it is ever to be solved, it must be attacked simultaneously on many fronts—on the semantic front (for it is an affair of misused language and unexamined beliefs); on the organizational front (for it involves the brute fact of power and the problems of its control); on the philosophical front (for our political behavior is influenced to some extent by our view of human

alive to its overtones of inspirational twaddle, this is almost a dirty word. And yet, in certain contexts, what other word can one use? Reading Meister Eckhart, for example, or listening, as we did at Gstaad, to Krishnamurti, one is forced to recognize that "spiritual" can be *mot juste*. "I show you sorrow and the ending of sorrow."

* * *

ALL THE GREAT masters of the spiritual life (that word again!) have been at once profoundly pessimistic and almost infinitely optimistic. *If* certain conditions are fulfilled, human beings may cease to behave as the pathetic or deplorable creatures they mistakenly think they are and be what in fact they always have been, if they had only given themselves a chance of knowing it — enlightened, liberated, "godded in God." But that more than a very few of us will ever fulfill those conditions is overwhelmingly, improbable. Many are called, but very few are chosen; for very few ever choose to be chosen.

The ending of sorrow is feasible; but the continuance of sorrow is certain. All that the masters of the spiritual life can do is to remind us of who in fact we are and of the means whereby we may come to the recognition of our identity — meditation in the sense of complete and inclusive awareness at every instant, and the corollaries of such meditation, right being and, from right being, spontaneous right action.

From France, Italy and Switzerland, and from far-out E.S.P., farther-out visionary experience and farthest-out enlightenment, we flew to Copenhagen and the International Congress of Applied Psychology. What *is* Applied Psychology? Or should one put it the other way round and ask what is not Applied Psychology? Answer: precious little, at least in regard to individual behavior on the (statistically speaking) normal level. This capacious subject was discussed at Copenhagen by 1,300 delegates, who listened to two or three hundred papers on every conceivable subject from "Figure Drawing as an Expression of Self-Esteem" to "Social Research in the Arctic."

The world is so full of a number of things, and universities are so full of a number of psychologists, that I cannot possibly do justice to all that was read and spoken at Copenhagen. I shall therefore confine myself to the most important question of all, and the one to which, alas, the answers proposed were the least satisfactory. Can psychology contribute to the easing of international tensions, the solution of conflicts, the maintenance of peace?

In the lecture with which Professor Osgood opened the Congress,

Dr. Hofmann's synthetics are new; but the ethical, philosophical and religious problems that they so dramatically raise are very old. That beer (together with tea, coffee, aspirin, vitamins and a score of psychic energizers and tranquillizers) should do "more than Milton can/To justify God's ways to man" is a plain fact of observation and experience—a fact which some people find depressing and humiliating, others consolatory and rather amusing. To what extent are our thoughts, beliefs and actions the products of our inherited physique and temperament, and of the fluctuations, in response to internal and external events of our body - chemistry? Just how valid is a philosophy based upon a state of mind (say the conviction of sin) which can be radically changed by the prick of a needle or a small daily dose of Ritolin? And what about those experiences induced by Dr. Hofmann's physically harmless mind-changers — experiences of a world transfigured into unimaginable loveliness, charged with intrinsic significance, and manifesting, in spite of pain and death, an essential and (there is no other word) divine All-Rightness? Yes, what about them? Opinions differ.

* * *

FOR MOST OF those to whom the experiences have been vouchsafed, their value is self-evident. By Dr. Zaehner, the author of "Mysticism Sacred and Profane," their deliberate induction is regarded as immoral. To which his colleague, Professor Price retorts in effect, "Speak for yourself!"

Price would agree with William James that, if one can achieve the feat without harming oneself or others, the induction of unusual states of consciousness is salutary and enlightening. And long ago, defending William James against those who had blamed him for experimenting with nitrous oxide, Bergson pointed out that the chemical was not the cause of James's remarkable metaphysical experiences, merely their occasion. The same experiences might have been induced by purely psychological means, by the mortifications and exercises used by the mystics and visionaries of every religious tradition, by any method, indeed, capable of altering states of mind or changing body chemistry in such a way as to lower the barrier separating the world fabricated by our everyday, biologically useful and socially conditioned perceptions, thoughts and feelings from the strange and yet subjectively (and perhaps even objectively) no less real worlds revealed when the mode of consciousness has been changed from the utilitarian to the aesthetic or spiritual.

Spiritual . . . For sensitive ears,

To the Chinese, on the contrary, it may be perfectly good sense. In the normally healthy organism, they maintained, there is a continuous circulation of energy. Illness is at once a cause and a result of a derangement of this circulation. Vital organs may suffer from a deficiency or a disturbing excess of the life-force. Acupuncture re-directs and normalizes the flow of energy.

This is possible because, as a matter of empirical fact, the limbs, trunk and head are lined with invisible "meridians," related in some way to the various organs of the body. On these meridians are located specially sensitive points. A needle inserted at one of these points will affect the functioning of the organ related to the meridian on which the point lies. By pricking at a number of judiciously selected points the skilled acupuncturist re-establishes the normal circulation of energy and brings the patient back to health.

Once again we are tempted to shrug our shoulders and say that it makes no sense. But then, reading the proceedings of the most recent Congress of Acupuncture, we learn that experimenters have been able, by means of delicate electrical measuring instruments, to trace the course of the Chinese meridians, and that when a stragetic point is pricked with a needle relatively large changes of electrical state can be recorded. So perhaps, after all, the odd appearances of acupuncture will end by being saved even by *our* theories.

Meanwhile the fact remains that there are pathological symptoms on which the old Chinese methods work very well. Among these pathological symptoms (and this in our present context, is particularly interesting) are various undesirable mental states—certain kinds of depression and anxiety, for example—which, being presumably related to organic derangements, disappear as soon as the normal circulation of energy is restored. Results which several years on the analyst's couch have failed to produce may be obtained, in some cases, by two or three pricks with a silver needle.

And this brings me to our conversation in the suburbs of Zurich, with Dr. and Mrs. Albert Hofmann. We human beings, in Andrew Marvell's phrase, are "rational amphibii," inhabiting simultaneously a soul-world and a world of first-order experience, a world of abstract notions and generalizations and a world of unique events. Dr. Hofmann is an eminent chemist, whose most recent and spectacular work has been done in that strange borderland between two worlds, where the tiniest of biochemical changes will produce enormous and revolutionary changes in the mind.

even in the most respectable scientific circles. In terms of currently accepted theories the facts of parapsychology "make no sense." What is to be done? Should we shut our eyes to them in the hope that, if we don't look at them, they will go away and leave us in peace? Or should we accept them?

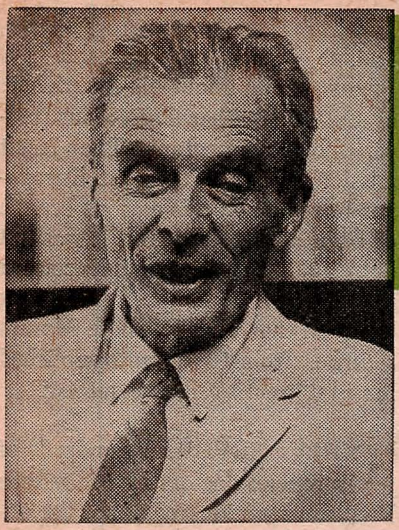
Accept them for the time being as inexplicable anomalies, while doing our best to modify current theories in such a way that they will "save the appearances"—*all* the appearances, including those that now seem to be outside the pale of explanation. The Society for Psychical Research was founded in 1882, and those who have chosen the second of these two possible approaches to psi-phenomena are still hopefully waiting for a theory capable of saving all the appearances, from the atomic to the extra-sensory. From William James to C. D. Broad and H. H. Price in our own day, a succession of psi-minded philosophers have hinted at ways in which all the appearances might be saved. But their suggestions have never been raised to the level of a testable theory, and the facts of parapsychology remain, after 80 years of systematic study, as odd and inexplicable as ever.

From Saint Paul and the extremely anomalous world of parapsychology I journeyed to Turin, where my wife and I spent a memorable evening talking with Dr. Quaglia Senta about his experiences in the still rather anomalous universe of acupuncture. The Jesuit missionaries were the first Europeans to report on this curious branch of Chinese medicine. But it was not until 1928 that a full and accurate account of acupuncture reached the West. In that year Soulié de Morant returned from China and published his first treatise on the subject.

* * *

TODAY SEVERAL hundreds of European doctors (and one lone English physician) combine the science and art of Western medicine with the ancient science and art of Chinese acupuncture. International Congresses of Acupuncture are now convened (the last was at the University of Clermont Ferrand), and it is reported that Soviet doctors are now taking a lively interest in the subject.

That a needle stuck into the outside surface of the leg a little below the knee should affect the functioning of the liver is obviously incredible. If our primary concern is to save, not the appearances, but our theory, we shall be tempted to ignore the empirically established facts and to dismiss the claims of the acupuncturists as mere superstition and hocus-pocus. It can't be true because, within our present frame of reference, it makes no sense.



Aldous Huxley, author of many popular books, also is noted for his interest in psychic phenomena. U.I.P. photo.

Recent meetings in Europe reported on subjects ranging from modern parapsychology to ancient acupuncture. Here is a famed writer's review.

telepathically; and on another series, in which an instrument called the plethysmograph was used to record bodily changes occurring, on the unconscious level, in response to stimuli telepathically received. These reports of research in Switzerland and America were preceded by the work carried out in Russia 25 years ago, but only recently published, openly discussed and resumed.

The purpose of the Soviet research was to find out whether E.S.P. is a fact and, if it is, whether it can be explained in terms of physics, as a product of some kind of electromagnetic radiation. Enclosed in leaden capsules and immersed in baths of mercury, so that no radiation could possibly reach them, sensitive subjects turned in significantly good performances. The experimenters were forced to conclude—and in the days of Stalin the conclusion was extremely embarrassing—that telepathy occurs and is not a form of radio.

What does one do about data that do not suffer themselves to be explained in terms of currently accepted theory? In all too many cases, as William James pointed out two generations ago, one sticks to one's theory and does one's best to ignore the disturbing data. Herbert Spencer's idea of a tragedy (in T. H. Huxley's words) was a beautiful generalization murdered by an ugly fact.

Spencer's scholastic soul goes marching along, and the tendency to prefer the high, hallowed generalization to the odd, low, presumptuous datum is still to be met with

Exploring THE BORDERLANDS OF THE MIND

By Aldous Huxley

LESS THAN two hours of flying time separates the Baltic from the world of the Mediterranean. In miles and minutes the distances between my various ports of call were very small; but by any mental measure they were enormous. Between post-Freudian psychotherapy and pre-Hippocratic Chinese acupuncture a great gulf is fixed.

Telepathy seems to have nothing to do with industrial psychology and the measurement of I.Qs. Visionary experience induced by Dr. Hofmann's mind-changing synthetics is far indeed from the kind of thinking that resulted in a paper on "The Effect of Meprobamate and Dextre-Amphetamine Sulphate on the Reaction Times of Normal Non-Hospitalized Subjects to Neutral and Taboo Words." And from all these it is a long, long way to that ultimate "freedom from the known," about which Krishnamurti talks. And yet all these incommensurable universes co-exist inside the human skull. Actually or potentially, they are all *our* universes. "What a piece of work is a man!"

* * *

THE CONFERENCE at Saint Paul de Vence was organized by the Parapsychology Foundation, whose president is that gifted, sensitive and indefatigable instigator of psychical research, Mrs. Eileen Garrett. There were four psychiatrists, Italian and Swiss, a Parisian endocrinologist and another French doctor specializing in psychosomatic medicine, an eminent English neurologist, Dr. Gray Walter, and a young American parapsychologist, actively engaged in research and experiment.

A number of papers were read—on cases of apparently telepathic *rapport* between doctor and patient in psychotherapy; on the induction of hypnosis at a distance by telepathic means; on a series of experiments that seemed to show that a sleeper's dreams can be affected

even though she continued to live in the house until December, 1957.

My sister-in-law tells of going to the bathroom one night and as she walked down the well lighted, third floor she came into physical contact with someone she could not see. She was actually pushed to one side, but saw no one. It was after this experience that she refused to sleep on the third floor.

My mother-in-law and sister-in-law saw the strange lady and had their experiences sometime before I had mine and while I cannot give exact dates on this I feel certain it all occurred within only a matter of days or perhaps a few weeks. It appears the visitations of the ghost occurred during a rather short period of time. However, since my wife's folks have moved from the big house and it is now occupied by others I have no way of knowing whether the woman in white still roams the third floor.

For the past 10 years I have been employed as a police officer by the largest railroad in the Eastern United States. I have learned from experience that making a good investigation is a complicated and painstaking job of gathering facts. Realizing the importance of facts I am not one who is easily led into believing blindly what cannot be proven but I also realize that there are, about us, many things which our senses do not detect. There are sounds which our ears cannot hear, colors which our eyes cannot see, substances which we cannot feel, and odors we cannot smell. With these thoughts in mind I leave the conclusions to be drawn from the above report to your discretion.

I have never been able to come up with an explanation which is logical in the light of what present-day science believes to be true of our universe.



THE BIBLE BORE WITNESS

AFTER Ivory W. Collins was struck by a hit-and-run driver in Honolulu, investigating police officers found that a Bible Collins had been carrying had had a page torn out of it in the accident. The officers tracked down the car from a license number supplied by a witness—and in the radiator grill they found the missing Bible page.



and bringing into the conscious mind the unknown, hidden influences that previously lay in the subconscious. Although psychoanalysis is not primarily concerned with the existence or non-existence of extrasensory experiences as is parapsychology, it can delve into the unconscious origins of many of them and, at times, can give a fantastically revelatory solution to undesirable psychic outbreaks.

In 1929, through an interview with Lord Rothermere when he visited the United States, I obtained a position on his personal staff, and moved to London with a comfortable office on Fleet Street. Lord Rothermere (Harold Sidney Harmsworth) was the owner-publisher of a great chain of newspapers throughout England, including the *London Daily Mail,* the *London Evening News,* the *Daily Mirror,* and the *Sunday Dispatch.* However, my duties in this position were somewhat ill-defined. I was to be working on Hungarian matters — the revision of the Hungarian peace treaty after World War I being a very heated issue at this time. As this job left me quite a bit of free time, I used it to advantage in assembling and writing the *Encyclopaedia of Psychic Science* — a huge task, since the book ran to 500,000 words. On publication of this volume, including an introduction by Sir Oliver Lodge, the great physicist and psychical researcher, I was established as an authority on psychical matters practically overnight.

At this time, items about the supernatural and spiritualism were front page news in England. The interest in what happened to the human personality after death extended from outstanding scientists and authors such as Sir Arthur Conan Doyle, Dr. Gilbert Murray, and Dr. William Brown to a vast group of the public (consisting largely of older people) who eagerly rushed to the seances and demonstrations of the newest and most talked-about mediums who appeared from time to time. Midway between the rather stuffy Society for Psychical Research and the uncritical enthusiasms of the spiritualist societies and their newspapers — *Two Worlds* and *Psychic News* — was the International Institute for Psychical Research. Through the recommendation of Mrs. Dawson Scott, a member of the board, I was made first a member of the council and later Director of Research for this organization.

In this capacity I was called into the investigation of cases such as the Ash Manor Haunting, the so-called "Talking Mongoose" Case (reported in the book, *Haunted People,* by Hereward Carrington and myself) and the Thornton Heath Poltergeist reported in full

in my book, *On the Trail of the Poltergeist).*

The Thornton Heath case received a great deal of publicity as a classical poltergeist case. Poltergeist is a word compounded from two German words meaning "noisy" and "spirit". According to spiritualistic beliefs it is a particularly obstreperous ghost, operating through the medium of some person's body, that throws items and objects about a house and in general causes a great deal of damage and disturbance.

Dr. Frank Podmore, a skeptical early investigator for the Society for Psychical Research had made note of the fact that, in a majority of these cases, the "medium" is a boy or girl about the age of puberty or in late adolscence. Nevertheless, in the Thornton Heath case (named after the suburb of London where it took place), there was no adolescent in the center of events; instead, there was an attractive married woman of 35 — whom I called "Mrs. Forbes" in my report.

* * *

I SHALL NEVER forget my experience on the first day I visited the house. For five days the breaking saucers, flying knick-knacks, and overturned furniture had been reported in the newspapers, and my assistant had visited the house before me. On the day I arrived, accompanied by Dr. Wills, I observed 29 unusual occurrences, five of which could not be ascribed to any normal cause.

However, as the four-month investigation following this day progressed, it became clear to me that the basis of the disturbance was not to be found in any discarnate spirit, but rather in Mrs. Forbes' own mind and personality. By using interviews, and personality and word association tests, I discovered that the problem was related to her own guilt feelings springing from sexual traumata and frustrations. Many of the events took place when she was in altered states of consciousness, or semi-amnesia.

Needless to say, findings such as these were highly distasteful to my colleagues and superiors in the International Institute as they would weaken the spiritistic hypothesis and also brought in elements that offended the high moral tone of the members of the board.

Up to that time, psychical research was a singularly one-sided scientific pursuit. The researchers, no matter how intrigued by the mysteries of the supernatural, felt they were upholding the strictest scientific standards by investigating the reported phenomena exclusively. To them, any questions of the mental background or personality of a medium under examination or of a family experiencing a haunting were beside the point — a

distracting influence of no bearing on the reality of the psychic event. To the prim, elderly ladies who supported the International Institute for Psychical Research the mention and investigation of any sexual factors in a case of psychical phenomena was an inexcusable, shocking development.

I took a vacation and when I returned, discovered that my book-length manuscript had been impounded (without being read, of course). The crisis deepened and echoes were heard in the spiritualistic press. I forced the council to return my manuscript. This occurrence, along with an earlier article of mine published in a popular scientific monthly, *Armchair Science*, entitled "Crisis in Spiritualism," provoked a violent attack on me and my methods by Hannen Swaffer. Editor Maurice Barbanell's headline for this series of articles condemning me in *Psychic News* was "Crisis in Nandor Fodor." In order to protect my reputation and my point of view I brought suit against *Psychic News* for libel.

It was at this point, sometime after the severance of my relationship with the International Institute, that I appealed for and received support from Sigmund Freud himself, who had arrived in England in June, 1938, a refugee from the Nazi menace that was beginning to sweep over Europe. It was actually my wife who conceived the idea of appealing to Freud and she made the initial visit. Carrying a bunch of beautiful tiger lilies as a tribute from the women of England, she knocked on the door at 20 Maresfield Gardens, where Freud was living. As it turned out, on that day Freud was feeling lonely and bored. When an attractive lady appeared, bringing flowers, he was deeply touched and had her stay for tea.

When she told him of the impasse that had developed because of my lone championing of the psychoanalytical approach, Freud was aroused. At the termination of the interview, he asked to see the controversial manuscript. I hastened to send it — in fear and trepidation.

On November 22, 1938, the sun shone out and life became wonderful again. Freud had written me a letter in German, in his own hand. The English translation of it is as follows:

November 22, 1938
20 Maresfield Gardens
London, N.W. 3.

"Dear Sir:

"Perhaps you cannot imagine how vexatious the reading of such documents of experiments, precautions, evidence of witnesses and so on is for a reader to whom to start with

the acceptance of supernormal happening does not mean much, especially when they are concerned with such stupid tricks of a so-called poltergeist. I have held out, however, and have been richly rewarded.

"The way you deflect your interest from the question of whether the phenomena observed are real or have been falsified and turn it to the psychological study of the medium, including the investigation of her previous history, seems to me to be the right step to take in the planning of research which will lead to some explanation of the occurrences in question.

"It is greatly to be regretted that the International Institute for Psychical Research was not willing to follow you in this direction. Furthermore, I regard as very probable the result you come to with the particular case.

"Naturally it would be desirable to confirm it through a real analysis of the person, but that evidently is not feasible. Your manuscript is ready for you to fetch.

"With many thanks for sending me the interesting material.

"Yours truly,
"Sigm. Freud"

I rushed to his house and received the manuscript from him. He was kind and gracious, encouraging me to stick to my guns and fight for the truth as I saw it. I asked if I might use his letter as a frontispiece for the published manuscript and he agreed. Unfortunately, I could make no use of his support in the trial. Freud was ailing and in his last years (he died in 1939); it would have been inexcusable to drag his name into our quarrel.

Later, however, his letter took on a greater significance as it is one of a small number of evidences, showing that Freud was acquainted with psychical matters and actually had a very great interest in them. The problems of telepathy, survival, precognition, and "poltergeisting" had occupied Freud throughout his life and he admitted that the topic of occultism (the term he usually used) "perplexed him to distraction."

Freud had been a corresponding member of the British Society for Psychical Research since 1911 and of the American Society for Psychical Research since 1915. He himself credited the British Society as being one of the first groups to recognize the importance of his discoveries. This occurred in 1893, when Frederic W. H. Myers brought Freud's theories to the attention of the Society. At this time Freud was

still vainly seeking any signs of recognition from Viennese and Continental medical and scientific groups.

He published a paper in 1922 entitled "Telepathy and Dreams" which was rather cautiously worded. Only after his death and the publication of the third volume of the "official" biography by Dr. Ernest Jones, in 1957, was the full extent of his interest revealed. The posthumous appearance of his paper "Psychoanalysis and Telepathy" in 1941 caused a sensation, for it was the first publication in which Freud strongly committed himself for the possibility of telepathy.

The Jones biography (Ernest Jones, *The Life and Work of Sigmund Freud)* reveals that this paper had been written in 1921, but it was put aside in favor of the more carefully worded version, largely due to the urging of Jones and others. There is little doubt that the publication of the paper at that time would have meant serious trouble for psychoanalysis, which was plagued by plenty of problems of its own.

That Freud recognized these considerations is shown by his somewhat humorous answer to Jones in a letter: "I am extremely sorry that my utterance about telepathy should have plunged you into fresh difficulties. But it is really hard not to offend English susceptibilities... When anyone adduces my fall into sin, just answer him calmly that (my) conversion to telepathy is my private affair like my Jewishness, my passion for smoking and many other things, and that the theme of telepathy is in essence alien to psychoanalysis."

Two important followers of Freud in psychoanalysis, Sandor Ferenczi of Hungary and C. G. Jung* of Switzerland (who later broke away to lead the "Jungian school of psychoanalysis) believed strongly in various elements of "occultism" — as it forms a major theme in Jung's writings. We are also indebted to the Jones biography for a rather puzzling tale.

Freud loved to sit up late at night after important meetings with his closest colleagues, indulging in discussions and stories. On one visit to Vienna in 1909, Jung regaled Freud with astonishing stories of his own psychic experiences and "also displayed his powers as a poltergeist by making various articles in the room rattle on the furniture." Freud was very much impressed by this feat and tried to imitate it after Jung's departure. However, he found that there were obvious physical reasons for faint noises to be observed and, as he remarked later, his "credulousness

* Dr. Jung had been on the subscription for **Fate Magazine** for many years at the time of his death in 1961. — Ed.

had vanished together with the magic of Jung's personality." If nothing else, this anecdote shows that Freud was familiar with the poltergeist phenomena many years before he saw my manuscript.

Jones, Freud's lieutenant who was instrumental in bringing psychoanalysis to England and America, on the other hand, was skeptical about the evidence for extrasensory powers. Freud seemed to derive a certain amount of pleasure from twitting Jones about this subject. He admitted to Jones that the acceptance of telepathy would be a step of great consequence. One evening, he told Jones a number of stories involving clairvoyance and visitation from departed spirits. When Jones protested about the flimsiness of the evidence, Freud remarked, "I don't like it at all myself, but there is some truth in it."

Jones replied that such beliefs could lead to others, such as a belief in angels. To this, Freud replied, with a quizzical look, "Quite so, even *der liebe Gott,*" ("even a dear Lord himself"). Jones reported that there was "something searching also in the glance, and I went away not entirely happy lest there be some more serious undertone as well."

An earlier letter, written by Freud to my friend Hereward Carrington, contained an even stronger statement about his attitude toward "occult psychological phenomena." In 1921 Carrington had invited Freud to join the advisory council of the American Psychical Institute. Although Freud seems later to have forgotten his reply, he nevertheless did write to Carrington, and this is what he said:

"Dear Sir,

"I am not one of those who, from the outset, disapprove of the study of so-called occult psychological phenomena as unscientific, as unworthy, or even dangerous. If I were at the beginning of a scientific career instead of, as now, at its end I would perhaps choose no other field of work, in spite of all difficulties. However, I ask you to forego the use of my name in connection with your undertaking, for several reasons:

"First, because I am a complete layman and novice in the field of the occult, in which I have no right to claim any degree of authority,

"Secondly, because I must sharply delimit psychoanalysis, which has nothing occult about it, from that unconquered area of knowledge and give no occasions for misunderstandings in this respect,

"Finally, because I cannot rid myself of certain skeptic-

materialistic prejudices and would carry them over into the research of the occult. This, I am entirely incapable of considering the 'survival of the personality' after death, even as a mere scientific possibility. Nor would I do better with the 'ideoplasma.'

"I think, therefore, it is better if I continue confining myself to psychoanalysis.

Very sincerely yours,
Freud."

Thus, it is obvious that Freud had no objection to psychical research, and, in fact, was greatly interested in this field.

However, since those days, other psychoanalysts have observed telepathic effects, encountered during their consultations with patients. They have been reported by Drs. Jan Ehrenwald, Jule Eisenbud, Geraldine Pederson-Krag, and George Devereux of the United States, Emilio Servadio of Italy, Istvan Hollos of Hungary, and others, besides myself. On the other hand, some workers in psychical research, such as Drs. Gardner Murphy, Gertrude Schmeidler, and Betty Nicol have become increasingly interested in the part psychology has to play in the appearance of extrasensory perception. So, there appears to be a sound basis for the exchange of views between the two disciplines: parapsychology and psychoanalysis.

* * *

ALL THIS, however, was of little help to me in March, 1939, when my libel action came up for hearing before the judge and jury of the King's Bench Division in London. Suffice it to say that, after three days of hearings, the jury returned with a verdict in my favor. Out of four counts, two were adjudged libelous and I was awarded damages from *Psychic News* of 105 Pounds Sterling (approximately $295). Although the amount was not large, the verdict supported my position, justifying my controversy with the International Institute for Psychical Research and the spiritualistic newspapers. The underlying principle, that a true investigator must publish his findings even though they may go against the beliefs of some of his colleagues and superiors, was thus affirmed.

After a few more investigations in the psychic field I realized that my inclinations were leading me inexorably into psychoanalysis proper. I continued my studies and also returned to the United States. In the following 20 years I have seen my *Thornton Heath* manuscript published (after being rejected by publishers for almost 20 years).

Although my adventures as a psychic researcher were exciting, psychoanalysis has proved of equal interest.

Fingers of FATE

By Harold Helfer

After five months of carpentering work on a new Lexington, Ky., hospital, Coleman Thompson fell from a ladder and became the institution's first patient.

●

Everyone admired the long pony tail of nine-year-old Lois Clara Kaiser, of Mount Clemens, Mich. But it cost her her life. She bent too close to a farm sodding machine; her pony tail caught in the flywheel and her head was pulled into the machinery.

●

Their four children were all born in different years but Mr. and Mrs. Raymond Plascencia, of Detroit, have no trouble remembering their birthdays. They were all born on an August 28.

●

On the day that Mrs. Stephen Hays, of Dartmouth, Nova Scotia, found a four-leaf clover a truck came along and demolished the family car. A few hours later another vehicle crashed into the family home.

●

The elements decided to assist a blasting crew at Dawn, Tex. Lightning set off a 2130-pound charge of dynamite just before workmen had planned to detonate it. The lightning thoughtfully held off until the last man had walked out of range and no one was hurt by the mighty blast.

●

For four consecutive years, Jack Iwed of Des Moines, Iowa, has broken his leg on his wife's birthday.

●

Eleven-year-old Robert Posey of Miami, Fla., told his mother he didn't want to go to school. He wouldn't say why. He was told he had to go to school anyway. Silently, Robert got on his bike and pedaled off. Two blocks later a motorist, failing to heed a stop sign, crashed into the boy and his bike. Robert was killed.

●

Two old fishing companions of Lyons, Kans., Mark DeWitt, 81, and Will Horrell, 76, won't go fishing together again. Their cars collided at an intersection and they both were killed.

●

When Dave Cope, 17, of Middles-

borough, England, came home badly shaken after a collision, his mother worried about his twin brother, Alan. A policeman soon came to report that Alan's motorcycle had collided with a car at the same time David was injured.

●

A head-on collision of two cars of the same make and color occurred at Sundsvall, Sweden. Both drivers were treated for similar cuts and bruises. One driver was Dag Gagner, 25. The other was Finn Gagner, 25. They're identical twins.

●

A 22-year-old British kindergarten teacher married into the wealthy Tate sugar family all because she pressed the wrong doorbell one night. The man who answered the bell and who will marry Rosemary Collins is Jeremy Tate, whose family operates the largest sugar firm in Britain. It was a rainy night when Miss Collins rang Mr. Tate's London apartment in the belief it was that of a girl friend. "It turned out to be love at first sight," smiled Miss Collins later. "I couldn't have pressed a better bell."

●

Joseph Bugielski, a Chicago tavern operator, rigged a string to the trigger of a mounted rifle to blast anyone who sneaked through the door of his tavern after hours at night. It worked. The rifle went off. It killed Bugielski. He'd absent-mindedly forgotten his own trap.

●

Tokyo police called at the home of the Takahashi family to relate the news that Mr. Takahashi had been electrocuted on his job at a power plant. The officers found that Mrs. Takahashi had run away that same day with another man. She and her lover were found shortly afterwards at a hotel — a double suicide.

●

A fish jumped into the mouth of Carlos Umbos as he was fishing near Pampanga, the Philippines, choking him to death.

●

A car in which five persons were killed near Middletown, N.Y., bore two signs on its bumper: "God Bless This Car" and "Goodby Cruel World."

●

Marcelino Campos of Laredo, Tex., barely escaped death when the car in which he was riding ran off the highway. The other man in the car was killed. Mr. Campos pulled himself from the wreckage and walked back to the highway for help. There he was struck by another car and killed.

●

Audrey Wyatt of Dinwiddie, Va., is one of 13 children. His father is one of 13 children; and his mother is one of 13 children.

A noted scientist and inventor offers a startling theory on how life-fields we call UFO's feed on stuff that fills space.



Inventor John M. Cage holds plastic box with suspended object demonstrating that in an electrostatic field particles with same charge attract and repel themselves.

U.F.O.'s the UNIVERSE and Mr. JOHN M. CAGE

By James W. Moseley

SOME YEARS AGO, Lincoln Barnett wrote a book called *The Universe and Dr. Einstein.* John M. Cage, an alert 75-year-old scientist and inventor of Montclair, N.J., doesn't claim to be the theoretical mathematician that Einstein was but his thoughts about the simple arithmetic of the General Field Theory raise some interesting questions indeed.

Mr. Cage offers a revolutionary new theory of what makes the Universe go round, for one thing. And equally significant, this theory, if it turns out to be valid, could explain the mysteries of UFO's — the flying objects that have been reported from all over the world for centuries.

Since anyone who challenges Einstein is a brave man indeed, the

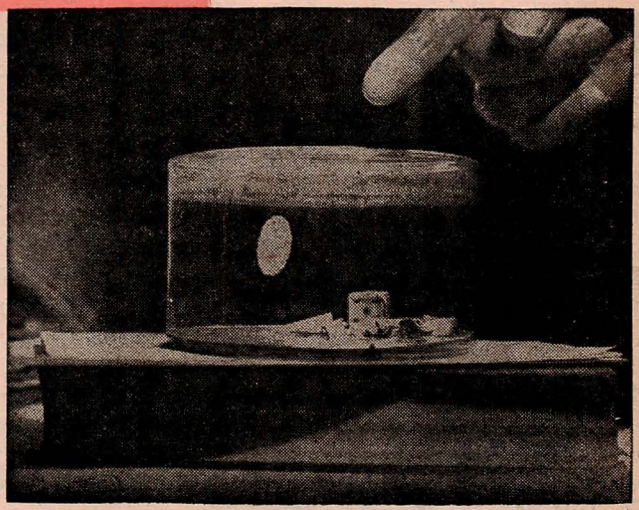
first question we ought to ask is: "Who is John M. Cage?"

He's about as far from a backyard mechanic as one can get, even though he's not a college-trained engineer. John M. Cage is an original thinker, with many patents to his credit and a long life of accomplishment.

He was loaned to the British Admiralty during World War I to help solve the submarine problem. He invented the hydrophone to detect submarines and designed the type of hydrophone used in the English Channel. He was honored by the British Government for this work.

With Col. E. E. Wilcox he developed a lightning prevention system adopted by Pan American Oil Company at its enormous tank farm outside Los Angeles. Though considered radical at the time, this system is now thoroughly accepted.

Cage also designed and supervised the building of electronic dehydrators for the Pan American refineries in Southern California that were new and unorthodox at the time but are today recognized



Thin plastic disk had been suspended in electrostatic field within box for 15 hours when photo was taken. Inventor Cage believes this same kind of electrostatic field explains the order of the vast galactic systems and could be tapped to power UFO's.

as among the most efficient in the industry.

He also designed and built the first radio sets able to plug directly into alternating house current.

Cage has fully allowed patents for devices held secret by the War Division of the U.S. Patent Office. Recently he has been working on devices which will "see through" fog.

This is the man who is challenging some of Dr. Einstein's theories.

PHILOSOPHICALLY, Einstein chose to base his beliefs about the universe primarily on the behavior of light rays. When he found that light rays did not appear to travel through space in a straight line, he concluded that the universe itself was round. And when he saw that light disappears if it exceeds a "maximum speed" of 186,000 miles per second, he concluded that matter and energy would disappear, too, if they exceeded that speed.

Recent work on the physics of light rays indicates, however, that Einstein may have been mistaken. In the first place, the experiments that "proved" light rays are curved are unsatisfactory from many points of view. The "proof" was that certain stars could be seen from the Earth even though they were hidden by an eclipse of the Sun. Einstein said this meant that the light rays travelled in an arc wide enough to take them around the Sun on their way to Earth.

There are several perfectly reasonable alternatives to this assumption. Mr. Cage believes the most logical explanation of the phenomenon is that light rays behave differently in the immediate vicinity of the Sun than they do in outer space, because the heavily charged electrostatic field of the Sun actually *bends* them en route, thus enabling us to see the light of stars "hidden" behind the Sun.

In the second place, it now is known that light rays can travel faster than Einstein's maximum under certain conditions and that the energy produced by the passage of light through space in excess of 186,000 miles per second may very well furnish the "fuel" for some spaceships of the future. This fact alone proves that the universe cannot be explained by a theory based solely by the behavior of light rays.

For John Cage, the entire universe is underlain with an inherent energy now called "negative" electricity. If the truth were known, he told me, the "negative" charge of electricity is the only one that really exists; what we call the "positive" charge is only the absence of the "negative" charge, something like a vacuum or temporarily unfilled space within the fabric of the universe. The power created by the movement of "negative" elec-

tricity into these "positive" areas creates what Mr. Cage calls an *electrostatic field*. This field is permanent and constant; its strength is determined by the amount of "negative" electricity available for transfer to the "positive" areas, and the relative position of matter within the universe is determined by the charge of "negative" electricity it contains.

Within our solar system, for example, the further a planet is from the Sun the more its "negative" charge must be. If you could change the negative charge, you automatically would force the planet to move anywhere you might want to put it in relation to the other planets and to the Sun.

Another good illustration of the workings of the electrostatic theory is the relationship of the Moon and the tides. It is generally thought that tides are caused by the *attraction* of the Moon as it passes over the surface of the ocean. This theory is belied by the fact that the tidal swells do not occur directly beneath the Moon. Instead, there is a large swell under the outer edge of the Moon in the direction in which it is travelling; and a smaller one that follows beneath the path of the Moon and a little to the rear.

John Cage's explanation of these phenomena is that the Moon, instead of attracting the ocean waters, *pushes them away*. This is entirely in accord with the electrostatic theory, which teaches that the Moon is where it is because its charge of negative electricity repels it from the Earth. The people who believe that the Moon causes tides through attraction cannot explain why the tides are not directly beneath the Moon; John Cage's theory can.

IT MAY BE that this discussion of scientific theory will seem a trifle academic, but it is only through the electrostatic concept that we can understand Cage's ideas about Unidentified Flying Objects.

John Cage suggests the enigmatic "UFO's" are not machines, as most people seem to believe, but are "sentient life forms of a highly tenuous composition, charged with and feeding upon energy in the form of negative electricity." As such the saucers might best be described as *life fields*, not as objects at all.

These life fields, it is theorized, came into being the same way as all other living things, but their environment forced them to modify their evolutionary development so as to make them incapable of wandering into areas of high gravity for long periods. The UFO's are not, however, space *animals* in the usual sense of the word. They represent a life form that diverged from the evolutionary process of this planet at such an early age that they do

not fall into any predetermined category established for the classification of ordinary terrestrial life forms.

The characteristic behavior of the UFO's in relation to aircraft was noted from the earliest days of aviation. They would frequently swoop down from the heavens and trail along after the aircraft, much as a dolphin follows a ship.

They may be displaying conscious intelligence in engaging in aerial circus tactics. In one of their favorite maneuvers, one opponent races headlong toward the other, only to turn away at the last possible moment. The "saucer-beings" frequently have been observed at this and other sports; perhaps when they see an airplane they believe it to be another species of upper atmosphere creature and hence seek to engage it in the contest — sometimes with tragic results for both.

Of course, Mr. Cage is by no means the originator of the "life field" theory. His contribution to the solution of the UFO mystery lies in his suggestion that the saucers "feed" on negative electricity. This theory explains such difficult questions as motive power, procreation, and the fact that UFO's apparently are able to appear and disappear at will and to assume an infinite number of shapes, sizes and color schemes.

The saucers, according to Cage's point of view, contain a natural mechanism for the absorption and discharge of negative charges until they have reached their capacity. Then, in the attempt to discharge their overloaded systems, they go through the fantastic gyrations and aeronautic peregrinations that have been a familiar feature of many UFO "sightings".

This would clarify also the "mother ship" phenomenon, where smaller UFO's (the young of the species?) are seen retreating to their mother's side, much like the marsupials of Earth. The more we think of the UFO's as intelligent living beings whose lives are governed by many of the factors that govern our own lives, the more the missing parts of the puzzle fall into place.

If the UFO's really are living creatures, how will their lives be affected by the age of space? The repeated malfunction and even disappearance of many relatively simple mechanical satellites may be closely related to the answer. The ability to draw out the negative ions of the satellite structure would give them the power literally to disintegrate the materials used in our vehicles.

It would be unfortunate if they should decide they don't like us. We haven't really taken up much of their *lebensraum* yet but the future may be different.

THE EARLIEST modern suggestion that UFO's were living things came from the Father of Ufology, Charles Fort. His disciples were quick to elaborate on these theories and one of the most distinguished of them, the Countess Zoe Wassilko-Serecki, did so in an article published in the important European occult journal *Inconnue* in 1955.

This article, in turn, came to the attention of a prominent American Fortean scholar, Ivan T. Sanderson, a zoologist and author who makes his home in New York City. Writing in 1957, Mr. Sanderson summarized the Austrian countess' theory as meaning that "life forms fed on pure energy, dwelt in space, and constructed bodies for themselves out of tenuous bladders of colloidal silicones. Colloids exist between the solid and the liquid states, and sooner or later, among these colloids certain combinations of elements in certain mixtures must come together. These are of a nature that automatically combine to produce ever more complex substances ending in what chemists call *proteins*."

Collateral and complementary to Cage's electrostatic theory is his advocacy of etherian physics. In his system, the sum total of the negative electricity present within the universe is united in a common bond, called the "ether".

The ether is broken only by electrostatic fields which have achieved a sufficiently powerful charge of negative electricity to prevent the dispersion of their energies into the general area of space. This means, of course, that space is not empty although the electrostatic fields within it are many times denser than space itself. Matter and energy behave differently in an electrostatic field than they do in space, with the result that something that is true on Earth might not hold true for outer space.

For example, Mr. Cage teaches that the rays of the Sun have no inherent properties of their own and that the sensation of heat which we derive from them is the result of an interaction between certain rays emitted by the Sun and the electrostatic field surrounding the Earth. Space is not the cold, dark hole it is often thought to be. The ether of space, having at least a mild negative charge, must interact with the rays of the Sun to produce at least a modicum of warmth.

The same can be said about some regions in our own upper atmosphere. More is being learned on this score with every passing day, and it already is evident that certain "belts" of the upper regions may provide their inhabitants with an environment far different from that imagined by many. It is not unlikely that there are places in

the high altitude range that enjoy a climate much like Florida's.

The conclusion that the "saucer-beings" travel by means of negative electricity inevitably suggests that those of us who are not blessed with the natural equipment to survive life in the upper atmosphere might, nevertheless, be able to construct a spacecraft that would operate on similar principles. John Cage's efforts to minimize the effects of gravity through the creation of an electrostatic field have met with some success in the laboratory (see photos).

There is no valid reason why, given the same kind of attention that is now spent on dangerous and cumbersome methods of rocket propulsion, a Cage saucercraft could not be airborne within a very few years. Presumably it would be constructed of a light plastic material with a metallic base and would contain no moving parts in its mechanism other than those required to steer the machine and to regulate the flow of negative particles to and from the electrostatic field.

It should be emphasized that this proposal has nothing in common with "free energy" schemes, but is based on well established principles of physical science which have been ignored of late because they lack the glamor of their more spectacular competitors in the field of space propulsion systems.

Although the Cage saucercraft would not feature free energy it would be powered by a fuel available throughout the known universe, as opposed to alternative systems based on light-propulsion and electromagnetic oscillation devices.

Instead of trying to break the space barrier, we should devote some attention to the possibility of reaching the stars simply by riding the crests of the electrostatic waves traversing the entirety of the Cosmos.

This is the real New Frontier of our Age, and John Cage may be among its foremost pioneers.

PREDICTION FULFILLED

MRS. EDGAR LUSK called police in Memphis, Tenn., and warned them that someone was going to be run over unless a traffic light was installed at Park and Getwell streets, near her home. A few days later Mrs. Lusk was struck by a car as she crossed the intersection and was reported in fair condition.



I Saw Them Take Up Serpents

These strange religious sects give a supreme demonstration of their faith—defying jail sentences and painful death!

By M. E. Counselman

I SAW THEM take up serpents! I saw men and women handle live, venomous reptiles—fat-bodied cottonmouth moccasins, five-foot rattlesnakes, and writhing copperheads, most ill-tempered of all pit-vipers—with their fangs intact and their poison sacs full of lethal crotalin.

I saw these deadly reptiles pass from hand to hand during a church meeting as a "demonstration of faith" under God's protection . . . and in open defiance of state laws that now prohibit such demonstrations in Alabama, Georgia, Florida, Tennessee, Virginia and the Carolinas.

I can direct, or personally accompany, any reader of this article to such a meeting—if he is not afraid to attend. Although I warn you that the preacher at the meeting I attended had the distinction last fall of becoming the first person to be tried for murder under the 1941

Georgia law that makes it a capital crime to advise, counsel or encourage another person to handle poisonous snakes.

Preacher Charles H. Hall was freed when a jury could not reach a decision and a mistrial was declared. I was interested when, during the trial, one witness testified that Hall did not encourage snake-handling. In answer, here is my testimony, my eye-witness account of a snake-handling service conducted by the self-same Preacher Hall.

At the meeting I attended, the typical "choir" was seated just behind a knottypine pulpit inscribed "Holiness Unto The Lord," in large metal letters. The women sat on one side, facing the men.

As the sermon progressed and as the preacher himself began to quiver and jig up and down with religious ecstasy, shouts of "Praise the Lord!" and "Hallelujah!" rang out from the choir, with echoes from the congregation. Then they began to sing, clapping their hands in tune with the rocking rhythm.

The church, a small rural one of cement blocks near Fort Payne, Ala., was filled to the doors. Small, bare-foot children sat in the front-row pews, holding dolls or munching candy bars from a nearby filling station and general store.

I shuddered to watch as old folks and children began to pass several deadly rattlesnakes through the congregation. As many as 20 persons at once, were handling the angry, hissing reptiles—jigging and jumping up and down and shouting with religious fervor in a way to make any normal serpent strike. They wore the creatures around their necks and arms like jewelry, with utter disregard for their personal safety.

I saw two people bitten. Both survived without any medical aid whatsoever. One of them was Preacher Hall.

When these people were bitten, no treatment except prayer and the "laying on of hands" was administered.

During the service there was a small bottle on the pulpit. I was told that it contained arsenic. No one drank from the bottle during the service I watched, but it is said to be always available for a further demonstration of faith.

There are those who feel that these snake-handling services are more a demonstration of fraud than faith. One very wide-spread idea is that the snakes are "milked" before being handled. I myself have seen one milked *after* a meeting. The hypodermic-like fangs are held over the edge of a water glass, and the poison sacs under the jaws squeezed to eject the venom from them. The snakes I saw were neither milked nor de-fanged.

A more scientific view sees the

snake-handling ceremony as a weird form of Russian roulette in which the participants gamble their lives on the fact that not even the most poisonous snake kills every time it strikes. Herpetologists, scientists who specialize in snakes, long have known that poisonous snakes do not always release their venom when they strike. In fact, Laurence Klauber, the world's foremost authority on rattlesnakes, recently has estimated that the bite of a poisonous snake is fatal in only one-and-a-half per cent of all cases.

Gamblers or no, the snake-handlers of the southern United States are certainly one of the most interesting religious groups in the world. Theirs is the Holiness Church, an extremely devout sect, almost fanatical in its belief in the "Holy Power" to perform miracles by faith alone. Few have ever been to a doctor, except for the state-required shots that admit children to public schools. None I have met has been inside a hospital, and only "folk medicine"—made from recipes of roots and herbs, handed down from pioneer ancestors or the Indians—ever is taken for any kind of illness.

Most families have belonged to this faith for three generations, taking up serpents as small children, and "laying on hands" to cure whatever illness happens to strike them. Several had drunk poison!

Yet, they're a remarkably healthy lot, this congregation of death-defying "true believers". As the meeting progressed, several stood up and testified to the Lord's healing them of one ailment and another, ranging from a broken leg (never put in a cast) to a "horny cancer" on one old gentleman's wrist.

They believe firmly in their preacher's power to "lay on hands and heal" and accept no other treatment, although free medical care always is available at County clinics and, at any rate, money is no deterrent as most members are well-to-do farmers.

The surprising thing, to me, was the degree of education of many devoted members. Most were high school graduates, and some had college degrees. If the general public believes that ignorance is a prerequisite for membership in this strange sect they are mistaken.

One young preacher discussed their beliefs with me with intelligence and such lack of bigotry that I found myself, several times, at a loss for argument! If any worshipper, he said, chooses to endanger his own and his children's lives and health by demonstrating his faith in a dangerous manner, why should the state interfere? Was Daniel prohibited from entering the lions' den because it endangered his life? Were Shadrach, Meshach and Abed-

nego told to stay out of the fiery furnace because it was illegal to prove their faith by being saved from death by burning? Such religious freedom is every American's right, he contended fiercely—even if it can be suicidal!

The snake-handling Holiness sect is an offshoot of the Pentacostal Church, variously known as the Pentacostal Holiness, Church of God, and Assemblies of God. The mother church was established in 1886, under the same Christian Union. There are now some 30 divisions of the faith which worship according to their own literal interpretation of certain Bible passages. In all, they number about 180,000 members. All sects believe that Divine Power will protect and heal, though not all are moved to put this power to a public test.

However, many who have tested the power in secret will deny doing so. There are three reasons for this secrecy: One, members can be arrested and fined and/or jailed for their fanatic beliefs. Two, insurance companies will not pay death benefits for a death resulting from handling snakes deliberately in a church meeting. Three, in some states the practice of encouraging these rites is legally considered murder.

The practice of "taking up serpents" as a demonstration of faith is said to have begun with a rural preacher, walking alone in the mountains, near his small church at Grasshopper, Tenn., some 50 years ago. Seeing a coiled rattlesnake in his path, he felt impelled to pick it up "just to prove his trust in the Lord."

For some reason the rattler did not strike and he carried it home with him, to repeat the demonstration from his pulpit the following Sunday. He exhorted members of his church to "do likewise", and they did—some with fatal results as the meetings continued. But these deaths from "lack of faith" did not stop the sect from spreading throughout the entire South and as far north as Philadelphia.

To some extent, the spread of snake-handling is the direct result of attempts to legislate the practice out of existence. Because the practice is now illegal in Virginia, Virginians are crossing the nearby state line into the coal fields of southern West Virginia. At Jolo, W. Va., Mrs. Robert Elkins is the self-appointed leader of the snake-handling Church In Jesus where her 23-year-old daughter died after a rattlesnake bit her during a 1961 service.

The entire theology of the snake-handling church seems to be an interpretation of a single passage in the Bible.

The passage is Chapter 16, Verses 17-18 of the Gospel of St. Mark:

"And these signs shall follow

them that believe; in my name shall they cast out devils; they shall speak with new tongues;

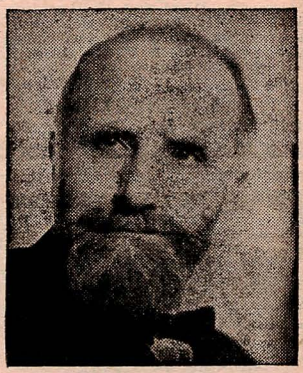
"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

This passage, quoted often in every meeting, and in some printed on a large poster behind the pulpit in letters a foot high, is a direct command to handle poisonous snakes or drink poison, they insist, as well as to "lay on hands" instead of ever seeking medical aid.

At least seven Southern States now deny the snake-handlers the legal right to put this theology into practice. The law has become much stricter since authorities noted an alarming rise in deaths due to snakebite during the 10 years 1950-60.

In 1954, in Dekalb County, Ala., seven members of a local snake-handling sect were tried before Judge I. M. Presley. The trial required two days, since each defendant was tried separately. They were Rev. Charlie Hall, Lloyd Hill, Rev. Curtis Mitchell, Rev. Raymond Smith, Luther Lloyd, Tess Wall, and Joe Jackson.

All admitted readily to the handling of snakes as a demonstration of their faith. In 1954 they were convicted and fined $50 and costs for handling serpents in the basement



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Dept. F-92

of Hall's home in Fort Payne. Since that date at least three members of this group have died as the result of snake bites. It was Hill's death that resulted in Hall's trial for murder in Georgia in 1961.

Snake-handling in the Deep South continues, despite the laws. The sect, of course, has had to go underground where formerly it was quite frank, even publicity-seeking. The outlaw status of these churches makes it impossible to maintain official statistics on death or illness due to voluntary snake-handling, except in cases reaching the press.

Sheriff's deputies today sometimes break up a meeting and arrest the members, but someone always digs up the fines and frees the members to continue their worship. Those who are jailed serve their terms like Christian martyrs in the Roman arena—singing and shouting so that prison authorities are glad when their sentence has been served and are loath to lock up another group!

I am one of the few reporters who ever has witnessed an actual meeting in progress. I could attend another meeting next week. If you insist, I will take you there and let you watch it, at your own risk, of course—risk from snakebite and from the law. You can even "take up serpents" yourself, if you feel the urge . . .

I'll be standing nearest the door!

My PROOF of SURVIVAL

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

THE COLLIE WHO WENT TO SEANCES

By Esther Norman

DURING THE TERRIBLE days of World War I, young Walter Pinger, lived in St. Joseph, Mo., with his parents, Mr. and Mrs. W. R. Pinger. Walter had a collie dog who he called "Collie-girl," and sometimes just plain "Collie."

The war took many fine young men and one day, Walter was called to France to fight for his country. Before he left he asked his parents to "take good care of Collie-girl." He knelt to hug his pet tightly and to caress her for the last time.

From the day he left Collie watched for her master to return. His parents petted the dog and tried to make up, in a small way, for her loneliness.

Then three days before the Armistice was signed, their beloved son was killed in action on the fields of France. The Pingers were heartbroken. They could not tell the dog that her adored owner would never again walk in the door, but they knew that his spirit would come home to them.

Mr. and Mrs. Pinger were Spiritualists and had experienced many wonderful evidences that death is not the end. They went to the church services at the First Spiritualist Church in St. Joseph, Mo. Their friend, Rev. Loui A. Ward, was a wonderful medium and had brought them many evidential messages, long before Walter left for the war and its horrors.

The Pingers now asked Reverend Ward to come to their home to hold some seances and prepared an upstairs room for the meeting.

At one of these seances after Walter's death the Pingers invited a group of close friends and relatives to attend. As the guests arrived Collie ran to the door, wagging her tail, each time, seeming to smile and to be unusually happy. She seemed to sense something special.

Finally, upstairs, everyone took a chair and they turned out the light. The seance began. They closed the door to keep out any light and Collie was left down in the living room, lying on the floor.

The group sang some hymns. Reverend Ward's guide, John Christopher, came in and talked to the group in a deep voice. Another voice came in and gave the reassuring message that Walter was there and would try to speak to them.

Overjoyed, Mr. and Mrs. Pinger waited. Then it happened. They

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heard Walter's voice, "This is Walter. Hello, Mother, Hello, Dad." They answered him and he talked a few minutes, his voice sounding strong and natural.

All of a sudden, they heard Collie yelping wildly, almost screaming in a strange hysteria, and heard her clawing and leaping up the stairway to the door of the seance room.

She scratched at the closed door in a frenzy, trying to gain entrance to the seance room. Her howling drowned out the voice speaking from the trumpet.

Mr. Pinger opened the door and Collie rushed into the darkened room, barking in delight. She rushed to the center of the circle as Mr. Pinger closed the door and found his chair again.

The group heard Walter's voice say caressingly from the trumpet as it bent down to tap the happy dog on the head, "Oh, Collie Girl! Collie Girl! I'm not dead, I've tried to make you know I was here!" Collie rolled on her back with joy.

The dog continued to give short barks of joy and to whimper happily until Walter dropped the trumpet. Other spirits came in and talked but Collie lay quietly on the floor throughout the rest of the seance.

After that, whenever Reverend Ward came to their home to hold seances, as she often did they took Collie upstairs with them. Sometimes, in the daytime, Collie would go to the top of the stairs and look into the seance room, as if searching for her master. She was happier after she began to hear Walter's voice and when Reverend Ward came to the house was always over-

joyed, seeming to realize that soon she would hear her beloved owner.

For the rest of her life, Collie went to the seances held in her home, and all those who witnessed her complete acceptance of her spirit master's voice knew for certain that the dead do return.—*Leavenworth, Kans.*

GRANDMOTHER ALWAYS COMES

By Zettie Mangrum

WHEN MY GRANDMOTHER, Zenith Sullivan, passed away 35 years ago, on September 15, 1927, I loved her so much that I prayed God to take me too.

Grandmother called me to her bedside a few days before she died and told me she was going to leave me; she said she was going home,

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God had a home for her.

I was just 13 and I began to cry and told her she could not leave me. I told her I wanted to go with her but she said I couldn't, I would have to stay here and do God's work and live a good life. She said that she would watch over me and wait for me in Heaven.

All down through the years it has seemed as though she was here.

Back in September, 1940, my baby boy, L. D., was not expected to live. The doctor had told me they had done all they could do. My father-in-law and my husband were with me and we walked home from the doctor's office. Finally I asked them to let me return home alone. They looked at me funny but let me go. As I walked up the hill toward the house I was praying for my baby. All at once angels were all around me and my grandmother appeared. I told her I would do what God wanted me to do, go where he wanted me to go but please, just not to let my baby die. Grandmother told me to go on to the house, my baby would live. When I entered the door my baby raised up in his bed and called, Mama. No one knows the joy that was in my heart.

My life has not been easy but Grandmother is always here when the going gets rough.

I have given birth to six babies. During one very difficult delivery my husband had gone for help and I was alone. Everything would get dark as I began to lose consciousness and then my grandmother would call me back and tell me I could not leave, that I had to save my baby. Then I would wake up and do as she instructed me. When my husband, Clemons, and the doctor

arrived the baby was there. The doctor said I not only had saved my baby's life but my own. However, when I told them it was my grandmother who had told me what to do they didn't believe me.

In December, 1952, my husband was working in Nashville, Tenn., at night. At 12:00 o'clock on the 10th I was awakened by my grandmother's presence. She told me Clemons had been in a wreck, that the highway was full of black cows. I woke up my oldest son, James, and told him his daddy was in a car wreck. At 1:30 A.M., an hour and a half later, we were notified that Clemons had been involved in a car wreck. He was not able to work for six weeks.—*Fairview, Tenn.*

MOTHER KNEW

By Don Wixson

WHEN I WAS A CHILD, in 1932, we lived on a ranch near Hobbs, N. Mex. Our nearest neighbors lived five miles from us; they had eight children and Mrs. Hendricks was expecting. When her time came Mother went to act as midwife. Upon her return we were shocked to find that Nina Hendricks had died in childbirth.

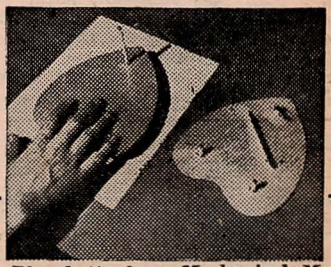
Two months elapsed and Mr. Hendricks seemed strange. The children acted withdrawn, even afraid at school. Our family often went to their home to bring food or to offer our help, but the eldest daughter, now acting as housekeeper, always seemed anxious for us to leave. We couldn't understand the strange behavior of our once friendly neighbors.

Then one evening Mr. Hendricks burst into our house, almost hysterical. He appealed to my father,

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"Ralph, I can't stand it any longer. You must come home with me. It's Nina! Every night at 11:00 she comes!"

We listened, awed by his strange report. Each night for almost a month Mrs. Hendricks, or rather her spirit, had appeared upstairs, going to the children's beds as had been her custom. The figure lingered especially at the baby's crib.

Father went with Mr. Hendricks and he too saw the ghost. He went almost every night to our neighbor's home in an effort to explain what he thought must be a natural phenomenon, always claiming that he didn't believe in spirits but that he would explain the vision of Mrs. Hendricks some other way.

Ann, the eldest daughter, insisted that her mother was trying to tell them something about the baby. She pleaded with Mr. Hendricks to take the baby to the doctor. It seemed ridiculous for she appeared healthy but finally he consented.

When the doctor examined the baby he told them that she had pneumonia and it was miraculous they had discovered it in time.

The baby recovered and the ghost of Mrs. Hendricks was seen no more.—*Austin, Colo.*

THE OTHER WOMAN

By Anita Johnson

AFTER 25 YEARS of marriage, my home was well established, although I did feel I had made a mistake in purchasing my bedroom suite. Instead of buying a dresser, I had taken the vanity and now felt the need of additional drawer space.

It happened that my mother-in-law recently had moved into an old home and in it found an old dresser

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which had been left behind. A beautiful hand-carved frame surrounded the large mirror which was fastened to the dresser. The drawers were deep and spacious and I felt that this dresser was just what I had been looking for.

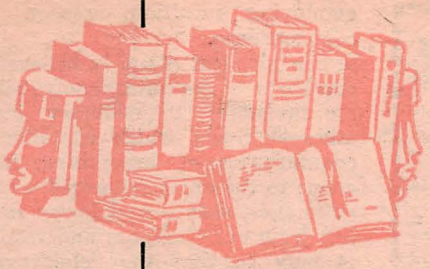
My mother-in-law said she didn't want someone else's junk and asked my husband to cart it away which, of course, he did on December 18, 1961—right over to our house. I was well pleased with the old dresser. After cleaning and polishing it, we put it in the bedroom and I soon had the drawers filled with bedding.

Three days later, while I was combing my hair before the newly acquired mirror, a young lady about 22 years old came up behind me. She was looking right at me in the mirror. Her dress was green silk, cut in the style of another era. It had a high collar around her throat, tight bodice and long sleeves. Her hair was long and blonde and wrapped around her head like a crown.

I quickly turned to face her but there was no one there. Turning again to the mirror I saw her looking out at me. For an instant I was so afraid I could not move. Then, regaining my wits, I ran from the room, slamming the door behind me as I fled. I did not enter the bedroom again until my husband came home.

After I told him my experience, he went into the bedroom to look into the mirror. He could see nothing extraordinary.

Of course, he teases me about it but, because it upset me so, he has removed the mirror, replacing it with the mirror from my vanity.—*Elmira, N. Y.*



NEW BOOKS

MYSELF AND I, by Constance A. Newland. Coward-McCann, Inc., New York, 1962. 288 pages, $4.95.

This is a fascinating, shocking, and, in some respects, dangerous book. It is the confessional of a troubled woman who experimented with psychiatry's latest drug—lysergic acid diethylamide, or what is now popularly known as LSD-25.

The object in taking the questionable drug presumably is therapeutic, and the patient enjoys as a bonus varieties of "visions" which some dismiss as hallucinations, while others glorify them as peeps into the wonders of hidden worlds. The "magic" mushroom of Mexico and our own peyote cactus have been praised for inducing the same kind of mystical adventuring.

On page 37 of this seductively attractive volume, the eminent intellectual, Aldous Huxley, rhapsodizes over his "lysergic acid experience" and paints an iridescent picture of "living geometric forms . . . carpets, carvings, mosaics . . . vast and complicated buildings . . . landscapes . . . forms passing from richness to more intensely colored richness . . . from grandeur to deepening grandeur."

What one "sees" means little or nothing unless he is a trained seer or initiate. Even Swedenborg's visions were limited to Swedish landscapes and people attired in local costumes, which led the mediumistic gentleman to believe that Heaven was peopled only with his fellow compatriots.

The bewildered authoress, Constance A. Newland, ran the entire gamut of blood-chilling terror by experimenting with the drug, and claims a "complete emotional regeneration" as her reward. She writes, "I traveled deep into the buried regions of the mind. I discovered that in addition to being, consciously, a loving mother and a respectable citizen, I was, unconsciously, a murderess, a pervert, a cannibal, a sadist, and a masochist."

But her self-discovery is not unique. Practically everyone if he digs deeply enough into the strata of the subconscious, will discover the same horrors; but they were not meant to be exorcised by dubious drugs like LSD-25. All drugs, in fact, are poisons that shock and derange the nervous system. It is far wiser to delve into the subconscious by courageous self-study,

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My Self And I is certainly a thorough study in the night-side of human nature. It has a foreword by Dr. Harold Greenwald, an introduction by Dr. R. A. Sandison (both of whom would profit by reading a few issues of FATE), and three big sections comprising 25 chapters with titles suggestive of Tennessee Williams' plays.

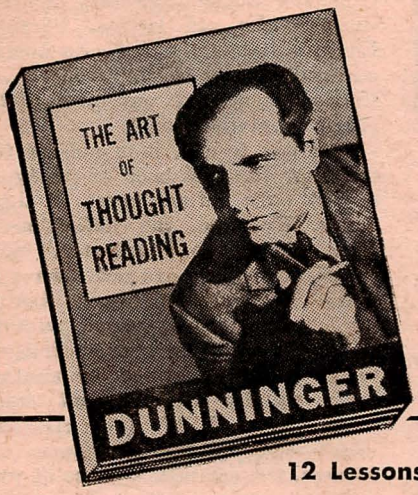
It is an impressive, even overwhelming, book, and if LSD-25 were easily obtained (which, thank heaven, it isn't), many readers no doubt would rush to buy it in the hope of experiencing equally bizarre visions.

We do not believe that the mixed-up writer of *My Self And I* has told us anything new. She has only told it shockingly. And the book may become a best seller for that very reason.—*George Cardinal LeGros.*

A DICTIONARY OF THE OCCULT SCIENCES, by A. E. Abbot. Emerson Press, London, 1960. 163 pages, $3.00.

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Needless to say, it is neither the first nor the best book of its type; and it only defines *some* of these terms. Even so, the definitions—from "Aahu" to "Zoroaster," with cross-references—are not always of value. Examples: "Horary Astrology" (quite misunderstood, with no mention of it as an answer-finder); "Khe Chara" (defined by another term equally obscure but itself undefined); "ESP" ("or clairvoyance"—inadequate). In some instances, the compiler's sense of proportion seems distorted, e.g., a "Chairman | sic | of the Theosophical Society in Great Britain" is listed—although with misspelled initials—while the contemporary International President of that Society is identified merely as a "Theosophist." Other entries seem hardly pertinent to the subject, e.g., "Abominable Snowman" and "Helen Keller."

By including biographical and bibliographical material, the author has attempted to assist scholars, students, writers on occult themes, and the general reader in "selecting for further study the most important books dealing with the various occult sciences." In the process, some 20th Century authors are displaced into the 1800's (e.g., Kingsland, de Purucker) and some well-known titles are misstated, e.g., *King's Gnostics* | sic | and Myer's *Human Personality and Its Survival* | sic |. But it is not difficult

to see which authors and which books the compiler regards as "the most important." The longest, most informative entries appear under "Spiritual Science (Anthroposophy) " and "Steiner, Rudolph", three and six pages respectively.

Dr. Rudolph Steiner (1861-1925), Austrian philosopher, author and occultist, was General Secretary of the German national Section of the (Adyar) Theosophical Society until 1912, afterwards founding the Anthroposophical Society; and, until his death, exerted a notable influence on European mystical circles with his "Christian Theosophy." This book, which might have been better titled an Anthroposophical dictionary, is really an introduction to the man, his teachings, accomplishments, associates, and successors.—*Walter A. Carrithers, Jr.*

THE MAGIC OF SPACE, by Triton. Triad Publishing Company, Larchmont, N. Y., 1962. 314 pages, $7.50.

The publishers claim that this book was written in five weeks, using telepathy as the medium of communication. If so, or if not so, it will stand or fall as one of the most impressive compilations of occult misinformation that we have ever read.

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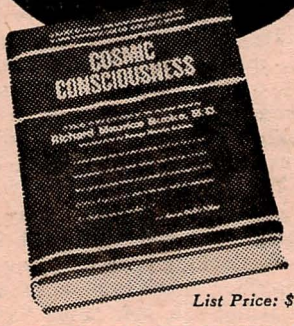
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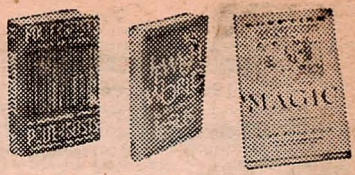
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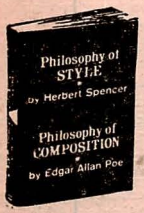
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We hoped and tried to discover something commendable about this impressive-looking book, but in vain.

The author—said to be a Tibetan *Dakini* using the pen name Triton —would have rendered a real service to metaphysical readers if he or she simply had used the book's 314 pages for direct quotations from the great occult literature of the past and let it go at that. But, instead, we are offered a mountainous hodge-podge of illogical reasoning, clumsy sophistry, and downright nonsense. Buy a copy of *Alice in Wonderland* instead.—*George Cardinal LeGros.*

THE QUIMBY MANUSCRIPTS, edited by H. W. Dresser. The Julian Press, Inc., New York, N. Y., 1962. 446 pages, $8.00.

Controversy has continued for nearly a century as to how much of Christian Science teachings are based on the original thinking of Phineas Parkhurst Quimby. This new edition, the first complete one ever published of the Quimby manuscripts, should go a long way toward settling the question.

Originally edited by H. W. Dress-

er, one of Quimby's early students, it includes for the first time in print anywhere all the additional material which has been kept for succeeding generations under lock and key. Complete versions are given from which only extracts were published, and photostatic copies of the original hand-written materials are reproduced.

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patient—later supplemented by notes of readings and conversations —four months before Mrs. Eddy came to him for healing.

Mrs. Eddy gradually developed her version of the Quimby teachings, repeatedly acknowledging both privately and in print her indebtedness to him. In 1870 she published her version, *The Science of Man*, as arranged by her but still attributed to Quimby, although in later editions she was named as the author. By 1872 she had made so many changes in details and terminology that she no longer acknowledged Quimby's aid. The essential ideas and methods thus were his, the terminology and final version hers.

The editors of the Quimby manuscripts had at their disposal every scrap of material extant from his hand or the hands of his leading students, Miss Emma Ware, Miss Sarah Ware and George Quimby. All had distinctive handwritings. None were in Mrs. Eddy's handwriting or bore the slightest evidence of any suggestions by her.

The Quimby Manuscripts includes biography, history of the manuscripts, development of Quimby's discovery of the principles of mental healing, all of his writings in full form, letters to and from patients, testimony to his ability in contemporary newspapers, Mrs. Eddy as his patient and student, bibliography of Quimby's writings and publications, bibliography of the Quimby-Eddy controversy, cross-index and section of facsimiles. It is an invaluable addition to the library of every student of mental healing.—*Virginia Stumbough.*

REPORT FROM THE READERS

SHATTERING "PSYCHONS"

Recently FATE has reported several epidemics of car window shatterings. As a possible explanation of these epidemics I suggest, they are a kind of poltergeist phenomenon caused, as are the most common poltergeists, by the telekinetic action of what the New York psychoanalyst and parapsychologist Nandor Fodor has called a free-floating autonomous, detached psychon-system.

According to Fodor, poltergeists are produced by a split-off portion of the personality of the agent (usually a neurotic adolescent) consisting of repressed aggressive and sexual impulses and desires. These forbidden, suppressed "psychons" (a name Fodor, following Whately Carington, applies to any mental constituent, such as a sense-datum, image, idea, mood, complex, etc.), unable to express themselves in a normal manner detach themselves from the rest of the personality and function independently in a paranormal manner free of the "censorship" of the conscious mind.

Perhaps something analogous sometimes happens to a whole community. Certain "psychons" from the personalities of all members of the community detach themselves from the rest of their respective personalities and coalesce into a single new "psychon-system" express-

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ing itself paranormally. Or perhaps the poltergeist splits off from but a single personality, yet for some reason choses to "haunt" a neighborhood, a town, or a stretch of wood, rather than a single household.—*T. Peter Park, Garden City, L. I., N. Y.*

OVER MY "DEAD" BODY

For years I was afraid of "death" as we know it. The very thought of it worried me greatly, until one afternoon I lay down for a nap. I must have fallen asleep because I dreamed (?) that I was lying on what seemed to be an old-fashioned couch. My mother and grandmother were standing by my head crying and I was behind them, looking down on *myself.*

I tried to touch them on their shoulders and shake them to tell them not to cry. I said to myself, "So this is death!" I couldn't make them hear me or feel my hands on them. They kept on crying. Then I awoke. Since then I've never been afraid of dying.—*Mildred Speas, Live Oak, Calif.*

RANDOM BOOK OPENINGS

The particular incident which attracted my attention to "random book openings" was peculiar. I opened a massive reference volume intending to seek an item, naturally under the letter "L" as the item was "Louis XIV." But the book opened directly to a page in the "G" section, with my eyes focussing point-blank on the item "Le Grande Monarque—Louis XIV!"

In my own family the frequency of such phenomena rules out coincidence as a possible explanation. My wife reports their repeated occur-

rence when she consults references in her office. Howie, my grandson, buries his nose in reference books unusually often for his 12 years of age. His mother is frequently startled by his scream of delighted amazement, "Look, I just opened the book without trying and here is the item I want!"

Among the papers I get regularly is *The Daily News* because I am fascinated by its regular feature, the "Jumble" puzzle. The number of pages varies widely from day to day, so the puzzle hops about erratically in daily placement. Nevertheless, I roughly estimate that about three-quarters of the time the paper opens at random directly to the "Jumble," especially when I do not make the least effort to direct the opening. The phenomenon also occurs frequently when I consult the dictionary.—*Nat Rapport, Jamaica, N. Y.*

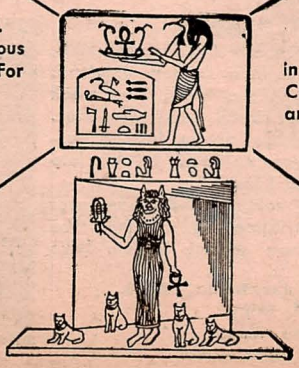
NO ICE METEORS

Ice meteors are an impossibility due to the fact that in a vacuum the boiling and freezing temperature is the same. This I demonstrated back in the 1920's. A saucer of water was placed under a bell jar and the air was pumped out. As the pressure approached the vacuum stage, the water began to boil and form fingers of ice and steam at the same instant.

Under these conditions it is easy to see that, even if icebergs should form in the upper currents of a tornado, they must still climb into the stratosphere vacuum before reaching the altitude from which meteors are known to come. Several conditions forestall their appearance as

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meteors: (1) on approaching the stratosphere they would melt into steam, there being no pressure to consolidate it into water; (2) the steam, or vapor, would prevent them from appearing as shiny objects; (3) as the steam formed it would almost instantly disappear into invisible vapor; (4) the expanding funnel of rarefied air of the tornado would cast them out, away from the center until gravity would pull them down, long before they could reach such heights. So we can be sure there are no meteors of iceberg formation.—*T. M. Broadfoot, Mesquite, Tex.*

DEPARTING SPIRIT

In the June, 1962, issue of FATE, Kathleen McNally asks if anyone has ever seen the passing of the ethereal body from the physical body. I saw this happen 28 years ago when my mother-in-law died.

After we had taken her to the hospital and while a doctor was examining her, I stepped out of the room and my wife followed. She asked, "Do you think she'll live?" I said she would be gone

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within 30 minutes. Shortly after we returned to the room the death rattle came. Within five minutes I noticed a vapor starting to leave the physical body. Taking my wife by the arm, I said, "Look honey," and pointed as it ascended upward at an angle to the north. She said she could not see anything. It was the first time I ever saw this.—*L. P. Hicks, Kansas City, Mo.*

THE "CRYSTAL" VOICE

When I was a child of five my family and I were exploring California's Bear Cave. I wandered back a little further and then I heard a voice that sounded like a pure crystal bell. It said, "Make them take one more picture." I then saw revealed a beautiful barefoot woman with long flowing hair and a silvery white robe.

I ran out to Mother who tried to rush me into the car. I argued and fought, determined to follow the angel's advice. To quiet me they did indeed take one more picture. While we were so engaged, a speeding car raced by. Then we left. As we rounded a bend we saw the speeding car and several others had been involved in a horrible accident. Had we left when my parents wanted to, we would have been the ones in the accident.

Since that time my "crystal voice" (as I now call it) has spoken many times to me, most recently in Alabama about nine months ago. The crystal voice said simply, "Daddy is all right." I wondered what had happened, but I wasn't worried because she had said he was all right. Three days later I received a letter from Mother in Arizona saying Daddy had been bitten by a poison-

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ous scorpion, but was all right now. She also told me when it happened. I had known he was "all right" 10 minutes after he was bitten, even before the doctor knew for sure.—*Cherrie Brooks, Kissimmee, Fla.*

PULSING LIGHT

Mr. Redstone's letter in your June issue interested me because an intermittently flaring light in the sky was reportedly observed in the Boston area by several people (in the same spot) while Venus was visible in the same area of the sky on subsequent nights. Unfortunately, the observers were unable to say if they also saw Venus at the same time, and there is a suspicion that Venus was seen flaring because it was viewed through hot gases escaping from a nearby chimney.

Whatever Mr. Redstone saw on those evenings last August, it was not Venus, as that planet was a morning star during that month. In any case, Venus is never so far from the sun that it can be seen in the direct south at midnight. At that time both Jupiter and Saturn were near each other in Mr. Redstone's south.—*Alex B. Geddes, Cambridge, Mass.*

HELP WANTED

Are any of the people who advertise in FATE willing to help people just for the sake of helping? Every ad calls for money and this I readily understand. But there are some in this world who need help but have no money. Some people—like me—don't even know how to pray properly. From childhood I was taught how to pray, but differently. It's hard to act as if you have received when you have noth-

ing. Try as I may I cannot understand. I'm not feeling sorry for myself, for there are so many others like me. I only wish I could help them and myself.—*Eloise E. Brown, Roxbury, Mass.*

FAMILY AFFAIR

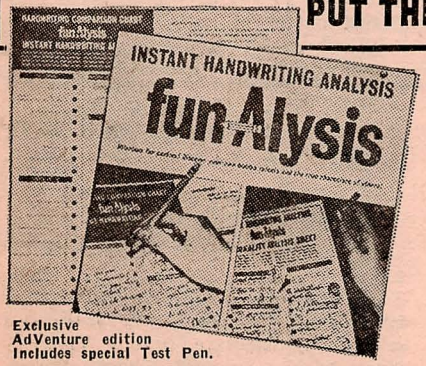
Some 12 years ago, a few days after Christmas, a package with an address which by no stretch of the imagination could resemble my name, came to my home at Route 3, Lawton, Okla. As far as I know, no one in the vicinity knew I had a sister, Mrs. Inez Hodges, in Clovis, N. Mex., or a mother, Mrs. Lou Finley, in Quinlan, Tex.

At Christmas, my sister had sent Mother a package which never was received, but I knew absolutely nothing about it. However, one day early in January when I went to my box I found a package. I was surprised because I was not expecting one. I was even more mystified when I noted the address it bore: Mrs. Lou Finley, Quinlan, Tex. The return address; Mrs. Inez Hodges, Clovis, N. Mex.—*Velma Spearsman, Barstow, Tex.*

"LITTLE MOVIE"

I read with particular interest two articles in the July FATE. One is "Enlightenment" by Jack Paxton. For years I have had my own little movie. I often close my eyes and watch beautiful scenery and faces go by. Faces change expression, until another face or scene comes into view. The scenery is of no familiar place, but I see people walking in Oriental lands and wish I could speak to them. I don't know the how or why of this, but I have

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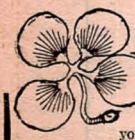
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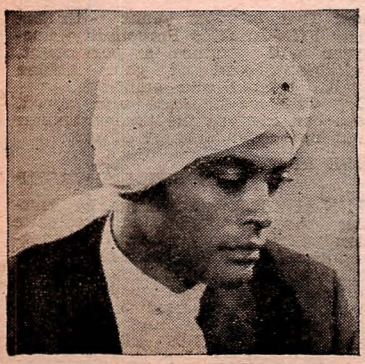
no trouble accomplishing it. I think it's great for relaxation and amusement.

The other article was "Another Talking Dog" by Fred L. Ashworth. Once I saved a puppy's life by removing a tight string from his neck. From that day he adopted me and started to mumble and speak some words that were very clear. He loved buttermilk, and one day at dinner said, "I want some." I asked him what he wanted, but it took him three days before he could say "buttermilk" plainly.—*Belle M. Ingersoll, Wiggins, Miss.*

UFO'S EXPLAINED

I have been a sky watcher and a student of occult sciences for several years and have seen many unusual things in my study of the unknown. However, in reference to the letter called "Paths Through the Sky," page 108, June, 1962, I can give Mr. Wamsley and FATE readers a complete and purely physical explanation of the so-called paths.

When a jet airplane flies at a



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high altitude, 30,000 to 45,000 feet, it leaves behind what is called a contrail. This is a trail of ice crystals created by turbulence from the wings in the cold air. These trails will remain in the sky long after the airplane has passed.

Now, if there are any cirrus clouds present, as Mr. Wamsley described, the airplane will be flying above them but will be plainly visible through the very thin cloud layer that they form. If the sun is behind the airplane, the shadow of the contrails on the cloud layer below will appear to be a dark path out in front of the airplane. I have seen this happen many times and know that they are not any kind of UFO.

Incidently, I have seen and reported several real UFO's. One of my sightings was confirmed, as not being explainable by usual means, by an Air Force major, who saw the same thing at the same time.—*Burton V. Smith, San Francisco, Calif.*

POWER OF HYPNOSIS

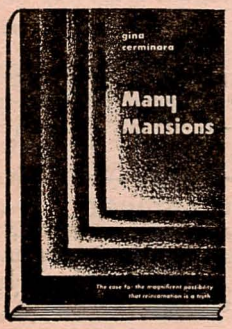
I am enclosing a letter from Harold Lyndi which, to me, is so interesting that I thought you might want to publish it.

"From my experience in hypnosis I know that your article, "Can Hypnosis Open the Gates of Time?" (FATE, December 1959), is true.

"My first experience was in 1955. The subject was a 17-year-old Hawaiian girl who, although she never had been to the mainland, named streets, cities and states.

"Another case was that of a soldier who had married a girl in Japan. He was anxious to know

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when she would get her visa so she could join him. As an experiment I hypnotized a woman who was a total stranger to the soldier and to his wife. Under hypnosis she gave the exact time and date of the wife's arrival. This took place four months prior to the arrival.

"Then there was a newspaperman who gave word for word the headline of the local paper three days before it appeared. And under hypnosis it was predicted six months before the Presidential election that Kennedy would win with 35-million votes.

"These feats are nothing new, for the Chaldean, Lama, Shaman and the oriental named Ai-Ching were doing this very thing centuries before us. Hypnosis, telepathy and teleportation were practiced by these people then.

"Good examples of projection into the future were Leonardo da Vinci and later Jules Verne. Each of these men must have been under a form of self-hypnosis in order to visualize as he did.

"With hypnosis I have sobered drunks and stopped hiccups and headaches."—*Gola H. Roberts, Ft. Scott, Kans.*

MUSIC BY NIGHT

I was very happy to read in FATE that someone else also hears music and radios at night. I have been hearing them periodically for the last two years.

One night, only a few months ago, when the house was quiet and everyone was asleep, I awoke suddenly to hear beautiful music, a man singing, on the radio in my own house. It sounded as if it came from beyond. I got out of bed

and turned on all the lights and then went to look at our radios. They were all shut off.

I believe this beautiful music comes from the Spiritual World. What do you think?—*Yolanda Pastore, Bronx, N. Y.*

MORE ON THE PENDULUM

Fred Gawert's report on the Mystic Eye in the July issue of FATE has stimulated me to further discourses about the device.

The operation of the pendulum is, evidently, one of scientific value and lends itself to the supposition that a non-material substance permeates all space. This substance, presumably, can be influenced in some capacity by thoughts. How this principle functions is still a major mystery to me when the results are observed by desires not expressed in words. How the energy of motion is transmitted to the bob is a question.

By inquiry directed to the "Mystic Eye" I learned that a spherical Christmas tree ornament about three inches in diameter would give the best response. Even a five-pound iron splitting wedge suspended on a rope acted similarly but more slowly. Different objects held over a variety of materials gave unexpected motions, even when thoughts were blanked out of the mind while the operator was observing the activities.

A bob made of copper would rotate in either direction while completely immersed in a glass of water; furthermore, when the water was stirred the pendulum could be made to rotate in the direction opposite of that in which the water was moving.

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become interested enough to make a comprehensive study of the activities of the pendulum in the hand of an honest operator, something of great value might be discovered in the Universe of MIND that has heretofore been unsuspected.—*Bill Campbell, Sedro-Woolley, Wash.*

COMPLIMENTED

In my reading of FATE I have noticed certain things on which I must compliment you and which I hope you will continue.

There are absolutely no snide remarks about any religion in FATE I have noticed (I am a Catholic myself) that whatever you say is kindly and adheres to what I have learned myself of miracles and such. I am pleased to see that the Protestant and Jewish faiths also are treated sensibly and respectfully.

FATE contains no cheap "sex-sensationalism," as the saying has it. An average person like myself can carry FATE anywhere to read, as I do, without drawing snickers from people and without having to hide it on meeting an ultra-conservative friend.

FATE never sacrifices a grain of truth to make a point. It invariably presents facts for what they are, not as "occult-addicts" would prefer to have them.—*Wynn Esselborn, Newark, N. J.*

SEARCH FOR ATLANTIS

For many years I have read every book I could find on the subject of Atlantis, the lost continent. All these books, articles, accounts and reports have, unfortunately, one singular peculiarity; they are all lacking irrefutable PROOF.

I therefore make this last des-

perate effort: I hereby offer $100 to the person who can prove to me beyond any shadow of a doubt that the continent and civilization of Atlantis once existed on this earth. Can anyone supply me with this proof?—*Peter Buche*, 2691 *Pie IX Blvd., Apt.* 2, *Montreal, Que., Canada.*

S.O.S. HEARD

Many thanks to Mr. Nicholas J. Laub, Tonawanda, N. Y., for his clean-cut description of one of his astral flights. We do just what Mr. Laub reported in the May, 1962, issue: we take off on astral journeys, we fight to re-enter our own body, we get up to drink a glass of water in order to forcibly oblige our own human machinery to work again as a whole, in unity and harmony. We then record our experience in our very special book before returning to sleep for fear that we'll forget a detail which later might be of value. Each astral trip contains at least one lesson, given to us for our own progression as well as for the progression of humanity.

Since we are made of different components, our consciousness acts within different levels according to the vehicle in use. The lower sheath, called "linga sharira" in Sanscrit, "nephesh" in Hebrew, "skia" in Greek, "umbra" in Latin, is very little expandible. When our consciousness leaves the body, this sheath acts as the guardian of the body, maintaining life. At death it disintegrates, returning to the global forces of nature. It is formless, although it can be used by our consciousness to assume forms. Its color

(*Continued on page* 129)

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Perhaps the gathering of 100 spirits around one who obviously was a newcomer, since he still carried with him the idea of fear and fight typical of our earth plane, was the main purpose of Mr. Laub's guide in taking him on the trip. Perhaps this newcomer was the sick man who had just passed on, and perhaps Mr. Laub helped him in his new situation.—*Josette Thomas, Los Angeles, Calif.*

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