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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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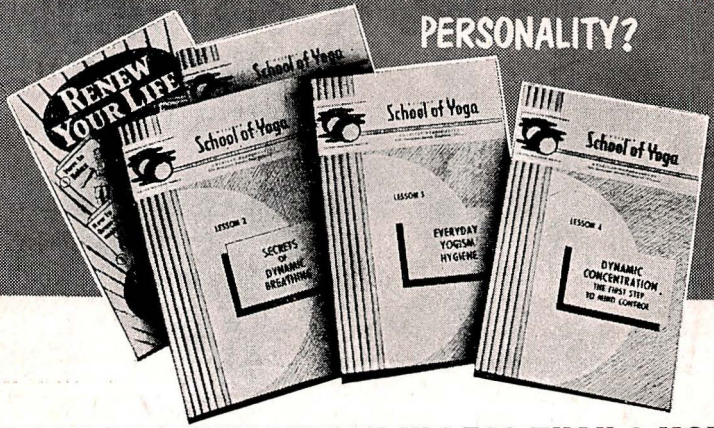
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OCTOBER 1965 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 18—No. 10 Issue 187

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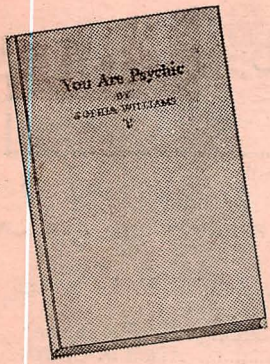
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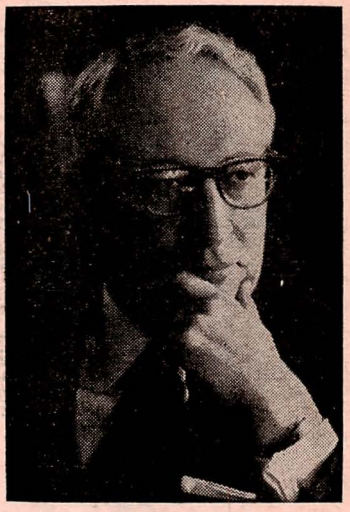
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I See by the Papers

QUOTE OF THE MONTH

We are so far from knowing all the agents of nature and their divers modes of action that it would not be philosophical to deny phenomena solely because they are inexplicable in the actual state of our knowledge. But we ought to examine them with an attention all the more scrupulous as it appears more difficult to admit them.

—Laplace, as quoted in "From India To The Planet Mars."



CURTIS FULLER

THE CYCLES OF BIOMETEOROLOGY

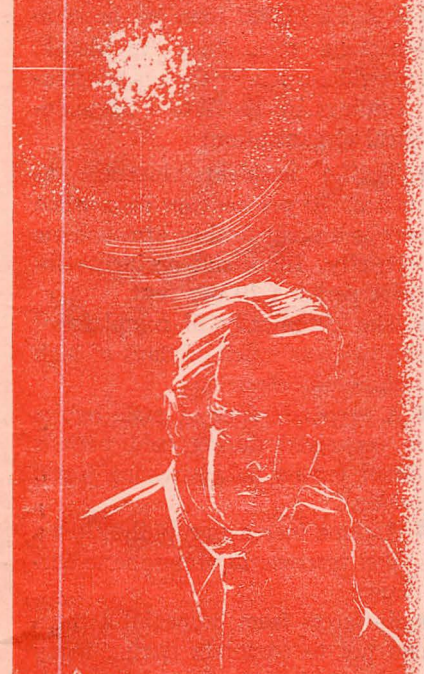
ONE MANNER of thinking that tends to separate FATE readers from more orthodox minds is "the Folklorist's viewpoint." FATE readers tend to suspect there is truth in many old beliefs that science scoffs at. At present many ancient maxims are being confirmed by open-minded scientists who have been willing to take a second look.

The particular targets of the materialists, for reasons we do not understand, are old saws about the weather and other areas involving forecasts based upon meteorological or other cycles. Our agricultural ancestors were smarter than we in observing cause and effect and from time to time in recent years their maxims have been verified.

Now it seems we are in line for a whole series of breakthroughs on the effects of weather on man. So encompassing are these claims—and their implications even now are not beginning to be realized—that if anyone had ventured to make them a few years ago he surely would have been called some kind of nut.

The studies are on human biometeorology, which deals with the influences on man of temperature, humidity, atmospheric electricity,

SUDDENLY... I knew the answer...



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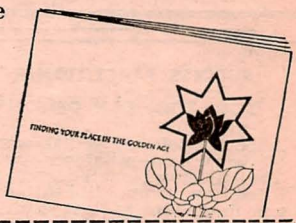
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and other meteorological elements, some of which still may be unknown. They recently have been published by the World Meteorological Organization of Geneva, Switzerland.

∞

ELECTRICAL EFFECTS

IN A FUTURE issue we hope to present this study in depth, meanwhile consider these sensational findings by the World Meteorological Organization:

- Traffic accidents increase as much as 70 per cent on days when there is a great deal of atmospheric electricity. Industrial accidents increase perhaps 20 per cent.
- The chronically ill complain of pain twice as much on days of high atmospheric electricity.
- A preponderance of male babies are conceived during cold periods and of female babies during warm periods.
- Asthma increases rapidly after a sudden increase in atmospheric turbulance.
- Sufferers from bronchial asthma tend not to complain during foggy weather but bronchitis victims suffer intensively during such weather.
- There is a relationship between the passage of weather fronts or the sudden arrival of polar air masses and the increased occurrence of heart disease.

● German studies of highway accidents indicate that fog, slippery roads, icy highways and the like caused by weather factors "played an appreciably smaller part in causing the increase in accidents than the simultaneous disturbance to the human body."

∞

HYPNOTIZED BY TV

WE WISH the experts would define what is and what is not hypnosis. One hears all manner of contradictory things about hypnosis and the latest, reported in a recent issue of the New York *Times*, informs us that it is easy to put a susceptible person into a hypnotic trance over television.

Dr. Herbert Spiegel, a New York psychiatrist and assistant clinical professor in the department of psychiatry at Columbia University's College of Physicians and Surgeons, described the results of his experiments at a medical meeting.

In Dr. Spiegel's experiments over a closed circuit TV he put a 30-year-old man and a 20-year-old woman into trance within seconds after they followed standard instructions such as closing the eyes and relaxing. Each was left with a post-hypnotic suggestion that could be removed only by the physical touch of the person who had induced the trance. The man was unable to unclasp his hands, the girl

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unable to move her left arm. "Such a person might be caught in a bind if the cut-off signal is dependent on somebody in a remote part of the world," Dr. Spiegel said.

The subject must cooperate to the extent of being willing to close his eyes and follow other simple instructions. But it is not necessary for him to know he is about to be hypnotized.

Unscrupulous operators could be a dangerous hazard to hypnotizable subjects, Dr. Spiegel warns. He says that in times of intense fear or danger persons are easier to hypnotize—and careful safeguards should exist over public broadcasting policy and especially over personnel.

∞

GEMINI'S STRANGE COMPANION

WHAT WAS it that Astronaut James McDivitt thought he photographed when his Gemini-4 spaceship was soaring through space early in June?

On his second full day in orbit, Friday, June 4, McDivitt radioed that he had spotted something "with big arms sticking out."

Space Agency officials said they believed McDivitt had seen the 23,100 lb. Pegasus-2 "Space Sweeper" which the U.S. launched in May. But Pegasus-2 was 1,200 miles away at the time whereas McDivitt

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said the object he saw was about 20 miles away and "closing fast."

The United States has orbited several spy satellites, of the Midas and Samos types but they are not believed to have "big arms." Despite the fact that Pegasus-2 was 1,200 miles away at the time, it comes closest to matching McDivitt's description, with its 96-foot "bat wings."

To add to the mystery, McDivitt took shots of the object with his movie camera and one with his Hasselblad still camera. The developed film shows nothing, absolutely nothing that resembles a satellite of any kind.

At this writing the only idea that space officials have come up with is that the whole incident may force a drastic revision of ideas on visual sighting in space.

On the other hand, and no one is mentioning this, maybe the object wasn't either Pegasus, Midas or Samos but something else—unknown.

∞

THE DOG BIT BACK

IN SPOKANE, Wash., Russ E. Cargill was driving quietly along when a large German shepherd ran into the street and slammed full tilt into the back of his car. The dog bounced off and raced away apparently unhurt but Cargill had to pay $70 to have his

crumpled rear fender repaired. He claims he was a hit-and-run victim.

In Maryville, Mo., a horse belonging to Bill Argo escaped from its pasture and jumped off an embankment onto a passing squad car driven by Patrolman Kenneth D. Smith. The horse ran over the car from rear to front, dented the hood, smashed the windshield, caved in the top, smashed the signal light and left hoof marks on the rear deck. The horse had abrasions on its rear leg but the squad car was almost a total wreck. Bill for damages was $500.

In Yokohama, Japan, Haruichi Nishimura, 35, was out on the town and apparently had a few drinks too many. When a dog barked at him, Nishimura opened the gate to the grounds, caught the dog and bit it. The dog bit back. Nishimura bit the dog again and the dog began to howl. The owner called police and it took two officers to separate man and dog. The police said the dog was bitten on its legs and back, the man on his face and ears. No charges were filed on the grounds the "Nishimura already had been punished." However, both were under observation for rabies.

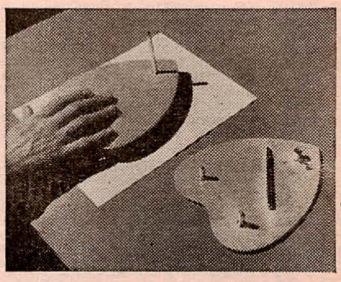
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BEE MYSTERY

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Altho OAHSPE is seriously offered as a genuine revelation from another world by otherworld authors, it is NOT easily laughed away — no more than the FS (fire-ships) it predicted and has a connection with. Its authors do not claim infallibility nor finality for their book. They do not claim to present all the truth — just a big portion of it, the part we urgently need now and would have difficulty discovering without help. At any rate, OAHSPE is a meaty, profound, highly reasonable and instructive book. It will help you see where you fit into the scheme of things, show you how to really improve your fate, and arouse your faith to try. Easily the most useful, complete, and authoritative work on UFO and FS in print. Important to everybody. Exceeds expectations. 35 cents coin or stamps brings first part (96 pages), worth $1 toward purchase of complete OAHSPE.

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The Hindu Scrying Screen is a psychic radiant used by certain coteries of mystics for *projection of subconscious imagery, for psychometry, for apprehension of astral scenery, for clairvoyance, for psychoanalytic reverie,* and for similar excursions into subjective reality. Some use the Hindu Scrying Screen for Akashic Readings. It has been called *"Telepathic Twilight."* We wish to announce that we are sole world agents for the Alepti, the Hindu sect who developed this psychic radiant. If you would like to learn more about the Hindu Scrying Screen, and have the opportunity to purchase one, write to us today for full details about these *strange, mystic art objects.* Write to:

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P.O. Box 156, Tahlequah, Oklahoma

the mysterious disappearance of countless bees over the past two years. During this period beekeepers in several southern states and in California have reported losses of half or more from their hives. These bees "just disappear" from each hive in early winter when the hive is relatively quiet. No one knows where they go or what happens to them. Studies suggest that they have not been killed by insecticides, poisons, known bee diseases or climate.

They just keep disappearing and the Beltsville men will do intensive research on the problem this summer before it becomes a disaster for beekeepers and fruit growers.

∞

JELLYFISH BRAINS

DID YOU know that jellyfish have brains? They do! After Lord knows how much searching, Dr. L. M. Passano of the University of Wisconsin has located jellyfish brains.

It seems jellyfish brains are scattered in tiny patches of nerve tissue all over their bodies.

True enough, this isn't much of a brain, but Dr. Passano assures us that jellyfish are the most primitive organisms with any sort of nervous system, and that nervous impulses from the widely distributed units appear to be somewhat similar to, and probably are forerunners of,

the brain waves of the higher animals.

∞

FOR DOG LOVERS ONLY

THIS NOTE may not be original and it may not be true but dog lovers won't mind. UPI reports that an anxious dog owner wrote to a hotel manager in Durban, South Africa, asking for accommodations for himself and his dog.

The manager replied: "I have been in the hotel business for 30 years and never have I had to eject a disorderly dog.

"Never has a dog set fire to a bed. Never has a dog stolen a towel or a blanket. Your dog is welcome.

"If he will vouch for you you can come along as well."

∞

MONSTER TIME

ANOTHER GIGANTIC and unidentified blob of flesh and hair has been cast up in the Antipodes —this time in New Zealand, on the sands at Muriwai Beach.

The "thing" first was sighted by a Marine Department officer, according to Michael Hervey, a newspaper writer, and is a gigantic hairy mass of flesh 30 feet long and eight feet high.

Hervey quotes Prof. J. E. Morton, head of the Zoology Department of Auckland University, as saying, "You can rule out whale, because of the hair, and you can

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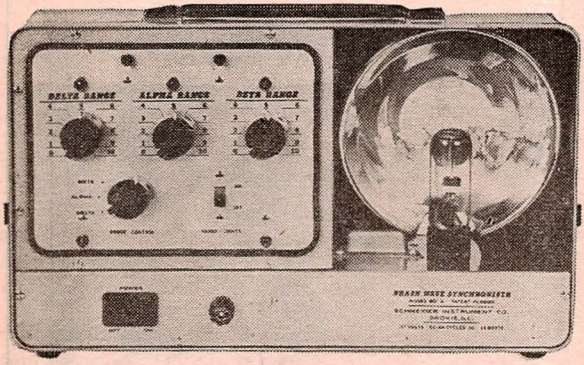
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Designed for use by professional researchers, this instrument is now available to qualified students of hypnosis who agree to use the equipment in an ethical manner only, and will advise us of their training and proposed application for the instrument: self-improvement, research, law enforcement, medicine, dentistry, psychology, etc. If your order is accepted your BRAIN WAVE SYNCHRONIZER will be shipped to you without delay.

A practicing medical doctor has written in a professional journal* that he has put patients into trance through the use of the BRAIN WAVE SYNCHRONIZER and the simple statement, "Look through the light and feel yourself relax."

You, too, may now be able to take advantage of this scientific development since the Schneider Instrument Co. is making its BRAIN WAVE SYNCHRONIZER available to all qualified ethical researchers.

USED BY HOSPITALS AND UNIVERSITIES

Until now the BRAIN WAVE SYNCHRONIZER has been available only to physicians, dentists and psychologists. Professional people in 25 different nations are using the BRAIN WAVE SYNCHRONIZER wherever there is a need to shorten induction time, deepen the hypnotic level, overcome resistance or relieve the strain of difficult induction.

HOW THIS INSTRUMENT WORKS

The BRAIN WAVE SYNCHRONIZER is an electronic instrument that can be tuned to the natural frequency of the human brain. Medical scientists have discovered that every person's brain has a characterisic electronic rhythm. When a subject is stimulated by the special wave-pattern of the light, pulsing at his own brain frequency, his resistance to hypnosis diminishes.

The BRAIN WAVE SYNCHRONIZER emits a signal which is related to the amplitude, wave shape and duration of the natural brain wave. These key performance factors are built into the instrument and require no adjustment.

EASY AND SAFE TO USE

Operation of the BRAIN WAVE SYNCHRONIZER is simple—all you do is adjust the rhythm of the pulsing light until it matches the subject's own frequency. The instructions tell exactly how to do this. Then add your verbal suggestions to complete the trance.

No connections to subject and no rotating parts.

Four simple dials control the BRAIN WAVE SYNCHRONIZER. These permit adjustment of the light source through the three most important natural rhythm ranges of the brain—called by scientists the Alpha, Beta and Delta ranges.

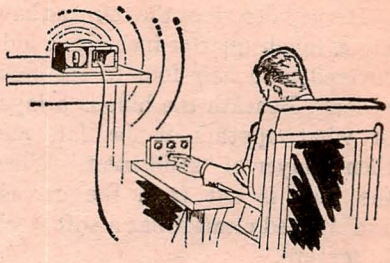
USE FOR GROUP HYPNOSIS

Use the BRAIN WAVE SYNCHRONIZER with a single subject or use it simultaneously with a large group such as a childbirth training class. The Editor of Hypnosis Quarterly wrote that in a group demonstration he witnessed, five members seated in front of the instrument all went into trance, including one previously given up as non-hypnotizable.*

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The BRAIN WAVE SYNCHRONIZER is an amazingly effective instrument. In fact published reports* by doctors who have used the instrument one year or longer show that in some cases it has helped them with as many as 90% of their subjects. You will receive a report by a doctor showing his exact technique in achieving 99% success.

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The BRAIN WAVE SYNCHRONIZER carries a full factory warranty. It covers all the parts of the SYNCHRONIZER and entitles you to free factory service for this hospital quality instrument.

*REFERENCE ARTICLES ON THE BRAIN WAVE SYNCHRONIZER

Journal of the American Medical Association. Mar. 21, 1959, page 1402

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

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

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

Illinois Medical Journal. July 1963, pages 39-41

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

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

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rule out sea elephant because of its size."

Hervey describes the thing as having a tough quarter-inch-thick hide covered with hair four to six inches long. Beneath the hide is a layer of what appears to be fat, and then a layer of "solid meat." When the hide is cut from the carcass and washed clean it has a soft woolly texture.

The blob seems similar to the mass of flesh found on a Tasmanian Beach several years ago and discussed in an article in FATE by Ivan Sanderson, the naturalist.

∞

THE DEVIL'S HOLE

BENEATH THE desolate wastelands of Death Valley, at the foot of a 100-foot cliff about 12½ miles northeast of Death Valley Junction and seven miles into Nevada, is a tiny lake of warm, clear, sweet water. It used to be called the "Miner's Bathtub", and was discovered and rediscovered only to be forgotten again through the years.

But in 1935 a U. S. land agent was led to the spot and it has been on the maps since. After World War II it assumed considerable importance because scientists from the Scripps Institute of Oceanography and from Cal Tech discovered that the waters contained the last surviving remnants of a prehistoric fish—*cyprinadon diablos,* an Ice Age pup fish. These are stunted little creatures not more than two inches long, with large mouths and oversize eyes. They feed on tiny snails, slugs and snakes in the 91° water and they reach their maximum population in the spring when there may be as many as 500 in the little lake.

When *cyprinadon diablos* was discovered in the Miner's Bathtub the name of the lake was changed to "Devil's Hole". This is appropriate enough because beneath the gentle surface of the water is a maze of tunnels and caves, unexplored and perhaps unexplorable. Scuba divers have gone as deep as 284 feet without finding bottom and the lake may contain an enormous amount of water—at least something is responsible for the claimed rise of nine-inches to coincide with the tides.

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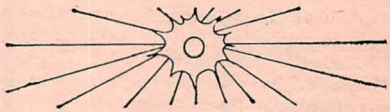
A WASHINGTON SPOOK

RUTH MONTGOMERY tells this story in her syndicated newspaper column. It seems that when Robert Gray, secretary to the Cabinet under President Eisenhower, bought a house three years ago, he bought a ghost along with it.

The house is on a wooded hillside and has belonged to a foreign official. Neighbors promptly warned Gray that the house is haunted

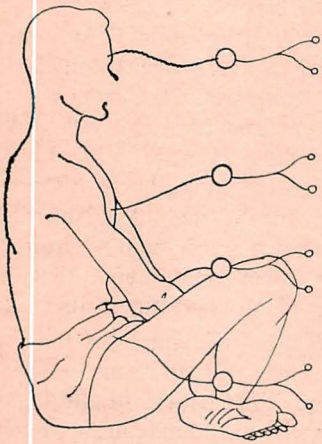
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and they reported rumors of a secret panel within.

Gray scoffed, but while doing some yard work he discovered a mysterious tunnel leading from the hillside to a bedroom on the ground floor. Fearing his driveway might cave into it he had it filled. When Gray got around to painting the walls of the bedroom he told Ruth Montgomery that he distinctly heard his name called twice, although there were no humans present.

Shortly afterwards Gray agreed to keep a large dog belonging to Mrs. Robert R. McCormick while she went aboard. Gray was waked every night at 4:00 A.M. by the dog barking in a corner of the library. In the middle of the night Gray heard music coming from his living room and found that the player piano "had turned itself on".

When he told guests of the eerie occurrences, one of them exclaimed that he didn't believe in ghosts. Immediately "a 30-mile-an-hour wind whooshed through the closed room," according to Gray and his friends.

When guests explored the house one found that behind the bookshelves was a panel that opened to reveal a secret closet. Behind the closet was a fresh concrete wall. What's behind the wall Gray doesn't know yet.

∞

ANNOUNCING
A NEW BOOK BY
MAX FREEDOM LONG

The HUNA CODE In RELIGIONS

Readers of Mr. Long's book, **The Secret Science Behind Miracles,** know how he uncovered the secrets which enabled the **Kahunas** of Hawaii to perform miracles for their people. The secret lay in the understanding of man's mental and spiritual powers and how to **use** them. Mr. Long, after years of study, **broke a CODE built upon the multiple meanings of words used by the Kahunas.**

After the Code became more fully understood, Mr. Long and his Huna Research Associates made a surprising discovery. They found that **the same Code had been used to graft onto many passages in the New Testament the inner teachings of Huna.** This discovery was reported and a brief preliminary outline of the findings given in the book, **The Secret Science at Work. But the surface had only been scratched.**

Research continued slowly, with many more Code meanings being uncovered, and more and more of the hidden teachings of coded sacred writings brought to life. **An entirely new insight into the nature and work of Jesus resulted as the things which he taught in secret to the Disciples were decoded.**

The extra-canonical books which had not been given a place in the New Testament soon came under similar investigations, and eventually included the Old Testament, Gnostic and Mystery writing, with the trail leading on to **the basic secrets of Yoga and esoteric Buddhism.** The use of the Code slowly expanded the finding of the original work done on Hawaiian Kahunas. The four Gospels became a mine of information which was so strange and unexpected that **a burst of new light began to illuminate teachings which had been incomplete for centuries.**

REINCARNATION, which had been lost to Christianity and drawn out to endlessness by the priests of India, was restored to its rational form in both systems of belief.

The **SALVATION** of Christianity and the **escape into Nirvana** of Buddhism, came in for the most extensive revision through the Code. The Apostle, Paul, was seen NOT to have been an initiate into the Huna lore, as were the Disciples. His assertion that Jesus had to die on the cross to SAVE mankind from the curse of Adamic sin, was found to be the poor guess of an outsider. BUT there were TWO TRUE SALVATIONS which the **inner teachings** of Jesus (to say nothing of Buddha), made known, and now that they **are known,** men can begin to work out their Salvation by TWO graduated steps. The first step is to be taken during life, and the second consummated after death—its magnificent reward being the condition hidden under the Code-symbol of "The Kingdom of Heaven," and "Nirvana".

From **YOGA,** the Code has extracted a method whose meaning has long been lost. This method is the very heart of the **"Prayer of the Miracle"** which Jesus taught the Disciples to use.

A DICTIONARY of the CODE words (as well as a full list of word-symbols) has been included in this new book. So there can be no question of validity, the words and their multiple meanings are photographed from the invaluable Hawaiian-English Dictionary printed a century ago. It enables the reader to check Mr. Long's findings and perhaps make more discoveries.

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Who made a table cigaret lighter float across a coffee table and land silently while Dr. Robert W. Bradley watched?

Yes WHO? Or perhaps better yet, WHAT?

These are questions recently asked in a Rocky Mountain *News* article by James Foster, concerning the strange happenings in the Denver home of Dr. Robert A. Bradley, his wife Dorothy and their three sons. Carl Vogel, an interior designer, and Dr. Siegwalt Palleske, a University of Denver professor also live in the home at 4100 S. University Ave.

Dr. Bradley, a physician, is one of those rare birds who is both a student of extrasensory perception and a person in whose presence psychic events happen (though in actual fact Dr. Bradley doesn't believe that any perception is "extrasensory"—because "there is really nothing extra about it."

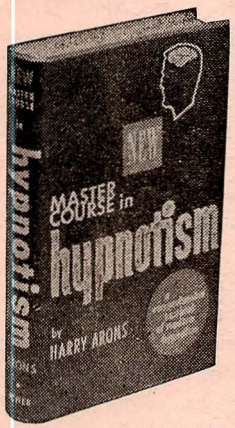
Despite their interest in psychical problems, and the level of their knowledge in these areas, Mrs. Bradley admits that when unexplained things happen in their house "You can't remain passive.

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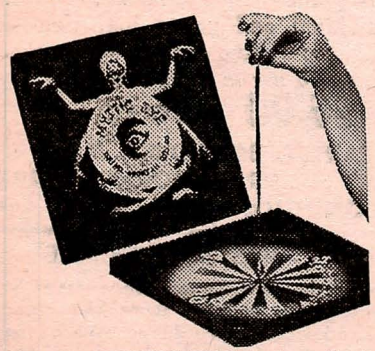
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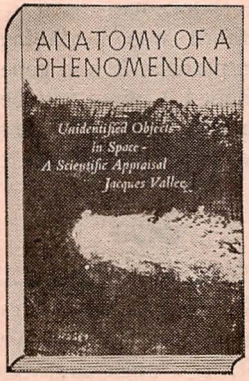
Henry Bennett, now a commercial artist, had an apartment on the third floor of the building in 1959 and 1960, and was responsible for the security of the building. Although he swore he always locked the place up tight, in the morning the fire door would be wide open and outside doors unlocked.

"You would swear someone was walking up the stairs or moving furniture in some room or some unseen person was doing construction work. But when I would turn on the lights, nobody was there," Bennett told Reporter John J. Reddin.

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And what was the occasion for the feature article last June 13 on the strange events at Burnley School?

For the first time in more than six years the spook had been quiet. Jess Cauthorn was beginning to worry that perhaps it was gone for good but hoped it might just be the spring weather. "After all," he said, "there are some things you can't ignore."

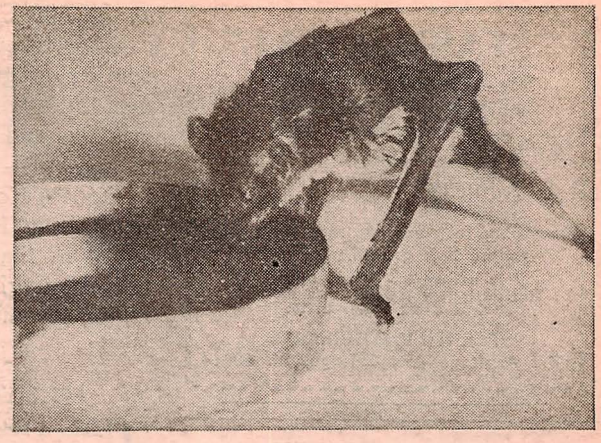
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"TOO UNSCHOLARLY TO DISCUSS"

IN THE Valley of the Kings, on the west bank of the Nile in ancient Egypt, 64 kings and queens were buried in ancient times. The watchmen over these looted graves are a close-knit group whose jobs are passed down from father to son.

Now in recent months, according to the Associated Press, there have been strange goings-on in the empty tombs. Watchmen report hearing screams in the night, the sounds of shuffling footsteps, the clatter of chariot wheels.

And the watchmen are frightened. They believe the spirits of the dead rulers are angry because their mummies have been removed along with the treasures and vessels they need for their final journey to paradise. The watchmen feel that the only way the spirits can be placated is for someone who knows the ancient language to explain to them



Vampire bat takes a sip of its daily ration of blood at laboratory of Andrew Watson in Basingstoke, England. Mr. Watson is studying ways to keep the Common Vampire Bat alive in Britain's climate. The species thrives only in tropic climates and dies in temperatures below 65 degrees. In natural state, the bats feed at night on the blood of animals, biting with razor-sharp teeth. UPI Photo.

that their mummies are safely encased in the Cairo museum. Either that or bring the mummies back to their tombs. The watchmen are terrified that the spirits will believe they robbed the tombs and wreak vengeance.

In Cairo the officials decline to comment on the stories. "Too unscholarly a subject to discuss," they say.

∞

PREMONITIOINS

FOR YEARS George Melachrino, the orchestra conductor and composer, had a horror of falling and drowning in his bathtub. On June 18, Melachrino slipped in the bathtub of his London home and drowned.

Percy Leggett was known as Canada's oldest beatnik, a penniless wandering poet, age 74. Early in June Leggett bade farewell to his friends in Hamilton, Ont., and set out to hitch-hike to Vancouver. In Orillia he was hit by a station wagon and killed.

Two years ago Leggett composed his own epitaph, which came strangely true in his tragic death:

'But, alas, I've lost, I've come a crumper,
'Not to a virus, but a ruddy bumper.

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at the Pick-Congress Hotel in Chicago, October 15 to 17. The convention program is open to laymen and will consist of demonstrations and lectures on all phases of hypnosis—a sort of short-course in modern techniques. Non-member registration fees are $25. Advance copies of the program may be obtained by writing AAEH, 10 Washington Avenue, Irvington, N.J.

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PROBLEMS OF HEALING

THE FRENCH Government is attempting to take legal action against unofficial "healers" and cases are being brought against nearly 1,000 persons for illegally practicing medicine. Meanwhile the Ministry of Public Health has been preparing a law to increase the present penalties to a maximum $10,000 fine for a first offense or a two-year jail sentence.

It is estimated that there are 40,000 to 80,000 healers in France, using methods as varied as ray machines, hypnosis, the laying on of hands and "homeopathic infusions". The difficulties of enforcing such a law include the fact that many rural Frenchmen regularly consult healers—and even many members of Parliament are believers.

Among such an unregulated multitude there must be healers with genuine power and many charlatans. But how is one to know? This

dilemma is handled quite practically by some rural Frenchmen who consult both their physicians and their favorite healers.

Obviously France may have difficulty enforcing her new laws. What about the healings at Lourdes? Will these too be considered illegal? If not, will other religiously-oriented healings, such as Christian Science or the laying on of hands in a Christian church, be discriminated against?

Which reminds us that in June, Archbishop Francesco Fasola of Messina, Sicily, issued a formal decree declaring that a Sicilian woman's cure at the French shrine of Lourdes was a "miraculous fact". In 1961 the archbishop appointed a commission including doctors to study the claim of Elisa Aloi that she was cured of tuberculosis of the bone after she immersed herself in the waters at Lourdes seven years ago.

The investigating commission reported that the cure of the 35-year-old woman was "unforeseeable . . . immediate, and total".

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YES, BUT . . .

WE FEEL strongly that charlatans posing as healers must not be permitted to practice. But who is a charlatan? How identify one?

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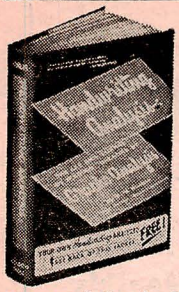
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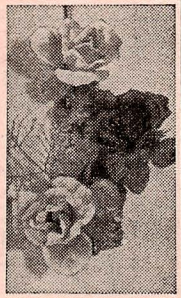
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any physician who knows anything about psychosomatic medicine accepts as gospel. Psychiatrists report cures. But so do ministers. Some persons can be helped by one method, others by another and how does one know which method may work for him?

Every physician knows of baffling cases which he helped unexpectedly by means of which he is not sure—and of other cases on which he failed even though the cure should have been simple by medical means.

"Healing" is a misdemeanor in most states of this country and if the treatment leads to further injury or death it usually becomes a crime. In New York state, for example, "faith healing" may be punished by a maximum fine of $500 or up to a year in prison or both. A second conviction requires both the fine and the imprisonment.

A spokesman for the American Medical Association told the New York *Times* that he knew of no effort to increase such fines or to campaign against healing in the United States.

"The medical attitude is that faith healing is a part of the religious trend, and as such is a touchy matter," he said. "The states themselves have shied away from legislating against faith healing because of the conflict with religion."

—*Curtis Fuller.*

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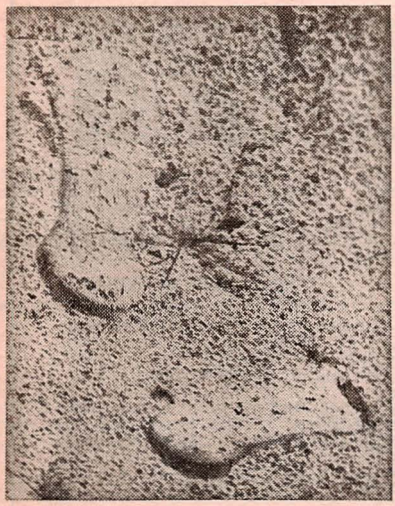
INSTITUTE OF ADVANCED THINKING

Did a ufo *land in Florida?*

Footprints and two sheets of strange script may prove a retired man's story of seeing a "being" from a saucer.

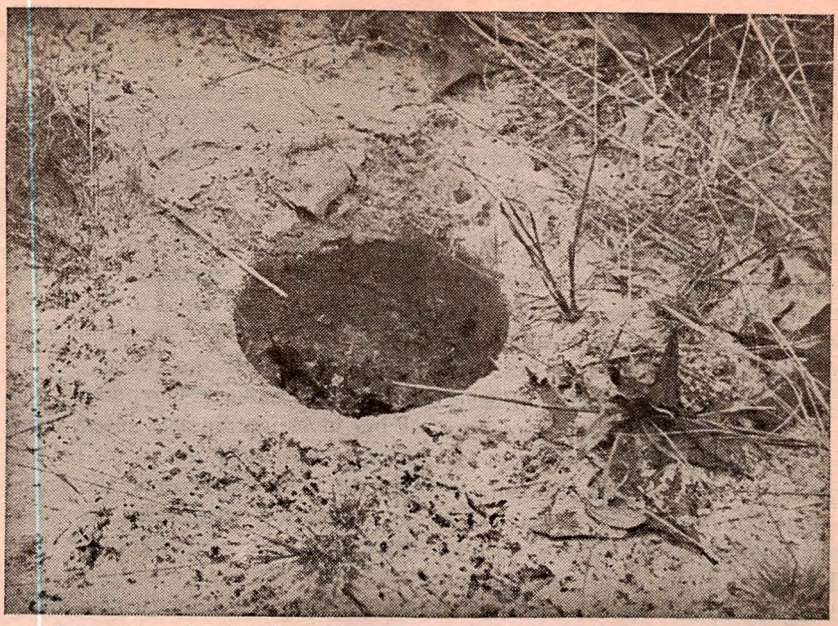
By Coral E. Lorenzen

JOHN REEVES approached the landed saucer slowly and by a circuitous route, using the surrounding bushes for cover. He felt uneasy about the strange craft which he first had spotted some 700 yards away across the flat land. Originally he had been in doubt as to what the reddish-purple and bluish-green object was.



News photographer Frank Fish snapped strange "figure-eight" footprints in area where "being" was reported seen.

He was within 150 feet of the saucer-shaped thing when a five-foot-tall "being" suddenly appeared from behind some bushes about 100 feet away. The silver-suited "being" walked toward the UFO. Reeves stood stock still, watching. Just short of the saucer the figure came to a sudden halt, turned, took a few steps and saw Reeves. It started directly toward the startled man. About 15 feet from him it finally stopped, stood examining him deliberately for an estimated two minutes, then reached "into its left side" and produced a black object six or seven inches in diameter. Raised to chin level, the object flashed a brilliant light. Reeves believes it may have been some kind of camera.



Hole in ground, four inches in diameter and four and a half inches deep, is said to be impression left by stilt-like legs of landing gear on which saucer rested.

Now, thoroughly frightened, John Reeves turned and ran. His glasses caught on a bush. He stopped to pick them up. His hat fell off. He picked it up. Looking back he saw the creature had not moved; it stood completely still, looking after him. When he paused it flashed the black cylinder again. Then it turned back toward the saucer.

Reeves, now no longer retreating, was able to note some important details. From the bottom of the saucer a half-cylinder protruded; this was inset with disc-shaped "flaps" or "stairs". The "being" started up these stairs. Each of the flaps folded up after the "being's" foot had proceeded to the flap above. When the creature was out of sight inside the saucer the cylinder withdrew and some "slats" on the rim, which Reeves described as resembling Venetian blinds, began to open and close. A roaring sound became audible. This shortly was replaced by a whistling sound. The rim began to revolve. The saucer elevated. The four stilt-like legs upon which the UFO had been resting were drawn up against the belly of the craft and slid out of sight into the

ship. Within 10 seconds it had accelerated straight up out of sight.

Reeves also was able to give a good description of the creature. He said it was human-appearing but "strange". The entire body was encased in a silvery-grey suit which appeared to be of some heavy material like canvas. Its "hands" were covered with a light-weight material in the form of mittens. These appeared to be very pliable. Reeves was not certain about the foot gear but did think that the trousers extended all the way to the feet.

The "being" wore a helmet, a bowl-shaped affair which cleared the top of its head and came straight down to its shoulders. Reeves could see the neck as well as the face and described it as human-appearing except for the eyes. The eyes were so wide-set they were close to its ears. The space between the two eyes, which we refer to as the center brow, appeared to be flat. Reeves reported that he noticed nothing outstanding about the nose, mouth or ears. He could not tell whether it did or didn't have hair as it wore some sort of skull cap made of dark material. He described the creature's chin as very pointed.

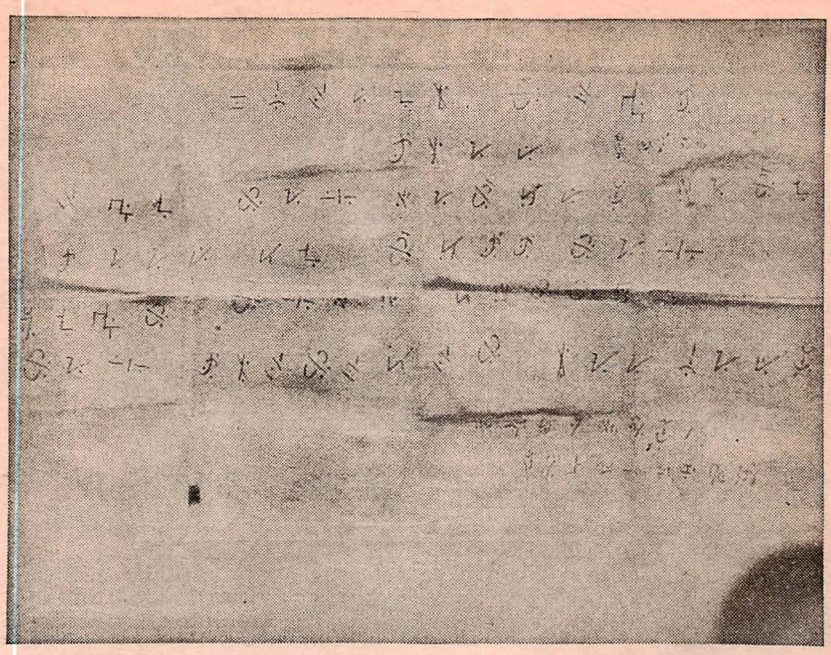
* * *

THIS INCIDENT reportedly took place in broad daylight, at 1:55 P.M. on March 2, 1965, near the small town of Weeki Wachee Springs, Fla.

John Reeves, 66 years old, is a retired longshoreman. After long years on the New York docks, Reeves enjoys walking in the open country and it was during one of his walks that he spotted the disc-shaped craft across the "flats". Mr. Reeves is separated from his wife and his only son is in the Navy. He lives alone in a small house at the site of his trailer court.

Radio announcers, reporters and UFO investigators who interviewed Reeves generally seem to believe Reeves is an honest man, thoroughly impressed with what he saw. Shortly after his experience he went into semi-seclusion, explaining that, at his age, the hubbub caused by the publicity was hard on him.

As soon as newspaper reports and notification from APRO members in Florida indicated that further investigation was desirable I called Mr. Reeves on the long distance telephone. He was cooperative but seemed a little puzzled by his experience. In answer to questions he told me the creature's skin looked dark but said this could have been because the glass of the helmet was colored; he couldn't be sure. He commented that the creature's face was absolutely expressionless, that its gaze "seemed to look right through you". This feeling of Reeves' may account for his constantly referring to the creature as a "robot".



Mysterious script, on two sheets of "paper" about eight x 14 inches, reportedly was found by John Reeves at spot where he saw landed saucer. Material was tissue-thin, but so strong it could not be torn. A tiny piece was found to burn explosively.

After the saucer had gone Reeves said he looked around and found many footprints in the area where he had seen the creature move about. These footprints were near trees and bushes, on the bare ground, and leading to and from the place where the saucer had rested. The prints were slender, rounded at the heel and toe, with a very narrow arch. Mr. Reeves remarked that the tracks looked like figure eights.

The landing gear impressions were about four inches in diameter and four and one-half inches deep. Reeves estimated that UFO's diameter at between 20 and 30 feet. He said it looked to be about six feet from top to bottom, was saucer-shaped, with landing gear holding it about four feet off the ground. When the creature finally got into the ship he had to stoop to get to the cylindrical "ladder".

While examining those footprints Reeves came upon a tightly folded bit of paper. It turned out to be two sheets of tissue-thin but very

strong material about eight by 14 inches and covered with strange figures consisting of semi-circles, dots and lines. The two pages appear to have been "written" by two different persons since the characteristics of the marking on each page are different.

After satisfying his curiosity about the landing spot Mr. Reeves walked home. I asked him why he did not report the incident immediately and he said that he had doubted that anyone would believe him.

The next day, March 3, about noon, he went to Brooksville where he told his story to personnel at the radio station. They called MacDill Air Force Base and at 3:30 P.M. four men in civilian clothes arrived at the station to question Reeves. One of the men at the radio station had cut a tiny corner off one of the pieces of paper and put a lighted match to it. It flared up and burned violently—like a miniature explosion. The paper was thin but extremely strong and could not be torn. It had a coarse grain, despite its seeming delicacy.

I had been curious about the flash from the object which Reeves seemed to think was a camera and he informed me that he had not seen a "flash attachment". I had puzzled also about the reported color of the saucer but Reeves explained it was irridescent like a soap bubble, with changing colors.

I talked with Woody Johnson of WFFB radio station, the man who handled the paper and burned one corner of it. Johnson stated he was impressed with Reeves' story although, he said, other persons had reservations.

Other reports of an ascending object seen on the same day, at approximately the same time, were made to authorities and news media. Unfortunately these reports were made anonymously.

* * *

AFTER GATHERING this information I was faced with the need to make an analysis.

Reeves appears to be a level-headed man who says he saw something frightening and astounding. It is possible his nearly 24-hour silence about his experience was a normal reaction. He does not drink or smoke and appeared to tell his story and answer questions in a straightforward manner. Although he has no technical background, I think he was unusually observant.

The "saucer shape", of course, is nothing new and the "roar" and "whistle" are typical UFO sounds. But the "venetian blind" type blades on the airfoil are not commonplace in saucer lore. The cylindrical-type "ladder" sounds something like the "conning tower" of the saucer seen in Germany several years ago by a man and his daugh-

ter. The Germans reported the "beings" they saw wore suits of some kind, also.

In 1959 Reverend William Gill, of Bonai Mission, New Guinea, and 37 other observers watched a saucer-shaped object with four protruding stilt-like legs or landing gear hover for three and one-half to four hours near the mission. The "men" who were sighted on top of this saucer were wearing silvery suits which seemed to be lighted and they appeared to be doing something to the craft. The landing gear in this instance was reported to be as long as the saucer was thick. This is similar to Reeves' description.

Aimé Michel, in his book *Flying Saucers And The Straight Line Mystery,* described many landings of unknown craft, some of which were occupied by man-like beings of various sizes. One "man" wore a suit of some sort with a glass helmet covering his head and coming down to his shoulders. The observer reported that a man's head wearing a "cyclist's helmet without ear flaps" was visible this glass helmet and the creature's eyes were "strange".

The emphasis on the pointed chin reminds me of the description of a saucer occupant seen in Brazil in the fall of 1957. The space gear worn by that creature was similar to the one in the Reeves case and here, too, the extremely pointed chin was particularly noted by the observer. This case never was published in the United States to my knowledge and because of its bizarre nature only has been whispered about among certain open-minded UFO researchers. It recently was published in the British magazine, *Flying Saucer Review* but did not appear in print until after the Weeki-Wachi Springs incident took place.

The "figure eight" footprints on the ground, which were photographed by news photographers, are reminiscent of the marks found at the site of the Soccorro, N. Mex., saucer landing and, also, in the area where the La Madera, N. Mex., object rested. (Both occurred in April, 1964.)

There are some peculiarities about the reports of this UFO landing. Air Force intelligence from MacDill field interviewed Reeves the same day he reported his sighting, but they brought nothing with them—not even a tape measure. Curious people and heavy rain on the night of the 3rd and the day of the 4th must have destroyed most, if not all the evidence. So it is a mystery how the Air Force got the exact measurements they quote in their analysis of the Reeves incident which, of course, they have branded a hoax.

The second official team of investigators from Wright-Patterson

Field arrived days later.

The MacDill investigators obtained the papers from Reeves on March 3.

Reeves and Johnson now claim that the papers returned to them over two months later, are not the same ones. Air Force cryptographers decoded the page with the largest script to read: "Planet Mars—Are you coming home soon—We missing you very much—Why did you stay away too long." They did not bother with the second page, they said, because they felt the incident was a hoax and further work on the script would be a waste of time and money. I believe the second page should have been studied in the interests of scientific analysis.

I observe that on the page which was decoded 18 letters of the English alphabet are used. Certain characters have been substituted for English letters. There is a strange breakdown in the grammar on this first page, also. It would seem someone not very conversant with the English language wrote it. On the second page many more than the remaining seven alphabet letters appear to be used. Here the translatable characters seem very few. It is almost as if page two is a completely different code or language.

Early in June I received a copy of a letter from the Edwards Polygraph Service, Orlando, Fla., reporting the results of a Polygraph test administered to Mr. Reeves. It was sent to me by Robert Carr, who did considerable research on the Reeves case. The letter reads in part:

"This polygraph examination was conducted in the home of Mr. John F. Reeves, Brooksville, Fla., on May 13, 1965, at approximately 3:30 P.M. There were seven tests conducted in all and testing was terminated at approximately 5:15 P.M. The first three tests were indoctrination tests to determine his ability of reacting to guilt deception. The usual detection of deception technique was employed. The four following tests were conducted specifically on the main pertinent questions regarding his sighting.

"Results: In my opinion, the indoctrination tests reflected that he was a normal reactor and had guilt complex reaction when he attempted deception. It is my further opinion that after careful examination of the four separate tests in which the pertinent questions were asked regarding the sightings, there was no indication of any deception to any of the pertinent questions asked.

"Conclusion: It is, therefore, my opinion that John F. Reeves has answered all pertinent questions truthfully regarding the experience he had when he stated he saw a

UFO and occupant on March 2, 1965, at Brookville, Fla. A further and most significant point of interest is, at the conclusion of the tests, Mr. Reeves first remarked, 'Now, would you like to see the place where I saw the saucer?' The usual reaction of a guilty subject with respect to not answering truthfully is more likely to have been, 'Well, how did I make out?' There was, in Mr. Reeves, a complete unconcern about the polygraph test outcome. It is my opinion, therefore, that he was truth-telling in all respects. Respectfully submitted, E.J. Edwards, Examiner."

In my opinion there are two possibilities:

Reeves was conditioned by post-hypnotic suggestion. He did not really see what he claims he saw, but believes he did. This would mean that someone who is knowledgeable concerning UFO data hypnotized Reeves, "fed" him the information and then, via post-hypnotic suggestion, wiped out any memory of the hypnotic trance. Theoretically at least, this would enable Reeves to undergo a polygraph test without showing any guilt-deception reaction.

Second, the spaceman was real enough but had prepared "dummy" papers which automatically, because of their trite message and simple coding, would label his observer a liar. I admit, this seems fantastic.

The substitution of the paper, if Reeves actually did not receive the original back from the Air Force, easily could have been accomplished by AF Intelligence before it was shipped to Wright-Patterson. The analysis of the paper, according to the Air Force, indicates it is "composed of fibers which are common world-wide. The fiber composition corresponds to that used in lens and stencil papers."

Stencil paper is eight by 14, that is true, but I wish the Air Force had been more explicit—like what company manufactures it!

In summation I wish to say, I am not entirely satisfied with some of the evidence; although it is equally hard to believe Reeves capable of such an elaborate hoax.

Perhaps this is another riddle which will never be solved to everyone's satisfaction.

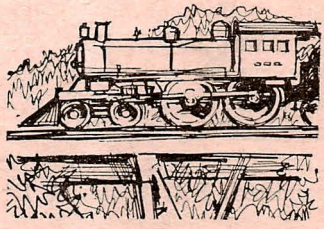
IN THE FLAMES

AN ALARM barked by their French poodle, Ebbie, enabled country music singer Red Foley, 55, and his wife to escape a fire that swept their apartment in Nashville, Tenn. Despite second degree burns on his guitar-playing right hand, Foley kept an engagement at a Minneapolis club called "The Flame."

A MIRACLE for the BRAKEMAN on CAR NO. 3

The huge log crushed the wheel and car where he rode, dozing—but in that exact instant he went elsewhere.

By Fred Lindsay



IT WAS ONE of those glorious June days that occur when a man is young. From afar came the tap-tap of woodpeckers searching for grubs. Closer at hand insects droned musically. From the cookhouse the odor of freshly brewed coffee, frying bacon, and the fragrance of toasting bread mingled with the pervading smell of balsam and cedar in the early morning air.

In the year 1919 the war was over and the post-war slump had not yet started. In the woods of the northwest logging camps that had been idle were springing to life. Railroad camps that had been hauling logs half-time were working overtime. The sounds of saws and axes, the chugging of donkey engines, and the shrill scream of signal whistles filled the air.

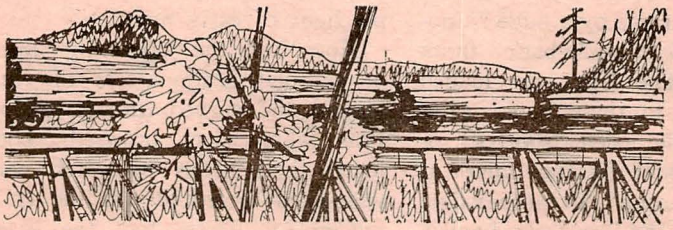
And I was 16 and filled with the spirit of romance. I was a railroader. Of course, I had solemnly stated to the camp superintendent that I was 18 and he just as solemnly had acknowledged this exaggeration. I was marked down as 18, a man grown, capable of handling the brakes on a logging train, capable of throwing enough weight against a brake stick to cause the cast iron brakeshoes to bite into the heavy wheels of a fast moving train loaded with heavy Douglas fir or Red Cedar.

To have youth on Vancouver Island in the summer of the year is to be young indeed. And in 1919 practically everybody had faith in something beyond themselves. Oh, the beauty of those long-gone years when the primeval forests reached gigantic fingers to heaven. When each tree was a shrine, each rain-

fall a blessing, each morning's sunrise a benediction.

On this particular June morning peace lay on the land. Breakfast was, as usual, a wonderful repast. The loggers, according to their quaint habit, ate and cursed the food with each mouthful. They called butter "grease" and the sugar "sand" and the food "warn't fitten to swill t'hogs back home" and everybody gorged on golden crisp bacon, farm-fresh fried eggs, butter-sweet fried potatoes and, if there was any room left, great rafts of golden pancakes and syrup, the whole washed down with great mugs of coffee turned golden brown with rich Jersey cream.

The logging railroad's mainline passing track lay just in front of the cookhouse door. On one line an engine, coupled to a string of empty logging trucks, huffed and puffed and chuckled contentedly as it gulped fuel oil. Beside it, on the main track heading towards tidewater was the Seven Spot, a straight-connected Baldwin locomotive, pride of the British Columbia Mills, Timber and Trading Company. The Seven Spot was hitched to six cars of full length trees, some of which were 12 and 14 feet on the butt and 125 feet long. I was brakeman on the Seven Spot.



There were three brakemen on a six car train. The head brakie rode on his platform behind the first car of logs and he controlled the speed of the train by using his brake stick like a violin virtuoso, tightening the front brakes a mite, slackening off the brakes on the car behind him. Watching, watching, watching, hand brakes were dangerous! Two cars behind the head brakie rode the middle brakie and he helped to slow or speed up the train by obeying the head brakie's signals. His was an extremely dangerous place. Two cars behind the middle brakie was the tail-end brakie, and behind him was

one more car of huge logs.

Because of the way these logging trains were put together, everyone's life depended on the other fellow. A logging train consisted not of solid cars but of individual trucks, each comprised of a set of four wheels joined by a wrought iron frame. A turtle back "bunk" upon which the logs rested was fastened to the frame by a huge "kingpin" and this "turtle-back" bunk was sharp. The logs were loaded and chained to these bunks after the trucks had been "spotted" or placed the right distance apart at the log "landing" to accomodate the length of the logs being hauled. Two trucks made up a car and the cars were coupled together by steel bars called "reaches". However, actually the logs held the trucks together.

Logs, unless properly loaded and chained, can turn completely over. In the twinkling of an eye one end of a tree length log can flip off a car causing unbelievable havoc. Sometimes they appear almost alive as, for no apparent reason, they writhe and twist and leap into space. Logs therefore need constant watching when they are being transported from one place to another.

After breakfast I, being the middle brakie, grabbed my brake stick from the rack and climbed aboard the Seven Spot. The head brakie looked back at me, I looked rearwards at the end brakie. He signalled by waving his left hand "go ahead" and I, in turn, stuck my hand in the air and the head brakie nodded to the engineer. There was a short, sharp signal on the whistle, the cylinder taps gave forth a cloud of steam and, slowly, the massive load of gigantic timbers began rolling seawards, in the purple light of early morning.

Now, from the "operating camp" or railroad headquarters the line dipped and curved through willow flats where deer browsed. They lifted their heads to watch with wide-eyed incredulity as the train puffed by. Here, too, the black bears denned. In June the mothers and their cubs sometimes could be seen uprooting old stumps and rocks, sniffling and snuffling in their search for succulent white grubs or acid black ants. The train rumbled over short bridges spanning crystal clear creeks in whose pools trout darted and played or, rising lazily, disproved the theory of some silly fly who had thought he was amphibious.

There were 10 thousand things for romantic youth to see and smell. And always there was the soothing "clickety-clack, clickety-clack" lullaby of the wheels. Everything was conducive to dreaming—the scent of wild roses which lined the tracks, the cloying sweetness of swamp grass and wild mint, the pitchy

fragrance of Douglas fir. For six miles there was nothing to do but enjoy these sensuous delights. The track was level, the way clear of windfalls or blowdowns and it was lazy, sweet, gentle sleepy-time June.

I sat upon one of the cast iron brake wheels facing toward the front of the train. My back was comfortably supported by the 12-foot butt of a fir log that protruded about eight inches from the car behind onto my platform. My caulked boots were dug securely into another huge butt in front of me. I rode thus suspended, drowsily watching the head brakie on the platform ahead until, against my wishes, my eyes momentarily closed and I was half asleep.

After we passed the willow flats and the waters of Trout Creek we came to a lake. Here the country changed abruptly. The road bed had been carved and blasted into the base of a granite escarpment about 50 feet above the swampy shores of Bear Lake and the escarpment continued to rise for several hundred feet straight up above the roadbed. On our left, across the lake, the bald shape of Bear Mountain changed color with the day's progress. I remember noticing the salmon pinkness of its crown above the morning mists. I remember watching this ethereal spectacle drowsily for a moment.

The next instant I was hanging by my finger tips, my body pressed onto the unyielding surface of the cold grey escarpment. I felt I must be dreaming. But below me were sounds of wildest confusion. Twisting about I saw that the logs, between which I had been sitting and dozing so placidly, and the trucks all were helter-skelter in a moving, twisting, turning mess. Railway tracks were curled upwards and I heard the smacking splashes as logs rolled and careened into the lake below. The two end cars had ground to a stop as the tail-end brakie leaned on his brake stick with terror inspired strength.

I watched hypnotized until the action ceased. There was a moment of frozen calm when nothing stirred but the settling dust. The locomotive and the first cars had pulled to a stop a few hundred yards ahead. There was a gap of ripped-up track and scrambled ties where the two middle cars had been; there were two empty trucks and, finally, the two end cars with logs still on them.

In that moment I burst out of my dream to the realization of my perilous position and to a sense of utter disbelief that I had leapt up the face of the cliff to where I now found myself, far from the logging train. Somehow I had been transported 12 or more feet upwards above the wreckage onto a bare granite face, where I now clung in

defiance of gravity. Not only was the 12 feet upwards astounding, but there was an additional 14 feet between the tracks and the cliff which somehow I had crossed. This would have been a prodigious leap for a trained Olympic athlete with a running start. It was an impossible jump for someone who had been sitting half asleep.

But assuming that, by some incredible gymnastic feat, I could have catapulted myself 14 feet over and 12 feet up, why had I jumped in that direction? On the left side of the train was a drop to the lake. Under normal conditions, sensing danger, I am sure I would have jumped on the downhill side. However, had I reacted normally I would have been crushed to a pulp.

None of the crew was hurt, but they all presumed I was dead. The engineer and fireman had seen the accident, since at the time it occurred the cars were rounding an S curve and they had a full view of the train. Now, neither the engine crew nor the head brakie could stomach the thought of the mess they were sure I would be. They waited awhile to get their nerves set.

The tail-end brakeman also had seen the accident. In fact, the logs immediately in front of him had shifted but had not left the cars. On this particular morning the superintendent of the B.C. Mills Timber and Trading Company was riding the tail-end platform with Johnny West, the end brakie. He, too, was sure I was dead. However, DesBrisay, the super, and Johnny West ran forward and arrived at the center platform position before the dust had settled.

DesBrisay and Johnny West both swore I had been on the train when the accident happened, or, rather, during the accident. They had seen the whole thing, they said. The large log directly in front of me into which my caulks had been securely dug had "killapied" or flipped over. The top or small end of the log had driven into the ground and the rear end had smashed everything loose behind and around it. The cast iron brake wheel upon which I was sitting was smashed into a hundred fragments. The platform on which I had been riding was splintered into finest kindling wood. The huge log behind me against which I had rested had been tossed like a child's toy 50 or 60 feet outwards and downwards and ended partially afloat in Bear Lake.

DesBrisay and John West insisted I had been sitting on the brake wheel at the precise moment of the accident. DesBrisay said he saw my body thrown through the air at the moment of impact. They couldn't imagine how I had escaped death. However, there was not a

mark, not a bruise on my body. Had I, as some folks suggested later, been hit by the front log and thrown into the air I would have sustained fearful injuries. As it was I was only scared stiff. When the crew eventually located me they had to pry me loose from the cliff where I clung like a fly.

I am sure I didn't save myself. Some Divine intervention rescued me from my folly—of sleeping on a moving logging train.

I am convinced that some great power picked me up and tossed me to safety. Of course, I have no proof. Unless that I am writing this 44 years later is proof.

GEORGE ADAMSKI DIES

GEORGE ADAMSKI, 74, one of the most celebrated flying saucer "contactees," died of a heart attack on April 23, 1965, in Takoma Park, Md., while on a lecture tour. He was cremated, as had been his wish, and the urn containing his ashes was interred in Arlington National Cemetery, Arlington, Va.

In November, 1952, according to an oft-publicized account, Mr. Adamski was contacted by a man from the planet Venus. At this time Mr. Adamski, who came from Poland with his parents at the age of two, lived at the foot of Mount Palomar in California. He later claimed to have been visited by inhabitants of Mars and Saturn, and to have been taken on a space flight to Venus.

He was the author of three books, *Flying Saucers Have Landed* (co-authored with Desmond Leslie), *Inside the Space Ships* and *Flying Saucers Farewell.* A self-styled philosopher, teacher and flying saucer researcher, he had a large following around the world. He pictured extra-terrestrial "space people" as benevolent missionaries whose goal was the moral and spiritual regeneration of mankind.

Mr. Adamski was featured on numerous radio and TV shows and frequently was a guest on the Long John Nebel radio program over station WOR in New York. During a European lecture tour in 1959, he had an audience with Queen Juliana of the Netherlands.

HEX SIGNS

PENNSYLVANIA'S PAINTED PRAYERS

Do prayers expressed in symbolic form have a unique power to give protection and to materialize desires?

By Henry F. Hoffbower

IF YOU HAVE traveled through southeastern Pennsylvania you are certain to remember the fruitful farms and great barns of the German and Swiss folk living there. They are referred to as Pennsylvania Dutch; but this is inaccurate. Descendants of 18th Century immigrants, some of them keep alive the dialect of their ancestors and many, who no longer speak German, preserve some of the old traditions. One of these traditions is the ornamentation of their barns with geometric designs, most often stars or rosettes in circles, which are called Hex signs. These colorful designs add much to the picturesque charm of the buildings, and are so decorative they are adapted for many other uses by modern designers.

Students of folk art and early handicrafts know these designs always have been used for many things besides decorating barns. They appear on bookplates, birth records, baptismal records, marriage certificates, house blessings, tombstones, furniture, linens; they even are cast in iron for stove plates and trivets. And it is no accident these Hex signs are so ubiquitous and intimate a part of their daily surroundings, associated with everything from birth to death.

Hex signs were part of the folk art of Germany and Switzerland as far back as the Middle Ages. The similarity of some of them to the chrismons used by some churches is striking. They can be seen in Gothic stone carvings and inlaid in Byzantine mosaics dating back to the beginning of the Christian era. Some antedate Christianity and are found in the ruins of the earliest civilizations. Stars and swastikas



Compound Hex sign represents a prayer for good luck and for protection against misfortune. Large circle symbolizes infinity, perfection or God. Center of circle represents the person for whom sign is intended and who is reaching out to God. Scallops around circle symbolize gentle waves and seek "smooth sailing" for owner of sign.

have been used as symbols since prehistoric times.

So it becomes apparent that these Hex symbols are more than mere designs. However, if a Pennsylvania Dutchman is asked to explain them his answers may vary from not very informative to evasive. Some will tell you they are for luck; rarely will anyone admit they are to protect, or to ask for certain things, and they prefer to call them barn signs rather than Hex signs, for the Pennsylvania Dutchman is reticent about everything that pertains to *Hexerei*. Latent in the folk memory is the horror of past centuries when men, women, and even children were tortured and put to death for witchcraft. Besides, who in modern America wants it known he believes in magic? Certainly the popular mind associates Hex with the black arts. Of course, ev-

eryone knows some man or woman who can stop bleeding, cure a burn, or take off warts with a charm, but the Pennsylvania Dutch seldom talk freely with outsiders even about benevolent Hex, White Hex, as it is called.

One of my ancestors was Robert Mude, called Moody, who was a master cabinetmaker. To commemorate his granddaughter's wedding in 1819 he built a stately Empire sideboard of cherry wood, which remains in the house to which she took it. It is inlaid with tiger and bird's-eye maple, burl walnut, holly and other beautiful rare woods, all in Pennsylvania Dutch designs, including Hex signs. After my cousin had it refinished and I was admiring it our conversation wandered to the past generations who had used and cherished it.

"Money couldn't buy it," she said, telling of fantastic offers. "It is the luck of this house and this family. Great-grandmother knew the meanings of all the different things on it. This sign was to attract good fortune, and that one was to drive all ill fortune away. Each one of the flowers and things meant something special, too. The tulips with three petals were for faith, faith in yourself, faith in what you do, and faith in your fellow man. The heart in the middle of the back panel is for life, warmth, and love."

"I guess if anyone ever enjoyed those things, they did," I replied.

"It wonders me wonderful, sometimes," she said, lapsing into a little of the dialect, "why we let so much get away. Robert Mude was a Hex, and he knew all kinds of White Hex things besides the signs. He knew sayings to stop bleeding and cure burns. He knew some to make bees go into the hive; he could talk to bees. He could drive away rats, make it rain or stop raining. Ah, such power! And good only he did with it, and never for money when he helped people. He was a righteous man. Take this sideboard. It is a kind of prayer. Grandmother used to say that it is a prayer cut out piece by piece and put together into a beautiful thing that would always remind them he loved them and had asked God for all these things for them. But now such as that is all. Nobody does any of it yet."

I wondered if Hex were indeed as lost as she supposed. I began to listen and to search and little by little I learned the meanings of the signs and began to make them myself. They fascinated me. At last I ventured to ask for things with them. I found that when I did, I got them.

Still, I am a sceptic and a realist and I hope intelligent enough to realize that drawing circles with designs in them cannot of itself bring prosperity or cause anything

to happen except what would happen in the ordinary course of things. Designs on paper do not alter the laws of nature nor compel God. I have tried to analyze what they can do and from the first I perceived that the effect they have is on the individual who uses them. It worried me to find that Black Hex also uses drawings. I did not want to become involved in anything unchristian.

But the Church itself uses symbols—often very similar symbols. I tried to discover the difference between White Hex and Black Hex. I studied Rosicrucian symbology, Christian symbology, along with medieval magic, voodoo, witchcraft, and most of all, the Bible. I studied the teachings of the Church, of Christian Science, Unity, and Phineas Quimby. I read *The Golden Bough* and *The Enchanted Island.* In Mexico I made friends with *curanderas, brujas,* and a *shaman* of the Cult of the Dead. From Jesus down to the Tarascan witch doctor, they all teach the same thing: faith is the secret of power. By faith Jesus caused the dead to live. By faith the ancient priests of Tzintzuntzan ordered men to die.

I also found that at one time the Christian church tolerated a kind of magic, that three Magi first offered gifts to the Christ child, whose coming their arts had made known to them.

The study of symbols leads to insights which clarify unsuspected relationships and obscure meanings. Making a Hex sign requires some knowledge of geometry and mathematics and compels one to think of numbers. In drawing geometric figures inside circles, it is easiest to construct those having four or six elements. To construct a five-pointed star requires much greater effort, involving the use of a protractor and the creation of five angles of 72° each. The numbers 10 and 12 recur; very seldom does one create a figure having an odd number of parts; somehow these seem defective. The mind becomes accustomed to the numbers in Biblical tradition—the six days of creation, the 10 commandments, the 12 tribes, the 12 apostles the four Gospels, also, the four seasons, the 12 signs of the Zodiac—Hex numbers seem meaningful.

In making a Hex sign the center of the circle represents the person for whom it is intended. The outer circle represents many things. A circle is the symbol for infinity, for perfection, for the universe, and for God.

The discipline of drawing the sign leads to the realization that the individual is at the center of his own universe, but unless he is in the right relationship to the universe or to God, his design will be unbalanced and inharmonious. It

leads to awareness that in constructing his design the artist is free to make as large or as small a one as he chooses but, however large or small it is, God must be greater. In drawing lines that touch the circle, he reminds himself that he can reach out to the infinite and contact God. In Hex prayer, these lines are connected to the circle consciously as reminders that the thought which is the subject of the prayer has been taken to God, that a contact has been established from as many directions as the design touches, always in perfect harmony and balance. Furthermore, nothing evil can be imagined as affecting man from beyond the circle that he has drawn around himself.

This certainty would be reassuring, but conventional theology has not succeeded in banishing the anthropomorphic concept of God from the popular mind. As long as one thinks of God as being like a man, he cannot comprehend what the concept of establishing mental tones of force implies.

That idea of God belongs with the Ptolemaic system as a superceded, pre-scientific idea. Bound by it, man never can make of prayer anything more than a verbal appeal directed to a Deity whose response seems capricious. But pragmatic scientific observation indicates that everything in nature follows natural laws. It is logical to suppose that if creation is law-abiding, so is the Creator, and if prayer is to succeed, it must follow established laws.

Man cannot define God, for such a definition would reduce God to something the human mind can grasp.

The finite cannot encompass the infinite. Yet God is believed to have certain qualities and attributes. God is thought to be or to have intelligence, to be or to have power, both in infinite measure. Hex does not limit either. To the White Hex, God is Conscious Creative Energy. In his prayers he uses his own mind and energy to establish contact and draws in energy enough to materialize his ideas. To him, visualization multiplied by faith equals materialization.

When one rejects the anthropomorphic God of his infancy he is obliged to find a substitute for childish prayers and the hope of catching God's ear. He must analyze the nature of thought, for all prayer is directed thought. The nearest understanding he can have is that it produces brain waves that can be recorded by an encephalograph. These impulses are what go out into the universe, not the sound vibrations of spoken words.

A lie-detector proves that the thoughts and emotions of the individual determine the pattern of these impulses. These patterns,

originating in the mind and broadcast into the universe, are a clue to Hex technique. The Hex sends them forth expecting them to return materialized.

Hex is greatly concerned with archetypes, for it conceives that prayer is a sending out of these archetypes, which it believes tend to be materialized by creative energy as a process of nature.

Hex considers archetypes as blueprints and seeks symbols which express the essential characteristics of the particular archetype involved. Hex believes that in order to be materialized any prayer must project with utmost clarity the archetypical essence of what is desired and that, when such an archetype is projected into the field of force, energy will bring it into being through natural law. A Hex sign is a representation of the essential nature of what is to be materialized, that is, of what is to come about.

Six times in the great allegory of Creation the Book of Genesis states that God used this process in creating the earth and all that was created in connection with it. In saying "Let" such and such appear, God is represented as already having a clear concept of what he wished before giving the command. But, despite the six repetitions, many persons still do not grasp the significance of what was done. But a Hex knows that when God gave to man dominion over the earth and every living creature He also meant man to exercise this dominion. Dominion, be it remembered, is sovereign power. Man also can say "Let" this or that appear.

So the Hex is merely accepting his God-ordained prerogative and applying it when he exercises power over the earth and over living things. And in doing so he feels justified in using commands, for does not sovereign power entitle one to command? And to expect compliance? To command what? Certainly not God, but to command nature, as Jesus rebuked the winds and the sea.

More than any other person, Jesus understood the power of God, and His mission was to help man work in the right relationship with God. To do this He taught his followers to pray. He explicitly exhorted them to create the mental image of what they desired and hold the concept until it materialized. He stated the method of Hex, so if Hex is magic it must be recognized as Christian magic. He said: if ". . . ye have faith and doubt not . . . all things whatsoever ye shall ask in prayer, believing, ye shall receive." Also, he extended the dominion and repeated the original authorization to exercise it in the following text: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt

bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.) The White Hex binds and looses on earth by this authority. These keys are his power.

It may be objected that black magic is not excluded by any of the foregoing, and it certainly is not. Prayer to the Devil is still prayer and energy is still energy. If it were not so man long ago would have seen the falsity of the idea of Satan. A wicked or deluded man can bring evil into being by the same process that a good man can bring good into existence. However, evil has in it that which eventually will destroy whoever calls it into being. Moreover, the responsibility for what God is to any man rests with the man, for the same God who creates light creates darkness, and the same energy that creates matter creates anti-matter, and the energy which gives warmth and comfort to man also can blast him to destruction.

Hex, then, considers man as a spiritual being, an intelligence embodied and provided with the ability to transmit telepathic or electromagnetic images into a cosmic field of force which is filled with responsive energy. He considers these images the archetypes of what he wishes to come into being and has faith that they will be given substance by cosmic energy. He considers prayer to be a conscious projection of images. He considers his signs help in creating clear concepts of what he wishes and are psychological aids both to faith and to persistence. With them he projects lines of force and establishes contact with God. This brings about materialization.

Hex power gives man the assurance that he has meaning. When he considers he is a spiritual being, created in the likeness of God and endowed with sovereign power he becomes not only a meaningful part of creation but himself a creator, a being with free will, able to bring either good or evil into existence, able to alter what he wishes to alter.

Needless to say, believing in these things, I have used them and Hex has proved itself abundantly for me.

When I remember myself as I was, poor, unsuccessful, unknown, confused, despairing, not well, semi-alcoholic, and miserable and when I count the blessings that I now have, a good home, four other houses, land, a congenial and rewarding position, the respect of more than one city, hosts of friends, health, happiness, and complete integration and self-assurance, what can I believe? I must accept my cousin's belief that White *Hexerei* is a powerful thing.

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.

I CAN SEE THE WIND

By Nadine Mason

"BUT, I CAN see the wind," I insisted, with a 10-year-old's determination. My mother, her arms white with flour from the pie crust she rolled, smiled at me, "Oh, Nadine," she said, "you're off on another one of your flights of fancy."

I gazed intently at her, my eyes begging her to understand, "Mummy," I said, "I see the wind move in soft, ripply waves, like the ones our boat makes on the lake at summer camp. Other times, I see it move fierce and fast." I swished my hands swiftly to show her what I meant. "Like the flyer-train that goes through town every day."

This conversation took place nearly 30 years ago. Since then a great number of strange sensations and happenings have caused me to wonder how much was imagination and how much was a part of the "sixth sense" I do possess. For I am one who gets "messages".

In my childhood, long before anyone knew our poor mother was dying of cancer, I distinctly remember climbing upon her knee and saying, "Please, don't die, Mummy." I was 11 years old and my brothers and sisters tried to keep the news from me. They told me, while Mother lay in the hospital, that she'd soon be well and home for Christmas. But I knew when I said good-bye to her and went to live with one of them that I'd never see her again. She died on December 5, 1934.

Years later when my oldest son, Brian, was four years old I experi-



NADINE MASON

enced a strange tightness in my head. This sensation lasted for months. Then one day in April, 1949, Brian was knocked down by a bicycle and suffered a severe concussion. At this time the sensation in my head vanished.

Many nights during the years my husband paced the floor when one of our teen-age sons was late coming home. "He's had an accident," he'd say. "I knew I shouldn't let him take the car."

I'd try to calm him. "Don't worry about him," I'd say. "If anything was wrong you know I'd get a message."

But one afternoon in June, 1959, as we were driving home from a shopping trip a cold, icy chill passed through my body. I turned to my husband and said, "I got the strangest feeling we lost Doug" (our youngest son). "Isn't that silly? He's home watching baseball on TV."

We had made Doug stay in to nurse a cold and when we arrived home Doug was coughing quite a lot so I said to him, "Why don't we steam that cold? Mum will heat up some water for you."

Foolishly, I put boiling water in a bowl and had him sit at a table to inhale the vapors. He'd just sat down, towel draped over his head when, in jerking away from the heat, he knocked the bowl of boiling water over himself. He was in the hospital for a month with 20 per cent burns on his body. We nearly lost him that first week.

I seem able to foresee but unable to forestall disaster.

One April night in 1961 I had a strange dream about my father-in-law. In my dream we were driving in the country, in his old, green Chevy. I was hunting either for him or the car. I looked and looked but couldn't find what I was looking for. Upon waking I said to my husband, "Let's take Pop out somewhere this weekend. I've a feeling he won't be around much longer."

The following Wednesday he died of a heart attack, slumped over the wheel of his green car.

I've looked at a man's face and known his days on earth were few. I've waked in the night and felt an aura of overwhelming love engulfing the room. I've gone to church and felt the glorious presence of the Master and known peace.

As I grow older I have come to accept my gift with complacency. I've neither the desire nor the concentration to use it for others' future predications. I'm grateful that this "inner strength" has been given me for my own life.—*North Vancouver, B.C., Canada.*

MY WELCOMING HOME

By Henrietta Vigenser

IN 1950 WE HAD to move from our flat in Chicago because our

landlord needed it for himself. At that time flats were very hard to get. After a fruitless search for living quarters I decided to sell the three lots I owned on South Cicero Avenue. They were unimproved property and all the security I had. Selling them would give me at least the down payment for a cheap home.

We had no car and looking for a place to live meant long hours of travel by bus and many miles of walking. I was looking for a home in an outlying district where I could have a garden. We searched and searched but nothing seemed within our means.

Finally one day the real estate man gave us keys to a house on the far south side. This meant a walk of a mile and a half from the bus, as at that time the buses ran only to 114th Street and Kedzie Avenue. The house turned out to be a small four-room frame on badly neglected grounds. After trying the back door (which was closer to the driveway) we found the keys would not open the door. Hopefully we tramped through the knee-high weeds to the front door. But we were disappointed again; obviously we had the wrong keys.

I tried looking into the house through the front windows on the tiny wooden front porch. Somehow the house seemed to hold out arms to welcome me and I knew, sight unseen, this house was *mine.*

I told my husband I wanted to buy the house. He said I was crazy; we hadn't even seen the interior; how did we know the furnace worked or if the well was dry. He outlined many reasons for being more cautious. But I held to my decision and it has proved correct, for this is a home that makes anyone who enters it feel a warm welcome.

And this, despite its history of being lost by former owners. Neighbors tell me no one ever held the house more than a few years, except the man who died here.

After moving in we made many repairs but the feeling that it was the right house for us never left.

Also, there is "our man" as we call him—the gray clad spirit who roams the house. He would suddenly appear with each improvement, as though to watch what we were doing. My husband, sons, and I saw him often. Even in the garden, when we began clearing weeds and planting flowers, he joined us. He became so familiar that I began to talk to him, asking, "Well, do you like it this way?" Everything we planted flourished.

Finally the boys grew up, married and left home. My first husband passed away and I have remarried. My present husband also feels the welcome here and loves the house. He has made further improvements and the last time I saw "our man"

he was going from room to room. I could feel his approval. My new husband feels his presence also.

"Our man" no longer visits us except when some big event is to take place. Always before a death he appears. *Chicago, Ill.*

DREAM CURE

By Ann Rader

SOMETIME BETWEEN the years 1913 and 1918 my mother, Bess Lewis Dixon, had a woman doing house work for her who was terribly poor. In fact, her's probably was the poorest family in the whole neighborhood. One day while going about her work she was upset and crying and told my mother that her daughter had been given up to die by the doctors who were treating her. Her daughter was just a small child, perhaps six or seven years old, and had what then was called "dropsy" or swelling of the legs. Mrs. Sandlin told my mother that the child's legs had swollen so that they had burst open.

After the woman had gone home at the end of the day my mother was greatly concerned about the child. She could not put her out of her mind, even after she went to bed.

That night she dreamed, and in her dream she was told what to do for the child. She was to make a mixture of vinegar and other ingredients, an exact amount of each was specified, then boil it all together, soak bath towels in it and apply the towels to the child's legs.

The next morning my mother wrote it all down just as she had dreamed it. Then she went to see Mrs. Sandlin at her home. She told her about her dream and asked if she would permit her to try the treatment on the child.

Of course, the mother was anxious to have her do anything she thought would help. My mother stayed with the child all that day, applying the towels to her legs just as she had been told to do in her dream.

The next day the swelling began to go down and the child got better; finally she got well and lived to be a grown girl.—*Hazard, Ky.*

MOTHER'S SICKNESS DREAM

By Mrs. G. B. Elliott

OUR FAMILY moved west from a small town in Iowa in the year 1908. My brother, Glenn, who was employed by the telephone company in Omaha, Neb., did not go with us. Naturally, we looked forward to having him visit us but times were hard and when he had a vacation coming he took the job of accompany a carload of household goods and stock west. In those days someone had to be in the railroad car to take care of the animals en route.

Glenn's railroad car arrived at

its destination, Walla Walla, Wash., but my brother was missing. No one had seen him.

After a week had gone by Mother, Stella N. Beatty, had her sickness dream. In this dream she always waded in water. This time the water was very muddy. She was very disturbed because she hadn't heard from Glenn and she felt it must be he who was ill. She knew the rest of the family was all right. Mother had had this dream from time to time throughout the years and it always meant bad news.

Mother took the train to Walla Walla but she found no trace of Glenn there. She went on to search in Spokane, Wash., as the train had come through there, also. She began to make the rounds of likely places and finally wound up at the Sacred Heart Hospital. They told her they did have a young man there who had been picked up at the railroad yards. He had typhoid fever, they said, and was so far gone that the attending doctor had given him up. There was no hope at all for him, but they would let her see him if she wished. They warned her he was in a deep coma and could not be roused. They even stated that they already had called the morgue and he was to be buried in Potter's Field as he had no money or papers on him.

Mother insisted on seeing him and they took her to his bedside. There she saw at once the young man was Glenn. He was very thin, unshaven and unconscious. She put her hand on his forehead and began to talk to him. Her voice finally got through to him because he opened his eyes and said, "When did you get here, Mamma?" Then he sighed and lapsed into a natural slumber.

He was moved into better quarters in the hospital and lived to marry and raise a fine family.

But if Mother hadn't had her dream and made her search, because she had faith in the dream, the doctor said Glenn would have died. They really had given him up for dead. Everyone in the hospital thought her finding him the way she did was truly a miracle.

This is not the only time Mother's extra-sensory perception mystified everyone.—*Nampa, Idaho.*

A LIVING APPARITION

By Catherine Johnson

WE HAD MOVED to Butler, Pa., in early March of 1957. Our house was not really large enough for our family of nine children; nonetheless, when my husband's mother, Mrs. J.M. Johnson, became ill that same month we moved her the 100 miles from her home to ours in an ambulance so we could take care of her. Because the house was small we put up a hospital bed in our good living room, downstairs.

My kitchen was between the good living room and our family room. Early in April I was quilting in the family room when my eyes were drawn suddenly to the door to the kitchen. There, framed in the doorway, I saw an apparition of my mother-in-law. I thought my eyes were playing tricks so I looked away. But when I looked back again the figure was still there. I sat and stared and, as I watched it slowly disappeared.

I knew from this she would be leaving us. I don't know why I thought she would die. I just felt she was telling me she was leaving.

Of course, I went to her bed immediately, but she seemed just as usual.

Nevertheless, I told my husband he should get her check cashed and pay her monthly bills.

He asked, "Why?"

I told him what I had seen and that I knew this meant she would be leaving us.

Two days later, on April 5, 1957, four months before her 73rd birthday, she died.—*Uniontown, Pa.*

DREAMS AS A PSYCHIC NEED

EVERYONE needs sleep — although science does not definitely know why we do. The recent discovery that we also need to dream reportedly has surprised psychiatrists.

In a recent issue of *Nature*, psychiatrists at the University of California reported on experiments in which volunteers slept in quiet cubicles, with wires leading from their heads to amplifiers and recording machines. The experiments revealed that a normal eight-hour sleep contains four or five periods when electrical brainwaves picked up by the wires show a change. At the same time the sleepers' eyeballs begin to move. If they are awakened during this time, they recall vivid dreams, but if they are awakened during periods of deep sleep they remember nothing.

Sleepers were awakened each time they started to dream, the experimenters using as a cue electrical changes in facial muscles, which they had found preceded eye movements. One volunteer was awakened 51 times in one night, with the result that he made more attempts to dream. He reported vivid dreams although he barely had time to have any.

Psychological tests indicated that the volunteers showed no ill effects from "dream starvation," which, it had been speculated, might cause psychic damage. The experimenters concluded that their subjects may have been able to speed up their dreams to avoid dream deprivation and thus prevent significant psychic changes.

MOTHER ANN'S "WORK"

or a

History of the Shakers

Her amazing psychic gifts led to founding of the first U.S. religious sect to use mediums and contact spirits.

By Alson J. Smith

SEVENTY-FIVE years ago every New England and upper New York State child was familiar with the dinner-table admonition "Shaker your plate," meaning leave your plate as clean as the Shakers always leave their's. The expression is no longer heard and the Shakers themselves are almost gone, surviving only in the Shaker Village in Hancock, Mass., in place names such as Shaker Heights, a Cleveland suburb, in a popular Shaker Cookbook, and in the sturdy, functional Shaker furniture that is eagerly sought by lovers of antiques.

Actually the Shakers, or "Shaking Quakers," were America's first organized spiritualists, antedating the Fox sisters of Hydesville, N.Y. by almost 90 years. The founder and guiding spirit of "The United Society of Believers in Christ's Second Appearing" was Ann Lees, later known as Mother Ann, a Manchester, England, mill girl who became a medium, a prophetess, a healer, and a charismatic mystic of great power. The Shakers were the first organized religious sect in America to regularly use mediums in their rites, to accept the spirit world as real and to make regular contacts with it, and to produce what they called "gifts"—psychic phenomena ranging from precognition and visions to spiritual healing and psychokinesis.

Ann Lees was 22 years old and a nominal member of the Church of England in 1758 when, spiritually unsatisfied, she joined a small society of religious dissenters led by James and Jane Yardley, Quakers

living in Bolton-on-the-Moors, a small mill town 12 miles northeast of Manchester. The Yardleys had come under the influence of the Camisards, or "French prophets," who had fled to England after the Revocation of the Edict of Nantes.

The Yardley group sought a more basic and satisfying religious experience than was to be found either in the Church of England or in Quakerism. With the coming of Ann Lees they found it, for her charismatic presence quickly transformed their quiet Quaker meetings into lively gatherings in which those present engaged in "singing and dancing, shaking, shouting, speaking with new tongues and prophesying, with all those various gifts of the Holy Ghost known in the primitive Church."

Such manifestations of spiritual ecstasy could not go unnoticed. For one thing, they were too noisy. Stories of this strange new worship with its eerie prophecies, its spirit-possession, its trances, shakings, dancing, and singing, spread. The "Shakers," as they were immediately dubbed, believed in miracles and signs. Charges of fanaticism, heresy, and even witchcraft were brought against them. The result was predictable—they were mobbed, beaten, imprisoned, and Ann Lees was expelled from the Church of England. Charges of blasphemy were brought against her, and her accusers had threatened, she said, to brand her cheek and bore her tongue with a hot iron, but, being moved to speak to them "in many tongues of the wonderful works of God," they saw that she was truly inspired and released her.

Ann had several seemingly-miraculous escapes from mob violence which helped to confirm her own belief that she was the "woman clothed with the sun" mentioned in the Book of Revelation, and in whom the word of God was incarnated.

On one occasion one of her brothers, who did not share her unconventional faith, sought to overcome her will:

"So he brought a staff, about the size of a large broom handle; and came to me, while I was sitting in my chair, and singing by the power of God. He spoke to me; but I felt no liberty to answer. Will you not answer me? said he.

"He then beat me over my face and nose, with his staff, till one end of it was much splintered. But I sensibly felt and saw the bright rays of the glory of God, pass between my face and his staff, which shielded off the blows, so that he had to stop and call for drink.

"While he was refreshing himself, I cried to God for his healing power. He then turned the other end of his staff, and began to beat me again. While he continued strik-

ing, I felt my breath, like healing balsam, streaming from my mouth and nose, which healed me, so that I felt no harm from his stroke, but he was out of breath, like one which had been running a race."

Another time a mob which had cornered Ann and four companions tried to stone them, but for some strange reason could not hit them. "While they were throwing their stones," she recalled, "I felt surrounded with the presence of God, and my soul was filled with love." There was divine intervention again when a "rabble" bound her hand and foot and tried unsuccessfully to throw her from an upper window. On still another occasion she escaped from a mob and "lay all one night on the ice of an isolated pond in great peace and consolation and without taking cold."

All during this time of trouble in England, Ann had been going into trance and seeing visions. In one, experienced when in prison, it was revealed to her that she was Mother Ann, the female incarnation of the word of God, just as Jesus was the male incarnation. In another she "saw" a chosen people awaiting her in New England, and even "saw" their community. A meeting was held to discuss going to America and "there were so many gifts (psychic messages and other phenomena) in confirmation of our coming . . . that some could hardly wait for others to tell their gifts; and we had a joyful meeting, and danced till morning."

On May 10, 1774, Mother Ann and seven other Manchester Shakers sailed from Liverpool on the ship *Mariah,* bound for New York. One of these was Ann's brother, William Lees. Her husband, a non-Shaker by the name of Abraham Standerin, was also aboard. He is a shadowy figure who soon fades from the scene, although he had fathered four of Ann's cildren, all of whom had died in infancy.

The *Mariah* nearly foundered during the three-month voyage to New York. She sprang a leak during a storm, a plank having become loosened, and passengers and crew alike fell to work on the pumps. The captain despaired of saving the ship, but Mother Ann exhorted him to be of good cheer. "Not a hair of our heads shall perish," she assured him, "and we shall arrive safely in America. For I was just now sitting by the mast, and I saw a bright angel of God, through whom I received the promise." Just as she finished speaking a huge wave struck the side of the vessel, knocking the loose plank back into place. Soon after the pumps were stopped and the voyage continued. The *Mariah* reached New York safely on August 6, 1774, which happened to be a Sunday. Led by Mother Ann, the

little company of Believers walked up "Broad Way", turned into Queen (now Pearl) Street, and paused before the house of a family named Cunningham. The mistress of the house was sitting outside and Mother Ann walked up to her and boldly announced: "I am commissioned of the Almighty God to preach the everlasting Gospel to America, and an Angel commanded me to come to this house, and to make a home for me and my people."

Oddly enough the Cunninghams accepted this dictum, took Mother Ann and her companions in, fed them, and gave Mother Ann and her husband work. Shakerism had come to America.

What were the principles on which these first American spiritualists hoped to build a true church?

As heirs of the Manichaean and Puritan traditions of constant warfare between the flesh and the spirit, they accepted Mother Ann's premise that to purify the soul all carnal thought and practices must be repudiated. The first rule, therefore, was absolute celibacy. The church would increase by making converts, not by natural reproduction. Other principles were: prompt and full confession of sin, communal living and the holding of all property in common, a belief in a Father-Mother God, pacifism, an acceptance of the reality of the spirit world, spiritual healing, and faith in miracles. the Shakers thought these principles would, when combined with hard, honest work on the farm and at the forge, produce a *koinonia* like the primitive Christian Church.

The first Shaker settlement in the New World was at Niskeyuna (now Watervliet), N.Y., eight miles northwest of Albany. It was a wooded swampland inhabited only by Iroquois Indians, but by 1779 the swamp had been drained and the first log buildings erected. It was a time of great religious excitement in America as well as a time of war, and the new faith grew rapidly, profiting from the New Light controversy in the Congregational and Presbyterian churches. Shaker communities were established in New Lebanon, N.Y., Hancock, Mass., Enfield, Conn., Canterbury, N.H., Tyringham, Mass., Harvard, Mass., Enfield, N.H., and later, after Mother Ann prophesied the starting of Shaker communities in the "Southwest", in Kentucky and Ohio. Alfred and New Gloucester (Sabbathday Lake), Me., also established "families".

The basic unit of Shaker communal life was the so-called "family." A family consisted of between 30 and 50 people of both sexes, usually unrelated (husbands, wives, and children, after conversion, were

placed in different families). In the common dining room men ate with men, women with women, and children with children. There were "retiring" rooms for sleeping, dormitory-like affairs accomodating eight or 10 members of the same sex. In church, men sat facing women in long rows. In the "dancing gift", men danced either alone or with other men, and women alone or with other women. The separation of the sexes was complete.

The rise of Shakerism was accompanied by many psychic manifestations. In July, 1780, Noah Wheaton of New Lebanon jumped over a fence, dislocated his ankle, and split a bone in his leg. He lay beside the fence for hours, unable to walk and suffering excruciating pain. Finally he managed to crawl home, where he refused to have the bone set, or applications made to the swollen part of his leg. He was a recent convert to Shakerism, and believed firmly in "the gift of miracles," so, although in great pain, he waited confidently for divine healing. The evening of the second day, as the family was assembled in worship, "the power of God came suddenly to him and he was instantly hurled from his seat, upon his feet, and whirled swiftly around like a top for the space of two hours, without the least pain or inconvenience—he then retired to rest well and comfortable."

Another healing was that of a young woman named Sarah Kibbee, who had been born with a withered foot and leg. One day she confessed her sins to Elder William Lee; he then took hold of her foot and, stroking it with his hands, said: "According to thy faith, do be it unto thee." Soon after Mother Ann entered and bade Sarah "put away her wooden staves, and lean upon Christ." The withered foot and leg, which had been "one quarter less than the other" was immediately brought to normalcy.

Stories of the "gift of healings" helped to confirm Mother Ann's spreading reputation as the female Messiah. When Samuel Johnson, the New Light preacher at New Lebanon, first heard her testify to God's healing power, a fever and ague which had made him "lame" immediately left him so that he was able to go to Niskeyuna the next day on foot. And Mother Ann was not the only Shaker healer—Elder John Hacknell effected several cures, and even the newest Shaker converts could exercise the "gift". Ax wounds, fever sores, canker rashes, cancer of the mouth, infections of the jaw, lameness, and broken ribs were all healed by faith, according to the Shaker record called *The Testimony*. These healings were all attested to by legal affidavits, since "among ourselves, a plain and simple statement of the

truth is sufficient without the formal ceremony of an affidavit to enforce it. But the world of mankind have become so faithless towards each other, that they cannot believe or be believed without something like legal attestation."

On occasion, Mother Ann exhibited the "gift" of clairvoyance. Once, several of the Maine Believers decided to surprise her at Niskeyuna. They went to Boston and charted a 28 ton vessel, *The Shark*. Thirteen brothers and 12 sisters then made the voyage around Cape Cod, through Long Island Sound, and up the Hudson to Albany, where they hired horses for the eight-mile ride to Niskeyuna. They arrived to find food and rest prepared for them—Mother Ann had "seen" their departure from Maine in a vision.

One psychic manifestation in which the Shakers had great faith was the outstretched arm which, somewhat in the manner of a dowsing rod, pointed out the direction in which the owner of the arm was to go. One elder followed his outstretched arm to a house, and then to a room, where a man lay with three broken ribs. His hand was irresistibly moved to rest on the fractured parts, which were instantly healed. Elder Hacknell was guided to the site of the first colony at Niskeyuna by the involuntary pointing of his arm.

In less serious vein is an incident related by President Timothy Dwight of Yale: In his travels through New England he became acquainted with a Shaker whose right arm had led him to a hog-trough "by the side of which he dropped upon his knees, and made a hearty draught of the swill, with a number of pigs."

Shakerism had its equivalent of the New Testament miracle of the loaves and fishes. At New Lebanon, Father William was moved to speak to several Indians in their native tongue. Some 200 people were assembled in John Bishop's orchard to hear the speech, far more than had been expected. When it came time to eat, only a few had brought lunches, which they shared, and "though no victuals were coooked, there seemed to be more left than when the multitude began to eat."

Spiritual power could sometimes be used in reverse. The paper *Western Star* of Lebanon, Ohio, was hostile to the Shakers, charging them with cruelty, immorality, witchcraft, and many other libels. These charges had resulted in mob attacks and lawsuits. The people of nearby Dayton, however, were friendly to the Shakers. In 1817, just after the Believers had won a lawsuit instigated by the *Western Star,* Elder David Darrow "received a command from heaven" to put a curse on Lebanon and a

blessing on Dayton. He chose Richard McNemar, a great name in Shaker history and Francis Bedle to carry out the command. On the morning appointed, they rode up and down the main street of Lebanon, waving their broad-brimmed Shaker hats and pronouncing the Shaker curse on the town. That same afternoon, they rode up and down the main street of Dayton, blessing that community. We may smile, but from that time on Lebanon declined and Dayton grew into a mighty city.

There was no set form to Shaker worship, no prayers, no sermon. An "instrument" (medium) might announce that there was a request from the spirit-world for "the dancing gift", whereon a period of lively dancing might ensue. When the "smoking gift" was called for, men and women alike would puff heartily away on their pipes until the room was blue with tobacco smoke. Spirit visits from the great of all ages were frequent: "This evening Jacob of old and his 12 sons attended our meeting." Noah often came to them, and so did many of the prophets. After her death, Mother Ann appeared often to guide the work. Shaker meetings were actually seances with chosen "instruments" mediating between the spirit world and the worshippers.

The Shaker attitude towards death stemmed logically from their spiritistic beliefs. Their funerals were simple affairs; the coffin was a plain pine box; graves were marked by mere slabs of stone, all alike and engraved only with the initials, age, and date of death of the departed. In some Shaker communities these were replace by a mound of earth, or perhaps a shrub or tree, not as a memorial, but rather as a contribution to the earth's fertility and beauty. The main part of a funeral service consisted of singing, personal tributes, and messages from the departed spirit communicated by the instruments. Shakers did not believe in a physical resurrection; they thought of the living soul and not of the dead body. Their testimony at the burial service was the same as that of the angel at the open tomb of Jesus: "He is not here."

Mother Ann died at Niskeyuna on September 8, 1784. Her brother William had passed on the previous July, and just before her death she whispered: "I see Brother William coming, in a golden chariot, to take me home."

Her death, however, did not end her usefulness to the Believers. She continued to guide them, through the instruments, and in 1837 there began an intense decade of Shaker spiritualism which is known as "Mother Ann's Work." It began on an August day when a class of young girls, meeting for instruction

at the "Gathering Order" in Niskeyuna, suddenly began to shake and whirl. The manifestations ceased, but after they had gone to bed that night the senses of three of them appeared "withdrawn from the scenes of time," and they were in a trance-like state. They began to sing, talk about angels, and describe a journey they were making under the guidance of spirits, to places in heaven. Later older people were similarly affected, and finally all of the families were experiencing like phenomena.

The "Work" officially opened in the spring of 1838 when Philemon Stewart, a member of the Church Order (governing body), came to a meeting so upset that he needed physical support. He had, he said, been in direct communication with Jesus and Mother Ann; the latter had pointed out ways in which the church had deviated from the true way and commanded a return to earlier trades, consecration of labor, plainness of speech, attire, and furnishing. Thus, wrote the Shaker historian Isaac Youngs, were "the windows of heaven and the avenues of the spirit world set open."

During the years of "Mother Ann's Work," says Youngs, "It was a common case that these Instruments who spoke by inspiration would be suddenly seized by that mysterious power or influence, with a trembling or shaking, and severely disciplined, apparently to compel them to yield and speak what was given by the spirit."

The initial communications during the period of "Mother Ann's Work" came from the "Heavenly Parents," Jesus and Mother Ann. Later the Shakers began to hear from their "Spiritual Parents," early Shakers who had passed on, like Father Joseph (Meacham) and Mother Lucy (Wright). Scrolls bearing "heavenly thoughts" were received from spirits identifying themselves as Sounding Angel, the Angel of Love, the Angel Gabriel, the Angel of Consuming Fire, and the Holy Witnessing Angel. Messages also came from the apostles and the prophets Samuel, Elijah, Jeremiah, Malachi, Ezekiel, Daniel, and Esdras. Xerxes, Alexander the Great, Queen Esther, Napoleon, Lafayette, Washington, and William Penn transmitted messages through Shaker instruments.

Many psychic phenomena appeared during this ecstatic period. There was much "speaking with tongues," many visions and prophesies, a multitude of "spiritual gifts," thousands of "spiritual notices". In the spirit world, the instruments reported, many Indians sought to become Believers and were accepted. In a phenomenon known as "The Midnight Cry," a company of six male and six female instruments, led by two particularly gifted me-

liums carrying lamps in their right ands, marched through the rooms f every building, a work which ook nearly two weeks. (This was t New Lebanon.) At midnight on he third day, the family was roused y the singing of four sisters who assed through the halls and sis-ers' retiring rooms:

"Awake from your slumbers, for
he Lord of Hosts is going through
the land,
He will *sweep* he will clean his
whole sanctuary.
Search ye your Camps, yea read
and understand
For the Lord of Hosts holds the
Lamps in his hand."

Everybody arose and joined the ingers. At 2:00 o'clock the fol- lowers again were

lowed by the rest of the family with real brooms, sweeping floors, burning rubbish, cleaning pig pens, and in general making the community spiritually and physically spic and span.

While Shaker spiritualism may seem excessive to some, it must be remembered that the Believers lived in a day when religious zeal produced many manifestations which appear odd to us. The Great Awakening in New England and the Cane Ridge revivals in Kentucky were characterized by jerks, barks, shakes, trances, and speaking with tongues on the part of converts, all of which seem merely hysterical to us today. And the fruits of Shakerism were good—its people were honest, hard-working, inventive, and functionally ar-

terested

worshippers tended to become con- the wall. Under such circumstances for weeks—the handwriting was on were actually *rehearsed* sometimes —when dances and marches and watch the

"the few survivors feel confident her book *The Shaker Adventure*, torian, Marguerite F. Melcher, in Today, according to their his- spirit world is in Spiritualism. and their faith in the reality of th

ed the Ohio and Kentucky societies. When the Pleasant Hill, Ky., community was starting its stock farm, Clay included in his importation of blooded stock an order for the Shakers.

Numerically, these first American spiritualists never exceeded 6000 at any one time. Altogether, there have been no more than 17,000 Shakers. Today there are perhaps 50 or so, scattered from Sabbathday Lake, Me., to Union Village, Ohio. There are a few at Hancock, Mass., and New Lebanon, N.Y. Those at Hancock maintain a Shaker Village, a tourist attraction where Shaker furniture and other antiques may be purchased.

Why did Shakerism decline?

The obvious answer is that its own rule of celibacy prevented the Believers from maintaining their communities. This, however, is not the whole story—Catholic monastic orders, also under a rule of celibacy, have maintained themselves for hundreds of years.

The most important reason for Shaker decline is that what had been spontaneous became formalized. The Believers became conscious or unconscious actors. The artifacts of Shaker industry became more important to them than the messages received by the instruments.

The Shakers were, in a very real sense, the forerunners of modern Spiritualism. Their instruments prophesied that similar manifestations would soon appear elsewhere in the United States, so they were not at all surprised by the mysterious rappings reported by the Fox sisters in 1848. The Believers sent delegates to the Spiritualists to "try the spirits," and invited Spiritualist mediums to hold seances in their communities. However, the Shakers found the Spiritualists "very uncertain and unreliable, so that to *us* it has afforded but little benefit; and we are satisfied that this form of communication with the spirit world is not for Believers in our faith." So Isaac Youngs wrote in 1850.

Although the Shakers are almost gone, their influence has not been lost. Their belief in a Father-Mother God is reflected in Mormonism and Christian Science.

ed the Ohio and Kentucky societies. When the Pleasant Hill, Ky., community was starting its stock farm, Clay included in his importation of blooded stock an order for the Shakers.

Numerically, these first American spiritualists never exceeded 6000 at any one time. Altogether, there have been no more than 17,000 Shakers. Today there are perhaps 50 or so, scattered from Sabbathday Lake, Me., to Union Village, Ohio. There are a few at Hancock, Mass., and New Lebanon, N.Y. Those at Hancock maintain a Shaker Village, a tourist attraction where Shaker furniture and other antiques may be purchased.

Why did Shakerism decline?

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The most important reason for Shaker decline is that what had been spontaneous became formalized. When Shaker churches were built with sections where "the world" could come and watch the "gifts"—when dances and marches were actually *rehearsed* sometimes for weeks—the handwriting was on the wall. Under such circumstances worshippers tended to become conscious or unconscious actors. The artifacts of Shaker industry became more important to them than the messages received by the instruments.

The Shakers were, in a very real sense, the forerunners of modern Spiritualism. Their instruments prophesied that similar manifestations would soon appear elsewhere in the United States, so they were not at all surprised by the mysterious rappings reported by the Fox sisters in 1848. The Believers sent delegates to the Spiritualists to "try the spirits," and invited Spiritualist mediums to hold seances in their communities. However, the Shakers found the Spiritualists "very uncertain and unreliable, so that to *us* it has afforded but little benefit; and we are satisfied that this form of communication with the spirit world is not for Believers in our faith." So Isaac Youngs wrote in 1850.

Although the Shakers are almost gone, their influence has not been lost. Their belief in a Father-Mother God is reflected in Mormonism and Christian Science, their apocalypticism is in the Millerite movement and Seventh Day Adventism, and their faith in the reality of the spirit world is in Spiritualism.

Today, according to their historian, Marguerite F. Melcher, in her book *The Shaker Adventure*, "the few survivors feel confident

diums carrying lamps in their right hands, marched through the rooms of every building, a work which took nearly two weeks. (This was at New Lebanon.) At midnight on the third day, the family was roused by the singing of four sisters who passed through the halls and sisters' retiring rooms:

"Awake from your slumbers, for
the Lord of Hosts is going through
the land,
He will *sweep* he will clean his
whole sanctuary.
Search ye your Camps, yea read
and understand
For the Lord of Hosts holds the
Lamps in his hand."

Everybody arose and joined the singers. At 2:00 o'clock the following night the sleepers again were aroused by a group of brothers and sisters and at 3:00 A.M. all gathered for an hour of worship. For eight years the ritual of "The Midnight Cry" was enacted at New Lebanon. "The Sweeping Gifts" was an outcome of "The Midnight Cry"; a communication from Mother Ann directed that a day be set aside for a general housecleaning to remove the "evil spirits" that insinuated themselves into dust and dirt. On the appointed day a band of visionists, preceded by groups of singers and elders, marched through every room in the community chanting, exhorting, and wielding spiritual brooms. They were followed by the rest of the family with real brooms, sweeping floors, burning rubbish, cleaning pig pens, and in general making the community spiritually and physically spic and span.

While Shaker spiritualism may seem excessive to some, it must be remembered that the Believers lived in a day when religious zeal produced many manifestations which appear odd to us. The Great Awakening in New England and the Cane Ridge revivals in Kentucky were characterized by jerks, barks, shakes, trances, and speaking with tongues on the part of converts, all of which seem merely hysterical to us today. And the fruits of Shakerism were good—its people were honest, hard-working, inventive, and functionally artistic.

At one time Shakerism interested many important and intelligent people. In 1784, while in Albany on a mission of negotiation with the Iroquois, Lafayette heard about the Shakers and came out to Niskeyuna to inspect the community and make inquiries about joining. When he died in 1834 the Shakers received word of his death by spirit messenger many days before the news was brought by packet to America. In 1817 President James Monroe, accompanied by Andrew Jackson, called on the Shakers at Enfield, N. H. Henry Clay frequently visit-

that they at least have not lost their way though they are leaderless, but for comradeship they must look increasingly now toward their friends who have preceded them to that spirit world which is the goal of their hopes and the fulfillment of their dreams."

MEASURING THE FORCE IN DOWSING RODS

AN UNUSUAL experiment to determine whether the force, or torque, exerted by the downward twisting of a dowsing rod can be measured scientifically was conducted recently by Norman B. Evans of Georgetown, N.Y., who is regarded as one of America's leading dowsers. A report on the experiment, co-authored by Evans and Dewey Hakes, was published by the American Society of Dowsers, Inc., Watch Hill, R.I.

In his tests, held at the South Otselic (New York) Central School, Evans used two precision Model 783 Torqmeters produced by Power Instruments, Inc., Skokie, Ill. One Torqmeter was used on each fork of the rod, the forks being held by chucks. The dowsing rods employed were of round and flat whalebone and round nylon. Before the tests, Dewey Hakes, an Agricultural Engineering student at Cornell University, measured the torque due to gravity, so that this later might be subtracted from direct readings over reaction areas.

In the hall outside the school cafeteria Evans obtained reactions which he said were caused by underground water in large quantities. Torque measurements here ranged from 26 ounce-inches to 37 ounce-inches, contrasting with readings of 3 ounce-inches to 7 ounce-inches for maximum gravitational torque alone.

Evans and Hakes informed Perry Cobb, Vocational Agriculture teacher at the school that they had obtained a definite water reaction in the hall. Cobb took them down into the basement, directly under the reaction zone in the hall, and showed them a large sump with a pump in it. Five feet away was a larger sump with three pumps.

Cobb explained that water was struck at this point when the school was built and at some time in the day, each day since, has had to be pumped out. Over 1,000 gallons per minute have been pumped out at times to keep the basement from flooding, Cobb said.

The report expressed the view that no better or quicker verification of a dowsing reaction could be obtained.

Afoot in Haiti, they followed a road through a barren plain which suddenly, in the brilliant moonlight, became a cobbled street, lined with houses typical of 15th Century Paris!

By Ivan T. Sanderson

Haitian Hallucination

THE CITY THAT WASN'T THERE

FOR SOME years, in fact for centuries, people have talked about something called mass hallucination. I have read all I could find about it, I have talked to many prominent persons in the fields of the mind sciences, but I am still puzzled.

Fields of pure science in which I recently have become involved have shown me that we do not understand what we call reality. Not only are things going on that our (now) couple of dozen senses cannot pick up, but there is also a vast world which seems to become apparent only through what we call *The Mind.*

This immediately brings up the question: What is a mind?

We don't know but it appears to be a subjective concept of something in a physical (objective) brain. There is now doubt even about this if some medical histories are correct because, while the physical brain is undoubtedly a sort of central switchbox, it may not be the sole seat of this interpretive thing call *The Mind.* The whole organism may participate, or even be required, to make a *mind* function.

So let me tell you a story which clarifies nothing.

Many years ago my wife and I



and a dear friend and then associate had a most extraordinary experience. On the whole the experience was a roaring bore and quite troublesome but one aspect of it was weird. I'm not given to this kind of thing and I have not, until now, liked to talk about it.

The three of us, my wife and I and Frederick G. Allsop (currently in charge of the United States Rubber Company's interests in the West Indies) were living in a small native village, Pont Beudet, in Haiti. Pont Beudet was in the middle of the great plain that separates the two mountain chains of the island of Hispaniola. Our profession was biological survey and we were collecting the small life of the area. We lived very happily and comfortably in a series of small houses constructed of mud and wattle with thatched roofs in an honest-to-goodness compound just like you see in old movies. We had one local lad working for us and a magnificent older lady known simply as "Margo" who took care of our domestic needs in conjunction with my wife.

Our beloved Margo was what is called in Haiti a *Mamm'an Celie*, a "guider" of tradition, all the way from village dances to the less understood aspects of vaudun (voo-

doo). She administered to her flock just like the priestesses of old. She was a magnificent-looking woman and one of great compassion. For some reason she especially adopted my wife.

One beautiful evening my wife, Fred and I decided to take a drive up the old road to Lake Azuey. We had two hours remaining before the descent of the very prompt tropical sunset and in our ancient Rolls-Royce we set off to collect freshwater snails. We all wore sandals without socks as is the custom; my wife was in a dress I think; Fred wore a pair of pants and a loose shirt; and I was in a set of pyjamas. We were not a very impressive entourage, but in the tropics who cares?

We drove along the north road, east, and came to the beautiful lake. There were darned few freshwater snails! Then, like bloody idiots, we decided to cut south via an old dirt road, originally built by the United States Marines when they occupied Haiti in the early 1930's, to the south road. This was a mistake.

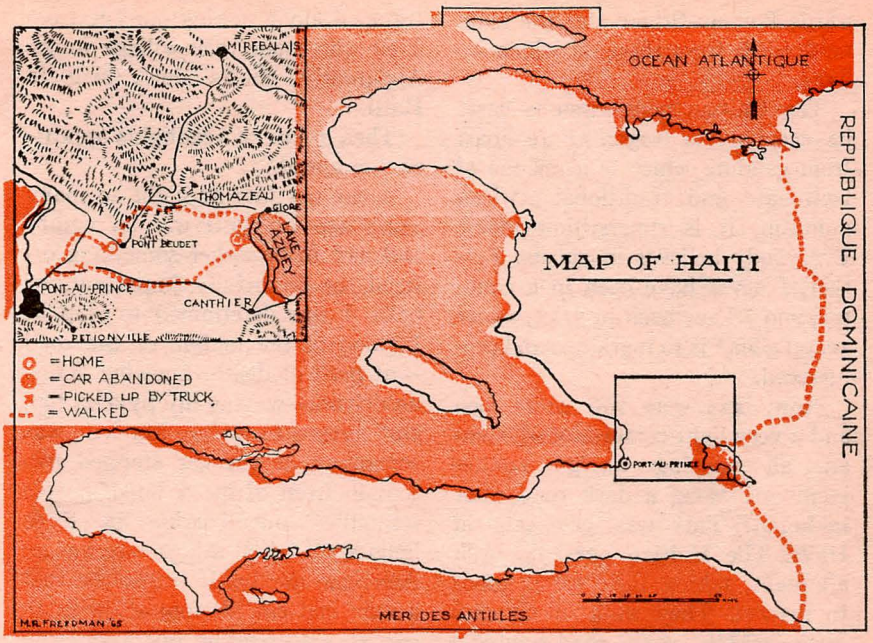
Haiti is a strange country. The great plain is a dry, dusty, cactus-strewn expanse with a number of very old sugar-cane plantations scattered upon it. In French colonial times these were irrigated by little canals and ditches that brought water from the mountains. These ditches still existed and water still flowed down them but they had been neglected so that at "passes" for oxen and vehicles they had formed muddy ponds that, in many cases, were virtual morasses.

Driving south we hit several of these but our powerful old car smashed through them until we came to one we misjudged . . . GLUPP . . . down we went, hub-deep into a gooey mass of mud.

So what do you do about sundown, 40 miles from anywhere, in Haiti, wearing pyjamas and sandals, possessing a small bag containing bottles intended for freshwater snails but without food or water, with an ancient Rolls-Royce stuck in the mud? Ladies and gentlemen: you can do one of two things. Either you sit and nothing happens —and in Haiti *nothing* happens —or you walk. We chose to do the latter and this is where my story really begins.

We walked; but *did* we walk! It got dark. A fellow on a horse came roaring at us out of nowhere and we dived into the spiney cactuses at the roadside. Then we walked some more.

We thought we were walking due south until the moon came gloriously up over the mountains; round, clear and luminous. In a matter of minutes it lighted our way. It was then we realized we had strayed out into the middle of the plain. Actual-



Map shows route traveled by author's party and spot where phantom city was seen.

ly it must have been that damned horseman who caused us to lose the so-called road in the pitch blackness. There was nothing to do but stumble on.

After a time, quite suddenly the ruins of an old sugar-mill loomed before us. It looked a bit eerie but it had a huge stone water trough filled with clear water and a profuse growth of green algae. We looked at each other and again at the water. Then my wife gave a sort of gurgle and pointed. She is an entomologist of a rather specialized kind and she saw mosquito larvae in the water; this she contended meant it was drinkable since there were no people around. So we drank. And why we didn't empty that tank I don't know.

We started out again, angling towards the southern mountains now clearly visible through the tangle of cactuses. We knew the other road lay along their base.

It was an incredibly hot night. The air was as dry as the parched ground. I have no idea how long we walked but eventually we did

hit the road and turned right, towards Port-au-Prince and the main road north from there on which we lived.

The Haitian population is vast; its economy is tragic. Quite apart from vaudun, which is a residue of legitimate and traditional African animism, it is superstition-ridden. Everybody believes in ghosts. Further, I never have been in a country, and I have been in most, where xenophobia* is so ingrained and pronounced.

Now, here were two white men and a very light-complexioned woman, all wearing foreign clothes stumbling along a dark road after midnight. This was not safe in Haiti. The Haitian peasants walk all night, taking their small goods to market. They walk in clutches in the middle of the road babbling and singing to keep away the ghosts or chumbis.

We ran into such a gang almost immediately and pandemonium broke loose. Luckily this first lot were all women because almost all of the men carry machetes. Luckily also, Fred Allsop had lived in Haiti for 12 years and spoke Haitian Creole fluently. He started yelling and kept on yelling. Later I asked what he had yelled and he told me he twitted them for mistaking three silly white people for ghosts.

We also started singing as we tramped along, taking our cue from Fred who knew their village songs. Apparently ghosts don't sing in Haiti.

Then a pair of headlights appeared far ahead.

A car out late at night so many years ago in Haiti was an oddity and had to be either something official, or frightfully important, or both. I was determined to stop it. I stood in the middle of the road —at peril of death, knowing Haitian drivers—waving my pyjama top, and refused to budge. My wife was screaming as the car stopped two foot in front of me A lot of people scrambled out cursing in three languages. Of all things, one was an American doctor. It transpired that a man had cut his foot off with an axe at a turpentine operation way up in the pine forests and the police at the nearest point had radioed for help.

The doctor insisted he had no room for us. He could not help us now but if we were still on the road when he came back—and he told us we still had about 30 miles to go —he would let us cling to the back of the truck.

He jumped back in his car and away he went. We stumbled on again. And it was just after the car headlights had vanished behind us that we had our weird experience.

* Fear and hatred of strangers.

The road was straight, dust-covered, without side ditches. Bare earth stretched away on which grew only cactuses and low thorn scrub not more than 10 foot tall. Fred was walking far in front. My wife was just a little ahead of me for her safety's sake. We were exhausted but we wanted to get off that plain before the tropical sun came up. We had settled down to a sort of "swing" both physically and mentally, as any traveller who has been really lost will do. We had stopped "thinking" and were just walking.

Then, suddenly, looking up from the dusty ground I perceived clearly in the now brilliant moonlight, three-storey houses of various shapes and sizes lining both sides of the road. These houses hung out over the road, which now appeared to be muddy with patches of large cobble stones. The houses, *which cast shadows appropriate to their positions,* were (I would say) of about the Elizabethan period in England but, for some reason, I *knew* they were in Paris! They had pent roofs, some with dormer windows, gables, timbered porticos, and other small windows with tiny leaded panes. Here and there dull reddish lights burned behind these windows, as if from candles. There were iron-frame lanterns hanging from timbers jutting from some of the houses and they all swayed together as if in a wind. However, there was not the faintest movement of air about us. I could go on and on describing this vivid scene; in fact, I could draw it. But this is not the main point.

I was marvelling at all this when my wife gasped and came to a dead stop. I ran smack into her. She seemed speechless for a time; finally she took my hand and pointing, described to me *exactly what I was seeing*. Then we were both speechless!

My wife eventually whispered, "How did we get to Paris 500 years ago?"

We then stood discussing what we *both* saw, picking out individual features and pointing, questioning each other as to details. Curiously, we found ourselves swaying back and forth and I began to feel very weak so I called out to Fred whose white shirt was fast disappearing ahead.

I don't quite remember what happened then but we tried to run towards him and, feeling dizzy, sat down on what we were convinced was a high, rough curbstone.

Fred came running back, asking what was wrong, but we did not know what to say. He was the "keeper" of the cigarettes, of which we had about half a dozen left, and he sat down beside us and gave us each one. By the time the flame from his lighter had gone

out so had the scene of 15th Century Paris. Once again there was nothing but the endless thorn bushes, cactus, and bare earth. My wife also had "come back". Fred had seen nothing. He was completely mystified by our tale but he was not sceptical. We decided just to sit and wait for the truck which Fred felt confident would come back that night.

It did, about an hour later. We climbed aboard and in half an hour we were at the doctor's house where he ordered his chauffeur to drive us home in his car.

But that wasn't all.

Because of the nature of our work and the habits and customs of the local people who worked for us, our household had run for many weeks on a precise schedule. Meals were served on the dot. At such times as the three of us went away on business or to see friends and did not return at meal time we could not notify our household—there was no telephone. In such cases Margo and her staff waited till 7:00 P.M., precisely, then cleared off the table, took the hot food home to their families, and set the house lights for the night. I emphasize, this procedure had been invariable for weeks.

So, what do we find when we get home on the night of our adventure? The whole compound is ablaze with lanterns; people are everywhere. We stagger in and Margo grabs my wife and whips her into the bedroom where there is a large bowl of hot water on the floor in which to wash her feet. My "head man" has two tubs of hot water ready in the wash-house for Fred and me. Clean pyjamas have been laid out. Lesser personages scurry in and out of the kitchen-house serving a lavish, steaming-hot meal. But no one says anything. We were stuffed with food and pushed into bed. Lights went out just as dawn was breaking.

The next day I approached Margo and tactfully tried to find out how they had foreseen our plight and our needs.

News travels fast in Haiti. There was that damned galloping horseman. There were drums, we had heard them throbbing throughout the night, but they always do. However, given all of these, I wondered just how our household knew exactly *when* we would get home, even that we *would* get home, to the point of having food and bathing water at just the right temperature.

I never got an answer out of Margo. But one of the young men I befriended in our compound later looked me in the eye and remarked (paraphrased from a long talk in bad French and worse Creole), "You saw things, didn't you? You don't believe it, but you always could see things if you wanted to.

We know. We were watching you. We always have watched you and, although you are foreigners, we feel you are good people."

Since that fantastic night I have wondered: if two persons can see the same "non-existent" thing, how many more persons could share in seeing such a vision?

* * *

I wish to add, for those of you with a practical turn of mind who will wonder about this: we went back and pulled the Rolls-Royce out of the mud with the most magnificent team of oxen I have seen.

THE FUNGUS THAT EATS ALUMINUM

DISCOVERY of a fungus that attacks aluminum airplane wings recently was reported in the *Transactions* of the British Mycological Society in London. Mycology is a branch of botany which specializes in research on fungi.

Investigation of the aluminum-eating fungus — conducted under a secret classification because of its military importance — began in 1961, when fuel was found to be leaking from the wing of an Electra aircraft in Sydney, Australia. A check of the wing revealed that the inside contained corrosion-pits and pin-holes, while around the corroded spots was a brownish substance, which was identified as a fungus called cladosporium *resinae*.

The fungus has been known since 1952 and is distributed over the world. Its original habitat, mycologists believe, was the resin of pine trees from which turpentine is made. The fungus was found to be present in the kerosene used for jet fuel, which contains droplets of water. Since the fuel contains more water in humid climates, most of the experience with the fungus has been in tropical regions. The water makes it easier for the fungus to break down kerosene chemically for its carbon diet. Some by-product of this activity causes the deep corrosion of aluminum, but research by mycologists has yet to explain the process.

Cladosporium resinae is being fought by rigidly clean fueling procedures and by frequent inspection of aircraft wing tanks. A fungicide capable of killing it makes an explosive mixture with jet fuel. Coating wing tanks with plastic is ineffective if there is even a microscopic hole in the coating.

THE MEDIUM'S MESSAGE:

"Go Tonight, Tomorrow Will Be Too Late."

There was a wrong to be corrected, and a man and a town were named. Would a train trip prove a woman long dead had communicated?

By Mary Sue Bissell

IT WAS A "trumped-up deal" I thought that took me to a Spiritualist Circle in Denver in April, 1932. I never had been to a Circle but one evening my husband, Charles, told me a friend of ours had suggested attending some Spiritualist services to be held the next Sunday evening in northeast Denver. A medium was to be present. Charles said, "It might be fun, let's go!" Since the charge was only 25 cents, and I thought it might be fun too, we went.

When we arrived my husband insisted that we not enter the house together and that we not sit together. He explained this would be a good test of the medium's powers; in this way she would not be able to connect our messages and would have no way of knowing that we even were acquainted. Charles declared, all this while, that he never had heard of her before. I did not believe him but later came to think this may have been true. For, as it turned out, I was in for a real revelation.



THE AUTHOR

Upon entering the home of Dolly Graves, the medium, I was ushered into a large, neat room. Twenty other persons already were present. The medium herself was very striking looking, with dark coronet braids above a rather classical face.

I found her pleasant and gracious in manner.

After the usual preliminaries the meeting began.

When the medium came to me she held my hand in hers and told me that a spirit, speaking through her, said I not only was holding someone else back but I also was standing in my own light, that an issue now before me demanded immediate action, and that I should grant a favor to a certain individual.

I smiled to myself. I certainly could understand that message. Recently my husband had been trying to persuade me to ask his father for a loan of money, with which to buy a new car. I wouldn't agree because the car we had, although old, was in good shape and I didn't want us to go into debt. As I look back, I still do not know whether this was a set up deal.

Again the medium patted me gently and whispered that she was inviting a few of the guests to linger and have coffee and cake with her when the meeting was over. She added that my "escort" had said he would stay if I would. I agreed to stay.

About eight of us remained. We were a quiet, congenial group and we enjoyed delicious homemade cake and coffee served from a beautiful silver service which seemed in sharp contrast to the otherwise modest surroundings. We chatted about commonplace matters and, after a short while, we all got up to take our leave. Just before the party ended the medium announced a Coffee Circle to be held the following Tuesday afternoon. Without telling my husband I decided to attend.

On the way home that night, however, speaking as casually as I could, I let Charles know that, in my opinion, my "message" sounded pretty phony!

But on the following Tuesday I again arrived at the medium's home on Delaware Street. Inwardly, I was boiling at what I was sure was a conspiracy between the medium and my husband. This time there were possibly 10 persons already there. I found them nicely dressed, intelligent looking people. The medium served coffee and cookies and collected 25 cents from each of us.

Since I was the last to arrive I was the last to have a "reading". But, while the medium was reading for the others, several times she looked straight across the room at me and said, "There is a little woman who comes here from the spirit side. She is short and fat, with her hair wound in a tight little knot on top of her head and her name is S-a—." But each time another woman interrupted her, saying, "Oh, that's my Aunt Sarah!" As I recall this happened at least three times before the medium finally came to me.

Dolly Graves sat down in an easy chair next to mine and took my coffee cup. She concentrated briefly and then became pale and silent. When she began to speak at last, she repeated what she had said before, "There is a little woman here from the spirit side of life. She is short and fat and blonde. She wears her hair in a tight little knot on the top of her head and her name is S-a-l-i-n-a."

This is the name of my husband's mother who had passed away about 25 years previously and I was startled.

The medium continued, "She says she has a message that only you could receive and I am the only medium who could deliver this message to you. The spirit is very highly developed; she is from the seventh plane; the message she has is for a loved one; it is very important and necessitates immediate action."

Then the medium named the little town of Limon in eastern Colorado. I was astonished at this because we had previously lived on a farm near there and my father-in-law, whose first name was Chauncey, still lived there.

The message continued, "I want you to go there and go tonight, for tomorrow will be too late." (This was about 3:00 o'clock in the afternoon.) "Tell Chauncey that I want him to make right the wrong he did to our darling boy. There were papers that were burned before my body was in the grave."

Shortly thereafter the circle broke up. I might add that my message had caused a little flurry of excitement among the other guests. One of the girls took down the words in shorthand as they came from the medium's mouth.

I drove home with a lot of strange thoughts buzzing around in my head. I told my husband all about the afternoon's happenings but it was difficult to persuade him to let me take the train that evening for Limon where his father lived.

It was dark when I arrived at my destination. When I got off the train, from the depot I could see a light burning in the office in the little building where my father-in-law conducted his business. I hurried up the hill and my father-in-law was greatly surprised and excited to see me standing at the door. Always before when I had visited him and his second wife my husband had been with me. He immediately thought, of course, that there was something wrong at home.

After I reassured him on that point I asked if he believed that a spirit could return from the hereafter.

He said, "Yes, I know they can but don't you go dabbling in that or you'll be sorry!" He said, "The kid (referring to my husband) got so

interested in that one time that he like to drove us all crazy, what with tables walking and knocks on the bed at night, until we could hardly live in the house. You let that stuff alone!"

"Well," I continued, "do you believe that a spirit can come from the other side and give a message?"

He replied, "I know they can."

I said, "I have a message for you. I don't know what it's all about; I went to a medium and she gave me this message for you. That's why I came tonight—to give you this."

Then I handed him the typewritten words which the lady had taken in shorthand and I had had typed.

He started to read it, then handed it back to me saying, "You read it."

Before I had read very far he began to cry and said, "What do you want me to do?"

I replied, "I don't know. I don't even know what the message is about."

He said, "I do; *she* always intended that the kid should have a little farm down in Kansas but I never wanted him to have it because I didn't think he would take care of it. He was rather wild and harum-scarum. I always intended, though, to give it to him when he quieted down. I knew there was a will made."

My father-in-law named several of the local people who had witnessed the will, all of whom I knew.

He continued, "But after *she* was dead we never could find the will that was drawn up only a few months before she died."

After Salina's death I knew my father-in-law had gotten his son's signature on a quit-claim deed to the farm and as far as I knew the little estate never had been probated.

My father-in-law said, "Let's go down to my house and talk to my wife." (He had remarried several years after my husband's mother's death.)

Chauncey asked if I had any suggestions and I told him, "Why don't we all talk it over and you and your wife go back to Denver with me and discuss it with the kid and see what he wants you to do."

Chauncey said, "Oh, I know what it's about. I always intended to give it to him but I never thought it amounted to much, but recently they struck oil on it. It don't amount to much though at that. It's shallow. I had it 'geologized' and they say it won't last long. A few weeks ago a fellow came up from down there and made me an offer and I took cash for it. Now, I didn't give the cash to the kid because I knew he'd blow it in but I invested half of it in stock in an outdoor electrical advertising firm that's just been started up here."

He mentioned the name of a very prominent man there who was president of the newly organized company and said he was coming by in the morning to get the rest of the money. Now, I thought I understood why Salina had insisted "tomorrow will be too late".

Chauncey told me, "I've already made out the check."

With that, he pulled the check out of his vest pocket and handed it to me. I read the amount—$5,000.

He added, "Don't you think that's wise? Maybe we'll all be millionaires!"

I asked him if I could have the check.

He answered, "Sure;" whereupon I tore it into tiny bits.

Again Chauncey asked me, "What do you want me to do?"

I replied, "I want you to talk it over with the kid before you do anything and then after that make up your own mind what to do." I told him again, "I have nothing to do with it. I am merely a 'go-between'; I came here only to give you Salina's message. I know it is important or she wouldn't have been so insistent that I come tonight!"

He agreed to do as I suggested.

We went on down to his little home. His wife, too, was surprised to see me and I had to reassure her also that everything was well at my home. I told her that I had come down on business and that I would like them both to go back with me and perhaps spend a week or so with us. I told her that since the weather was beautiful, we could take them up in the mountains and plan some really enjoyable outings. She promptly accepted my invitation and so, the next morning, we all caught the train back to Denver.

And we did have a lovely time. Chauncey and my husband discussed the whole situation with the result that my father-in-law put the money in a trust fund from which he received the interest as long as he lived. After his death the trust fund went to my husband.

This first experience with the supernatural left me with a firm conviction that there is continuity to life. I am convinced also that loved ones "on the other side" often find ways to help those of us here on earth.

BIG CATCH

IN TAMPA, Fla., Archie L. Blount appeared in Justice of Peace Court on a charge of fishing without a license. His occupation, it was reported in connection with the case, was fishing editor of *The Tampa Times*.

ABOUT THE AUTHOR: Sidney A. Schneider is a Registered Professional Engineer and a Certified Hypnotherapist. He serves as president of the Schneider Instrument Co., manufacturers of the Brain Wave Synchronizer, a photoelectronic instrument for inducing hypnotic trance. Mr. Schneider is the inventor of this instrument which is used by physicians, dentists and psychologists throughout the world.

REPORT ON HYPNOTIC AGE REGRESSION

What uses has science found for the practice of sending hypnotic subjects back in time to childhood and beyond?

By Sidney A. Schneider

ON THE NIGHT of November 29, 1952, there quietly began an experiment in hypnotic age regression that exploded into a religious and scientific battle. This was the controversial *Search For Bridey Murphy.*

The basic elements of age regression are conducted every day by psychologists and psychiatrists as they take the patient back to childhood. The Bridey Murphy case differed in that the subject, under questioning, gave an extremely detailed account of living in a life previous to her present one.

Aside from pure research, age regression is of value in two areas: the recall of information strictly for the sake of information, and regression for psychotherapeutic treatment. As such it is a definite hypnotic phenomenon. It is true that many cases of hypnotic recall can

be accomplished without regression, simply by suggesting to the subject that he does remember. In this case it is similar to memory recall without hypnosis.

There are times, however, when conditions surrounding the events result in memory block; or the events were of brief duration and made little impression; or the events occurred a considerable period back in time. There is then the possibility of bringing the information to the surface by taking the subject back before the event and having him retrace his steps.

Regression for this purpose is becoming increasingly important in law enforcement. At the 53rd annual convention of District Attorneys of California, John Colwell, City Attorney of Santa Ana said: "I feel hypnosis will be valuable where witnesses can be regressed and valuable evidence can be extracted from their subconscious minds." He predicted this will be a method of easing court loads by bringing cases to conclusions without expensive trials.

The New York *Herald-Tribune* of June 2, 1963, told of a New Jersey housewife who had confessed slaying her seven-year-old son after being hypnotized to recall events on the day of the killing.

One of the most celebrated cases involving hypnosis in crime detection freed two murder suspects 11 years after the murder. Lou Baudry, a service station employee, was shot to death in Oskaloosa County, Florida in 1951.* Strong circumstantial evidence pointed to the two, a man and woman. In 1962 the Pensacola Police Department enlisted the aid of Harry Arons, Director of the Ethical Hypnosis Training Center of Irvington, N. J., an authority on the use of hypnosis in investigative police work. With the help of the Brain Wave Synchronizer, a scientific instrument to aid hypnotic induction, the woman convincingly restated events of 11 years before. Under questioning it was determined that she knew nothing about the crime and that both were innocent. The accuracy of the hypnotic questioning was verified the following year when, on March 9, 1963, Florida newspapers announced that a 32-year-old Johnstown, N. J., man confessed that he and a former buddy were guilty.

The use of hypnosis in law enforcement is in its infancy, and its legal acceptance must still be worked out. There has been no precedent setting case. However, a step forward was taken in a California murder case. The District Attorney blocked the use of hypnosis. The defense lawyer then petitioned the California Supreme Court

* Complete details of this case were reported in FATE, August 1963, pages 82-91.

to allow hypnotic examination of his client. Justice Peters, in a unanimous decision said: "There is no substantial legal difference between the right to use a hypnotist in an attempt to probe into the client's subconscious recollections, and the use of a psychiatrist to determine insanity."

While hypnotic age regression in other areas is making slow but steady progress, in psychotherapy it has taken giant strides. From all parts of the U.S. and from all parts of the world, clinical use of hypnotic age regression is being reported in scientific papers. One of America's outstanding researchers in the field of hypnosis has stated that in the field of direct, suggestive therapeutics, age regression has been used successfully to abreact traumatic events.

Just as in most areas of hypnosis, there is no agreement on the nature of regression. Since its discovery in 1887 it has been the subject of constant controversy. In a review of the book *Memory and Hypnotic Age Regression,* by Reiff and Scheerer, the reviewer states that the main basis for the controversy over hypnotic age regression stems from the human factor, that is, differences in personality and investigative experience among hypnotists influence their theories. They look at age regression subjectively as well as objectively and each sees it in a different light. The various differences, however, now have settled into two theories: hypnotic age regression is either a valid phenomenon or it is role playing—acting out a part that the subject believes is expected of him.

To help distinguish the two theories, the word "revivification" was introduced by two researchers, Erickson & Kubie. They state that in regression the subject acts as he believes he should at the previous age, but current memories are still available. In revivification he behaves as though he actually is in the chronological past and relives the period; the present is blotted out. Dr. Merton Gill, formerly of the Menninger Foundation, rejects the latter theory. He feels that if there is continuing rapport between subject and hypnotist, the subject must recognize he is not in the past.

On the other hand, Jerome Schneck, Clinical Associate Professor of Psychiatry at State University of New York, is not in agreement with Gill on this point. He believes that orientation may be so altered that the therapist is misidentified and taken for someone who is part of the revivified experience. How far this can be carried is a question. It is possible, for example, to misidentify the sex of those involved. Will the regressed subject misidentify a male ther-

apist for a female teacher of his childhood?

Regressive behavior also exists in everyday life apart from hypnosis and can be found in the normal functions of sleep, dissociation, dreaming and fantasy. Even here, however, there is a relation to the hypnotic trance, as the entire phenomenon of hypnosis is believed to be a state of dissociation.

To evaluate the validity of hypnotic age regression, Dr. Milton Kline of Long Island University used the polygraph or lie detector, in a series of experiments and found these results:

1. Subjects revealed no evidence of deception or attempts to lie or simulate regression under intensive questioning on the reality of the regressed state.

2. The same subjects, in both waking and hypnotic states, displayed definite evidence of deception or lying when confronted with facts they had previously been instructed to deny.

3 When a subject was presented with material which he was consciously aware of as being untrue, hypnosis alone would not permit him to lie without showing marked changes in the polygraph recording.

4. While the subjects were regressed, attempts to point out their actual chronological status with both logical and empirical evidence, failed to alter polygraph tracings.

The conclusion is that the subject's involvement in this experience is quite real to him, and therefore is not experienced as deception. An interesting sidelight to these experiments is that when subjects were given a choice of ages to which they would like to be regressed, the earliest age selected was four years.

Numerous tests have been devised to check the validity of revivification. One much publicized in this field consists of asking the subjects, after regression, on what day their birthday fell in that year. This test was criticized on the grounds that, even without reliving the day, it is possible to deduct the answer from common information (one year equals 52 weeks, etc.) and so the test is not valid.

When we consider the mathematical wizardry of some youngsters who can mentally and almost instantly perform calculations involving prodigious quantities, this assumption appears to have merit. Whether these calculations actually are performed with the lightning speed we know the subsonscious mind is capable of, or whether the answers come through a form of ESP, is not within the scope of this discussion.

However, it does point out one precaution that should be taken with any research in hypnosis. The

performance of a hypnotized subject should not be taken as unusual for him unless it is first shown that he cannot duplicate the identical test in the waking state without hypnosis. Some persons normally have fantastic memories. Some can normally withstand pain or develop anesthesia. Even when it is shown that hypnosis is a factor, it must be remembered that whatever is performed is done because the subject has the ability to do so and not because something new has been created.

In an attempt to settle the question of revivification, Aubrey Yates, while at the University of New England in Australia, conducted an experiment in which subjects were allowed to calculate with pencil and paper back to a previous birthday. The results showed they were far less accurate than those who experienced revivification.

This was followed by the experiments of Theodore Barber, a recognized American authority in the field. Barber doubted that revivification can produce higher than chance results so he duplicated the experiment. Result? One right answer out of seven. Still another researcher repeated the experiment with no right answers.

It is possible to search the literature in a given area of research and locate results that vary from 100% success to 100% failure. Why? Once again it gets back to the human factor trying to evaluate another human factor. It is evident that a good standard is needed as a guide to experimental hypnosis. It is, of course, impractical to include every possible variable. In some cases they may be infinite in number. The best that can be done is to select those that are most important, then have sufficient controls to allow only one variable at a time.

Involuntary physiological reactions, characteristic of the regressed age, are considered close to being a fool-proof way of testing, and one of the best known is the Babinski Reflex used by a number of researchers. The Babinski Reflex is a dorsiflexion of the big toe upon stimulation of the sole of the foot. Textbooks show that this is characteristic of an infant up to about five months of age. If a hypnotized subject is regressed to five months or earlier and responds to this test, it is assumed that an infantile reflex has been revived as he has no control over the reaction. Therefore the regression is valid.

Several studies had confirmed this. Then came Theodore Barber's report to show why he does not consider this to be a positive test. The Babinski sign said Dr. Barber, is *not* the characteristic response of the infant to this form of stimulation. Rather, the response is a sud-

den withdrawal of the extremity, and this is characteristic to about seven months of age. Other researchers confirmed this finding.

As far back as 1921, C.W. Burr, writing in *The British Journal of Children's Disease,* noted such wide variation in the digital response of a group of infants that he concluded no specific movements of the toes could be considered characteristic of the infantile response to plantar stimulation.

Why such differences in results when the same test is performed by different researchers? The human factor again. All testing should take into consideration the fact that a hypnotized subject wants to please the hypnotist and often carries out what he *thinks* is expected of him.

Andre Weitzenhoffer of the University of Oklahoma Medical Center, another distinguished researcher in this field, has suggested a new set of terms and definitions:

REGRESSION TYPE 1, for the role-playing response

REGRESSION TYPE 2, for a true return to the past

REGRESSION TYPE 3, for a combination of the first two

Revivification would then be the process whereby such behavior is brought about.

Is there any special qualification that enables a subject to be regressed to this extent? Among other things, he should have the ability to enter the very deep or somnambulistic level. It is also quite likely that upon awakening, the subject will have complete amnesia for the occurence.

Although hynotic age regression was discovered over 75 years ago, it is only since 1930 that it has been under scientific experimentation. There is no set technique for the induction procedure or for the regression. In all cases, the first step is to reach a deep level. One effective regression technique is to have the subject see a calendar. As the pages are removed he counts backwards, beginning with the current year. Each page represents one year. At the same time, he is given suggestions of increasingly youthful appearance and vitality. It is a carefully planned, unhurried procedure.

In addition to memory or the recall of information, subjects have been known to speak, write, act and otherwise function as they did at the regressed age. Certain physiological functions, however, are rarely regressed, particularly the electroencephalogram or EEG.

Just the opposite of age regression is age *progression,* in which the subject is taken, by hypnotic suggestion, to a later age. However, unless we consider the subject's information to be the result of ESP, it must by considered only as role-playing.

Much has been written about the

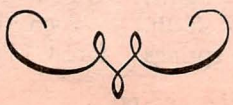
use of hypnosis as an aid to ESP, both as a means of training the subject and as a state in which experiments are carried out. The most notable work in this area is that of Dr. Milan Ryzl, of Prague, who succeeded in training a subject to the point where ESP phenomena can be performed in the presence of outside investigators. For this accomplishment he was given the 7th William McDougall award (1962) for distinguished work in parapsychology.

While hypnotic age regression can be accomplished with ease in a good subject, it can set off undesirable reactions that untrained personnel may be unable to cope with. It belongs only in the hands of a psychiatrist or clinical psychologist.

In the experiments described above, subjects have been regressed as far back as the age of one month. What about further regression — to and beyond birth? Although it has been tried many times, it does not fit current scientific views and is not found in the professional literature.

Probably the most detailed report on age regression to a previous life was the much publicized *Search For Bridey Murphy*. The author, Morey Bernstein, based his book upon six hypnotic sessions between November 29, 1952, and August 29, 1953. The sessions were witnessed and tape recorded. The idea of reincarnation however, had such religious and scientific implications that, even though the book became a best seller, it was severely criticized.

Going into considerable detail, Professor C. J. Ducasse, of Brown University, took the criticisms and answered them one by one. In the effort of both sides to prove or disprove the facts in the case, the main point was almost lost. This was brought out by Professor Ducasse when he said that verifying the claims does not prove that Virginia is a reincarnation of Bridey. Rather, it provides strong evidence that in the hypnotic trance, paranormal knowledge of several possible kinds manifests itself. It is evident that Professor Ducasse saw beyond the immediate controversy, and by this statement formed a more solid bridge between hypnosis and parapsychology. In a broader sense it is man's search into the unknown — the driving force, without which there would be no acceptable scientific answers.



The DOCTOR meets a GHOST



The wavering figure moved along just ahead of them. Was it a shadow? The mist? How explain it?

By Shannon C. Graham

MY FATHER, Dr. S. J. Chenoweth, never allowed himself to believe in the supernatural. Any attempt to discuss psychic phenomena with him was met with a derisive sneer and a change of subject. Then, one chill, eerie night in the fall of 1923, my father received an urgent call to visit a patient who had been recovering from pneumonia. What occurred this night changed his attitude from sneer to tolerance.

Carter County, Missouri, in which we lived had more than its share of superstitions, Indian legends, mysterious flashing lights, ghosts, howling dogs, and so forth. It was an area of bubbling springs that flowed along, then disappeared, lush vegetation that teemed with every form of animal life, and towering pine forests from which the people made their living by cutting logs to fill the maws of the sawmills that ran day and night. You could drive for miles through timber, brush and grapevines so dense the sun never cast a shadow on the ground below.

This particular night, my father and his driver, Jack Bunyard, cranked up the Model T Ford, backed it out of the garage and began the 10 mile trek into the Irish Wilderness, as it was called.

Soon they were deep in a pine forest. Like ghouls, the trees reached



Drawing of mysterious figure was furnished by the daughter of the author.

scrawny arms out over the deeply rutted road as though to snatch up car and all. As they neared the creek they had to ford a fog began to spread sheets of gray mist before them.

"We're gonna ford 'possum creek soon," Jack announced.

"I thought we were farther along than that," my father protested as he peered into the fog trying to distinguish land marks he thought should be there.

"It's the fog, Doc. You can't tell where you are. This kind of weather gives me the creeps." Jack Bunyard believed in the tales told by his neighbors.

The Ford began the descent toward the creek which had no bridge, and the fog came rolling up to meet them in an impenetrable white blanket.

"Bring a lantern with you, Doc?" Jack asked when the headlights of the car could no longer penetrate the fog.

"Yes, in the tool box," my father said.

Jack stopped the car and got out. "You drive, Doc, I'll wade across and show you the way. If we miss the crossing we'll be mired here all night."

A minute or so later, Jack was wading ahead of my father, trying to feel his way along the bottom of the creek and waving the lantern to show Father where to drive. The lantern wavered, flickered and at times almost disappeared in a wave of fog only to reappear again a few feet further on. An eerie sense of timelessness came over them, they said, as though there had been no yesterday and there would be no tomorrow, only this time, this place, this eternity of gray mist shrouding trees, road, farms, everything.

Father finally coaxed the car across without drowning the motor and Jack, wet, cold and shivering, got into the seat beside him, and wrapped himself in a bearskin lap robe Father kept for such emergencies.

The mist wavered and danced before them, but as Father topped a

hill the fog rolled back and the lights of the car once more penetrated the darkness.

Suddenly, the headlights shone on something up ahead. Was it a shadow? the mist? They peered into the night straining every nerve trying to see. At last it was discernible—a woman was walking beside the road.

"One of the neighbors going to Wagner's," my father said, relieved at finding something familiar in this ghoulish atmosphere. "We'll give her a ride."

The woman was rather small, wearing what appeared to be a faded print dress and with a dark shawl thrown over her head. This was the garb women of the country usually wore when calling on a neighbor and she moved along just ahead of the car—but always at the same distance, no farther, no closer.

"What's wrong with her, Doc?" Jack asked in a voice that shook. "Think you can catch her?" The question came reluctantly.

"I can try," my father said staring intently at the figure.

Father speeded up the car and blew the horn to let the woman know they wished her to stop. She continued down the road looking neither to right nor left. Father called out to her telling her who he was, asking if she would like a ride. Still she did not turn nor even indicate she heard.

Father pulled the gas lever on the steering wheel down until the Ford was bouncing along threatening to break an axle at every jump, but the woman in the dark shawl and faded print dress stayed out of range, moving with the waving mist. She seemed to move effortlessly down the road, intent, as though on an errand. She kept to the left side of the road, up and down hill, through patches of remaining fog, always the same distance ahead of the car. She did not appear to run; she appeared to be walking, with her feet barely touching the ground.

"I've opened her up as fast as she'll go," my father said. Later he said he was beginning to feel the hair rise on the back of his neck as he wondered what this was. Were his eyes playing tricks? Or was this what it appeared to be—a supernatural manifestation of the kind in which he certainly did not believe?

"There's Wagner's," my father announced at last.

The car turned and they sat and watched as the woman, still intent on some errand, walking on the left side of the road, never wavering, never looking in either direction, continued down the road and disappeared into the fog.

"Wonder where Wagner's hounds are? Never knew them to be so quiet before," my father said as he got out and lifted his medicine case

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In the experiments described by Lilly, dolphins were trained to enter a shallow portion of their tank, thus "stranding" themselves and exposing their blowholes to air. They then were trained to make a series of sounds immediately after a human emitted several vocal bursts and were rewarded for accuracy with food.

Three dolphins were used in several hundred experiments ranging from periods of three

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ordinary speech, lists of consonant-vowel and vowel-consonant syllables, and lists of nonsense syllables. Sounds were picked up by microphones, recorded by tape recorders and later analyzed by inkwriter recordings.

As an example of results, Lilly reported that the dolphin's accuracy in reproducing human vocal bursts was 92 percent in 48 exchanges over an eight-minute period. In 71 percent of the total exchanges, the dolphins' response exactly equaled the human sound emissions. Lilly concludes that the ability of dolphins to mimic the human voice appears to be one of many functions of its large brain and involves extreme modification of its natural complex vocalizations.

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●

Mrs. Elena Hernandez of Redondo Beach, Calif., owes her life to a mattress. She was in her bed when a car careened off the highway and came crashing into her home. It plowed into Mrs. Hernandez's bedroom and smashed into her bed . . . but in such a way that the mattress rolled up with Mrs. Hernandez inside it. She sustained only slight head cuts.

●

Shortly before he was to get married, David Doughty, a fireman of Guttenberg, N. J., broke his arm while fighting a blaze. The wedding was postponed. Just before the newly-scheduled wedding the bride-to-be, Carol Ann Wenzel, slipped while washing a floor and broke her leg. This time they decided to get married anyway. They were married with Miss Wenzel lying in bed with her bandaged leg.

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Eighteen pigs were stolen from Gus Glenn of Pittsburg, Kans. It turned out to be a very profitable deal. When the pigs were recovered and returned to Mr. Glenn by police some months later, they were much bigger and fatter than before . . . and their feed hadn't cost Mr. Glenn a cent.

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For two years Greek immigrant tailor George Zaglaviras of Toronto, Canada, saved to bring his sweetheart, Angela Riga, from Greece. On the day when she finally arrived from cross the ocean they were married in a fine ceremony. The next day they started out on their honeymoon. Just as they drove out of the city, the groom lost control of the car. His bride was killed.

●

In a bicycle safety contest at Hutchinson, Kans., Marion Walters,

from the back seat of the car.

Jack didn't answer. He didn't need to. As they walked through the yard they could hear the dogs whimpering under the porch.

When Wagner's eldest daughter met them at the door it was to tell my father that her mother had died about a half hour before.

My father started to convey his condolences. Suddenly, his words trailed off and he looked at Jack who was staring at him open-mouthed. Both men had realized suddenly that Mrs. Wagner had died just about the time the woman in the shawl had appeared on the road.

I heard my father tell this story again and again, as though he hoped someone, somewhere, sometime, would explain the mystery of the woman in the dark shawl. But no one ever did.

VOCAL MIMICRY IN DOLPHINS

CONTINUING research with dolphins *(Tursiops truncatus)* reveals amazing abilities of this large-brained marine mammal to perform complicated feats. A recent report in *Science* by John C. Lilly of the Communications Research Institute in Miami, Fla., indicates dolphins can be trained to emit from their blowholes, in air, sounds resembling the human voice.

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Three dolphins were used in several hundred experiments ranging from periods of three months to four years. Among various procedures, experimenters used words and phrases from ordinary speech, lists of consonant-vowel and vowel-consonant syllables, and lists of nonsense syllables. Sounds were picked up by microphones, recorded by tape recorders and later analyzed by inkwriter recordings.

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Fingers of Fate

By Harold Helfer

Twenty-one years ago Mrs. Richard F. Spellman of Willimantic, Conn., gave birth to a daughter. This year on the same date this daughter gave birth to a son. Both mother and daughter had the same doctor and the same nurse.

●

Mrs. Elena Hernandez of Redondo Beach, Calif., owes her life to a mattress. She was in her bed when a car careened off the highway and came crashing into her home. It plowed into Mrs. Hernandez's bedroom and smashed into her bed . . . but in such a way that the mattress rolled up with Mrs. Hernandez inside it. She sustained only slight head cuts.

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●

In a bicycle safety contest at Hutchinson, Kans., Marion Walters,

11, won first prize. The next day she fell off her bicycle and broke her right leg.

●

When two cars collided at Pana, Ill., both cars turned out to be operated by a Mrs. Charles Gaston. Both were 54 years old, had the same color hair and eyes, were the same weight and height, were driving the same make of auto, and never had met before.

●

Mrs. Gertrude Bruce of Kingston, England, was struck and killed by an automobile . . . at the same spot on the roadway where her husband, Neil, had been struck and killed by an automobile three years before.

●

Mrs. James Henry Christmas of St. Petersburg, Fla., gave birth to a baby boy on Christmas Day.

●

One hour after Peter Mosier of Pleasant Valley, N. Y., received his driver's license he was killed in an automobile accident.

●

A. W. Plath was watching television at his McAllen, Tex., home when the news about the assassination of President Kennedy came flashing on. Mr. Plath said, "Oh, my God!" and died.

●

Anthony Baylis and his bride, Rosemary, of Hasland, England, were electrocuted in bed . . . by a faulty electric blanket they had received as a wedding present three weeks before.

●

Mrs. Florrie Oswin of Coventry, England, has survived three husbands. Each husband died after 13 years of marriage.

●

Bart and Bret are twins but they were born in different years. Bret arrived at 11:56 P. M. December 31, 1963, and Bart was born at 12:02 A. M. January 1, 1964. They are the sons of Mr. and Mrs. James Gautier of Norfolk, Va.

●

At Boonville, Mo., Mrs. Bertha Bonen and her son, Ronald, driving different cars, collided head-on. Both were killed.

●

Within a period of 36 hours the three daughters of Mr. and Mrs. Lloyd Seaman of Dubuque, Iowa —Suzy, 7, Sandra, 9, and Sara, 12 —all broke their left arms.

●

In the midst of his wedding Bruce Stanton, of St. Paul, Minn., collapsed in church. He struck his head as he fell to the floor. He died.

●

After pupils and teachers left a Gallup, N.M., school in a practice fire drill it was noticed that the building really was on fire.

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FRIENDS AT THE LAST

By Alice Thomas

I AM THE youngest in a family of seven. My father, John Bretherton, ruled with an iron rod and ended up being feared and loathed by the whole family except for my mother, who obeyed his every word and thought he could do no wrong, and myself, the rebel of the lot.

I never argued with Father or questioned his orders. I just went my own way without fuss and, for some strange reason, got away with whatever I was doing. The bond between us was strong and when the time came for me to marry Father refused even to consider it. Therefore, at 23, I simply announced I was getting married. He gave in somewhat grimly and proceeded to ignore us once he discovered I had married a man who was not to be bullied either.

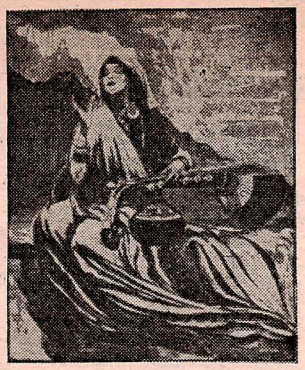
When our son was born, we moved away from my home district in England to Stourbridge and not until our child was nearly four did we have the chance to take him to see his grandparents in Wollaston.

These were the war years and all our men, including my husband, were serving in the Armed Forces. When he finally got leave our son and new daughter were to be christened together. In order to heal the breach between us we asked Father to be Godfather to our children. The old gentleman was very pleased and, saying the lad was the living image of my dead brother, calmly told us we must call him after the child he had lost.

My husband and I tried to point out that we already had chosen our son's names. It was no use. It seemed either we had to bow to Father's will or "count him out". I was too much my father's daughter, or else I'd simply had enough, so I told him if that was the way he felt about it he would be "counted out". We carried on without Father, of course, but he never forgave me.

A few months later Mother sent for me, and I found my father sick in bed where he had been for several weeks. Even then he couldn't be civil and shouted at me so the children started crying. I didn't stay long. I had the feeling that Father was trying to "pull a fast one" by pretending to be dying.

He said I should close my house in Stourbridge, and return home to nurse him. I was angry as Father



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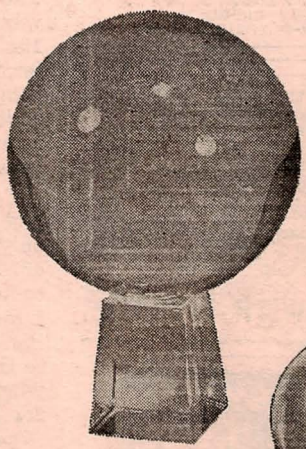
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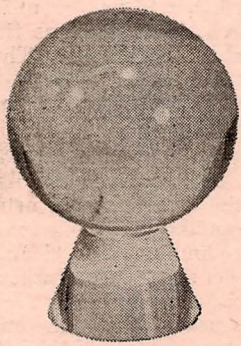
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already had refused to take in my sister and her little ones who were living in a danger area in Birmingham, England. No! Father wanted *me*. I returned home feeling certain he would be up and about again when he realized I wasn't falling for his little game. And I was right!

Father was really ill some time later and I went to his home twice a week to help care for him. My sisters took turns on the other days. The last time I saw Father alive was on a Monday in the fall of 1942 at his home. That day was terrible. He said the most wicked things to us. The children and I ended up in tears. However, I called "Goodnight Father," as I left to take my family home.

To my joy I found my husband had preceded me into the house by only a few minutes. An unexpected 48 hour pass had allowed him to come home to us for a few hours. I didn't waste precious time worrying about my father. There would be time enough on Friday, I thought, when it would be my turn to care for him again.

I went to bed early after my husband had returned to his "Flight" and the children were asleep. I left the landing light on as usual and was winding the clock when I glanced up to see Father standing in the doorway! His face was set in its usual stern lines but his eyes were sad as he looked straight at me.

My son suddenly sat up in his cot and piped, "Gran'dad!" At this the "shape" slowly faded. If my boy had not cried out I would have thought it was my imagination.

The next day, Friday, the butcher, who was an old friend saw me and

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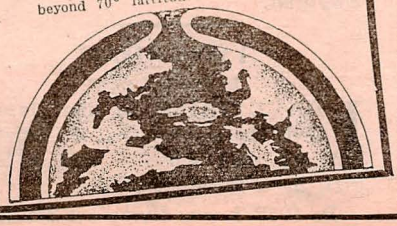


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remarked sadly that he was so very sorry to hear of Father's death Wednesday night! I gathered up my children and made for my old home.

As I approached my father's house my son shouted, "Look, Gran'dad!" Once again I saw my father looking at me from the top of the entryway. He was smiling! Trembling like a leaf I entered the living room. Mother was sitting in her usual chair at the fireside, looking quite composed.

"I see you have heard," she said. "Your father passed on suddenly Wednesday. It was a happy release for him. His heart was tired and just stopped beating, so the doctor said."

The slate was wiped clean. Father and I were friends at the last.

Years later I mentioned to my mother that I thought I had seen Father after he died. Her face lit up as she said, "He said you would!"

It seems the night Father died he remarked he didn't feel well and asked Mother to send for me in the morning. He said he was sorry for the evil things he had said and wanted to tell me so; he thought I was the only one of his seven children who really had any affection for him. Mother was assuring him she would call me when he gasped, "Don't bother, I'll do it myself." And he died.—*Stourbridge, Worcs., England.*

I WAS AFRAID

By Myrtle Cooper

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ing in a laundry to support my own daughter, as my husband and I were not together. The day at work was hard. I was tired at night. One Wednesday evening in August I decided to go to bed early. My daughter had gone to the movie with a friend.

We lived in an old house. It seemed when you entered it as if you had gone backwards in time. Our room was on the second floor, in the rear. You had to walk down a long hall to get to it.

On this particular evening something happened to me that I never can forget. I was lying on the bed knowing deep sleep was not too far away when it occurred.

We had one window on the west side of our room and two windows on the south side. Near one of the windows was an old stove that matched the rest of the old-fashioned, out-of-date furniture. When you're poor that is the way you have to live.

Suddenly I felt like I was floating. There was a buzzing noise in my head and a rose colored light lit up the room. From the window on the south I saw my mother coming toward me. She reached the middle of the room, only a few feet from where I lay. I wasn't dreaming! I know what I saw!

Mother had on the same dress in which she had been buried—only the dress had changed color, now it was as white as snow; at the time of her funeral it had been pink. But it was the same dress. She had her hands folded in front of her and her eyes were open very wide, as if in fright, as if something bad was about to happen.

Then she began to speak to me.

She said, "Someone close to me, whom I love very much is about to be here with me."

She was going to tell me who it was, but I was sure she was going to say it was I and I was afraid. I began to pray to God, begging him not to let me know who it was that was going to die. (Oh, Mother, can you ever forgive me for being afraid that night?) I shouldn't have been afraid of my mother, for she loved me very much. If she ever comes again I hope I have the courage to listen to her, but that night I was afraid.

When I began to pray, saying I didn't want to know who it was, Mother started back the way she had come. She went out the window she had come in.

The following Friday my sister, who lives in Arkansas, went to church leaving five children at home in the care of an old uncle. She took only the two oldest children to church with her. While she was gone her house caught on fire. The babies, set of twins only eight months old, perished in the fire; the other three children were saved.

I know Mother had come to warn me. Now I wonder over and over, if I had listened to her could I have saved my sister's babies?

I'll never know—for I was afraid of my own mother. But I do wonder, too, why Mother came to me instead of to my sister.—*Imperial, Mo.*

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MARIAN WADE

away he had become acquainted with a young man of his own age called Frenchy, who later obtained work in the southern part of the state. My son was not working and his days seemed to be long with monotony and boredom. When his friend stopped in after work he was more than glad to see him and to have someone to talk to.

Frenchy had found employment in a newspaper office in a nearby town and frequently stopped in to discuss his new-found and cherished position with my son. He always arrived at our house between 8:30 and 9:00 P.M., usually on Monday evening. Leaving the house one Monday night he said he would be back next week.

The following Monday evening around 9:00 o'clock my son and I were sitting quietly in our living room when I heard the doorbell ring. I remarked that it must be Frenchy. As I was closest to the door I immediately got up and opened it. To my surprise there was no

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one there. I looked up and down the street and stepped out onto our small porch and looked all around. There was not a sign of anyone. At first my son and I thought someone was playing a prank but we had heard no footsteps or other noise.

I thought no more about the incident and after reading awhile went to bed.

The next morning, Tuesday, October 4, 1960, my son was still wondering why his friend had not come as usual the night before. While I was preparing breakfast he stepped out onto the front lawn to get the morning paper—The Long Beach, Calif., *Press-Telegram*. He scanned the headlines and then turned the page. There in big, bold letters he read: LOCAL YOUTH KILLED IN ACCIDENT. He was stunned, as was I, when he read that Frenchy had been killed when the car in which he was a passenger was struck by a tractor-trailer. He and two friends had been driving home; the night was foggy and the truck driver had failed to see their car. Frenchy had been killed instantly.

On Monday, the week before, when Frenchy left our house he had said he would return in one week. I wonder if he did return—to ring our doorbell on the night of his death.

Perhaps more amazing is the fact that our doorbell also rang on the two Monday evenings following at precisely the same hour—around 9:00 o'clock in the evening.

Did Frenchy try three times to keep his appointment with my son.
—*Bellflower, Calif.*



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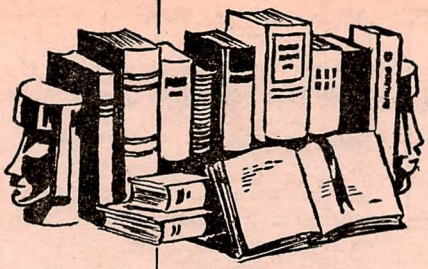


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New Books

WE ARE NOT ALONE, by Walter Sullivan. McGraw-Hill Book Company, New York, N.Y., 1964. 325 pages, $6.95.

The spectacular feats of Astronauts and Cosmonauts in the last few years have stimulated public interest in serious speculative works on astronomy and related matters. What is remarkable about this upsurge is that it is being nourished at all levels of demand by a steady stream of fascinating and first-rate books.

Walter Sullivan, who is Science Editor of the *New York Times*, brings clarity and readability to a subject which can be drowned either in superficialities or in complex mathematics. He is neither condescending nor unintelligible.

The book's provocative title does tend to exaggerate Mr. Sullivan's thesis. He does not assert its truth ". . . we are not alone." What he does say is that there are reasonable grounds, strictly justified by logic, for thinking that Man is not alone in the Universe or that portion of it revealed to him by his instruments.

Mr. Sullivan first examines the Solar System. In effect he points out that the probability of intelligent life (as we conventionally think of it) existing anywhere in the Solar System is low. The planets and their satellites are cruelly inhospitable to carbon-cycle organic life. In addition, evidence of electromagnetic radiation modulated by information is non-existent and this in our view is the *sine qua non* of civilization. We shall not have to wait for an absolute solution to this "local" quest, however, for the sophisticated intra-Solar probes of Terrestrials already are on the wing.

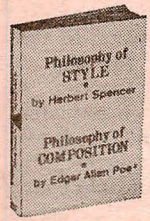
Of course, the search for intersteller life is another matter. For the two and a half decades that men have been aware they are bathed in electromagnetic radiation from outside the Solar System, their paraboloids and antenna arrays have been increasingly sensitive, picking up cosmic whispers from greater and greater distances.

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and scientists expect that sooner or later intelligible signals will be detected—such as via Project Ozma.

Sullivan examines the history of the search for other life from the time of Thales of Miletus (who thought the stars were inhabited) to the present. He considers the nature of a communication with an extra-terrestrial being, the technical means (powerful bursts of radiation), the language (mathematics, initially), the coding (to make understanding as simple as possible).

We Are Not Alone is highly recommended for those who want modest but not trivial treatment of a subject about which we will be hearing much more in days to come. Not the least interesting part of the speculation is a fascinating last chapter entitled "What If We Succeed?" Think about that for a moment. Suppose tomorrow it is announced that Jodrell Banks, the huge paraboloid in Britain, has detected intelligent siginals from 61 Cygni. . . .—*Henry A. Bott.*

THE PSYCHOLOGY OF RELIGIOUS EXPERIENCES, by Erwin R. Goodenough. Basic Books, Inc., New York, 1965. 192 pages, $5.00.

Here is an interesting and thought-provoking attempt to analyze religion scientifically. A cold searchlight is thrown on most of what passes for religion, but it does not reach very far into the deep waters.

The author, recently deceased at 71, had been professor of religion at Yale. According to the press, he used to tell his students that he did not believe in God, but later he called himself an agnostic.

Religion is defined early in the book as basically man's adjustment to the *tremendum*. The latter word, earlier employed by Rudolf Otto, is used by Professor Goodenough as simply "that which must be feared." What is meant is that men are surrounded by, and also experience within themselves, much that they do not understand, and hence fear. "So between themselves and the incomprehensible-uncontrollable they have dropped curtains and projected upon them their myths, codes, rites, and beliefs to give themselves the illusion that they understand the nature of the universe and how to control it and themselves in it for their benefit and security."

The book pursues this theme with small indication of anything more profound in religious experiences. The thought that amid the diversity of religions there yet might be some core of eternal truth, some leaven working to uplift mankind, is absent unless to some small degree in the discussion of mysticism.

Occupying more than a third of the book is a chapter headed "Types of Religious Experiences." Unlike William James' *Varieties of Religious Experiences* it is really not much concerned with experiences, as such, but rather with the objective forms that religion takes. One man may rely primarily on "right" conduct ond another on "right" belief as his protection against the *tremendum*. Others rely on sacraments, traditional symbols, an ancient church, or "aestheticism." Beyond these "blueprint" religions lies mysticism, to which a few pages are devoted that end on a sympathetic note.

In the final chapter, "Religion as

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Search," the author says that modern man's adjustment to the *tremendum* should be that of accepting the best scientific understanding of his day and using scientific hypotheses in place of the old religious myths. By the stated definition, this is still religion. It is, Professor Goodenough says, a religion that rejects both a personal God and individual survival of death. He calls it agnosticism, for hypotheses are not certainties.

Professor Goodenough's modern religion may seem practically divorced from ordinary religious feelings. Yet he, himself, considered it to be allied to mysticism. Both, he said, *accept* the *tremendum*, and both may give rise to a feeling of union with it.

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The plant called Gorse, for instance, is indicated "for very great hopelessness;" Rock Rose "for extreme fear, terror, panic;" Centaury "for those who lack the will-power to refuse the demands of others;" and Wild Oat "for dissatisfaction and uncertainty."

For many years a consultant and bacteriologist on London's fashionable Harley Street, Dr. Bach retired from his lucrative practice in 1930 to give all his time to perfecting his system of "flower healing," which is described in full in his booklet *The Twelve Healers and Other Remedies.* The present book, *The Bach Flower Remedies*, contains the botanical description, the colored illustration and the exact method of preparing each of these remedies.
—Regie Stecher.

GOD AND THE SEVEN SPIRITS, by Evolyn Feiring. Philosophical Library, Inc., New York, N.Y., 1965. 142 pages, $3.50.

To this reviewer, it is rare nowadays to find a book with material and ideas which he has not heard or read of before. This is such a book — it is packed with an immense

amount of scientific data and yet is philosophical and "spiritual."

Briefly, the "Seven Spirits . . . sent forth into all the earth" (Rev. V, 6) are taken to be "influences that determine the structure, habits, properties and nature of things — plants, animals, minerals, men." The "Creation," i.e. the whole universe, is presented to us as "functioning like a gigantic living being," inspired, designed, organized and developed by these Seven Spirits, each having its own specialty. These seven departments, aspects of Universal Life, are said to be represented by and to function through seven major constituents of every creature.

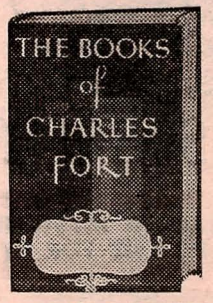
Thus while Darwin presented what we may call the mechanical, form-side of evolution, this author illuminates what we may designate the life-side of the evolutionary process. For this great undertaking, the author is well qualified by prolonged study of the methodical and orderly unfoldment of life, from minerals, through vegetation, pre-mammals, mammals, humans and beyond. The book is so packed with details of the nature and functions of the orderly array of the Seven Kingdoms of Life, that presenting even a brief summary of each one is a formidable task.

The first development, or unfolding, the author names *Consciousness*, which operates through the cells of the sense organs. These are derived from the skin, which becomes sensitive to light. Then comes hearing, through the cells of the ear and brain. Third are the sensory cells of the nose, which make smelling possible. Fourth is the sense of touch, the feeling-state of the skin. Fifth are the cells of the tongue,

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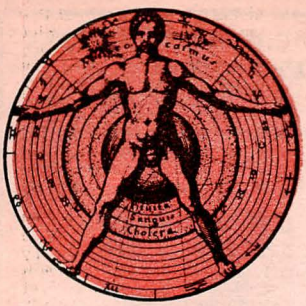
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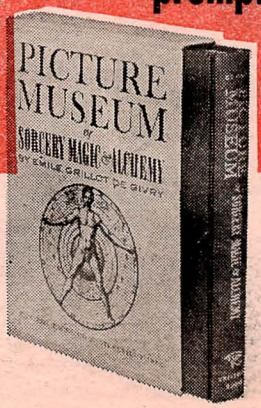
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Report FROM THE Readers

KENTUCKY'S "GOLDEN" FARM

In 1952 my son Bill returned from the Korean War. He was, of course, quite nervous from his harrowing experience and, as we lived in a large city, the noise was very disturbing to him.

He decided to buy a farm and filed application for a Veteran's property loan. It was rapidly approved and Bill began to look at dozens of farms.

All the time he was investigating Kentucky property I was secretly praying that he would come upon my grandmother's old homestead and take a liking to it. Even though I knew this land was available, I disliked the idea of steering him to it.

Finally, after coming within grazing distance of purchasing another farm, my son did find this old family dwelling and became the new owner.

I knew, and my son did not, that my uncle once had found some gold nuggets on this land. He felt sure they had been washed from a steep hillside near the farm building. As soon as we could, we took some of these minerals from the hillside and sent them to the Bureau of Mines in Washington, D.C.

Is this THE HUMAN AURA?

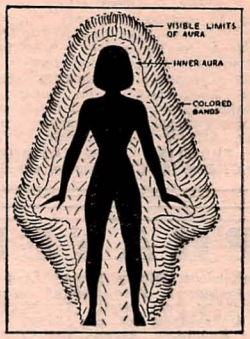


Diagram of normal aura based on W. J. Kilner, M.D.

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We immediately received a report stating the minerals were of "gold bearing quality". Included with this letter, was a book describing the type of locations in which gold lodes are found. Much to our amazement, the book showed a complete picture of our own place! An accompanying article stated that gold was drawn by an intense heat in the ground at a very great depth.

I prayed very hard that if there really was gold on our property, the gold would reveal itself to me by signifying the areas of this intense heat. The next day a terrific rain shower poured down on the land. The ground spurted smoke like a steel furnace!

Even though no other land in this part of the country was reported to show signs of great smoke, all our 132 acres were covered with it.

On the next night, I noticed a strong light beam covering at least five acres of land. I suspect that it is a solid gold lode.

I am planning to have these five acres mined as I own half of this property, and some day, our family will know if "we are sitting on a real gold-mine".—*Mrs. Viola Brown, Morganfield, Kentucky.*

EXPERT ON REINCARNATION

After reading the February issue of FATE, I felt that I must comment on the quality of two articles and allude to possible areas of research for the readers who are further interested.

Studies of Reincarnation in Turkey is a well documented case history, considering the very short time provided for the interviewers. The social environment in Turkey

(specifically, the prevailing attitudes and beliefs) provides an interesting possibility as to the mechanism of reincarnation. To wit, that the person reincarnates (comes back) in the very near future if his death was a murder.

New Evidence for Astrology is the most formal and rigorous treatment on the subject, that could be hoped for. The results of the experiments appear well validated, particularly since they were expressed in terms of statistical significance. The methods of experimentation were logical and consistent. It is to be hoped that Vernon Clark will continue his valuable work.

Perhaps, instead of attempting to find correlations with Sheldon's work on this subject, Mr. Clark might find some of the typologies he is looking for in the MMPI or Minnesota Multiphasic Personality Inventory. The test itself, is primarily for the examination and discussion of various psychological abnormalities.

Unfortunately, this treatise does not include many theories or much information on definitely normal personalities. However, the factor approach theories of the works of Eysenck and Cattell would be some of the finest sources of personality material.

There are a great number of qualified individuals who are doing research into this subject by means of hypnosis. Here at the University of Minnesota, an expert in the field lectured on his own experiences with two subjects. These studies should not be hidden away behind a closed door policy for fear of rejection.

Have researchers investigated the possibility of correlating human

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predictions based on astrology, palmistry, and numerology, with behavioral references to the reincarnated person's past lives?—*Bernard Kivisto, University of Minnesota, at Minneapolis, Minn.*

A PREVIOUS LIFE RECALLED

At times I have a distinct memory of having lived in the Province of Ontario, Canada, during the late 1860's to the early 1880's. I can picture a large white house standing among stately pine trees and containing a large number of relatives.

The walls in the front room were adorned with two pictures, one of which was the autocratic Queen Victoria and the other of the ambitious British prime Minister William E. Gladstone, as they appeared in the days when Canada was a colony of England.

My memories include the family name of Chatson. I have made inquries about this name and have found it quite prominent in Ontario.

I believe that I died quite early in this previous life, as I remember riding in a red sleigh with bells in the winter months. Young men, if they acquired enough money to buy a "cutter" and a string of bells for their pony or horse, thought they had acquired a great deal, and proudly took their best girl on rides over the snow.

I wish to hear from readers who are interested in reincarnation, particularly from those who also remember a previous life. —*Doreen Conn, General Delivery, Regina, Sask., Canada.*

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years, I realize that most people do not experience rapport with nature and its trees as I do.

When I was nursing at a large hospital during 1962 and lived only a short distance from my work every day I walked to and from the hospital. On the corner one day, I turned toward my home and noticed a large cedar tree, very beautiful and old. Its trunk was easily five feet around the base.

Each night after that as I passed the tree I couldn't help murmuring how beautiful it was and how much I loved and admired it. Much of the time, it was covered with snow and rain.

It worked out that I passed this beautiful cedar tree each night at exactly midnight (upon my return from work at the hospital). The boughs appeared to wave at me and I would forget things around me, my cares, and especially, how tired I was.

I would get a kind of jolt or a special good feeling just as I passed my majestic friend.

Even though I am near death each night in my life's work, I always have wanted to find the answer to death. I would like to tell you about the particular night I found it.

It was the time I lost my favorite patient. He was a man tuned to the heart of music all his years. He could express his feelings beautifully on the piano keyboard.

I felt very bad as I left the hospital that night and, with my head down against the biting wind, I turned the familiar corner with tears in my eyes. There stood my own cedar tree!

I leaned against my old friend

and a most wonderful feeling of peace enfolded my mind and body. It was the unspoken answer to death.—*Cecelia M. Litzenberger, Eugene, Ore.*

BALLPLAYERS SCORE A UFO!

Each time I read stories about the appearance of an unidentified flying object, I remember my own experience way back in the summer of 1939.

The sighting occurred late in the afternoon just as our group of seven teen-age boys were returning from a baseball game in a Bronx playground. The area was popularly known as the Van Nest section of the city.

Suddenly in the distance, low on the horizon but clearly up above the roofs of two story homes, we saw a large red orb-type structure.

I remember that it suddenly appeared over the left side of the boulevard, hovered over us for a few minutes, then disappeared.

The object was the size and shape of a setting sun. But it very definitely was *not* the sun, as the object was in *front* of us, not behind us as the sun was.

We decided that I would be spokesman and I phoned the *New York Daily News*. The editor thought perhaps we were observing fireworks displays from the World's Fair, then in progress at Flushing, N.Y. This didn't seem likely since it was several hours before the sky would be dark enough for a proper fireworks exhibit. In addition, if it were fireworks, why just one so-called display of light? The *News* editor didn't seem to pursue this idea with much enthusiasm either. But then, in the year 1939, people

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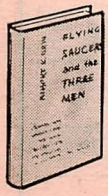
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didn't particularly care to broadcast their sightings of flying objects.—*George W. Dohmann, Bronx, N.Y.*

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In regard to the item in *I See By the Papers* on the "discoveries" of medical science among the herbs, shrubs and trees, I wish to recall to your readers that the Hoxsey cancer cure was obtained from herbs. Two members of my family were cured by it of external cancers, with no recurrence of the disease over the many years since that time. With no surgery, nor X-Ray nor radium "treatment," the cancers literally came out, leaving a clean hole after plasters of the Hoxsey formula had been applied for several weeks.

However, the Hoxsey Cancer Clinic was forced to close, although the medical association never won a suit against it. The medical association continued to sue until the clinic no longer could afford to remain open.

It will come as a surprise to many that such a thing can happen in a "free" country; that one group of people have become so powerful as to rule through blind egotism and greed. But I believe that this situation is the fault of the public, through allowing the responsibility for making decisions to fall into the hands of groups of self-interested "specialists."—*Mary L. Deaton, Odessa, Tex.*

"THE CURSE OF LUIGI"

I am seeking information about "The Curse of Luigi," which appears to be an ancient Italian curse, particularly Sicilian. We have asked several Italian persons about the

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curse, but they seem to shy away from giving anything more than hints about what the curse is. It appears to be a slow and painful death curse, but just how it affects the person cursed is not clear.

My husband is a teamster on a nightly run between Chicago and Kokomo, Ind. He is a "sensitive," being part Indian, and has psychic sight and can foretell happenings. His step-father, Tony, was an immigrant to the U.S.A. after World War I. Tony was born in Sicily, in an upper-class family, and raised around Palermo. Although college-educated, he was steeped in ancient Sicilian traditions and legends.

One evening, between midnight and 12:30 A.M., shortly after my husband had driven into Indiana, Tony appeared to him in the cab. He asked about his three children and mentioned the fact that he and my husband seldom had gotten along. He spoke of an incident that happened several days after his wife — my husband's mother — passed on. For once in complete sympathy with each other, both broke down and cried.

During this conversation, Tony asked my husband to tell his son Gino that because of wrongs Gino had done and evidently still was doing, he had been cursed with "the curse of Luigi." Tony faded but returned with Inez, his wife, my husband's mother. Both seemed relieved that my husband had been told and that he would try to help. They smiled at him and faded away.

However, my husband had no idea of what the curse was about. He was far from asleep, otherwise I might be a widow. In fact, visions he has had in the past have been

the means of saving his life. In his years of driving, his mother often has appeared to direct him through rainstorms and dense fog.

If any readers can supply us with information about the curse, we will be deeply grateful.—*Doris E. Booth, Chicago, Ill.*

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For interested FATE readers in the Chicago area, the Society for Hypnotic Research, Inc., is a non-profit organization meeting at the Oak Park Arms Hotel, Oak Park Avenue and Washington Boulevard, in Oak Park, Ill. Meetings are held the third Tuesday of the month at 8:00 P.M. The Organization's aims are to conduct research in hypnosis and to raise the ethical standards of both lay and professional hypnotists.

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I read Mr. Fuller's column each month hoping to learn of someone who has experienced an incident similar to the one I wish to relate.

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Never before nor since have I smelled such air. Nor have I ever found an explanation, although I

(Continued on page 144)

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(Continued from page 134)

told many persons about my experience — until I discovered that such things are best kept to oneself. Uneasiness was the only reaction I got.—*Mrs. E. Share, Danville, Pa.*

AHEAD — NOT BEHIND

Time in France is ahead of ours, not behind as Mrs. DeMerrell thinks (July 1965, issue, page 101). She states she saw her meaningful vision in West Virginia in the small hours of January 19, 1945 ("It was almost morning"). We can reasonably assume it was about 4:00 A.M., give or take an hour or two. Then it was about 10:00 A.M., same day, in France. If her husband was killed in France on the 18th of January, it was some time between 6:00 P.M. the 17th, and 6:00 P.M., the 18th, by West Virginia time. So she saw her vision some 10 to 34 hours after her husband's death.—*Anatole Boyko, Los Angeles, Calif.*

HELPED BY ELEUTERIO TERTE

In the August, 1964, issue of FATE I read about the psychic surgery of Eleuterio Terte of the Philippines, as witnessed by Mr. J. Bernard Ricks of Shreveport, La. I was greatly impressed.

My niece, who is a mother of five children, was ill and consulted specialists. Her family was told she had cancer.

I wrote to Brother Terte and received instructions from him about what to do. We thank the Lord that my niece is in perfect health now. I am a spiritual healer myself and with Brother Terte's instructions, I was able to follow through.—*Charlotte Friedman, New York, N. Y.*

REV. ELSIE HICKS DIES

On June 3, 1965, Rev. Elsie Hicks of the Foundation of Universal Truth, Los Angeles, Calif., made her transition after a lifetime devoted to being one of the "messengers between two worlds," of which we have so few left.

She was nationally known as a result of her unique ability to bring, by mail, messages of encouragement from departed loved ones. Her trance work was not only phenomenal but beautiful, and she was a trumpet medium who had the gift of bringing through many loved ones with seemingly no effort. Through her personally conducted classes, she developed many mediums who now are carrying on her work.

Although always known as "Elsie Hicks," she was married to Robert Churchill. Her wish was that the work of the Foundation and the church be carried on, and this we who remain will do to the best of our ability.—*Robert Churchill, Los Angeles, Calif.*

NO COLOR IN MOONLIGHT

With reference to the filler item, The Ghost Wore Red, on page 35 of the August issue, how come the lady saw the ghost in *red,* when there is no color in moonlight?

Ghosters should be more careful. —*Ivan T. Sanderson, Blairstown, N.J.*

In the effort to keep fillers short, important information sometimes is omitted. The letter by Mrs. J. M. Benton, quoted by Allan M. Trout, states, "By the moonlight reflected on snow, and a fire in the grate, we plainly saw a form wearing red." Does this change things?—Editor

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MARY MARGARET FULLER

UFO activity suggests that complex intelligent life exists beyond the earth. Jacques Vallee, astronomer and mathematician, cites fact and theory to support this view.

Christianity is the mightiest religious movement in the world—but few of us may realize why. Marcus Bach helps us recognize the foundations of the Christian faith.

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

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

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