

FATE

PDC

MAGAZINE

April 1961

40c

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THE STRANGE AND
THE UNKNOWN

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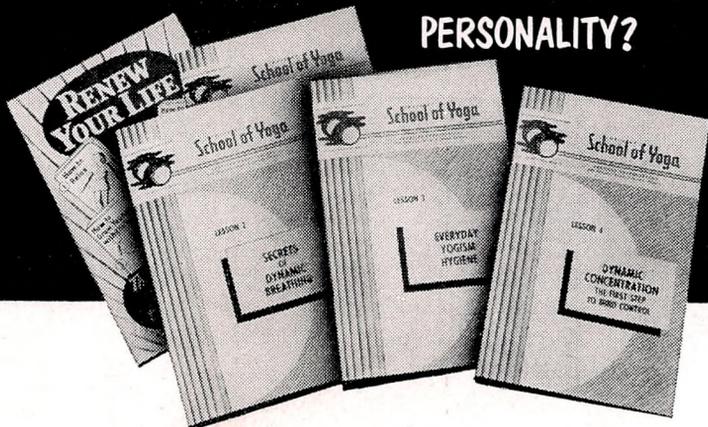
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I See by the Papers...

QUOTE OF THE MONTH

I wish I were a ghost with long silver hair. I wish I could make myself invisible whenever I want to. The reason I want to be this is because I'd like to scare people. I could also tickle people, and move furniture around and break ornaments to make them go crazy. I think this is a wonderful thing to be, but I don't know about you.

— Reply from Third-Grader asked what she would like to be.



POLTERGEIST EXPLANATION?

THE ABOVE quotation was one of a group compiled by Constance Russo-Alesi and published recently in the *New York Times Magazine*.

The reader who sent it to us suggested that it may express "the poltergeist wish." We agree.

"Poltergeists," as FATE readers know, are those racketing spirits or noisy ghosts that do all manner of childish things and seem almost always to be associated with adolescent personalities.

Responsible modern authorities, such as Dr. Nandor Fodor, suggest that poltergeist activity may somehow be produced by split-off portions of disturbed personalities through means we don't understand.



If this explanation is valid, then the above quotation expresses wishful ideas common to many children. Here then is one motivation for poltergeist activities. Wouldn't you, too, like to be invisible sometimes?



THE GIRL WITH THE SPOOK

PLEASE understand that poltergeists are conjectural phenomena. Sort of like the structure of an electron—likely, but still conjectural.

Scottish residents of the village of Sauchie, in the Robert Burns country of Central Scotland, may have fewer doubts about this because of recent occurrences centering around 11-year-old Virginia Campbell.

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Miss Margaret Stewart, who teaches Virginia in the Sauchie village school, asserts that as Virginia passed by a desk in the school it bounced up and down three times.

"I don't believe in the supernatural," says Miss Stewart, "but I was mesmerized by what I saw.

"It looked like an elaborate practical joke but there was no string and no one touched the desk when it moved."

Miss Stewart also saw a table rise from the floor and shift sideways.

A door opened as Virginia walked through and then could not be shut.

Things like this went on to the point where one villager composed the following bit of doggerel:

*Virginia had a little ghost;
Its sheet was white as snow.
And everywhere Virginia went
The ghost was sure to go.*

Still such tricks would be fun, wouldn't they? Once in a while?



A SKUNK IN THE ATTIC

ANIMALS are common trappings of poltergeist cases. Like the *Talking Mongoose* for instance, which we explored thoroughly in the June 1952 issue of FATE.

We may be mistaken, but a recent case in Syracuse, N.Y., reminds us of the talking mongoose. In this instance it is a "noisy skunk."

The skunk took up lodging in the home of Warren Bottrill, Syracuse, N.Y., on November 27, 1960, after it entered (theoretically) an inside wall. Mr. Bottrill is an executive of a floor company and the father of four children.

He has tried traps, tranquilizers, moth balls and even the advice of friends to get rid of the creature. But at last report it was still with him.

This skunk has a number of peculiar characteristics.

For one thing, it seems to sleep during the day or at least to make its way out of the house during daylight hours. But it is always there after dark, racketing about. "At night," complains Mr. Bottrill, "it's worse than having an elephant upstairs."

Another strange thing about this skunk is that it doesn't do what skunks are most notorious for doing—in fact it seems to be a rather sweet-smelling animal.

We don't think it's a skunk.



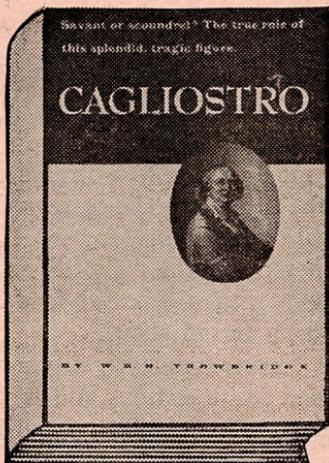
THAT COLD FEELING

A COUPLE of months ago Charles Turner, 54, a taxi driver of Alma Road, Fort William, Scotland, was passing the bridge at Kingshouse about 3:00 A.M.

"I suddenly felt the car grow cold, although my heater was on," Mr. Turner later reported. "With

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YOU SHOULD CARE about the history of Count Cagliostro because he is the man who re-discovered for our era the psychic properties latent in every human being. Modern psychic research developed directly from Cagliostro's feats and disclosures. Cagliostro devoted his life to the sect of Egyptian Masonry and founded Masonic lodges throughout France. This activity ultimately claimed his life because it was considered revolutionary by both the French monarch and the established church. In 1791 Cagliostro faced the Apostolic Court of the Inquisition charged with being a leader of Freemasonry. He became one of the court's very last victims when he died in prison in 1795 while serving out a life sentence.

HIS LIFE A MYSTERY

In his own time Cagliostro had to operate under a cover of mystery because he was a secret revolutionary. When the Apostolic Court sentenced him, it also remanded his papers and books to the executioner for burning. As a result, Cagliostro's own story has never been presented, although histories approved by official sources feel free to call him a charlatan and an impostor.

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the corner of my eye I saw something white rise up from the side of the road and fade into the hillside.

"I did think of stopping, but on second thought I got off my mark home as quickly as possible."

A woman from Roy Bridge also had the same experience regarding the cold feeling in May of 1960. She described the "ghost" as an old lady with a wizened face and wearing a tartan shawl.

Mr. Turner frequently drives over the road in all seasons and is very familiar with it. The apparition made less impression on him than the sudden cold feeling.

"I would have thought nothing of the ghost part, but it was this feeling which I won't forget," said he.



PREDICTIONS

THERE ARE all kinds of predictions. When you read business predictions for the rest of 1961 remember that the Federal Reserve Board owns up to great doubt about the validity of any predictions as much as three weeks in advance.

On the other hand, Geologist Maynard M. Miller of Michigan State University declares that we have reached the end of a 90-year-warming cycle and are now due to get colder.

Dr. Miller has based his conclusions on data gathered in 30 re-

search projects conducted in the Arctic and elsewhere. He says that average global temperatures now are only eight degrees warmer than those believed to have brought on the four great Ice Ages of the past million years.

Another kind of prediction—and one that most of us will find easier to check than Dr. Miller's warning, has been made by the court astrologers of Nepal, the small mountain kingdom between India and Tibet. They forecast a colossal earthquake for this year.

The Nepalese royal family postponed a state visit to the United States last fall because court astrologers said the time was inauspicious. They decided that April 27, 1961, would be a much better time, and the Royal Family will visit us then. Presumably we will be safe from the earthquake, at least during their stay here.



WHATEVER HAPPENED TO BRIDEY MURPHY?

RECENTLY Robert L. Moore, staff writer of the Associated Press, interviewed Ruth Mills Simmons, the Pueblo, Colo., housewife who was regressed under hypnosis by Morey Bernstein and seemed to recall a life in Ireland more than a century ago as Bridey Murphy MacCarthy.

Mrs. Tighe is now 38, a house-

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wife with a husband and three daughters. "I'm doing exactly what I was doing eight years ago — dusting, mopping, going to the grocery store," Mrs. Tighe told Moore.

She says she has never read the *Bridey Murphy* book which is based on her statements under hypnosis. "I don't want to read it. I remember nothing of what I said under hypnosis and only heard scattered parts of the tapes."

Mrs. Tighe most regrets that many people think *Bridey* was a fraud or a hoax. She estimates she has turned down over a quarter of a million dollars in offers to make public appearances.

"If I'd accepted any of these offers I'd never have been able to live with myself. I have no talent to give for such money."



WHATEVER HAPPENED TO MOREY BERNSTEIN?

HIS BOOK about Mrs. Tighe (or *Bridey Murphy*) became a best seller. He was a well-to-do man when he wrote about *Bridey Murphy* and says that he made far less out of the royalties from the book than most people imagine. He too has rejected all offers to give lectures and make public appearances. But he has gained much else.

Bernstein told Moore: "Let's be honest. I was an atheist. I was fully convinced that a dead man

was fully dead. There was no meaning to life. I did not believe in hypnosis, reincarnation and mysteries of the mind.

"Today it is different. My experience has changed my life."

Bernstein says about his book, "I don't merely believe in reincarnation. I know that it is a fact."

He has not used hypnosis since the *Bridey* experiments. That type of thing should be and is being carried on by psychiatrists, he says.



POSTSCRIPTS OF THE SEA

FIVE YEARS ago Capt. Thomas Miller, an adventure-loving Britisher sailed his 70-ton motor vessel *Joyita* from Samoa to Tokelau Island with 24 men, women and children aboard. He never made it. A month later the *Joyita* was found drifting 80 miles away near the Fijis — deserted, waterlogged and silent. No bad weather had been reported, no calls for help had been heard. No bodies or further record of crew, passengers or Captain Miller ever were found.

Recently Miller was declared officially dead by Judge Temple Morris in a court in Cardiff, Wales, when the Captain's wife, Mrs. Matilda Miller, asked for a divorce on two grounds — presumption of death and desertion.

Judge Morris, ruled that Captain Miller had got hold of an unsea-

worthy boat and deceived people to get it to sea . . . "Had he reached his destination he might eventually have become a millionaire. He never got there. Instead he became a corpse."

A rather arbitrary decision for a judge sitting in Cardiff, Wales, to make about a sea disaster 10,000 miles away.

* * *

The barnacle-covered timbers of a keel-less ship, handbuilt in Viking style, were washed ashore at Manasquan, N.J., during last fall's hurricane *Donna*. Naval experts who

examined it declared that it may have been a Viking ship—or perhaps even a barque of long-dead Phoenicia.

Now FATE is pleased to present an exclusive report on this discovery received from Howard I. Chapelle, curator of the Division of Transportation of the Smithsonian Institution. Mr. Chapelle makes the following points:

1. The hull was caravel-planked, not lap-strake as in Viking ships. The framing is very heavy double futtock and not light, single-futtock as in a Viking ship.

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2. The hull was copper-sheathed, tack fastened, over old copper sheathing. Copper sheathing was introduced after 1764.

3. A bronze spike from the hull was machine made, not hand wrought. Viking ships were iron-fastened. Treenail in hull shows tool marks.

4. The hull had heavy keelson. These were not used in Viking ships.

5. The lack of a keel was due to two possibilities — the keel had been knocked off or “the hull portion is of one bilge and what we think might be keelsons could as well be bilge clamps. Viking ships had keels and no keelson or bilge clamps.

6. Conclusion is, the wreckage is of a West Indian trader, probably a large schooner, brigantine or a small bark, of between 1850 and 1890.



CAUSE AND EFFECT

ONE DAY last Spring, Mr. and Mrs. Brian Eppley of Gaffney, S.C., were sitting in front of their TV set. They heard a sharp report. An ash tray had split.

Next day they were watching TV. Mrs. Eppley was holding a glass of milk in her hand. The glass cracked.

The following day a sea shell, sitting on a living room end table cracked. Then a vase exploded.

Spooks? Poltergeists? Not so, say the Eppleys. They believe the articles burst because of high frequency waves coming from their TV set. Now they have moved all their glassware out of the TV room. But they keep on watching.

* * *

On another day late last winter, Harold Van Cantfort of Kagel Canyon, Calif., brewed himself a cup of coffee, turned on his TV set and settled down to watch Amos and Andy.

He began to hear a high screaming noise in a corner of the room. “It wasn’t very loud at first,” he says, “but it got louder and then started whirling around the room about a foot from the ceiling.

“I don’t know how to describe ‘it’ except to say it sounded like a scream. Whatever ‘it’ was, it was invisible.”

‘It’ whirled about the room for 20 seconds. Van Cantfort started to rise to his feet, then thought better of it and sat down.

The noise came down close to his head. He thought his eardrums would break. “Then the thing made a beeline for my TV set and hit it, BANG, like a gun shot.”

It punched a small hole in the front glass panel of the TV set. Radiating out from the hole are hundreds of cracks — a lacework of glass. No piece is larger than an eighth of an inch square. (We have

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a piece of it ourselves, as evidence.)

"It was as if something had gotten in here by mistake and was trying desperately to get out," he told Bob Tangeman of the *Pacoima Sun*.

* * *

One day last November, Mrs. Ernest Schwartz of 85 Country Club Drive, Hillsborough, Calif., was talking on the telephone. Five plate glass shelves filled with glassware, bottles and decanters suddenly fell to the floor. Two louvered doors in the family room mysteriously opened. The family's two dogs began to run about, barking.

Damage was about \$300 — and it was not the first day that similar phenomena had occurred in the Schwartz home.

No known sonic boom took place at that time and no known aircraft was passing overhead. There was no known gas leak and no known earthquake.

But no one thought to check if the TV set was on somewhere in the house at that time.

Can TV frequencies be causing some of this glass shattering? Or is there some other cause, a thing associated with TV — an electrical kind of thing that seeks to escape through the TV set?

**WITCHCRAFT**

IN SUPERIOR Court of Contra Costa County, Calif., last De-



U. P. I. Photo

Back from the Himalayas, Sir Edmund Hillary watches as his Nepalese guide, Khumbo Chumbi, displays what Tibetan monks believe is the scalp of an Abominable Snowman.

cember, Manuela Baca, a housewife of San Pablo, sought a divorce charging her husband George with an interest in witchcraft to the point of extreme cruelty to her.

Her husband never slept at night but walked about the house mumbling things, Mrs. Baca said. He would sit on the edge of the bed for hours.

"He always told about people who were made sick by witchcraft. He said it killed his mother."

Mrs. Baca explained that she was willing to put up with all this, "But he told me last Friday he was going to turn me into a snake and watch

me crawling down the street."

That was the end. Among the evidence her attorney presented was a photograph of Mrs. Baca with her heart pierced by a nail to which a religious medal was attached.

George Baca scoffed at these charges. "She's the witch," he said. "Me, I don't believe in nothing but God."

* * *

Whatever one may believe about these charges and counter-charges, who can deny that magical spells — of a kind — actually exist? That they may exist only in the mind is

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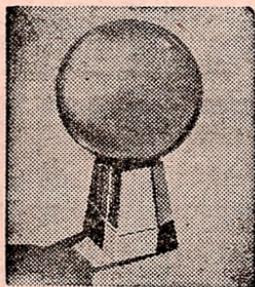
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of no matter. No reality exists elsewhere.

Such thoughts lay in the mind of Thad Wilson, who was taken to the Oklahoma State Penitentiary in McAlester to begin a 10-year prison sentence on Friday, December 9, 1960. When he entered McAlester, Wilson brought with him a letter from Dr. Edward K. Norfleet of Bristow, Okla., describing his mental condition.

Dr. Bristow said that Wilson appeared to be suffering from an hallucination that a woman had entered his cell in the Bristow jail and "cast a spell over him."

Dr. Norfleet explained that Wilson believed he couldn't move his arms, although examination revealed he had full control over them. Upon reading Dr. Norfleet's letter, McAlester prison officials placed Wilson in the penitentiary hospital. The prison physician also concluded that Wilson was apparently overwhelmed by the "evil spell" he believed the mystery woman had cast over him. Wilson hadn't eaten for 24 hours. His blood pressure and pulse were normal, his reflexes were "superficial," said the prison health authorities, and he had a "typical conversion hysteria reaction."

Yet two days later, Wilson was dead. Prison physicians were compelled to note on his death certificate that he had died of an "unknown cause."

This diagnosis was ridiculous. Obviously Wilson died of witchcraft.



SECRET OF FATIMA

WE WRITE this as 1960 has ended without revealing "the secret of Fatima."

Sister Maria Dolores is the only survivor of the three peasant children who believed they saw a vision of the Virgin Mary at Fatima, Portugal, which has now become one of the most famous of Roman Catholic shrines.

Sister Maria Dolores, 55, is now a cloistered nun at the Carmelite convent at Coimbra, Portugal. She gave to the Bishop of Leiria a sealed envelope with the instructions that it should be opened on her death or in 1960 if she were still living.

The previous prophecies, made to Sister Maria Dolores and her two child companions by a "beautiful lady in white," have been made public. They forecast World War II and predicted the possible conversion of Russia to the Catholic faith.

The final secret was expected to be made public last May at the annual celebration at Fatima and thousands went away disappointed that it was not.

Bishop Venancio of Leiria expressed concern at the various speculations being made about the

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"secret" and said that the most important part of the prophecies have long been known.

The message is now believed to be in the archives of the Vatican and responsible authorities think it will stay there without being made public.



HO HUM

VALENTIN MEDINA is a 61-year-old Spanish farm laborer who claims he has never slept a wink in his life. Recently Medina became so worried about his inability to sleep that he walked 140 miles to Madrid from Southern Castile and asked for help. Naturally he covered the distance without sleep—he took him four days and four nights with just a little rest now and then.

He finds his life easy but sometimes boring. "I work like a beast," he explained. "I never get tired of working. But nights would be shorter if I knew how to read books. Now I have to sit before the kitchen fireplace and do nothing until the cock crows."



DREAMING TRUE

MRS. STANTON Pritchard of Hollywood, Calif., was seven months pregnant when she had a recurrent dream of a plane crashing. She even remembered the plane's registration number. She was so upset that her husband, to

humor her, took her to a motel to spend the night. The plane with the dream number, crashed 20 feet from their house . . .

Since that incident in 1957, Mr. Pritchard began paying attention to his wife's dreams.

She had a dream in which a photographer asked her sister to model for him. Mrs. Pritchard envisioned her sister dead on the desert. As a result, the sister refused to take the modelling job and some time later the photographer was found to have killed three Hollywood models, leaving them trussed up and dead in the desert.

Mrs. Pritchard had one wrong dream a few months ago. She dreamed Nixon had been elected.



CAN YOU EXPLAIN IT?

MOST PERSONS dismiss premonitory dreams and waking premonitions as coincidences. Those who experience them disagree. Consider some of these recent occurrences . . .

• In Milwaukee, Karl Ratzsch, Sr., proprietor of a famous restaurant, took a short nap one afternoon and returned to his place of business about 4:00 P.M. "Add Bill Pohl to the reservations book," he said. "I had a dream this afternoon that Bill is in town and will come in at 8:30."

Pohl is an international traveler,

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SAN BERNARDINO, CALIFORNIA

a former Milwaukee resident now owner of Kepec Chemical Corp. of Red Bank, N.J. He walked in exactly at 8:30 P.M. and was astonished to find a reservation in his name with the notation "per Karl Ratzsch, Senior's dream." His trip had been unexpected and only one person in the city knew he was coming and did not tell anyone.

● Last fall, five boys dug a cave in the side of the Niagara gorge and slept overnight there. During the night, Kenneth Ramsay, 13, seemed to hear a voice "that kept telling me the roof was going to fall. But I didn't get up." The roof did fall, killing three of the five, but not Kenneth who, with his brother Larry escaped to tell his story.

● Aboard the United Airlines jet that crashed in New York on December 16 was Flight Engineer Richard E. Prewitt. Twenty-four hours before the crash, Prewitt told his wife: "I had a dream about a plane crash. It was so real I can still remember the number of the plane."

● "I knew something was going to happen," said Mary Jane Kent of Torrance, Calif., wife of a Los Angeles police officer. "I called him and begged him to stay home. Of course, I knew he couldn't. I can't explain it. Something just seemed to be wrong." An hour later Officer Richard D. Kent, 30, died in a gun

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fight with a man he surprised trying to rob an auto supply store.

• E. A. Chitwood, a Los Angeles police officer for seven years has a "sixth sense" for spotting stolen cars. He averages about 10 per month. Here's a typical case: Recently on his "day off," Chitwood was driving with a friend. He became suspicious of a driver of a shiny new car, showed his badge, and questioned Roosevelt Lowe, 26. "This is my car," Lowe explained. "I won it in a poker game, and I borrowed some different license plates from a friend." Investigation showed the car had been stolen two months before in Amarillo, Tex.



POSTSCRIPTS

Pomeroy, Wash. — Griff Williams, a state forestry department official, was flying over a forest fire near here when his hat flew off. A few seconds later it came floating in the other door and landed in his lap.

Salt Lake City, Utah — A driverless car rolled from its parking place here, traveled nearly 100 feet, and killed its owner as he stood by a drive-in movie theater's concession stand. A witness said the car "picked out" Charles O. Wight, Jr., from a large number of people emerging from the snack stand.

— Curtis Fuller

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John Bok prepared a dictionary of over 700 common words with correlated numbers. His trip to Reno vindicated his theories and produced an amazing story. This book is a limited edition of the author's private printing and is offered only to readers of FATE Magazine. He believes that FATE readers are better prepared to accept the psychic phenomena of dreams than those who do not believe in psychic manifestations.

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a burning cigarette on his palm with no apparent pain. When the wound from the pin began to bleed, Mr. Quaiife gave a watchword which apparently hypnotized the man. He said, "When you awaken, your hand will not bleed." It didn't. This photograph proves our eyes did not deceive us.

The man experienced no pain as he pushed the large hat pin through the back of his hand. But even more astounding is that although he was completely conscious and the heat from a lighted cigarette is approximately 1800 degrees F, he felt no pain and there was no blister or tissue damage of any kind. Proving that he had tapped his inner Power, or the "Godmind Within." He learned this self control in less than five hours.

The author of "Your Godmind Within" is a hypnotist and metaphysician of many years experience. He does not believe in a Secret Doctrine, and seems to prove his point by demonstrations such as the above. In fact he believes that the belief in a secret doctrine can withhold our good from us. He believes that man has all the faith and power necessary NOW—if properly directed—to get all the good things he wants.

Many books on the power of positive thinking do not explain the interplay between the conscious and subconscious mind, or why positive thinking works! In the course, "Your Godmind Within," the author has tried to correlate and show the common denominator of such things as Self-hypnosis, Astral-projection, Mind-Control, Bible mistranslations, etc. Inner power and occult wisdom among other things are also discussed.

To the best of the author's knowledge this is the first time so many vital subjects have been discussed under one cover.

A copy of this course, "Your Godmind Within," may be obtained from: **Revelations Organization, P.O. Box 884, Calgary, Alberta, Canada.** Canadian C.O.D.'s only. Price \$2.95, ppd.

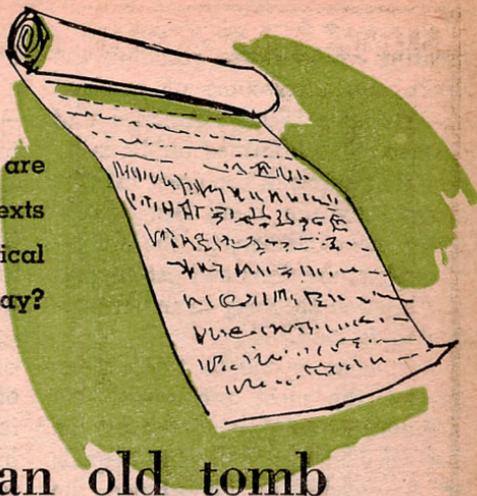
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The horizons of Christianity are being broadened by Gnostic texts discovered in Egypt. Are radical changes in theology on the way?

new light from an old tomb

By *The Rev. Stephan A. Hoeller, D.D.*

IF A HUNDRED, or even 50 years ago someone had dared to suggest to the learned theologians of Western Christendom that, buried under the sand of Upper Egypt or hidden in the mountain caves along the shores of the Dead Sea, there were vast libraries of ancient texts, the discovery of which one day would change Christian Theology and throw an entirely new light on the biblical texts — such a person would have been ridiculed by those who thought they knew all there was to know about Bible interpretation. But times change, and theology, while pretending to deal with “eternal verities,” has undergone a



ABOUT THE AUTHOR

The Rev. Stephan A. Hoeller, D.D., D. Chr., K.C.T., F.T.S., is at present a priest of The American Catholic (Apostolic Episcopal) Church attached to the Clergy of the Cathedral Church of St. Francis, Laguna Beach, Calif. He is a noted writer and lecturer on occult and religious subjects.

radical change of attitude.

This changed attitude is most clearly evidenced by the enthusiastic reception accorded to the various ancient scrolls of Essene and Gnostic origin which, in a steadily in-

creasing volume, are reaching the desks and classrooms of teachers and students in both America and Europe. The informed public is by now well aware of the great interest aroused by the Dead Sea Scrolls, which have challenged the fundamental assumptions and pet dogmas of Christian theology in an unprecedented fashion.

But what is one to think when one of the most prominent theologians of the day announces the discovery of material which equals or supercedes in importance the famed Dead Sea Scrolls?

This is what occurred at Manhattan's Union Theological Seminary in March, 1959, when the great Swiss theologian, Oscar Cullmann, quoted numerous excerpts from a collection of newly-found sayings of Jesus, known and published today as *The Gospel According to Thomas*. (Harper & Bros., New York, 1959.)

Less widely known and publicized, but of equal importance, was another work known as the *Gospel of Truth* (Evangelium Veritatis; Rascher Verl, Zurich, 1956) published under the sponsorship of the famous psychologist, Dr. C. G. Jung, and hailed by psychologists, as well as theologians, as one of the most significant discoveries of the century.

These two codices constitute a small part of the veritable treasure-

house of ancient religious truths — a Fourth Century Gnostic library — which was discovered in a ruined tomb near Nag Hamadi in Upper Egypt in 1946. This collection of scriptures contained 13 leather-bound papyrus volumes, encompassing 49 separate works, all originating with the Valentinian Gnostic school, some (notably *The Gospel Of Truth*) probably from the pen of the most illustrious of all Gnostic teachers, the great Valentinus himself. The comments of academic scholars upon these discoveries are highly complimentary and indicative of the interest both on the academic and the popular level, in the teachings of the most profusely vilified and yet the most noble and inspired of all early Christian schools of thought: the Gnostics.

Who were the Gnostics, and how can their newly discovered message influence and change the orientation of present-day Christianity?

The authorities feel that by and through the recent discoveries regarding the Essene and Gnostic background of early Christianity and the interest of prominent scholars which has focussed upon them, the western religious world has arrived at the threshold of a Gnostic Renaissance. It is of great importance, therefore, that all persons who wish to be and remain informed become acquainted with the basic elements of the history and the

teachings of Gnosticism.

In a sense it can be said that Gnosticism as religious endeavor and philosophical thought is as old as humanity itself. Gnosis means knowledge, as distinguished from mere belief, or blind faith based on hearsay. The Gnostics of all ages and faiths have asserted that man is capable of first-hand knowledge regarding the essential nature of things, human and divine, and that the attainment of such direct, immediate and absolute knowledge is the greatest hope and promise of our earthly existence. Statements advancing this proposition can be found in the Indian *Upanishads*, in the works of Lao-Tse and Confucius, as well as in the *Gathas* of Zarathustra, the famed *Emerald Tablets* of Hermes and the works of the great "lovers of wisdom" of ancient Greece, especially of the Hellenic divine, Plato. In a more restricted sense the Gnostic movement of the first Christian centuries appears to have originated among the Jews, who having acquired an affinity for the philosophy of Plato strove to combine the doctrines of the *Old Testament* with the tenets of Platonism.

The leading representative of the Judaic Gnosis was Philo of Alexandria (25 B.C.—50 A.D.) who adopted many views which were later recognized as parts of the distinctly Christian schools of Gnosti-

cism. Philo was the first exponent of the Gnostic Logos doctrine which in a corrupted and mutilated form is still present in Catholic and Protestant theology and is chiefly embodied in the canonical *Gospel of St. John*. Another important feature of his teachings is the allegorical method of interpreting the *Old Testament*, a method which became common to all Gnostic schools and was applied to the *New Testament* as well.

Parallel with these developments among the urbane Hellenistic circles of Judaism there developed the schools of Christian Gnostics. They scattered over a wide area, encompassing all of the middle East and Egypt, and flourished up to the time when, following the edicts of the Council of Nicea (325 A.D.), a great wave of intolerance and bigotry swept through Christendom and terminated the splendid work of the Gnostic schools, systematically destroying their writings, assassinating their teachers and introducing a series of dark centuries continuing in effect up to the present day. Among the Christian Gnostics, Basilides (c. 130 A.D.), Valentinus (c. 150 A.D.), Marcion, Ptolemaus, Cerinthus, Menander, and Saturninus stand out as the greatest teachers, but there is justification for including Apollonius of Tyana, the mythical Simon Magus, Saint Clement of Alexandria, and

the great church father, Origen, in the illustrious company of Gnostics. Actually, there is no earthly reason why St. Paul the Apostle himself could not be justly called a Gnostic, for his Gnostic orientation is evident in many of his *Epistles*, perhaps most clearly in 1st Corinthians, II-7, where he says: "But we speak the wisdom of God in a mystery, the hidden wisdom (gnosis) which none of the rulers of this aion knew" (as translated from the Greek).

If we contemplate the historical scene of about 2000 years ago we see that many religious and philosophical communities were found in the eastern parts of the Roman Empire and surrounding areas and, although they originated from different sources, they were in many respects similar. The unorthodox Essene, Therapeutic and Zadokite communities — among whom the so-called Dead Sea Scrolls originated — became gradually transformed into the great mystery-academies of the Gnostics. According to Prof. G. Quispel of the University of Utrecht, co-translator of both *The Gospel of Thomas* and the *Gospel of Truth*, the last century notion that Gnosticism was a Christian heresy, a product of the commingling of Persian, Greek and Christian religious elements on middle Eastern soil, is now proven to be a gross falsehood fostered by the

enemies of the Gnostics, the Nicene fathers and their followers.

Gnosticism, says Professor Quispel, is a religion in its own right and it should be regarded as a world-religion. Furthermore, according to the repeated pronouncements of Dr. C. G. Jung, it is a world religion which possesses a vital message for our bewildered humanity which, in its great psychological crisis, is at best imperfectly ministered to by the churches, which base their teachings upon the crude, unenlightened theology of the Council of Nicea, disregarding the message of the Gnostics.

Dr. Carl Gustav Jung's interest in Gnosticism is not of recent origin. In his famous work *Psychology and Alchemy* (Engl. transl. Routledge & Kegan Paul, 1953) he made frequent references to the myths of the Gnostics and recognized the similarity which exists between them and oriental philosophy and yoga. One of the greatest discoveries of Jung's system of Analytical Psychology is the existence in the depth of the collective unconscious of a central force of "unfathomable" psychic energy which responds chiefly to certain images called archetypes. It is relative to these archetypes, which are the releasing agents of the inner soul-power, that Jung values the Gnostic religion. For it is evident to the informed student that the teachings

Some quotations**from Gnostic texts**

"At the end, he whom they call the Saviour, who is immanent in the thought and mind of the Father, came to the world. Because no one knew God, this produced terror and anguish, and anguish produced mist, so that no one could see. This life is a kind of dream and in this dream man suffers terrors as if someone were trying to kill him, or as if he were trying to kill someone else. He is haunted by many illusions. When man realizes the shadows and phantoms of the night, he will understand that the terror which seized him is nothing. Jesus the Christ enlightened those who were in darkness, and because of this, they became angry and persecuted him, nailing him to wood."

(From *The Gospel Of Truth*, Codex Jung)



"Jesus said, 'Whoever knows the all but fails to know himself lacks everything. If you will know yourselves, then you will be known, and you will know that you are the sons of the Living Father. But if you do not know yourselves, then you are in poverty and you are poverty.' "

(From *The Gospel According To Thomas*)



"I am a lamp to thee who seest me. Amen!
I am a mirror to thee who understandest me. Amen!
I am a door to thee who knockest at me. Amen!
I am a way to thee a wayfarer. Amen!"

(From *The Hymn of Jesus*)



and methods of realization of the Gnostics were based on the recognition of these psychological principles.

We shall briefly enumerate the most important points of these teachings:

At the root-base of all consciousness there was said to be a transcendental field, named Pleroma, or fullness, from which emerge more limited fields of consciousness in series, each with properties revealing the original Principle. This fullness is identical with the energy-basis of the Collective Unconscious rediscovered by Jung, and the objective and purpose of the efforts of the Gnostic is to establish an effective, conscious contact with this ultimate Source of all Power and Life, which resides constantly at the very back of our Consciousness and is, therefore, always available. This unobstructed contact can be established only when the dominion of the rulers (demiurgoi, archons) is broken, that is, when man is no longer subject to the attachments and fascinations of the lower worlds of sense perceptions, emotions and analytical reason but, having transcended the latter, has put on the "vesture of light" and thus has accomplished what modern psychology calls total integration and what the mystics of the first Christian centuries called "the divine Gnosis."

This process of integration, or

growth, in the Gnosis is attained by the double method of: 1) Esoteric Sacramental ritualism, and 2) the allegorical interpretation of the Biblical Scriptures through the proper recognition of their spiritual and psychological symbolism.

It is interesting to note that the two main branches of Christendom, Catholicism and Protestantism, have become specialists in emphasizing their respective methods of worship in these two aspects of the ancient Gnostic method. The Catholic Church (or rather churches) has concentrated her attention on the ritual, within which the psychological archetypes are vitalized and enabled to communicate with the ordinary waking consciousness of the personality. The Protestant Churches have given all their attention to the Bible and, having subjected it to much critical analysis, are gradually arriving at the significant conclusion that if the Biblical narratives are of any value at all their value is more likely to be in the nature of psychological archetypal symbolism rather than in terms of sacred but, nevertheless, past history.

Gnosticism supplies the missing link between Catholicism and Protestantism by explaining the sacramental rituals not as magic performed in memory of historical events but as the externalization of internal psychic alchemy, and, on

the other hand, regarding the Bible not as history but as mythology of the most sublime and valuable kind. Both sacramental and Bible-Christianity receive a new sanction and justification in the Gnostic interpretation inasmuch as they appear as two aspects of the symbolic psychological integration of man via the medium of the archetypes operative within the collective unconscious.

Time-and-space-bound Christianity which, following the Nicene edicts, lost the teachings of the Gnostics has now a truly magnificent chance to redeem and rejuvenate itself by drinking of the Waters of Life at the well of the ancient wisdom of the Gnostics.

The implications of a Gnostic Renaissance as the result of the recent archaeological discoveries are tremendous and inspiring. Once more Christianity could be experienced by the faithful *sub specie aeternitatis*, under the shape of eternity rather than under the shape of long past historical figures and rituals grown meaningless with the passage of the centuries. Once more the long despised and forgotten "Inner Knowledge" may be restored to its rightful position by the discoveries of psychology and an enlightened theology.

The great student of Gnosticism, G. R. S. Mead wrote some 65 years ago: "The Gnostic strives for the

knowledge of God, the science of realities, the Gnosis of the things that are; wisdom is his goal, the holy things of life his study."

Can anyone possibly envision a nobler goal for Christendom as a whole than to conform to this ideal? Could not this be the answer to the spiritual crisis of Western man?

At the end of the newly discovered *Gospel Of Truth* appear the following lines of rare beauty:

"The day from on high has
no night . . .

Say then in your heart that
it is you who are this perfect
day . . .

That it is in you that this
light, which does not fail
dwells . . .

Speak of the truth with those
who seek it,

And of the gnosis with those
who in their error have
committed sins . . .

You who are the children of
the understanding heart. . .

Joy to the man who has
discovered himself, and
awakened and blessed is he
who openeth the minds of
the blind."

So the mind of a largely blinded humanity is now being opened by a Light radiating from an ancient tomb, buried for 16 centuries under the sands of Upper Egypt.



HAUNTED HOUSE in South Carolina

Hearing noises by agencies that could not be seen was bad enough — but seeing what walked across the kitchen was even worse.

By Lee R. Gandee

SOME OLD HOUSES seem benevolent, so that one senses an unspoken welcome on entering. Some old houses seem secretive and sly. An occasional old house seems permeated with unspeakable memories.

There is a house such as the latter in Camden, S.C., at 116 Mill Street. It has been considered haunted for well over a century. Consequently during much of this time it has stood vacant, with owls and bats in its gloomy attic and only shadows in its rooms.

It is a mysterious place; no one knows when or by whom it was built, what happened in it, when or why it became haunted. The oldest plats of Camden Town show it as

standing and tradition says that in 1820-25, when a primary school was held in it by day, it was already an old house. The late Miss Kennedy, a very aged woman, whose grandmother attended this little school, remarked that children were afraid to remain late there, so apparently it had an evil reputation even then. And persons then alive may have known its tragedy. At that time, a forest stood between it and the village, and children sometimes saw deer and fawns on the path leading to the isolated house.

Usually one can determine the approximate age of an old house by its architecture. In Camden it is fairly safe to date a house as 10

years to a generation later than similar examples of known age on the coast, in Charleston or Georgetown. By this rule, the building should date within 10 years of 1780, for its great room is pure Georgian, typical of the middle half of the 18th Century. Its craftsmanship suggests that slave-artisans trained in Charleston built it. Its quality is underwritten by the fact that one of the Du Pont family tried to buy the woodwork to decorate her own mansion.

The style of the house is part of its mystery. Everything indicates that the house was part of a larger plan that never was carried out. One can visualize the great room joined by a hall to a matching room and provided with a second story. The great, squat, massive chimney seems built to support a second flue, and the large room — 20 feet long and almost as wide — is out of all proportion to the rest of the house. Had the seemingly intended plan been completed, the finished structure would have been a balanced, Georgian mansion of some importance. It was fairly common for young couples to begin a house in this manner, adding space as growing families and increased means made it desirable. This house was begun by a man of means and refined taste; that he did not complete it suggests that his life in Camden — and perhaps on earth

— ended prematurely and tragically.

The contrast between the fine big room, rich with dentilwork and cornice moldings, dado and wainscotted end wall, and the ramshackle, nondescript little rooms that were added later suggests that the house passed into the hands of someone of a lower class who had neither means nor taste.

Before the Civil War the forest was cleared away and fields were plowed where the trees had been. At that time, crops were planted up to the walls of the old house and it was used to store grain and cotton. The Kennedy family farmed the land during that period. Subsequently the house was owned for a long time by the Zorn family, and later by a Mr. Guy. After standing vacant for 20 years or more it was bought by a Mr. Wilson.

Mr. Wilson owned the property when I lived in Camden and became familiar with it in 1956. When he bought the house the glass was out of the windows the weatherboarding was decayed, but the frame was sound. At the time when Mr. Wilson bought it houses of any description were not plentiful in Camden. It was a fine lot and the price was ridiculously low — \$1,500! He began an ambitious renovation. He put on a good roof, covered the rotting weatherboards with imitation brick siding, shored up the sag-

ging porches, painted the interior, installed electric wiring and running water. Perhaps he even felt pleased with his bargain—for a little while.

When it became known that he had bought the old house Wilson began to receive visits from interested people. Antiquarians came to dicker for the old trammels from the kitchen fireplace, the fine hinges, and other ironwork, and when he discovered an antique broad axe sealed in the kitchen wall, its ancient appearance caused a stir. A collapsed barn, supposedly as old as the house, lay at the back of the lot. In clearing away this debris, Mr. Wilson found a rusted flintlock rifle concealed beneath what had been the barn floor. This also caused speculation and curiosity. Finally the venerable Miss Kennedy came and showed him where her grandfather had lost a fine horse. It had plunged 40 feet through rotten logs into a concealed well and broke its neck and almost dragged a valuable slave into the well with it. Miss Kennedy said her grandfather had inquired and found out that, long before, the well had become foul, had been covered over and forgotten.

In telling me of the broad axe, Mr. Wilson said: "You know, it was one of them old kind with a wide, flat blade that they used to hew out timbers. It was as keen as

a razor, and bright except where there was a rust stain on it. Funny thing, that stain! It had eat into the steel, and you could trace splatters on it, and where something had run on the blade, like where you kill chickens with an axe and don't wipe it off—that's how it appeared to me; and they left it like that and nailed it up behind the boards in the kitchen wall."

However, he did not give the axe, the rifle, and the old well much thought until after he had lived in the house for some time. He built a shack in the back yard and planted a garden in the rich ground where the barn had been. He rented the little house to an elderly woman, who also planted part of the garden. For months everything was tranquil.

Then one day as he was hoeing his cabbages Wilson noticed dust spurt up at his feet. He paused and looked, thinking that someone had thrown a rock, but there was no one in sight. Nevertheless, dust was puffing up as if a shower of stones or brickbats was striking the ground all about the garden. He was deeply puzzled by this, but said nothing for fear of alarming his 80-year old tenant, whose \$10.00 a month was very welcome. For a time the puffs of dust flew up almost every time he worked in the garden. He mentioned it to his mother, who was the only other

member of his household, but she could not explain it any better than he.

Then one day they heard the old woman cry out and hurried to see what was the matter. They found her trying desperately to open the garden gate, which was secured by a stiff wire hooked over a nail. She could not undo it and as they watched, "she flopped down and wriggled under the wire fence like a sow," Mr. Wilson said. She was completely beside herself, babbling about brickbats flying through the air all around her, and asking what a poor helpless old woman was to do when things struck her that she could not see! She called her children forthwith, and the little house was cleared of her belongings before sundown.

Soon after this, as Wilson was working in the garden trying to ignore the puffs of dust rising around him, he and his mother heard what they thought was a shot. Each ran to see about the other. Mrs. Wilson rounded the corner of the house as her son came from the garden into the yard. They asked each other what the noise was and, as they stood talking, something passed by them. What passed was invisible to them.

Mr. Wilson said, "That thing — God knows what it could have been — you could feel it was there, and it made a noise like wasps

when you get them mad and they start buzzing on the nest. It went right past our faces. It scared us, for it was blazing hot. It felt like somebody had passed a smoothing-iron right in front of your face, slow like."

"Did you see anything?" I asked him.

"No, not then," he considered. "No; that hot thing can't be seen. It just buzzes, and we found out that you only hear and feel it when you hear the noise like a rifle shot. I recollect one time Mother and me was in the big room and heard the shot noise outside, and I stepped to the door to look out. It passed through the room then, and out through the door right past me, hot enough to singe you!"

I asked what other noises they had heard and what other phenomena the Wilsons had observed. The three of us were sitting in the large room. This room also contained the Wilson's beds.

"You hear footsteps," Wilson said tensely, "and sometimes you hear like two men arguing. That gets pretty loud, but you can't make out what they say. Then once we heard walking in the back bedroom, and the noise of somebody throwing down an armload of firewood. You could hear the sticks strike and roll on the floor, then the men yelled out at one another for a minute; then it got dead still.

Sometimes you hear like a man walking, and sometimes it sounds like something else. One night it sounded like a goat or a cow brute had got in the kitchen. You could hear like hoofs on the linoleum — not a human sound, you could tell.”

“We had the door shut into the kitchen,” Wilson’s mother commented. “Mostly we kept it shut, and hoped it would stay; but it didn’t.”

“It just opened,” Mr. Wilson nodded. “There wasn’t a thing in there, that you could see. The door just unlatched itself and opened on us.”

“It ain’t an easy thing to live with,” his mother sighed.

“But not as bad as some of the rest,” he pondered. “I don’t reckon any of that could hurt you. Now there is a noise like somebody dropping an anvil or something heavy made of iron. It shakes the house when that falls.”

“It fell on the bed one day,” the mother breathed.

“Yes,” he agreed. “That is what finished me with the house. I was bone tired and laid down in my clothes to rest a little. Mother was setting there looking at a magazine, when all of a sudden, whump! Down comes that thing on the bed right beside me! You couldn’t see nothing on the bed — just the deep dent in the mattress where it was laying. I got up out of there!”

“It made a deep hole,” his mother

confirmed. “That thing must have weighed more than a person, for it dented the bed down deep and sagged the springs. I figure it was what sounds like an anvil, and I’d hate to think what it would do to a body if it was to fall on him.”

The sun was shining brightly as we sat in the fine old room, but both occupants seemed tense. Their eyes showed plainly that they were terribly afraid.

“Did you ever see anything at all?” I insisted.

“Yes,” the man breathed. “That was the worst of all. Thank God, it was only once. It came from in there, in the kitchen.”

“We heard that awful, slow, thumping walk that ain’t human. We had the door bolted that night. The sound came up on the step and stopped. We set dead still and prayed that the bolt would hold. The light was on and we saw the door crack open slow when the latch went back. It opened slow. We looked for something tall to be in the doorway, but it stepped up into the room not much taller than your knee, and stood there feeling around with its snout, smelling . . .”

“Snout” I gasped.

“Or trunk, or what you might call it! It made us think of an elephant, you know, a long, naked, snakey trunk that writhes around.”

“It was like a rat, too,” the mother shuddered. “But it wasn’t

like any right animal in God's Creation! It kept feeling around with its snout, smelling us out. It had eyes but it didn't act like it could see. And it stepped up into the room. I recollect I thought if it touched me my heart would stop beating. It didn't make any move toward us, but just stumped across the floor, slow and awful, till it got to the hearth. Then it just sunk down into the floor. It was gone — never a sound except its feet on the hard floor."

I tried to secure a more complete description of the apparition, and drew sketches. What emerged as the acceptable drawing was that of a grotesque grey thing with a swollen body and heavy legs, the front pair longer than the back ones, a ratlike head and short hairless tail. They agreed that it had had a wrinkled, scabrous hide, studded with bristly stiff hair — like no right animal in God's Creation as Mrs. Wilson said of it. Apparently it stood about three feet tall, and was about as long. Hearing it described, it was easy to believe that the devils and demons of medieval art were not entirely fanciful. It gives the unknown realm of such nightmares a particular horror.

I am convinced that a man was murdered with the broad axe in this house, that his rifle was hidden under the barn and his body thrown into the old well. However,

I can not account for the persistence of any form as hideous as the thing that burst in upon the Wilsons that fearful night. The heat and fearful sound of hooves conjure up the thought of hell and its denizens, but no rational person can believe that demons haunt the habitations of men. If it is a human soul in this hideous embodiment, then the hell of theology can actually exist.

Mr. Wilson understandably did not wish this story made public at the time he told it to me, for he hoped to sell the house although he said he could not sell it without warning the prospective buyer.

When FATE magazine asked me to investigate the possibility of publishing the story, I hardly expected to find the Wilsons living in the old house. I was half-afraid that they might not be living at all. Therefore, when I drove up and found the house vacant, I was not surprised. The house seemed much older, far gone in dilapidation. The siding was half off leaving the grey ribs of the house exposed. However, the grounds were neat, and I found a tenant living in the little house at the rear. He had not heard nor seen anything amiss, and informed me that a Mr. Graham who operates the welding shop two doors up the street, had bought the property. The Wilsons lived in a new house on the far side of town.

I then visited Mr. Graham, a

cheerful, friendly man, who laughed when asked if the story might be printed. He said that he had bought the place for \$1,800.00, and would sell it for \$2,000.00, which allows very little for the worth of the old house. He said he wished that he could do something to preserve it, but doubted that he could, and that it was not worth while to repair it enough to attract renters. He seemed the last man alive to be concerned with ghosts or supernatural phenomena.

"It doesn't matter to me if your story makes the place appear to be the most-haunted house in South Carolina," he smiled. "Spooks are about the last thing that I would let worry me any. I remember that Wilson said he saw things there but I didn't pay much attention and don't remember what he told me. The ground and the little house are worth what I ask, and the moldings and woodwork in the big room are worth quite a bit. You know, some rich woman tried to buy them to put in her own house, and another person offered once to fix up the old place fit to live in if he could take the woodwork."

I asked to see the great room once more and Mr. Graham loaned me the key to the house. Two young men were sitting in a car outside the shop, and he stepped to the door with me and spoke with them.

"Did you ever hear that the old house there was haunted?" he asked.

"Wilson always claimed it was," one replied.

"Everybody I ever heard say anything says it is, and always was," the other nodded.

The tenant of the little house accompanied me inside, as Mr. Graham was too busy. As I told him some of the details the Wilsons had told to me, he smiled incredulously. "All that may be so—I wouldn't deny it—but I never did take much stock in such stuff. I never saw anything myself, here or any other place. Some folks say they do and them that can't, can't say what the others can see, what they only think they see or say they see. It's a funny thing that only a few people have the power. The rest can't see anything."

I was standing in a spot that had grown deathly cold. I motioned to him.

"Come over here where I am and hold out your arm," I breathed.

He did so, puzzled. Then he stared hard at me. "You mean . . . the cold?"

I nodded. We both looked unhappy and ill at ease.

"I was thinking it was a draft coming up through the kitchen door from outside—but it couldn't be that. It's hot outside!"

It was mid-July and very hot.

Nevertheless, the great room had a moving spot of chill that no atmospheric conditions could explain. It seemed to follow me as I moved about in the gloom. It stopped beside me when I stood still.

I went under the house to look at a peculiar stone, like a tombstone, at the foot of the chimney, thinking that money might be hidden there. I found only a horrid sensation of something invisible,

repellent, and hostile, which drove me out in short order and left me shaking, but I saw nothing and heard nothing. Mr. Wilson reported that he had such sensations often as he worked to renovate the house, particularly in the kitchen which seems to be the room in which the worst phenomena originate.

I wonder if some day we will know why some houses hold remembered evil within their walls.



THE TREE DIED, TOO

FOR MANY years, W. B. Lockert, Sr., of Ashland, Tenn., was closely identified with the stately old oak tree in front of his home. He won nine consecutive terms to the Tennessee General Assembly, mostly as a result of sitting under the tree and talking politics with everyone who came along. The oak, estimated to be at least 150 years old, came to be known as Lockert's "pol-ticking" tree.

After he retired from business in 1957, Lockert, 72, spent most of his time under the oak. He took a chair out to the tree almost every morning and

sat there until dark, talking and keeping children out of the street.

On the evening of July 13, 1960, Lockert went into the house to have dinner, taking the chair with him. It proved to be for the last time. After he ate he died very suddenly of a heart attack.

During Lockert's funeral and burial the old tree stood full and green. And then—almost at once, according to widowed Mrs. Lockert—the tree turned brown. It died within a week of the man who for so many years had enjoyed talking politics in its shade.



FRANK EDWARDS' REPORT

Scientists in the U.S.A. generally endorse the long-held view that Mars is a lifeless planet. Their Soviet counterparts, however, are doing some original thinking — and here are the startling reasons why . . .



Soviet Scientists Claim Life on Mars

DID MARTIANS send expeditions to earth ages ago?

Are they still standing by on their chilly red planet, waiting for us to return the visit?

Is there, or was there, life on Mars?

Some of Soviet Russia's top space scientists say the answer to some of these questions is an unequivocal "yes."

A popular soviet magazine, *Tekhnika Molodezhi* (Engineering For Youth), published a letter from a college student who was interested in the habitability of the universe. The publication was the subsequent recipient of numerous additional

queries and in search of clarification it turned to some of the key space authorities in Russia.

V. Komarov, lecturer at the Moscow Planetarium stated flatly that in his opinion the planet Mars is inhabited by intelligent human beings. He added that he fully endorsed the hypothesis of I. S. Schlovsky who believes that the two "moons" of Mars, Phobos and Deimos, are in reality gigantic space stations put into orbit eons ago by Martians to facilitate their ventures into space. Komarov, Schlovsky and Dr. V. N. Krasovsky all are on record in support of the theory that eruptions of supernova

(exploding stars) play an important part in the evolution of life where no life existed before.

First, let us examine their assertions in full. Later we will explore some of the details they have incorporated.

If our present knowledge of surface conditions on Mars is reasonably close to the truth, any kind of life on that planet would be subjected to great extremes of temperature. The Director of the Shternberg Astronomical Institute, Dr. Martynov, stressed that the adaptability of living organisms to their environments has virtually no limitations. Consequently, even intelligent living organisms on Mars — if there are such — could have adapted themselves to the strenuous conditions of life there. But, says Dr. Martynov, because the conditions necessary to survival on Mars are so different from those on earth, the intelligent Martians (if any) would not resemble the people of Earth.

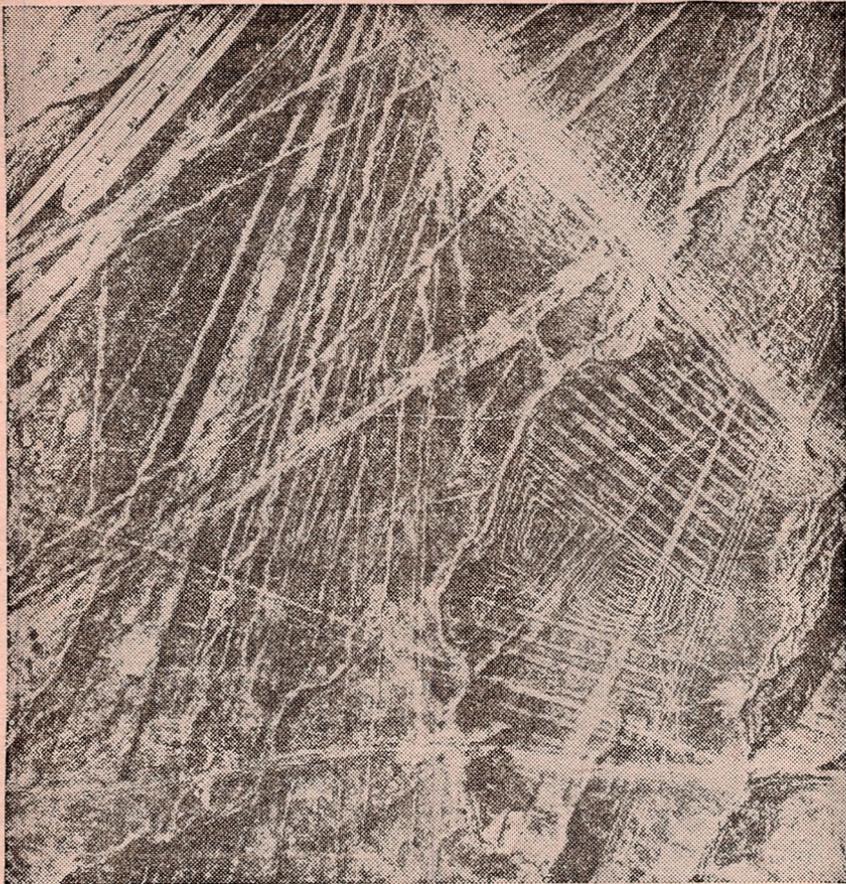
The distinguished Russian astronomer at Pulkovo, N. Kozyrev, who startled the world by announcing the volcanic action in the lunar crater Alphonse a few years ago, says he repeatedly has conducted spectroscopic measurements on both Mars and Venus and has observed absorption peculiarities which can have only one explanation: the presence of tremendous masses of

living organisms, either plant or animal. Dr. Kozyrev, however, does not endorse the theory of those who contend that the “moons” of Mars are artificial.

One eminent Russian scholar who takes a somewhat more cautious approach to the hypothesis of life on Mars is Professor A. Alpatov, biological scientist. He is on record recently in *Technika* as saying that other galaxies with planets similar to those in our solar system undoubtedly exist and some of them surely have life resembling, in many respects, that on earth.

But life on Mars and Venus? Professor Alpatov is skeptical. He says, “Mars and Venus are the planets most nearly like Earth in age and physical properties but I doubt that there is intelligent life on either of them. Venus is a relatively young planet and life, if it exists there, is probably only beginning. Mars, millions of years older than the Earth, is a planet in the sunset of its existence and life there would either be extinct or would have retrogressed to the point of existing only in the form of lower organisms struggling under progressively unfavorable conditions.”

Dr. Gregor Tikov, a corresponding member of the Academy of Sciences, USSR, asserts that other worlds can possess both lower and higher forms of life — especially



Aerial photo shows huge, complex markings discovered on the desert near Nasca, Peru, by airliners passing over the area. V. Komarov of the Moscow Planetarium believes such markings were used by beings on earth to communicate with visitors from space.

intelligent life — as compared to those on Earth. He contends that life here has by no means reached its stage of highest development and predicts that it will take several billion years for men to be replaced by intelligent beings more

nearly perfect both mentally and physically. Until we know more about the physical limits which life is capable of attaining, says Tikov, we dare not rule out the possibility of it already existing elsewhere in unfamiliar forms, indigenous to its

varied and strange origins.

Measuring the density of atmosphere millions of miles away is admittedly a herculean task, but we think we have done it. The findings were nearly uniform; a comparatively thin layer of gases in which oxygen is indicated in small portion. By our standards oxygen is the most vital component of air. How could life exist, as the Russian scientists are claiming it does exist, in the rarefied atmosphere of Mars?

It is, by no means, impossible, Professor N. Zhironov, Doctor of Chemical Sciences tells us. He contends that intelligent Martians must have originated in the warmer southern hemisphere of that rugged globe, in a region where temperature ranges between 50-60 degrees F. In that case, he continues, their body temperatures could be expected to average about 77 degrees F. This is well below the average human temperature here but quite in keeping with the fact that man's temperature is appreciably higher than the mean for the temperate regions in which he probably originated.

It is conceivable that the Martian life-organism would have adapted itself to such low temperature existence and in that case we would expect its vital processes to be different from those on Earth, and perhaps lower. With less drive,

presumably, the low gravitational pull of Mars may serve as a compensatory factor. In any event, it is probable that the evolution of life on Mars, including the hypothetical intelligent beings, would have taken a slower course than on Earth.

By Zhironov's calculations, the low oxygen level in the Martian atmosphere would be sufficient for beings whose vital processes operated at a lower level than ours.

The eminent Soviet scientist does not agree with those who assert that the Martian atmosphere is about 2% argon and 98% nitrogen. Instead, he points out that the prevalence of dust storms there indicates that the atmosphere is much heavier than the nitrogen-argon mixture would constitute. In the lighter atmosphere the dust would settle much more rapidly than it does, says Zhironov. But instead of the storm dust settling out quickly there is scientific agreement that it sometimes hovers for weeks in the same general area, proof says Zhironov, that the Martian atmosphere is substantial. He speculates that it is principally krypton and xenon, with a small percentage of argon and other light gases, plus oxygen to at least the eight percent which he estimates would support intelligent beings adapted to its use.

If the Martian atmosphere consists of the mixture he suspects, it

would be considerably more dense than air on Earth. But the reduced pull of gravity there would produce about the same sea level density as we have. In other words, Martians would be breathing just about as we do, but they would be using a somewhat different mixture. In support of his contention, Zhirov calls attention to the altitude of the homogeneous atmosphere on Mars, almost the same as that of Earth, and the white clouds on Mars at the height of 20 kilometers correspond to cirrus clouds on Earth.

But what about the 8% oxygen content — where would that originate?

The Soviet scientists say they have an answer to that, also.

Exhaustive telescopic and spectroscopic study of Mars generally is interpreted as indicating the seasonal growth of some sort of vegetation. The dark seas change color as the polar caps melt and release their moisture, meager though it may be. And those seas could be, and probably are, the producers of enough oxygen to sustain life at the levels and of the form postulated by these scientists in the Soviet Academy.

Says Zhirov: "Martian seas may be the producers (of the estimated 8% oxygen). They replenish through photosynthesis the natural oxygen loss. Hence, Martian vegetation may be of the one-day variety, for

only such plants can best adapt to the differences of 60 to 70 degrees centigrade between day and night temperature. However, one-day plants could generate oxygen during the day but they would use none at night. This leads us to another conclusion: oxygen content in the Martian atmosphere ought to be variable, increasing toward the end of the day and diminishing toward the end of the night."

The difference in age between Mars and Earth fits neatly into Zhirov's hypothesis. If Mars is much older than Earth, as is generally conceded, the krypton-xenon atmosphere there would be the natural result of the aging process: first, from its primary cosmic origin, and second, from radioactive decay of unstable isotopes of heavy alkaline metals, principally rubidium and cesium.

If life exists in any form on Mars, how could we determine its presence and its nature with safety to ourselves?

For an answer to that knotty question we have this reply from Dr. Alexander Imshenetsky, Member of the Soviet Academy of Sciences and Director of the Microbiological Institute.

"To ascertain the existence of primitive life on other planets novel instruments are needed. We must first look carefully for detection of lower organisms; sampling and

studying cosmic dust gathered from great altitudes and subjected to prolonged and intensive scrutiny by microbiologists. We must also look for the effect of temperature and radiation changes on the existence of micro-organisms. Already science has found micro-organisms 11 kilometers deep in the ocean, 2 kilometers underground, and 22 kilometers above the earth; some of them thrive on carbon dioxide and need no oxygen for any purpose at any time."

"These questions remain open to us: Is there an upper limit — a 'life ceiling' to the terrestrial atmosphere? Are micro-organisms to be found above 22 kilometers? Do they move under the effects of solar pressure? What is the top dosage of cosmic radiation that they can tolerate? Can they penetrate the depths of space and exist there? Are micro-organisms to be found on other celestial bodies, primarily on the Moon?

Dr. Imshenetsky firmly believes that precise data on the existence of life on other planets soon will be obtained, along with lunar samples. The Soviet publication *Technika*, which made public these interesting views, also said that Dr. Hubertus Strughold, noted U.S. Air Force space medicine expert, concurred in Imshenetsky's opinions.

Many eminent scientists will disagree with the views these Soviet

scholars have expressed. For one thing, the Soviets have taken a position that conflicts with traditional viewpoints on these issues. For another, some of the Soviet conclusions, such as the nature of the Martian atmosphere and its "seas" are predicated on highly debatable suppositions. Yet, in fairness to all concerned, the Soviet scientists are fully justified in defending their deductions and, for all anyone really knows, they may have the correct answers.

At least they are attempting to do some original thinking, not just accepting some predecessor's opinions as unalterable fact.

V. Komarov of the Moscow Planetarium is one of those who feels that Martians not only exist but that they long ago solved the problem of crossing space. He mentions the gigantic stone symbols of South America as indications that creatures from space visited this Earth ages ago. These megaglyphs, Komarov reasons, were the work of beings on Earth who used them for communication with other creatures overhead.

Indeed, the markings themselves lend weight to such a hypothesis. The prehistoric symbols consist of stones laid by hand in colors to contrast with the surrounding soil. There is a gigantic arrow symbol over a mile in length. From the ground level it looks like some sort

of roadway, going nowhere. From the air its real appearance is unmistakable.

Nearby, often mingling with each other, are mile-long geometrical designs of unknown origin and unknown purpose. Again, they resemble nothing in particular from the ground but to an observer flying overhead their patterns stand out clearly. Komarov is not the only venturesome soul to speculate that these signals may have played a part in space travel; he is merely the most recent and one of the most eminent.

The current world-wide interest in space affairs is a modern manifestation of man's overwhelming curiosity. Scientists may disagree on what we will find on the moon; they may disagree about the nature and significance of the lights that have been seen on Mars and about its alleged "canals." But scientists are in almost unanimous agreement that Man will go to those places,

for better or for worse and regardless of the cost, at the earliest possible moment.

The Russians already have stated officially that their first man-carrying craft to approach Mars will first inspect the planet by telescope "from a safe distance." You will also note the extremely cautious procedure the Russians followed with their first closeup photographs of the moon; they did not film the side that faces us, on which astronauts will land — instead they made pictures only of the hidden side of the moon.

The reason was a very good one. Neither the Russians nor ourselves will land men on the moon until we have first scrutinized it carefully to determine that no other living beings are already established on any part of it. That examination began with the pictures from Sputnik 3. Neighbors on Mars could easily mean neighbors much closer than Mars.



DEATH AT THE CORNER

WHILE answering an alarm on August 30, 1960, Captain John Wilde, 37, and Fireman Joseph Kennedy, 25, were killed when the fire engine they were riding crashed into a gravel truck at an intersection in Scarborough, a suburb of Toronto, Canada. Left a widow for the second time was Mrs. Alice Wilde whose first husband, Alexander Budd, also a fireman, was killed three years before when the fire truck he was driving crashed at the same intersection.



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.

WHO WAS OUR STRANGE GUEST?

By Janice Hayes

SOME PEOPLE might say we imagined the whole episode. But surely a whole family cannot imagine warm pools of fresh blood in a room! Or broken window glass on the floor!

Frances Gary just had been discharged from a local hospital to complete her convalescence at home with her family. Her husband, Arnold, was an oil worker and this type of employment required their moving from one location to another frequently.

Almost the same day, in November, 1959, that Frances arrived home from Mercy Hospital, she was faced with the necessity of moving to Craig, Colo. As her friend I offered to stay with her two daughters, Sherry and Tandy, and assist in every possible way.

The following day, a Tuesday, Frances and I, with Sherry and Tandy, went apartment hunting in Craig where Arnold was now working. We searched without success

and were ready to give up when we met an acquaintance, Mrs. Larsen, who told us of a vacant apartment which seemed to be just what Frances and Arnold wanted.

It turned out to be satisfactory and they moved in immediately. I went with them and eventually stayed almost a month, putting the apartment in order and helping until Frances felt stronger. The second day there I was making up the studio couch, where I slept, when Frances called to me in great alarm. She had been dust mopping under her bed and she held the mop up for me to see—it was dripping blood! Blood that was still warm to the touch!

We looked under the bed and saw three rather large pools of blood, well in the center under the bed. We thought it might have dripped from the mattress. Thorough investigation of the mattress, however, proved this was not the case. We were both frightened and bewildered. We looked Sherry and Tandy over very carefully, but

there was not a scratch on either of them. Frances and I both felt a little foolish about pools of blood which we could not explain so remained silent about the incident for several days.

The next week was uneventful. The weather became warmer after that and we decided to open some of the windows. Not one of the many windows in that apartment would open, no matter how we tugged and pried them.

When Arnold came home he teased Frances and me about not being able to open at least one window. Then he tried and not one could be budged. Arnold inspected them carefully and seemed puzzled as he left the doors open for ventilation.

That same evening I was ironing and Frances sat nearby, sipping a Coke. Sherry and Tandy were sleeping and so was Arnold. The evenings are cool in Craig so we were comfortable with the doors and windows closed. Quite suddenly the window near Frances began banging up and down as though in a fury. We were dumbfounded; Frances and I stared at each other in silence. The sudden noise brought Arnold out of his bed in a single leap and he, too, watched the window go up and down three or four times before it came to a shattering halt with the glass scattered on the floor.

Frances, Arnold, and I began to feel very edgy about the apartment, although we tried to conceal this from Sherry and Tandy. We didn't have the courage to mention the strange happenings to anyone else. Arnold thought it best just to find another place to live as quickly as possible.

Frances and I began looking for another apartment the following day. We came back tired and unsuccessful and put Sherry and Tandy down for their naps. Frances and I relaxed with a Coke.

Suddenly we heard a loud banging which seemed to come from the clothes closet across the room. We both rushed to open the closet door. We found all the clothes on the floor and the hangers still swinging and banging on the pole.

Through necessity we stayed on in the apartment approximately a month, then Frances and Arnold found another place and I returned home. My friends visited me a couple of weeks ago and we spoke of our upsetting experiences. But the intervening year has not made us any wiser and we still wonder what happened and why.—*Hayden, Colo.*

ANGELS KEEP WATCH

By Nellie M'Guire

CALL THE FOLLOWING what you like, but I have thought, ever since that night long ago, that there

really are angels who guard over us.

Back in 1916 when I was a school child I contracted something in my right leg. It grew worse and worse until all power was gone from that leg. In fact, the leg had contracted so much that the foot was underneath my hip. My father had to carry me about and up and down to bed, I was in such a helpless state. My mother slept with me, she was so worried.

It was Easter Eve and I dreamed that the doors of the clock on the mantleshelf opened and two columns of angels emerged singing the sweetest music I've ever heard. One column of angels came up round the left side of my bed; the other column came up the right side. As they grew larger and reached the head of my bed, singing louder and louder, I awoke with a start of awe, which turned to horror. For my mother and I were enveloped in flames.

Remember I was helpless. But I jumped out of the flaming mass and dragged my mother with me. I beat down the flames as best I could with my bare hands first, then I used a cushion.

The bedside chair and all on it was a charred mass. The bedclothes were burned in half, as was the mattress bolster and the pillows. My mother's day clothes were ashes. Her nightdress and jacket had burned off her body on

the right side. But neither she nor I had a scorch mark on us.

After this incident I was able to walk again without aid. Soon, I was running and skipping about and back once again at school.

How I, a weak child, helpless as I was, had been able to jump and drag my mother with me from the enveloping flames will always remain a mystery. However, there is no mystery as to how the fire started. My mother was a great reader and would use no other light but a tall candle, although she had been warned of the danger. This night her paper had fallen onto the candles' flame when she fell asleep.

You will agree, I'm sure, that angels do watch over us while we sleep and surely they were warning me. Otherwise Mother and I would have perished on that Easter Morn in 1916. — *Londonderry City, Northern Ireland.*

BEGINNER'S LUCK OR ESP?

By Wandl Lozier

I HAVE RELATED my luck at the roulette table in Las Vegas, Nev., in May, 1960, to several persons. Everyone has remarked, "Beginner's luck!"

But I know it was not "beginner's luck."

Recently when a group of my friends planned to go to Las Vegas to try their luck at the gambling tables I decided to go along for the

ride. We had gotten together to make final plans when I suddenly had the strong feeling that our car would become stuck in a sandstorm. I told my friends this and they laughed.

"You can't predict either the weather or luck," said the young man who would be driving.

We left Los Angeles about midnight the following Friday and had gone approximately 200 miles when the car suddenly began to sway back and forth across the smooth desert highway. To escape being blown off the road the driver pulled to the side of the highway onto the hard sand which stretched for miles around us.

"It looks like a series of dust devils," someone remarked.

Immediately thereafter a tremendous sand storm hit us, although the weather prediction had been for clear weather.

When the sun finally rose on Saturday morning we were half buried in soft, powdery sand. There seemed only one thing to do — dig our way out. Again, I had a strong premonition of what would happen.

"A truck will come along pretty soon and pull us out," I said.

Nobody believed me. The fellows set to work digging with their hands. Four hours later when a Jeep came along we were still stuck in the sand. Because of its four wheel drive it was able to ride right

across the soft sand and pull us to safety.

We arrived in Las Vegas at about 9:00 A.M. One of the men went to sleep in the car but the rest of us went to breakfast in one of the casinos. We were all tired and dirty but those who had come to gamble were determined to get started. Even as we sat over our steaming cups of black coffee, one of the girls excused herself and hurried to the blackjack table. I was not really thinking about her gambling, but suddenly my mind seemed to jerk awake.

"Take it easy," I called after her, "because you'll come back a loser."

Again everyone thought I was joking but when the girl returned in a short time she had lost \$70 — one week's paycheck.

While everyone else was gambling I went sightseeing, shopping and even dropped a few nickels into the slot machines. I lost but I had expected to.

Later that night after a dinner show and a couple of drinks we were about ready to return to our hotel when I felt the urge to go to the roulette wheel. I stood up quietly, taking only one silver dollar with me.

I never had played roulette before and I knew nothing about its rules. But I followed the sense of direction which prompted me to drop the money on red — then

black — then a number — then red again. Quickly my stack of dollars doubled, then tripled, as my friends watched.

I felt keyed up, wide awake, despite the fact that I had been without sleep since Thursday night and it was now Saturday night. I don't even know exactly how much money I won. I was not trying to win, nor was I trying not to win. I was merely following this strange sense of being directed.

Then, suddenly, the spell, or whatever it had been, was broken. I felt tired and also amazed. A pile of silver stood in front of me. I took one dollar and dropped it onto a color to prove to myself that it had not been I who had directed the gambling. I lost!

I picked up my winnings and returned to my table. I fell asleep on the way back to the hotel.

Yet as long as I speak of my winning streak, people will call it "beginner's luck." If the moment ever comes when I think of it that same way I have only to remember that I also predicted that our car would become stuck in the sand, many hours before and over 200 miles from where our car was buried in sand. — *Monrovia, Calif.*

LIFE-SAVING VOICE

By Lillian Dawson

MY HUSBAND, Tom, and three of his friends flew north to

the Parry Sound district on a hunting trip in October, 1942. I stayed home during the long weekend with our four-year-old son, Tommy, and our 14-month-old daughter, Vivian.

We lived in a seven room house in a suburb of Toronto at that time. With its big lawn and shade trees it was an ideal place for children and the first day of Tom's absence passed serenely.

I always fed the children at 5:00 P.M. and then let them play until 7:00, when they were bathed and put to bed. The autumn darkness fell early and the children played inside after their supper, running in and out of the rooms, while I did the dishes and tidied the kitchen. As I turned away from the sink the baby staggered into the kitchen with her arms outstretched toward me.

"Mummy," she cried.

I rushed over to her and caught her up in my arms. As I lifted her she went limp. I thought perhaps she had struck her head as she ran about the rooms. I loosened her clothes and examined her head for bumps. Finding no marks of any kind I became really frightened.

I carried her to the sink to bathe her face and head. If that didn't bring her around I intended to telephone the doctor. I was half way to the sink when I felt a smart slap on my back. Then a masculine voice urgently ordered, "Turn her

upside down and put your finger down her throat! Quickly!"

Startled, I stood still for a moment. Two more slaps descended on my shoulders in quick succession and the voice repeated, "Hold her head down. Put your finger down her throat. Hurry! To save her life you must act quickly!" These last words were emphasized by another slap.

Without further delay I turned the baby over my knee with her head down and stuck my finger down her throat. I dislodged a large piece of apple.

She gave a long-drawn gasp and began to perspire. I sobbed with relief when my baby began to cry.

Still holding the baby in my arms I looked around the kitchen. Everything was as usual.

I asked Tommy if he had heard the voice talking to me. It had been so loud, so clear, I was sure he must have heard it. But he shook his head and said, "There is no

one to talk to you, only me, and I didn't say anything."

Later as I prepared for bed, still baffled by the mysterious voice and still feeling the impact of the slaps, I examined my back in the mirror. I was surprised to see red marks across my shoulders. How could the marks of invisible fingers still be visible on my back, hours later?

I fell asleep with a deeply thankful heart. Whatever the voice was, wherever it came from, it had saved Vivian's life. I was truly grateful.

Late Monday afternoon my husband came home with a large buck he had shot. But I was more interested in telling him my experience of the previous Saturday. I was anxious to hear his opinion of it.

After I had related all the terrifying details Tom finally said, musingly, "I believe it was the voice of our baby's guardian angel." — *Dundalk, Ont., Canada.*



FOR THE LAST TIME

ON JULY 2, 1960, members of the British Columbia Skydiving Club gave an exhibition at a show at Lumby, B.C., in celebration of Dominion Day. Among them was Herb Kerr, 36, who said he was giving up parachuting for sport and was making one last jump. As a crowd of 3,000 persons watched, Kerr dropped from a plane on his 26th jump. His parachute and reserve chute both failed to open and he fell to his death.



is this

HOUDINI'S

telepathic code?

The famed magician's baffling mind reading act may at last be explained by a 100-year-old number code.

By Edmond P. Gibson

SOME YEARS AGO when Harry Weiss, more commonly known as Harry Houdini, was America's foremost magician and escape artist, he often was seen to do the impossible.

His mind-reading act baffled many experts. It was apparent Houdini was using a verbal cipher by which he spelled out words. His code appeared to be a rather simple one, yet no one cracked it until after Houdini's death. Although some of his results were certainly obtained by the use of this cipher, still an alphabetical cipher with the laborious spelling of words by the means of ejaculations could not explain some of Houdini's rapid results. Some other means appeared to convey words between Harry Houdini and his "telepathic subject."

Sir Arthur Conan Doyle watched

Houdini work and believed that some of his results could be ascribed to extra-sensory or super-normal means. This Houdini always denied.

Other magicians felt that Houdini might be signalling with a hand-position code but on watching his act could find no evidence to support their theories. After Houdini's death Harold Kellock published 10 words of the code in the book *Houdini: His Life Story*. The code was similarly employed in a message given by the famous medium Arthur Ford to Houdini's widow.

I only saw Houdini do his mind-reading act once. The "mind-reader" or "mentalist" (could it have been Mrs. Beatrice Houdini?) was seated at center front of the stage, blind-folded, facing the audience.

Houdini left the stage after

briefly introducing the experiment and passed through the orchestra seats near the front, asking for objects from the audience. On receiving an object he apparently devoted himself to concentrating his thoughts so that they would carry to the "mentalist."

His patter was incessant! It certainly contained many of the interjections, exclamations, half-questions, words of demand and expressions of encouragement of which the alphabetical or object codes consisted. If he used his code as known from the Arthur Ford message he could convey a large number of names by such a word combination as: "Pray answer. Say now, speak quickly." The number conveyed might be that of a watch, in this case 123478. He would not have been adverse to saying that he was trying to have her get a number. Or by using the same letter combinations, he could transmit the word *knife* by saying: "Pray, pray, pray now, look please, tell." An examination of the code shows that this meaningless group of words has spelled *knife*. Using a second method of transmission, he would give the prefix for the first group of names from his memorized list, "What is this?" He would then transmit the number 53 which coded the object which would be, "Tell, say." Again we have *knife*.

After Houdini had run through

various objects presented by a dozen or more members of the audience, the mind-reading portion of his performance was over. The act was done rapidly and was very effective. Recently in an old scrap book prepared in the 1870s or 1880s I came across a series of clippings taken from what appears to have been an article in *Scribner's Monthly Illustrated Magazine* entitled "The Secret of Second-Sight by an Ex-Conjuror." In this article the author describes an alphabetical cipher and a long number code used by the magician Robert Heller when he demonstrated "second-sight" and "mind-reading" before an audience in New York City in 1852.

The author of the article explains that he learned Heller's complex number code from a Polish magician who taught it to Robert Heller and to him. The cipher consisted of an alphabetical arrangement accompanied by numerals. Through the use of common ejaculations, words or numbers could be spelled out.

However, the code itself used the cipher with certain additions to form coded words which were part of a word list. The code arranged short-cuts to arrive at the names of 351 common objects which might be produced by persons in a theatre audience. With this code, memorized by the magician and his

"mentalist" very quick results were possible to Heller. His audiences were astounded. If his code failed him, he could always cut back to the easier cipher and spell out the required word.

Mrs. Beatrice Houdini published part of the Houdini cipher in 1929 when she assented that the cipher message received through Arthur Ford's trance control, Fletcher, was in Houdini's cipher and was the pre-arranged message which he had agreed to send Mrs. Houdini in case he died before she did. In addition to the message thus enciphered he also used a pet name for Mrs. Houdini, *Rosabelle*.

In the little booklet *The Houdini Messages — The Facts Concerning the Messages Received through the Mediumship of Arthur Ford*, by Francis R. Fast, 10 alphabetical letters and their numbers are given. The 11th letter, "K" was formed by using "Pray, pray" as 11, "Pray, answer" was "L" or 12, "Pray, say" was "M" or 13, and so forth.

Robert Heller's alphabetical and numerical cipher follows:

Come	represents A and 1
Look	" B " 2
Hurry up or Tell Me	" C " 3
Make Haste or Tell Us ..	" D " 4
Well	" E " 5
Please	" F " 6
Say	" G " 7
Answer, Call or Called	" H " 8
Now	" I " 9

Let Me Know	" J " 10
Can You See	" K " 11
Try	" L " 12
Right Away	" M " 13
Do You Know	" N " 14
Go On	" O " 15
Let Us Hear	" P " 16
At Once	" Q " 17
See	" R " 18
Look Sharp	" S " 19
Let Us Know	" T " 20
Quick	" U " 21
Will You Look	" V " 22
Do You See	" W " 23
Be Smart	" X " 24
I'd Like To Know	" Y " 25
What Is It	" Z " 26
There	" 0
I Want To Know	100

This has obvious similarities to the published Houdini code which according to Mrs. Beatrice Houdini was as follows:

Pray	represents A and 1
Answer	" B " 2
Say	" C " 3
Now	" D " 4
Tell	" E " 5
Please	" F " 6
Speak	" G " 7
Quickly	" H " 8
Look	" I " 9
Be Quick	" J " 10
Pray, Pray	" K " 11
Pray, Answer	" L " 12

The Houdini code has the same arrangement for F or 6 as the code used 100 years before. In other respects the simplified Houdini code seems to have come from the earlier code.

The system of coded words used in the 100-year-old arrangement requires a greater feat of memory than the alphabetical or number code but also produced astonishing results with great facility.

1. represents Accordion, Album, Almanac.
2. " Anchor, Apple, Apron.
3. " Awl, Badge, Bag.
4. " Ball, Banana, Beads.
5. " Bean, Bell, Belt.
6. " Bill of Exchange, Bodkin, Bonnet.
7. " Book, Memorandum-book, Boot.
8. " Bouquet, Bouquet-holder, Bottle.
9. " Smelling-bottle, Bob, Cap-box.
10. " Dredging-box, Match-box, Music-box.
11. " Snuff-box, Tobacco box, Bracelet.
12. " Bread, Brooch, Brush.
13. " Nail-brush, Tooth-brush, Buckle.
14. " Bullet, Bullet-mold, Burner.
15. " Button, Button-hook, Sleeve-button.
16. " Cable-charm, Cake, Calipers.
17. " Candle, Candy, Cane.
18. " Cap, card, Card-case.
19. " Carpet (Piece), Cartridge, Caustic.
20. " Certificate, Chain, Chalk.
21. " Charm, Check, Baggage-check.
22. " Saloon-check, Checker, Chess-man.
23. " Chisel, Chocolate, Cigarette.
24. " Cigarette-holder, Circular, Clam.
25. " Clarionette, Cloth, Coal.
26. " Colander, Collar, Comb.
27. " Compass, Contract, Cork.
28. " Corkscrew, Counter, Coupon.
29. " Cracker, Crayon, Crayon-Drawing.
30. " Cross, Cuff, Dagger.
31. " Diary, Die, Domino.
32. " Draft, Ear-pick, Ear-ring.
33. " Emblem, Envelope, Epaulet.
34. " Fan, Feather, File.
35. " Fish-hook, Flag, Flint.
36. " Flower, Flute, Fork.
37. " Tuning-fork, Fruit, Gauge.
38. " Gimlet, Eye-glass, Looking-glass.
39. " Magnifying-glass, Opera-glass, Opera-glass case.
40. " Glove, Gauge, Grain.
41. " Grapes, Graver or Scriber, Guide.
42. " Railway Guide, Steamship Guide, Gum.
43. " Gum-drop, Gun, Gunpowder.
44. " Hair, Hair-dye, Hair-net.
45. " Hammer, Handbill, Handkerchief.
46. " Hat, Head, Animal's Head.
47. " Dog's Head, Human Head, Heart.
48. " Hinge, Hook, Ice.
49. " Ice-cream, India-Ink, India-rubber.
50. " Ink-bottle, Jelly, Jew's-harp.
51. " Key, Bunch of keys, Door-key.
52. " Night-key, Safe-key, Watch-key.
53. " Knife, Knife (1 Blade), Knife (2 Blades).
54. " Knife with 3 Blades, Knife with 4 Blades, Bowie-knife.
55. " Knob, Lace, Lancet.
56. " Lease, Legal Document, Lemon.
57. " Letter, Likeness, Licorice.
58. " Locket, Lozenge, Magnet.
59. " Mallet, Map, Marble.
60. " Match, Medal, Meerschaum (Pipe).
61. " Piece of Metal, Microscope, Mineral.
62. " Mitten, Mouth-organ, Muff.
63. " Sheet Music, Monogram, Nut-pick.
64. " Nail, Nail Trimmer, Necklace.
65. " Necktie, Needle, Needle-case.
66. " Knitting-needle, Note, Nut.
67. " Nut-cracker, Oil-silk, Ointment.
68. " Orange, Oyster, Ornament.
69. " Paint, Paper, Blotting-paper.
70. " Newspaper, Sandpaper, Passport.
71. " Parasol, Peach, Pear.
72. " Pen, Pen-holder, Pencil.
73. " Pencil-case, Pencil-cover, Pencil-sharpener.
74. " Slate-pencil, Perfume, Photograph.
75. " Pickle, Pill, Pin.
76. " Pin-cushion, Hair-pin, Safety-pin.
77. " Scarf-pin, Shawl-pin, Pipe.
78. " Pistol, Plaster, Pliers.

79. " Pocket-book, Pop-corn, Portfolio.
80. " Postal-card, Powder, Powder-horn.
81. " Prescription, Programme, Punch.
82. " Purse, Picture, Quill.
83. " Rattan, Receipt, Reticule.
84. " Reward of Merit, Ribbon, Ring.
85. " Snake-ring, Seal-ring, Rivet.
86. " Rubber Band, Rule, Printer's Rule.
87. " Sand, Sash, Sausage.
88. " Saw-set, Scarf, Scissors.
89. " Screw, Screw-driver, Seal.
90. " Sealing-wax, Cigar, Cigar-case.
91. " Cigar-holder, Cigar-lighter, Sewing-silk.
92. " Shawl, Shell, Shoe.
93. " Shoe-peg, Shoe-string, Shot.
94. " Slate, Sling-shot, Snuff.
95. " Soap, Spectacles, Spectacle-case.
96. " Sponge, Spool of Cotton, Spoon.
97. " Spring, Stamp, Postage-stamp.
98. " Revenue-stamp, Stick, Stone.
99. " Strap, String, Stud.
100. " Sugar, Surgical Instrument, Swivel.
101. " Sword, Syringe, Tablet.
102. " Tack, Tag, Tape.
103. " Tape-measure, Tassel, Thermometer.
104. " Thimble, Thread, Ticket.
105. " Ball-ticket, Bath-ticket, Excursion-ticket.
106. " Ferry-ticket, Lottery-ticket, Pawn-ticket.
107. " Pool-ticket, Railway-ticket, Tinder.
108. " Tin-foil, Tobacco, Tobacco-pouch.
109. " Tippet, Tool, Toothpick.
110. " Toy, Trimming, Trousers.
111. " Tumbler, Tweezers, Type.
112. " Umbrella, Umbrella-cover, Veil.
113. " Vest, Violin, Violin-bow.
114. " Violin-string, Vegetable, Wafer.
115. " Watch-guard, Water-color Sketch, Wax.
116. " Whalebone, Whip, Whistle.
117. " Window-catch, Wire, Wrench.

Please note that these numbered items are offered in triplets. The

cue for item one in any triplet is *What is this?* The cue for item two is *What is this here?* The cue for item three is *What is that?* For the first article of the 40th triplet the cue would be *Tell us* (4) what is this, *there* (0). This cue leads to *Glove*. Should the second article in the 15th triplet be offered the question could be "*Here, what's this? Go on.* (15) or "*Come* (1), what's this here? Well (5)?" The answer in both cases is "A Button-hook."

It will be noted that the word list is rather archaic but common modern items can easily be substituted for old-fashioned items.

It has been argued that a list such as this is too long to memorize but actually it is not much of a feat for a person who is interested and who has memorized material of similar discontinuity previously. Furthermore, there are various mnemonic methods that could be used to facilitate this learning. Whether Houdini's vaudeville telepathy act was this complex is not known but certainly he was using a number-letter code of the sort which precedes the word list.

Perhaps the publication of this list will produce someone who can tell us whether Houdini did use an object code similar to Heller's.

At the same time it shows what complexity can be brought into a "mind-reading" act by means of memorized ciphers and codes.

THE VISION that stopped an INDIAN REBELLION

By Francis Dickie

It seemed nothing on earth could halt the bloody violence of the warring Indians—and what did was literally out of this world.

IN THE CAMP was a very old squaw. Her predictions that terrible things would overtake the band for their share in the killing of the priests unnerved the Indians. Then one morning a young brave, with an axe in his hand, led the old woman away. He returned alone."

The murder of the two priests, Father Marchand and Father Fafard, was done by a band of 70 Cree Indians who were fleeing across the wilderness of the Canadian North West Territories in the cold spring of 1885. With the band were four white captives, including a 19-year-old woman, widowed by

the band, who was soon to write an eyewitness account of all their crimes.

The young braves of the band were violent men who would stop at nothing—the murder of the old squaw was the 12th on their bloody record. It appeared that nothing on earth could stop them—already they had held the 90th Canadian Rifles at bay for more than two months.

Nothing on earth ever did stop them! But something not of this earth froze them in their tracks for 48 hours while troops moved up to encircle their camp and demand their surrender.



Drawing by Theresa Gowanlock shows Indians shooting Fathers Fafard and Marchand during Frog Lake Massacre. Theresa, 19, was captive of Indians for two months.

Part of this story is reported in the history books as the Frog Lake Massacre in the Saskatchewan Rebellion. But the story that the histories do not tell is the personal adventure of Theresa Gowanlock, the 19-year-old bride who became, in two short months, a widow, a witness to mass murder, an Indian captive, and an eyewitness to the vision in the sky that finally stayed the murdering hands of her captors.

Theresa's story, told here, is taken directly from a copy of her original manuscript — written in 1885, the same year as the massa-

cre — now owned by her nephew, Arthur Johnson. Her drawings, which illustrate this article, are reproduced here for the first time anywhere through the courtesy of the Public Archives of Canada.

Theresa Gowanlock had come to North West Territories in the late fall of 1884. Her husband, John Gowanlock, had formed a partnership with Dick Laurie to start a mill at Frog Lake, a settlement on the North Saskatchewan River near what is now the border between Alberta and Saskatchewan. With a bright future apparently assured,



Church at Frog Lake with bodies of 11 white men placed inside, was burned by the rebellious Indians.

Photo shows Theresa Gowanlock just before her marriage. Her husband was among men killed by Indians.



John had gone back east to Ottawa during the summer to marry his childhood companion, Theresa Johnson.

On his return trip west, Gowanlock left his bride at Battleford, 140 miles from Frog Lake, while he readied a house for her. Winter had set in when he came to take Theresa to her new home.

* * *

HERE IS HER story:

"When Johnny returned for me it was with the Indian pony and a home-made sleigh. To me the long trip across a white silent world might have been through fairyland. I lived as in a dream. It would not have surprised me to have awakened and found myself in the gable-

room back home, the western trip a slumber-land adventure. The log shanty could have had no greater allure had it been a palace. I never wearied the winter through of the scene of lake and wood on one hand, the swell and fall of the prairie horizon on the other. There were incredibly flaming sunsets and northern lights of heavenly color, form and movement.

"Johnny and Laurie spent busy

Vivid drawing of war dance in Cree camp where she was held captive was made by Theresa Gowanlock.



All reproductions courtesy of Public Archives of Canada.

days that winter building the saw and grist mill which was to be our fortune. Two miles from the sight of the mill on Onion Lake Indian Reserve lived the Indian Agent, Tom Quinn, the Farm Instructor, John Delaney, with his wife and little daughter Nora; Charlie Gouin, George Dill and J. Williscroft, carpenters who were working on our mill; there was also the half-breed interpreter, John Pritchard and his wife and family. I formed a warm friendship with Mrs. Delaney, the only white woman. We sometimes spent a day at each other's house. Early in March little Nora sickened and died. My heart ached because of the emptiness left in my friend's life.

"Mutterings of an outbreak by the Indians had been rumored at times during the winter. The fears of the few white people in the settlement subsided when the natives appeared to settle down toward spring. Then suddenly the disturbances became more frequent; every whisper between two of the Indians working building our mill appeared ominous.

"It was on March 13th that Johnny's partner, Dick Laurie, left for Toronto to get machinery for the mill, going by Battleford and Swift Current."

History was now about to engulf the Gowanlocks and their friends. On March 18 the great leader of half-breed settlers in western Canada declared a rebellion against the government. This brief and tragic revolt was the second uprising of French and English half-breeds. The rights of the half-breeds, or

Metis, were not highly regarded by interests in eastern Canada, and this was the cause of the revolts.

The first rebellion, in Manitoba, had brought the Metis representation in Ottawa. But the Saskatchewan Rebellion brought only tragedy. The great misfortune of the second rebellion is that Riel sent couriers to the various Indian tribes to incite them to rise and join him. That was the reason that the Indians working at Gowanlock's mill were restless.

"Theresa noted that, on the first day of April (1885) the signs were so alarming that I persuaded my husband to go with me to the Delaney home and stay until the danger blew over.

"The mill men parleyed with the interpreter and the Indians. Assurance was given the Indians would brew no trouble, though they might ask for a few provisions from Tom Quinn, the Agent.

"The evening of April 1st the Indians held a pow-wow. Following this the interpreter, Pritchard, told Tom Quinn there would be no rising. He said the young braves had been plotting but the chief advised them to stay quiet, that no good could come from a quarrel with the Great White Mother (Queen Victoria.) Our fears were allayed.

"Into the morning of April 2nd the household slept soundly. At

sunrise we were awakened by Pritchard's arrival crying: 'Get up. The Indians are on the warpath!'

"Quickly following his warning whoopings near confirmed his words. We dressed hastily. Pritchard returned in a few minutes announcing we must all go to the little church where Father Fafard would say mass. We had breakfast, but I could not eat. After breakfast some Indians came in and escorted us down the hillside to the Church. Mr. and Mrs. Delaney walked beside us. When we entered the priests were holding mass.

"It was Holy Thursday. Just inside the door the Indian, Wandering Spirit, was sitting with a gun across his knees. He was painted and had such a wicked look. Other Indians were inside making a noise. Father Fafard took off his vestments and cut short the mass. The Indians told us we must all go back to the Delaney's house. We consequently started with them. After about an hour there, the Indians told us we must come to their camp.

"The Delaney's walked ahead. Then the priests, my husband and I, Mr. Gilchrist, Mr. Dill, Mr. Gouin, Mr. Quinn. We had walked a short distance from the Delaney house when we heard report of guns. Quinn, Dill and Gilchrist were shot. Mr. Williscroft, a man of 75, came running past us. An Indian shot and knocked off his hat. The

old man turned and cried. 'Don't shoot, don't shoot.' But they fired again and he ran screaming and fell in some bushes. Then behind us an Indian fired, and my husband fell. I dropped down beside him. I saw Mr. Delaney and Father Fafard fall. I think over 40 shots were fired. Mrs. Delaney was dragged away by two Indians. Then an Indian came and pulled me along to his teepee. A friendly squaw put down a rabbit robe for me to sit on.

"A little later some of Big Bear's braves, about 30 of them, crowded into the teepee where I was. Some were covered with war paint. One of them already had on some of my dead husband's clothes! They emitted terrible yells. Some carried long wooden clubs with three knife blades set in the end. They passed a bottle from hand to hand. Presently they went out. In a little while I was taken to the tent of Pritchard, the interpreter, and was overjoyed to find Mrs. Delaney there.

"Under the command of Wandering Spirit the Indians, crazed with fire-water, put the bodies of the 11 white men into the church and set it afire.

"Thus began my two months' captivity in Big Bear's Band. The day after the massacre, Chief Factor McLean and his wife and family, from the captured Hudson's Bay Port Pitt, were added prison-

ers. Mrs. Delaney and I took over much of the work in the prisoner's camp. At night, haunted by dread of what might happen to us, we never both slept at once. One sat and pillowed the head of the other, while she slept.

"Twice a young brave entered and ordered us to leave the tent with him. But we sat motionless. The second night he caught my shawl. Then suddenly a change of expression came over his face and he stalked out of the teepee. After that we were never molested.

"Ever since the second day following the massacre Big Bear's encampment had been on the move, going farther into untravelled wilderness as they knew the soldiers would be after them, and they must go far to escape them."

The old squaw, whose murder Theresa described, now began to say that the band could not move fast enough to escape the soldiers. Her own death was the only immediate result of this prophecy.

But then, "Late in the afternoon some days later, toward the end of May when we had been captive eight weeks, as Mrs. Delaney and I were inside the lodge, we heard cries of consternation outside. We ran out to see all the band staring in fright at the sky. There in a break among the clouds was a representation of a church resembling that at Frog Lake burned down

nearly two months ago with the bodies of the priests and other white men. As we gazed a rider on a white horse appeared approaching the church. Reaching it he dismounted, stretched out his hand as if in blessing. The summer clouds closed in and the vision faded away.

"Fear possessed all in the camp. The warning of the murdered old woman was recalled. The squaws, wearied by two months of extra labor of continually moving camp, set up a wailing. The warriors had lost the last of their courage. Even the evening meal was untouched. And now the headman began accusing the young braves of having caused the trouble. The camp did not move again."

What caused this vision that instantly ended the uprising, the killings, the running, and that resulted in freedom for the McLeans and two women captives, the only surviving witnesses to the Frog Lake Massacre? What the band of Indians and the white prisoners witnessed had never been explained.

Persons of devout mind called it a miracle. It is difficult to doubt that what was seen resembled or was a replica of the fearful happening which had taken place eight weeks before. Surely this vision, seen by so many persons, could not have been a mirage since a mirage is the reflection of something existing or occurring at the moment. This reproachful vision, appearing briefly in a break in the low hanging clouds, remains a mystery. But its effects were immediate.

"The end had come," Theresa's story continues. "A troop of soldiers travelling fast surrounded the camp two days later. Under a flag of truce the officers and the Chief met, and the Indians surrendered. Big Bear was made prisoner."

* * *

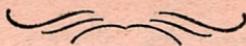
THE EFFECT of Theresa Gowlock's experience laid a profound melancholy upon her; she lived only 13 years more, dying in 1898 at the age of 32. She is buried at St. Ann's, Ontario, where a monument stands to her memory.



HEARD IN HEAVEN

IN THE Church of St. James the Greater, in Leicester, England, recently, the congregation of over 300 sang, "Inflame, we pray, our inmost hearts, with fire from heaven above." In the midst of the hymn lightning struck the church, causing some dust to fall on the singers. Nobody was hurt, however, the damage was found to be slight, and the service continued.





You've had it; nearly everyone has. Psychologists have even given it a name — but that doesn't explain it. It's that weird feeling —

“I'VE BEEN HERE BEFORE!”

By Nathan Rapport

THERE IS a pause in the merriment as your friends gaze at you, wondering why you are staring, open-mouthed in amazement.

You explain, “I have the strangest feeling of having lived through this very same event before. I can't tell when, but I'm positive I witnessed this same scene of this particular gathering at some time in the past!”

This experience will have happened to many of you.

Emerson, in his lecture, refers to the “. . . startling experience which almost every person confesses in daylight, that particular passages of conversation and action have occurred to him in the same order before, whether dreaming or waking, a suspicion that they have been with precisely these persons in precisely this room, and heard precise-

ly this dialogue, at some former hour, they know not when.”

Most psychiatrists dismiss these instances of that weird feeling as the *deja vue* (*already seen*) illusion, just as they dismiss dream previsions as coincidences. In this manner they side-step the seemingly hopeless investigation of the greater depths of mystery in which all of us grope continually.

When a man recognizes a certain experience as the exact pattern of a previous dream, we have an instance of *deja vue*, except for the fact that he knows just why the experience seems familiar. Occasionally there are examples of prevision which cannot be pushed aside without confessing an unscientific attitude.

One day Maeterlinck, coming with a friend upon an event which

he recognized as the exact pattern of a previous dream, detailed the ensuing occurrences in advance so accurately that his companion was completely mystified.

Rudyard Kipling's scorn for the "jargon" of psychical research was altered somewhat when he wondered ". . . how, or why, had I been shown an unreleased roll of my life film?" The famous author tells us of the strange incident in *Something About Myself*.

One day when he attended a war memorial ceremony in Westminster Abbey his view was obstructed by a stout man on his left, his attention turned to the irregular pattern of the rough slab flooring and someone, clasping him by the arm, whispered, "I want a word with you, please." At that moment Kipling was overwhelmed with awed amazement, suddenly recalling that these identical details of scene, action and word had occurred to him in a dream six weeks earlier.

Freud probably contributed more than anyone else to the understanding of dreams, enabling us to recognize their equivalents in our wakeful thoughts. However, readers who accept Freud's findings and believe that he has solved completely the mystery of dreams, should ponder over the following words in his *Interpretation Of Dreams*, Chapter I:

". . . as a matter of fact no

such complete solution of the dream has ever been accomplished in any case, and what is more, every one attempting such solution has found that in most cases there have remained a great many components of the dream the source of which he has been unable to explain . . . nor is the discussion closed on the subject of the mantic or prophetic power of dreams."

Dreams present many mysteries of telepathy, clairvoyance, prevision and retrovision. *The basic mystery of dreams, which embraces all the others and challenges us from even the most common typical dream, is in the fact that they are original, visual continuities.*

I recall the startling, vivid realism of a dream in which I lived through the horror of the bombing of a little Korean town. I am sure that nothing within me is capable of composing that life-like sequence, so complete in detail, from the hodge-podge of news pictures I have seen. And when psychology explains glibly, "but the subconscious mind is able to produce it" it refers to a mental region so vaguely identified that it may embrace the entire universal mind as conceivably as part of the individual mind.

Skeptics may deny the more startling phenomena of dreams as things they have never personally observed, but failure to wonder at their basic mystery is outright

avoidance of routine evidence.

The question becomes, "What is a dream?"

Is a dream simply a mental or cerebral movie?

Every dream, and this is true of a mental image of any type even though it may be readily interpreted into its equivalent of wakeful thought, is a psychic phenomenon for which no explanation is available. In most cases we recognize certain words, persons, animals or objects. But these are dreamed in original action, in some particular continuity which we don't remember having seen in real life. For instance, the dreamer sees himself seated behind neighbor Smith and, with photographic realism, sees Smith driving the car; whereas, it is a matter of fact that Smith cannot drive a car. There is nothing to suggest that the brain can alter past impressions to fit into an original, realistic and unbroken continuity like we experience in dreams.

The entire concept of cerebral imagery as the physical basis of a mental image can find no logical support. *A "mental image" subconsciously impressing us from beneath its language symbols in wakeful thought, or consciously in light sleep, is actually not an image at all but is comprised of realities, viewed not in the concurrent sensory stream, but within the depths of the fourth dimension.*

Dreams that display events of the future with photographic detail call for a theory explaining their basic mystery and all its components, including that weird feeling of *deja vue*, inevitably fantastic though that theory must seem.

As in the theory of perception, established in psycho-physiology, the eye is recognized as an integral part of the brain. But then this theory confesses that it is completely at a loss as to how the image can possibly be received by the brain. The opening paragraph of the chapter titled *The Theory Of Representative Perception*, in the book *Philosophies Of Science* by Albert G. Ramsperger says, ". . . passed on to the brain, and there, by some unexplained process, it causes the mind to have a perception."

But why is it necessary to reproduce the retinal image within the brain? As retinal images are conceded to be an integral function of the brain it seems logical to suppose that the nerves, between the inner brain and the eyes, carry the direct drive for cooperation from the various brain centers — rather than to theorize on the transmission of an image which is already in required location. Hereby, the external object viewed by the eyes remains the thing that is seen, not the retinal image, the purpose of which would be to achieve perceptive cooperation by stirring sym-

pathetic impulses in the other sensory centers, motor tensions, associated word symbols, and consciousness.

Modern physics has developed the theory that all matter consists of minute waves of energy. We know that the number of radio and television impulses, sound waves, ultra-violet rays, etc., that may occupy the very same space, each solitary upon its own frequency, is infinite. So we may conceive the coexistence of the infinite number of universal, apparently momentary states of matter, successive one after another in consciousness, but permanent each on its own basic phase of the progressive frequencies. This theory makes it possible for any event throughout eternity to be continuously available at any moment to consciousness.

Space in any form is completely measured by the three dimensions. If the fourth dimension is a physical concept and not purely metaphysical, through what medium does it extend? It is not through space nor time that the time machine most approved by science fiction must travel for a visit to the permanent prehistoric past, or the ever-existent past-fantasy future. Three seconds flat is the usual time, and the space is crossed by moderate mileage, while the overwhelming immensity of such journeys must be conceived as a static pulsation through an

enormous number of coexistent frequencies which perpetuate all events.

The body, senses and brain, in common with all matter, have their counterpart on each of a countless number of frequencies. The senses in each counterpart bear the impression only of phenomena that share its own frequency, whereas those upon all other frequencies are invisible, inaudible and intangible to them. Consciousness is the factor that provides the progressive continuity to sensory impressions. When consciousness deserts the sleeping body and the wakeful world, it continues in the myriad progressions of the ever-present past and future, in a life as vibrant and real as the one left when the body tired and required sleep.

If the photographically realistic continuity of dreams, however bizarre their combinations, denies that it is purely a composition of the brain, it must be compounded from views of diverse realities, although some of them may never be encountered in what we are pleased to call the real life.

Dr. H. V. Hilprecht, Professor of Assyrian at the University of Pennsylvania, dreamed that a Babylonian priest, associated with the king Kurigalzu, (1300 B.C.) escorted him to the treasure chamber of the temple of Bel, gave him six novel points of information about a certain broken relic, and corrected an

error in its identification. As a matter of fact, the incorrect classification, the result of many weeks of labor by Dr. Hilprecht, was about to be published by him the following day. Some time later the missing part of the relic was found and the complete inscription, together with other new evidence, fully corroborated the ancient priest's information. Dr. Hilprecht was uncertain as to the language used by the ancient priest in his dream. He was almost positive it was not Assyrian nor Cassite, and imagined it must have been German or English.

We may conclude that all six points of information, ostensibly given by the dream priest, *could have* been furnished by Dr. Hilprecht's *subconscious* reasoning. But, in denying any physical reality for this dream, how could the brain possibly compose that realistic, vividly visual continuity uninterrupted by misty fadeout, violent break or sudden substitution? Which theory is more fantastic: 1. that the perfect continuity was composed from the joblot of memory impressions in the professor's brain, or 2. that the dream was a reality on the infinite progressions of universal, gradient frequencies, across which the modern professor and the priest of ancient Nippur met?

The degree of circumstance, the ratio of memory to forgetfulness, determines whether a dream will

be a recognized, fulfilled prevision, or the vaguely, effective source of the weird *deja vue* feeling. No doubt some experiences vanish so completely as to leave no trace on the sleeper's mind. Probably less than one percent of our previsions escape final obliteration before we wake. When we arrive at the events concerned in the vanished majority, they, of course, cannot impress us as anything familiar. Nevertheless, there are notably frequent instances of *deja vue*, in which our recognition of an entirely novel event is a feeling of having lived through it before, a feeling which, though vague, withstands the verbal barrage from the most impressive corps of psychologists. If *deja vue* is an illusion, then peculiarly, it is a most prevalent mental disturbance affecting even the most level-headed people.

Chauncey Depew, one-time runner-up for the Republican Presidential nomination, was attending a convention at Saratoga, where he was scheduled to nominate Colonel Theodore Roosevelt for Governor of New York when he noticed that the temporary chairman was a man he had never met. After the preliminary business affair was finished Depew arose and delivered the convincing speech that clinched the nomination for Roosevelt. If Depew had told any academic psychologist that he had a weird feeling

of having lived through that identical convention session at some time in the past, he would have been informed that he was a victim of *deja vue*. But the famous orator felt more than vague recognition for the scene. He remembered exactly when he had lived through it before, and he had something to prove he had.

One week before the convention, Depew was seated on the porch of a country home on the Hudson, gazing at the opposite shore. Suddenly the scenic grandeur was weirdly dispelled and the orator found himself in Convention Hall, watching the delegates take their seats. He noticed the facial features of the temporary chairman. In this prevision Depew heard the man make the motion to proceed with the nominations, and then heard himself deliver the rousing speech for his famous candidate. The entranced orator then resumed his seat, gratified by the applause as the joyous triumphal march around the hall was begun.

At that point the riotous political scene had faded out and been replaced by the quiet Palisades across the Hudson.

Depew hurriedly jotted down the speech as he had heard himself ex-temporaneously deliver it, and it was this speech which he repeated so successfully a week later.

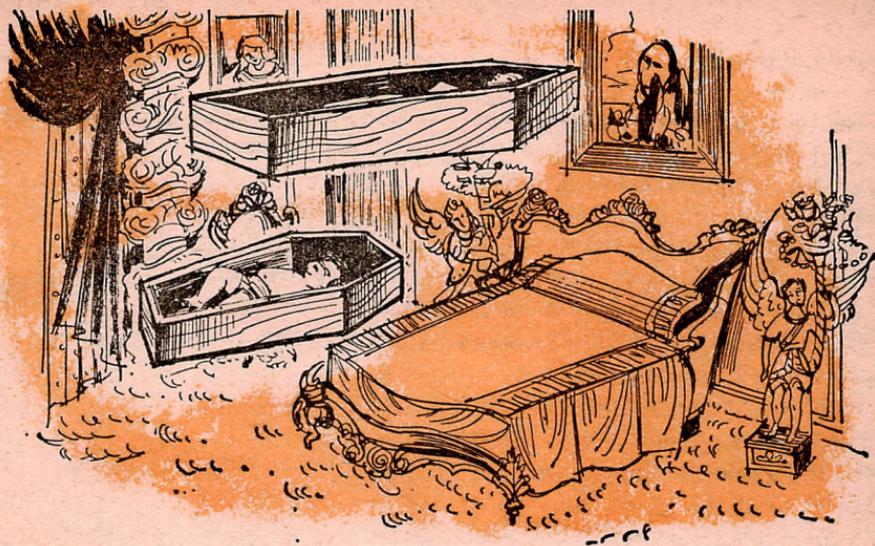
Many great scientists and philosophers have been intrigued by

the reach of the dreaming mind. Some have experimented with anaesthetics and drugs to facilitate its exploration. Conrad Aiken, in one gigantic dream, saw era upon era, including comprehensive visual details of the ". . . development of the world from chaos, the evolution of life, of men and consciousness — and finally myself."

This eminent poet, upon awaking, probably had a brief retrospective glimpse of moments of pulsating consciousness through the universal frequencies which perpetuate, as ever-present, the events that are long past by our calendar.

The prime requisites for probing the basic mysteries of life are not increasingly powerful microscopes, telescopes and atom-smashers. We need greater study and awareness of dream introspection. Readers who believe it is preposterous to offer this suggestion to a realistic, busy world, should consider this: *nothing other than dreams, in the form of subconscious but continuously effective imagery (reality within the fourth dimension), can furnish the substance basic to wakeful thought.*

The theory briefly outlined here suggests that the rejection, by abnormal psychology, of universal testimony regarding that weird feeling, *deja vue*, is delusive avoidance of reality, symptomatic of an incipient psycho-something or other, afflicting that young science.



WARNINGS come in FLOATING COFFINS

I saw the tiny coffin floating in the air — and within it was the body of my sick baby daughter.

By Margaret C.

I AWOKE TO see a white surgical cap and mask thrust near my face and, above the mask, Sister Angela's beautiful brown eyes stared into mine.

I finally understood that she was saying, "You will live." Then blackness returned.

Sometime later I regained con-

sciousness to feel a gentle hand restraining my left arm. A voice said, "Lie still, Margaret! You are getting better now!"

My vision was blurry but I could see a nurse by the bed so I relaxed.

* * *

DURING WORLD War II when my husband, Harry, had shipped

out for the East I had gone back to Illinois to stay with my parents. Our son was born there in April, 1944. With four adults working and my youngest sister attending school I was given charge of the housekeeping which delighted me. With that and the care of my baby I was busy enough not to worry about the future. One day at a time was all I asked God for.

When Leon was six months old I began feeling tired, very nervous and prone to cry for no apparent reason.

Dr. L. gave me a thorough examination and some vitamin capsules. I was breast feeding my baby at the time so that was the reason for my mild case of anemia we thought. My helping to redecorate our home that spring had worn me out also, we thought.

Three months later, early in January, 1945, I started hemorrhaging. I went to the doctor's office immediately. He gave me a shot of medicine and explained that Nature was balancing my body and for me not to worry. I had a second shot on the eighth of the month but the next day I was too weak to get out of bed. The morning of the 12th I heard the doctor tell Mother as she let him out downstairs that if I was no better by morning he wanted to take me to the hospital.

I lay listening to Mother as she fed Leon. I glanced at the clock.

It was 11:05, almost time for the morning mail. Maybe a letter today! I was so tired. I closed my eyes and then heard a voice say, "Look!"

I opened my eyes to see an open coffin float out of the southeast corner of the room. In it was my body!

Again the voice spoke, "Go, now!"

I thought to myself, but I'm not that sick.

The command came again, "Go, now!" Somehow I knew this meant for me to go to the hospital.

I scared my poor mother trying to explain what I had seen. She was against my wishes that she call an ambulance. However, by 1:15, January 12, 1945, they were wheeling me into surgery at St. Joseph's hospital in Bloomington, Ill.

At the suggestion of the anaesthetist I started to count my heart beats. Seconds later I saw a gate. I could see over it into a beautiful garden beyond. But I did not want to go through it. Somehow I realized I must stay on this side of the gate.

Then I knew nothing more.

I was fully conscious again at 3:00 A.M. January 14 when the nurse held my arm down and the bottle of fluid hung by the bed with a tube leading into a vein in my left arm. Many questions tumbled out of my mouth but I was told

politely that Dr. W. would answer most of them. He did at 10:00 o'clock that morning.

He told me that when my son was born a small piece of placenta had remained in the womb. Nature or God had taken care of me for nine months but mistakes have to be corrected. Thus the flow of blood was meant to clean the womb. But if I had waited as the others had wanted me to do, until the next day, I would not have lived. I had lost too much blood.

I spoke no more about the floating open coffin but offered a prayer of thanksgiving for the scare that had saved my life.

However, I hadn't seen the last of the floating coffins.

* * *

MY HUSBAND returned safely to us and although we wanted more children we weren't so blessed until February 14, 1951, when our blue-eyed daughter was born.

When Janet was 11 months old she became ill one day with a high fever and vomiting.

I took her to Dr. L. and he gave her a shot of penicillin but by night she was worse. Friday he called twice again but my baby was crying constantly from hunger and weakness. Not even a spoonful of water could she keep down. As I sat rocking her Saturday morning waiting for the doctor I saw a miniature floating coffin. Janet's tiny body was in it.

Again I heard the words, "Go, now!"

This time I didn't hesitate one second. I phoned the doctor and told him not to call. Thirty minutes and two telephone calls later we were on our way to Bloomington. Doctor N. examined Janet and told us that she had a virus infection of the stomach. He said that if we had waited one more day our baby would have died.

I know not where these warnings in the shape of floating coffins come from. I only know that I have seen them and I am sincerely grateful for the warnings that God has given me.



TIMELY SUBJECT

THIEVES using an axe broke open the safe in the Methodist parsonage in Balmoral Crescent, a suburb of Melbourne, Australia. The safe contained only notes Rev. Alfred Bligh had made for a sermon entitled "Will A Man Rob God?"



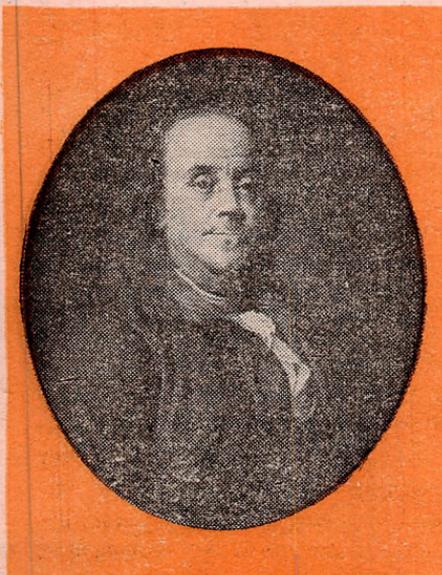


A HISTORY OF ROSICRUCIANISM



Although important and world-wide, this movement is veiled
in mystery and legend. What are the facts?

Albert G. Mackey, 33°, Charles J. McClenachan, 33°, and Reyes de Leon



Ben Franklin was an interested member of Rosicrucians active in early America.

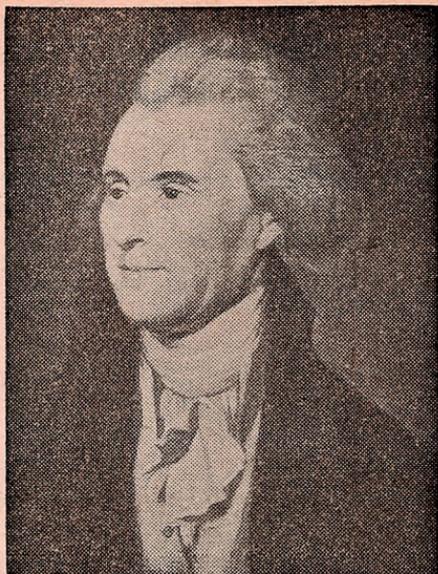
THERE APPEARED, at Cassel, Germany, in the year 1614, a work bearing the title of *Allgemeine und General-Reformation der ganzen weiten Welt. Beneben der Fama Fraternitatis des Loblichen Ordens des Rosencreuzes an alle Gelehrte und Haupter Europa geschrieben*. A second edition appeared in 1615, and there were several subsequent editions. Then in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of *Fame and Confession of Rosie-Cross*.

This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andrea, who is re-

ported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with 30 others in Wurtemberg, had sent forth the *Fama Fraternitatis*; that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work Andrea gives an account of the life and adventures of Christian Rosenkreuz, a fictitious personage, who many believe was the founder of the Rosicrucian Society.

According to Andrea's tale Rosenkreuz was of good birth but, being poor, was compelled to enter a monastery very early in his life. At the age of 100 years, he started with one of the monks on a pilgrimage to the Holy Sepulcher. On their arrival at the island of Cyprus the monk was taken sick and died, but Rosenkreuz proceeded on his journey. He remained at Damascus for three years, devoting himself to the study of the occult sciences, taught by the sages of that city. Then he sailed for Egypt, where he continued his studies and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters at Damascus. He passed two years in acquiring further information from the philosophers of Africa and then crossed over into Spain. There, however, he met with an unfavorable recep-



Thomas Jefferson was another famous American who was member of Rosicrucians.

tion and determined to return to Germany to give his countrymen the benefit of his studies and researches, and to establish a society for the cultivation of the sciences which he had acquired during his travels.

Accordingly, he selected three of the monks of the old monastery in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to writing and of forming a symbolic vocabulary for the benefit of future students.

They were also taught the science of medicine, and prescribed gratuitously for all the sick who applied to them. However, the number of their patients soon materially interfered with their other labors and since the new House of the Holy Spirit was now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members.

The eight brethren, when they were thoroughly instructed in the mysteries, agreed to separate. Two remained with Father Christian, and the others travelled, returning at the end of each year, to relate their experiences. The two who remained at home were alternated year by year.

The society was governed by a strict code of laws. They agreed to devote themselves to physics, which they were to practice without pecuniary reward, not to distinguish themselves from the rest of the world by any peculiar costume; to visit the House of the Holy Spirit annually, or send an excuse for absence. Each one, during his life, was to appoint somebody to succeed him at his death; the letters R.C. were to be their title and watchword; and the brotherhood was to be kept a secret for 100 years.

At the age of 106 years Father Christian Rosenkreuz died, and was buried by the two brethren who had

remained with him. The place of his burial remained a secret to all of the rest and the two carried the mystery with them to their graves. Notwithstanding the death of the founder, the society continued to exist — unknown to the world and always consisting of eight members. A tradition among them was that at the end of 120 years the grave of Father Rosenkreuz was to be discovered, and the brotherhood would no longer remain a secret.

About that time the brethren began to make some alterations in their building and attempted to remove to a more fitting situation the memorial table on which the names of the members of the fraternity had been inscribed. The plate was brass and affixed to the wall by a nail driven through its center. It was attached so firmly that in prying it loose the workmen tore off a portion of plaster and exposed a secret door. On the door there appeared, written in large letters, *Post CXX Annos Patebo — After 120 Years I Will Open.*

They opened the door and discovered a heptagonal vault. Each of its seven sides was five feet wide, and eight feet high. The light shone down from an artificial sun in the roof and in the middle of the floor, instead of a tomb, was a circular altar, on which was another inscription. This writing stated that the apartment, as a compendium of

the universe, had been erected by Christian Rosenkreuz.

Each side had a door opening into a closet. In these closets were many rare and valuable articles, such as the life of the founder, the vocabulary of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they found the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosicrucians given by Andrea in his *Fama Fraternitatis*.

It is evidently a romance; scholars now generally assent to the theory advanced by Nicolai, that Andrea was a young man full of excitement and seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them. To accomplish this he imagined a union of all those who, like himself, were the admirers of true virtue. In other words, that he wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his own views of morals and religion.

However, this fiction was readily accepted as truth by most people and the invisible society of Rosenkreuz was sought for with avidity by many who wished to join it. The sensation produced in Germany

by Andrea's book was great; letters poured in from those who desired to become members of the Order and who, as proof of their qualifications, presented their claims to skill in Alchemy and Kabbalism. No answers, of course, were received to these petitions. Descartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.

* * *

THE OPINIONS advanced by Andrea in the *Fama Fraternitatis*, his *Chemical Nuptials*, and other works eventually gave rise to the philosophic Order of the Rosicrucians, many of whom were to be found, during the 17th Century, in Germany, France and England. Among them were such men as Michael Maier, Albertus Magnus, Roger Bacon, Jacob Boehme, John Heydon, Sir Francis Bacon, Richard Fludd, and Elias Ashmole.

Nicolai even suggests that he has found some evidence that the *Fama Fraternitatis* suggested to Sir Francis Bacon the notion of his *Instauratio Magna*.

Although several writers have asserted that Freemasonry sprang out of Rosicrucianism, this is an error. There is little similarity of origin, design, or organization between the two Orders.

The original symbol of the Rosicrucians was a single red rose upon a passion cross.

It is true, about the middle of the 18th Century, a Masonic Rite was established which assumed the name of Rose Croix* Masonry, and adopted the symbol of the Rose and Cross. The Christian symbol of the rose and cross is the interpretation assumed by the Rose Croix Order of the Masonic system; doubtless the symbol was suggested to the Masonic Order by its use by the Rosicrucian philosophers. However, a Rosicrucian and a Rose Croix Mason are entirely different in organization.

The Rosicrucians have a large number of symbols, some in common with the Freemasons, some not. The principal ones are the globe, the circle, the compasses, the square (both the working-tool and the geometrical figure), the triangle, the level, and the plummet.

The Rosicrucian Society, instituted in the 14th Century, was an extraordinary Brotherhood. Its members delved in abstruse studies; many became Anchorites and were engrossed in mystic philosophy and theosophy; some became Freemasons, while others remained

faithful to the Church of Rome. This strange fraternity, claimed by some authorities to have been instituted by the Franciscan monk Roger Bacon near the close of the 13th Century, claimed to be the exponent of the true Kabbala, as embracing theosophy as well as the science of numbers. They were said to delve in strange, deep mysteries; in occult sciences, sometimes vulgarly termed Black Arts.

These mystics, who apparently were also great philanthropists, are heard of as early as 1115 A.D., in the person of Brother Omnis Mariar in Germany, although some scholars insist that Rosicrucianism did not exist as an organization prior to the turn of the 14th Century. The Brotherhood claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophists of India. They were unobtrusive and retiring, learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy.

* * *

THE PRESENT-DAY organizations, operating independently of each other under the same name, all claim continuity with Andrea's fraternity — and, in the case of the AMORC, which is the largest Rosicrucian group, even beyond Andrea to the private schools of ancient Egypt where the religion had,

* The single red rose upon a passion cross is the official patent of the Rosicrucian Order, AMORC, the only movement using it. Other Rosicrucians have modified it variously, either because of their inability to use it, or to distinguish themselves from other Rosicrucian organizations.

Rose Croix is the French equivalent for the term Rosicrucian.

besides the public and the open, a secret pursuit to which were admitted only those who had been selected by preparatory ceremonies called *Initiation*. These mysteries would seem to be merely the studies of philosophy and the supernatural and the natural phenomena of time, space and mind.

The Rosicrucians, in aggregate, teach an advanced form of astrology and alchemy, a form of Theosophy, the allegories behind the great operas, pristine Christianity, spiritualism, necromancy, numerology, Islamic theurgy, biology, physics, psychology, physiology, the phenomena of intuition, the effect which color, light and sound have upon the body and mind, the relation between the personality and the instincts and human emotions, important discoveries made by Rosicrucian scientists in the fields of physics and chemistry, the great philosophers, comparative religion, the perfection of the physical body, the composition of matter, and many other related subjects. Perhaps it should be stated that the AMORC does not teach astrology, Spiritualism or religion.

The Order of the Rosy Cross claims to possess the key that will ultimately open the door to the practicing member's mystical transformation, to the development of his inner consciousness. These teachings of the Rosicrucians, some

of which are not divulged under penalty of expulsion from the Order, are offered by mail in private printed form: in monographs, discourses, pronuziamentos, lectures, and books.

The symbolism of the Rosicrucians is derived from a Hermetic philosophy; that of Freemasonry comes from the operative art of the stone masons who were responsible for the cathedral-building guilds of Medieval Europe.

Freemasonry's Declaration of Principles states the following: Freemasonry is a charitable, benevolent, educational, and religious society. Its principles are widely proclaimed and its only secrets are in its methods of recognition and symbolic instruction. It is religious in that it teaches monotheism, the Holy Bible is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian nor theological.

Although it, too, is a secret organization, the Masonic Order is primarily founded on principles of "charity, brotherly love, and mutual assistance." The Rosicrucian organizations, on the other hand, go through a process of mental, spiritual, and physical development, invoking the occult powers of their members' selves, and awakening all

the inherent latent talents within them, thus making for fuller, happier and richer lives.

Indeed, the historical descent of the Rosicrucian society is hopelessly obscure. Since this mysterious Order of Hermetic philosophers failed to commit their origin to writing from the very beginning, the scholarly researcher, at best, can only conclude that these mystics loved to hint, in cryptic ways, that their fraternity was very old, and, prior to the invention of the printing press, was known by word of mouth and only to a select few.

Equally obscure is the historical background of Rosicrucianism in the United States.

The earliest form of Rosicrucianism was introduced into the early Colonial states in the year 1694 at Philadelphia, Pa. It had its center at Ephrata where the members lived in sequestered cloisters. Although very little is said of them in history texts, they did much to advance the patriot cause of liberty and freedom during the shooting war between the English and the Americans. They were highly regarded by General George Washington who entrusted them with the care of the wounded and the dying. Throughout the war-torn years of the American Revolution, starting in 1776, the Rosicrucian cloisters at Ephrata acted as a hospital for the American army. This selfless

service to early America rendered by the brothers and sisters of the Rosy Cross was, in scope and operation, comparable to our present-day Red Cross which did not exist at that time. Their noble deeds went almost without notice, and certainly without reward or remuneration.

Among famous Americans of that epoch who took an active interest as members were Thomas Jefferson and Ben Franklin.

In keeping with the tradition advanced in the *Fama Fraternalitatis*, the Order became dormant and inactive for 108 years. This was between 1801 and 1909. Nothing was heard of them again until the Revival of 1909.

There was a great Rosicrucian controversy in the United States during the next seven years. It was a period of growing public interest in occultism and *Rosicrucian* already had become a name with influence.

By 1915 there were several rival groups. Each one claimed to be the original, ancient fraternity. The historic descent from Ephrata Rosicrucianism has become almost impossible to trace. Only a smattering of apocryphal records exist, and necessary documentation to justify any claims of descent, except nominally, are woefully lacking.

The Rosicrucian Fraternity, Beverly Hall, Quakertown, Pa. was in-

roduced into the United States in 1859 by the distinguished Dr. R. S. Clymer.

The Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, Calif., began its activities in 1909 under the late mystic-philosopher, Dr. H. Spencer Lewis.

The Rosicrucian Fellowship, Mount Ecclesia, Oceanside, Calif., came into being in 1909 under the leadership of the late noble German mystic, Max Heindel.

The Society of Rosicrucians, 321 West 101st St., New York 25, N.Y., also organized in 1909.

These four movements all claim to have expounded the real teachings of the Rosicrucians publicly for the first time in America. Each Order's claim to an authentic Rosicrucian initiation has been refuted as without foundation by the others. At one time the Rosicrucian Order of AMORC challenged the others to a public debate, but they refused.

The Societas Rosicruciana in Anglia was given its present definite

form by Robert Wentworth Little, of England, in 1866. It is founded upon the ruins of an old German association which came to his attention during some of his researches. This society is only a research society devoted to obtaining historical truth and displacing error. Its objectives are literary and it is connected with the Order of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many distinguished Masons in England are interested, active members of the Society.

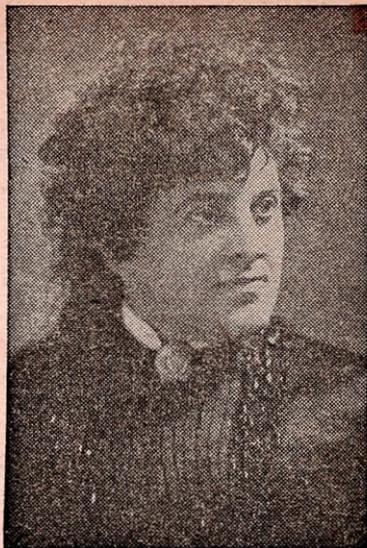
The Rosicrucian groups attract their members from all walks of life and all levels of education. In essence, Rosicrucianism seeks to lift civilization to the highest estate of human and social achievement through the improvement of individual members. Collectively, over one-half a million members reside in the United States, with many hundreds of thousands enrolled in foreign countries.



WATER AT THE WRONG END

THE MAYOR of Cotter, Ark., recently phoned a pump supply company in Stuttgart, Ark., that the city wished to replace an old water pump. He added that the new pump was needed at once as the city was out of water. At that moment the floor of the Stuttgart pump company was nine inches deep in water from a flash flood.





Counselor to presidents,
a u t h o r s, industrialists
and the great figures of
the turn of the century,
this was the role of . . .

**THAT
GREAT
MEDIUM**

MAUDE LORD DRAKE

By Dr. W. D. Chesney

I SEE A LONG dark tunnel through which the General must pass . . . this portends trouble and the end!"

General U. S. Grant and his wife were astounded by this statement made to them in the parlors of the former President's New York City residence in May, 1884. Mrs. Grant replied to the dark prophecy by exclaiming, "That cannot be, for we were never more prosperous than we are today!"

However, within the month Grant's Wall Street firm, Grant and Ward, was thrown into bankruptcy and on July 23, 1885, the General was dead.

All of this was foreseen by the great true medium Mrs. Maude Eugenia Lord-Drake, clairvoyant, healer, and counsel to the great and near-great of her time. Her enthusiastic supporters included such notables as George Pullman, Leland

Stanford and President Chester A. Arthur.

As a medical doctor I have taken great interest in the feats of healing and spirit surgery which have been attributed to this medium. I have studied a number of instances of her healing and surgery, supported by sufficient evidence to convince me that they were genuine cures.

Many of the facts relating to Mrs. Lord-Drake's career were presented in her autobiography, *Psychic Light, The Continuity of Law and Life*, published in 1904. Many other facts were related to me by my father and by other members of my immediate family who witnessed events at Warsaw and Monmouth, Ill., in the 1860's and at Kansas City, Mo., in 1894.

Maude was born March 15, 1852, in Marion County, Va. She was the fourth child born to Sarah and Philip Barrock, a well-educated couple. Each of the Barrocks was an ardent member of a different religious creed. Philip Barrock, a deacon of his church, was regarded as intensely prejudiced toward any thought and any body that questioned or interfered with his religion.

It is the tradition of the ages that great mediums are born with a veil over the face. Maude's face had a double veil. On beholding the veils covering the face of the new-born



Testimonial written on her own photo by Mme. Blavatsky reads: "Mrs. Maude E. Lord. To one of the few honest mediums from a friend who respects her."

child, the father declared that the Devil had caused this condition. Henceforth, he rejected the child as an unwanted child of darkness.

Strange lights were said to float around the infant's cradle and electric sparks would fly from her hair. Her eyes were luminous in the dark.

Before Maude was six years old she was badly scalded with hot lye. Second and third-degree burns covered most of her body. The

family physician, Dr. Edson Woodruff, made several calls and declared the child's case to be hopeless. Then, as he leaned over the doomed girl, her bandaged hands grasped his pencil and prescription blanks and wrote the following. "Get pine needles, crush, mix with linseed oil, put between beet leaves and apply immediately."

Dr. Woodruff was shocked into fast action as he recognized the handwriting as that of a doctor with whom he had once worked — prior to that man's death.

The prescription was tried and in a short time the child recovered, although she was troubled for years by the effects of the terrible burns.

After this near-fatal accident, Maude began to have wonderful visions. She would speak in various languages, and would describe forms and give names.

In 1860 Maude was eight years old, but she had never been to school. Her parents maintained that to educate this strange girl would be the same as educating the Devil. They also feared disgrace and scandal if Maude's manifestations took place in a public location such as a schoolroom.

Maude could not understand why she should be denied an education and she longed for the key that would unlock the mysteries of the books in her father's library.

One day in her eighth year she

took one of her father's books, and putting on her mother's best bonnet and shawl, she appeared at the local school. The teacher placed Maude on a bench in the front row of the class. A rapping noise from beneath the bench annoyed the teacher who warned Maude to keep her feet still. Then, when the teacher turned to return to her desk, Maude's bench lifted and began to follow the teacher.

When the teacher asked Maude what all this meant, the child could only repeat what others had said: "My pa says it is the Devil."

The other children laughed, but the teacher evidently thought the answer correct, for she immediately dismissed the school. Taking the child home, she told Mr. Barrock of the incident and Maude was punished.

Maude was awakened the next morning by her older sister, Cordelia, calling and asking her why she was not up.

"It is not morning," was her reply, "it is so dark."

She was blind.

Soon after Maude was stricken blind, she went into trance for the first time and was controlled. The trance came on during the visit of a neighbor woman, a recent immigrant from France.

Suddenly the child began to shake and quiver and became very pale. Then the trembling ceased

and a man's voice, in excellent French addressed the neighbor by a name none had ever called her but her father who yet remained in France.

Maude spoke, in fluent French, the words which told the woman that her father had died and that she soon would receive the notice of his death through the mail.

Maude recovered her sight in time to help her family flee their home in late 1860 or early 1861. Mr. Barrock was a Southern sympathizer in an area that was soon to split away from Virginia and to remain in the Union as the state of West Virginia.

The family moved west, settling near Mitchellville, Iowa. Here, Maude discovered an ability to locate coal deposits and her father turned this ability to commercial use. Placing her hand upon the earth, Maude could tell her father just how deep and how large the deposits were. Her autobiography states that she also was able to divine water and other minerals.

I can personally vouch her ability to locate coal, because she located coal on land in Illinois owned by my own father.

The Barrock family stayed only a short time in Iowa before relocating near Warsaw, Ill. After moving to this town, it is recorded that Maude used her coal-seeking powers to locate deposits for a

Professor Worthen, the Illinois State Geologist.

The first efforts to expose Maude as a fraud were made at Warsaw. A Dr. Phelps, a Dr. William Parkhurst, and a Mr. Matt Phelps visited the Barrock household for the avowed purpose of disclosing the trickery. The particular "trick" which interested them was a table from which strange rapping sounds would be manifest when Maude would sit or stand nearby.

The investigators examined the table, placed its legs in bottles, and covered the entire table with a spread.

When Maude returned to the scene of the test, raps were produced on the table, on the chairs, and on the wall. For good measure, hands materialized from the table and shook the investigators.

This was not the last investigation which failed to disprove Maude's mediumship.

The move from Virginia to the middle-west did not bring prosperity to Maude's family. The family was not only poverty-stricken but also was unpopular because of Mr. Barrock's views on the Civil War. Bad times for the family meant far worse times for Maude who was virtually an outcast from the family circle.

As a consequence, Maude left the family to take work as a domestic servant with a neighbor when she

was barely 10 years old. For the next three years she worked as a domestic for several families and in two Warsaw, Ill., hotels. She was never allowed to stay long in any of her positions because her path was always marked by disturbing demonstrations of her unusual powers.

Maude began her public life as a medium in 1865 at the age of 13. Several leading citizens in Warsaw took a great interest in her and in her ability. She began to hold seances at the homes of these prominent citizens, but a wider field soon opened for her. Professor Worthen, the state geologist for whom she had located several coal deposits, took her to the state capital at Springfield where she began a series of seances at his home.

From this time until her marriage in 1868, at the age of 16, to Albert A. Lord of Fondulac, Wis., Maude's life was that of a traveling evangelist moving among spiritualist groups in the middle-west.

During this period she established three of her most famous spirit guides: Clarence Wilbourn, Dr. Peter DeHaven and Valleur Dupree.

Clarence had been a handsome young man who had met Maude when she was traveling from Springfield to Warsaw. They became fast friends for just one month. Then his spirit materialized and stated

that he had just been murdered.

Dr. DeHaven had been a successful New York physician, and Valleur Dupre had been a St. Louis, Mo., attorney who was murdered by the losing attorney after a law suit.

A successful healing conducted at Quincy, Ill., attracted wide attention to Maude's powers. Here she was called to attend the wife of a Dr. Burgess. The woman was dying and two attendant physicians said she could live only a few hours.

I heard eyewitness reports of this case in my youth and, basing a diagnosis on those memories, it appears that Mrs. Burgess had a pelvic condition and the syndrome of initial cancer, prolapsus and cervicitis.

On arriving at the home of the desperately ill woman, Maude banished the two physicians and sent every bottle of medicine out of the sick room. Her spirit guide, Dr. DeHaven, controlled the medium, treated the patient, prescribed for her and told the sad-hearted husband that his wife would survive.

Very soon after the treatment the sick woman came out of the death-like coma from which the two physicians had said she would never awaken. This event was a marvel to the public, and to the two M.D.'s.

A short time later, A. H. Williams of Chicago, came to Quincy

to organize and conduct the first spiritual society in the southern part of Illinois. Maude, a mere child, took charge, spoke under control, gave tests and held public seances.

Williams and his family of girls were all musicians and singers. He arranged to travel with them and give a program which would include a musical entertainment by his daughters and a mystical demonstration by Maude. He contracted with Maude's father for her services and set out with his unusual road show. He advertised "Miss Jennie Barrock" to give cabinet seances for spiritual manifestations, materializations, clairvoyance and clairaudience.

Since the Williams troupe headquartered in Chicago, Maude's abilities inevitably came to the attention of leading Chicagoans interested in spiritualism.

Another feat of spirit surgery was the event that brought Maude to general notice in Chicago. This event is recorded in Maude's autobiography in a first-person statement by the physician whose patient was the subject of the spirit surgery. The physician has included all the details of the operation but did not allow the publication of his name.

His statement recounts the operation as follows: "I had a patient with a vicious carbuncle. The spirit,

Dr. DeHaven, offered to operate and I agreed. The patient was seated in a dark room. I placed my surgical instruments on a stand. We formed a complete circle around patient and stand. We heard the instruments being used. Less than three feet lay between our circle and the patient. In less than five minutes Dr. DeHaven said, 'I am through. You may examine.' We lighted a lamp and found the still bloody instruments, and the core of the carbuncle." The patient still sat calmly within the circle.

Although Maude successfully attracted the attention of well-known personalities to her work, her personal life was less successful. She traveled in company with her husband and infant daughter, but Mr. Lord apparently lost sympathy for Maude's causes. When the baby was a year-and-a-half old, Maude and the baby left Lord and moved to New York.

George M. Pullman, an ardent spiritualist who often sat in her seances furnished her transportation.

After Maude arrived in the east, Francis Burnett, author of children's stories, came to her. Mrs. Burnett was discouraged and thought of bringing an end to her writing career. Maude encouraged her and said, "I see you writing a very poignant book. It will sweep the world, will be dramatized."

Mrs. Burnett thereafter wrote *Little Lord Fauntleroy* one of the most successful stories ever published.

Senator Leland Stanford was a frequent sitter in Maude's seances. He found the great California University which bears his name. Private seances were held for Mrs. Stanford and her friend Mrs. Newman, wife of Bishop John P. Newman, Methodist Bishop of New York.

William Lloyd Garrison was another frequent guest at Maude's home and became greatly interested in her personal work. Wendel Phillips and many noted celebrities and prominent clergymen, including Dr. Henry Gardner, attended her seances.

Sir Charles J. Eldredge, a veteran China hand, attended a seance at the Philadelphia home of Col. S. P. Kase. Maude was put under control and a Chinese spirit held a long conversation with Sir Charles in a little-known Chinese dialect. Sir Charles later wrote, "I have witnessed what was called spiritual manifestations in China, Paris, London and New York, and have never heard or seen anything so positively convincing as this Chinese identifying himself to me by this language in his own peculiar dialect, and by his instant and correct replies to my questions."

Many foreign notables attended

Maude's seances while visiting Philadelphia for the Centennial Exposition. Among these was Dom Pedro, then Emperor of Brazil.

Among Maude's followers were many leading politicians of the day. The presence of these political figures encouraged Maude to make a number of astonishing political predictions, and also got her into trouble created by other politicians who were unfriendly toward her followers.

At Leadville, Colo., in 1881 Maude predicted that President James A. Garfield would be assassinated. On July 2, 1881 he was shot. Garfield lingered for some time and his attending physicians finally announced that he had a good chance of recovery.

Vice-President Chester A. Arthur's sister, Mrs. McElroy, attended a seance held by Maude and asked if the President would recover. Maude's spirit guide, Dr. DeHaven, replied that there was no chance for recovery and that, "The President will come over to our side on September 19."

Garfield died on that day.

On September 20 Chester A. Arthur took the oath of office as president of the U. S.

Arthur had been introduced to Maude by Gen. U. S. Grant and attended many of her seances both before and after he became president. It was reported that he broke

with the political boss Roscoe Conkling because of advice he received when he, his wife and sister had a private seance with Maude.

Maude's close association with people in the highest places set the stage for a major attempt to discredit her. Fortunately for her career, she had remarried in 1887 and had a husband who was well able to defend her against any attack.

Her husband, J. S. Drake, was a former Illinois newspaper publisher who had become a hydraulic engineer and contractor with headquarters in California and with connections throughout the nation.

Maude's difficulties were partially the result of a quarrel between Kansas City newspapers. She had appeared in Kansas City in 1886 and the *Kansas City Times* had run a lead article affirming the credibility of her seance. Maude returned to the city in 1892 and the rival *Kansas City Star* took this opportunity to run a humorous article deriding Maude and spiritualism.

The day after the article appeared in the *Star*, the reporter who authored the piece appeared at the private home where Maude was holding a seance. He was escorted to the door.

The reporter then swore out a warrant charging simple assault and Maude, her host T. A. Kimball, M.D., and Mrs. Kimball were arrested. The prisoners were held

without bail contrary to the Missouri laws bearing on such charges.

The result of these arrests was a suit for false imprisonment and a criminal charge of conspiracy. The conspiracy charge was based on the fact that the arresting officers, one of whom was a *Star* reporter claiming to be a sworn deputy, refused to allow their prisoners to make bail.

Maude collected \$1250 damages and the conspiracy charge went against the *Star* reporters although it was battled through the U. S. District Court of Appeals.

Maude continued active following these numerous legal battles, but spent the greater part of her time with her husband in Los Angeles, Calif. She eventually retired from public life in the early 1900's.

Maude Lord-Drake's death seems to be surrounded with mystery. However, this mystery is probably only seeming and the true facts simply have been lost.

It has been stated that her career as a medium extended over 69 years; beginning with prophesies she uttered at three years of age and ending with the message she gave to the nurses attending her a few days before she departed this life.

It has been stated that she was 72 years old at the time of her death.

Other inquiries have elicited the information that she passed on in

her sleep in a Kansas City hotel; that her body was cremated and the ashes variously buried beside those of her husband or strewn in the Atlantic Ocean off Boston.

The date of Maude Lord-Drake's death would seem to be somewhere

around the year 1924.

Despite the varying information regarding her death there has been no disagreement of the record in regard to her mediumship — all agree she was a wonderful psychic medium.

THE GHOST IN THE CHURCH

MAXO VANKA, noted as a painter of what generally are termed "the best church murals in America," was reported in the November 20, 1960, issue of the newspaper *Grit* to have done some of his work in the company of a ghost.

Vanka was engaged for some two months in painting murals in the Croatian Catholic Church in Millvale, Pa. He was asked to complete the extensive murals in time for a church celebration and, in order to finish on schedule, he painted each day from early morning until after midnight.

While at work on his third night in the church, according to *Grit*, Vanka was startled and puzzled by a long, powerful note which came from the electrically operated organ. The following night as he was painting from a scaffolding he saw a dark-robed figure in front of the altar. The figure was said to be clearly visible because of the flood-lights Vanka was using to illuminate his work. The next time he glanced in that direction the figure had vanished.

Vanka assumed he had seen the pastor of the church, Rev. Albert Zagar, but when he saw the figure again the following night he realized he had been mistaken. The church was locked and only he and Father Zagar had keys. Investigating, he found the pastor asleep in a chair in the rectory. Father Zagar said he had not been in the church and that what Vanka had seen apparently was a ghost of which he had heard reports.

Subsequent appearances of the ghost were witnessed not only by Vanka but also by Father Zagar and other persons. One night they saw the dark-robed figure light candles which continued to burn after it disappeared. They also saw it blow out the flames of the altar lamp, which was designed so that it could not be extinguished by air currents.

Shortly after this the apparition was seen no more. Although investigators such as Louis Adamic, the novelist, studied the strange events, nothing to identify the mysterious robed figure came to light.



DID I SPEAK WITH ANGELS?



The Ouija board messages
gave angelic knowledge—and in an “angelic” language.

By Gustav Gumpert



WHERE DO Ouija board messages come from? From the unconscious minds of the operators? From beings dwelling in a world beyond? Or are they telepathic communications?

These were the questions that filled our minds as a friend and I hunched over the Ouija board one snowy night last winter.

We were determined to make a calm and objective experiment. Actually, we were about to get the shock of our lives; for we received a series of messages that reversed our opinion on the chances of communicating with a world beyond the senses.

As the pointer slid evenly, deliberately across the board, we saw spelled out before our astonished eyes a message that never could have come from either of our minds. It was in a language neither of us knew, one no man has ever spoken.

But let's begin at the beginning.

The first part of the message was in English: “This is Raphael.” Then we received a brilliant lecture on occult philosophy that, when written down, filled one notebook page.

This much, we decided, could have bubbled up from our unconscious minds. We both had read a little in the literature of occultism. We knew that Raphael, along with Gabriel, Michael and Uriel, were the four archangels of the ancient Hebrew's angelic hierarchy. So we were dissatisfied: what we wanted was a test that would definitely rule out the chances of our unconsciously collaborating with the board.

We challenged the Ouija — or whatever was operating it — to give us proof beyond any question.

The next message seemed at first glance like a string of nonsense syllables: ECA RAFAEL OD VAOAN

I OD IAODPIL T AI.

We first thought, quite naturally, that this was pure gibberish. But a certain precision about the movements of the pointer aroused our suspicion. Instead of moving wildly, as one might expect, it moved with a decisiveness that suggested intelligent and conscious direction.

"Let's go on with it," I said. "We may be getting something after all."

The rest of the message came through slowly: MICALZO I IADON OD MICALZO T CHIS QAAIAD. IADON EL IL OD CAOSGI NOQS IA.

It is only fair to say that between the two of us we read or speak eight languages — German, English, French, Dutch, Spanish, Italian, Latin and Greek. We also have a smattering of some of the Slavic tongues; and I had once taken a brief and not very useful course in Hindustani. Moreover, I always have been keenly interested in linguistics and cryptograms.

Both of us are rather widely read in the history of art and archeology. We had probably seen — and stored in the unconscious — fragments of the ancient languages that appear on archeological remains.

It seemed to us probable, then, that we were receiving a scrambled version from our unconscious minds of all these languages and recollections. We certainly didn't expect the language to mean anything —

and we never dreamed that anyone else might have heard of it. We were wrong on both counts.

There was one clue to the mystery. Flickering in the recesses of my memory was a recollection that somewhere I had read about a strange language that had been discovered in England centuries ago by two mystics. It stuck in my mind that this language was supposed to have been spoken by an angel.

For those who may feel skeptical at this point, let me say that I never had seen any samples of this hidden language. Somewhere in my reading I had seen a reference made to Dr. John Dee, court astrologer to Queen Elizabeth. The article said that Dee, in collaboration with a man named Edward Kelley, had received and recorded messages in a language he learned from an angel.

On the basis of pure hunch, then, we decided to look up the original writings received in this peculiar language. We found that we were looking for a book by Meric Casaubon entitled *A True & Faithful Relation of what passed for many years Between Dr. John Dee (A Mathematician of Great Fame in Q. Eliz. and King James their Reignes) and Some Spirits*. The volume was published in 1659. These strange communications from beyond also may be found in Sloane —

Manuscripts 3189-3191 in the British Museum.

Quickly scanning the 13 pages of recorded messages, my eye fell on the first word we had received through the Ouija board: ECA. It meant "therefore."

But before giving you the translation of our messages, let me say a word about Dee and Kelley.

John Dee was born in London, of wealthy parents, in 1527. He first studied at Cambridge University and later at universities in France, Germany and Holland. After the death of Queen (Bloody) Mary, he became court astrologer to Queen Elizabeth. He died in 1608.

Edward Kelley was a medium, who was well known in London during the same period. He foretold, four years in advance, the execution of Queen Mary and the coming of the Spanish Armada, and he claimed to get his information from spirits. Dee decided to hire Kelley as a "scryer," or crystal gazer, at a salary of 50 pounds a year.

After gazing in his crystal for a while, Kelley was told to construct four large charts (49 inches square) and to fill the columns with certain letters. The two men did this. Then the angel, who said he was Gabriel, would point to a letter in similar charts which Kelley saw in the crystal. Kelley would call out the information, Dee wrote it down.

By this laborious method, the two men were given 19 "Angelic Calls," which were supposed to be powerful evocations for calling up spirits. So far as anyone knows the messages never were used for that purpose until the 1880's, when they were adopted by the Order of the Golden Dawn, a group of English mystics which for a time included the poet W. B. Yeats among its members. The rituals of this group, published in America in 1940 by a member of the Order, Israel Regardie, show that the Angelic Calls were used for magical purposes.

But to return to our story. At this point we had 13 pages of "Angelic," with its translation — but no dictionary of the language. How were we to find out what the words in our message meant?

We decided to prepare a dictionary, rather than look through the whole 13 pages for each word. It took three days to compile the dictionary. When completed, it consisted of 800 entries. In the course of the work we discovered that the language had genuine syntax and logical structure. The verbs were conjugated and the nouns declined.

Take for example the word "say." "I say" is GOHUS; "he says" is GOHO; "we say" is GOHIA; "saying" is GOHOL; "said" is GOHON; and "it is said" is GOHULIM.

We also found that some of the words went back to the most an-

cient recorded speech. To give just one example: Latin scholars long have puzzled about the words *Flamen Dialis*, used to describe the Roman high priest of Jupiter. *Flamen* means "priest," but *Dial* is not a true Latin word. Strangely enough, though, *Dial* is a word in Angelic. It is one of the names of God. So that *Flamen Dialis* means "Priest of God."

Here is the translation of the first message we received: "Therefore Raphael exists, and Truth exists, and the Everlasting God dwells amongst you. Mighty is the Lord in His creations. He is the world, in which He operates, and it is His servant."

From that day on the messages continued, mostly in English but with occasional phrases in Angelic. To date, we have received enough material to fill 40 pages of typescript, outlining an amazing system of occult philosophy.

Here are some of the questions we asked and the answers we received. Remember that these were spelled out, a letter at a time, on the Ouija board:

March 5, 1960:

Q: Is there any point in studying the Angelic language?

A: Yes. The sounds have great power, like music, and stir the unconscious into motion. This was a great revelation, and can profit you much.

April 18, 1960:

Q: What is reality?

A: The world as you see and know it is not the true world. The world of your senses is one of many possible worlds. You will never understand this until you have experienced the greater view of the universe, which is what men mean when they speak of enlightenment. This is the meaning of the Japanese Zen Satori, the meaning of the Buddha when he spoke of Nirvana, and of Jesus when he spoke of Heaven.

April 19, 1960:

Q: What is Heaven?

A: A state of mind, open to all men, which comes through careful following of the path. It is a new experience of the universe, which shows the many worlds within the one world and the one world within the many.

Q: What is required for faith healing?

A: To be a healer, one must first learn to release the unconscious, as all power of the earthly type flows from this source. Secondly, you must learn to focus this unconscious power on one problem at a time. The unconscious operates when you are asleep. Therefore, before going to sleep, concentrate on one subject. Limit your concentration to one phrase or sentence of not more than 10 words. Repeat this over and over. Your unconscious will do

the rest; you will achieve the objective.

April 25, 1960:

Q: Does sex stand in the way of enlightenment?

A: The physical and spiritual are of one substance. By making a distinction, you create a problem where none exists. Salvation is not against life. It is life, and life is physical as well as spiritual; each has its own place in the unity of the whole.

May 2, 1960:

Q: What is time?

A: There is no time as you know it. Everything in the universe is an experience occurring simultaneously. You perceive this in parts. That is what you mean by time.

May 7, 1960:

Q: Is there life after death?

A: Time has no beginning or ending, nor do you. It is as though you walked through a series of rooms. Each room is there and continues to exist after you depart from it. Before you enter, it is the future; and after you leave, it is the past. But the room is always there — it is you who change. You will always continue, for you are a great circle that begins nowhere and ends nowhere.

May 9, 1960:

Q: What is mind?

A: The function of the mind is not clearly understood by science. The mind is not the brain. On the contrary, the brain is an instrument

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that is used by the mind to achieve its purpose. The mind in turn is part of a total system, and this system cannot be fully comprehended unless it is experienced. The brain is an electronic system; the mind is a multi-dimensional system, greater than the brain in more than size. It is like putting the ocean in a bottle to try to understand the mind with the brain. Therefore, resign yourself to the fact that you will never understand the mind: you can only experience it. For if you try to understand the greater with the lesser, what can you learn?

In addition to these messages, Raphael has given many examples

of independent knowledge of facts, events and situations we could not have known. Most of these are personal, however, and cannot be reported here.

This remarkable experience raises a number of questions. How can we explain, by any rational method, the message in Angelic — before either of us, the operators, had seen the language? Most remarkable of all, I think, this experience has caused two hard-headed sceptics to question their own explanations of the universe.

For, if we can talk with angels, what kind of world do we *really* live in?

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NANA GOT ME UP

By Thelma I. Hudson

IN OCTOBER, 1943, I had a spell, resulting from rheumatic fever. I had returned from the hospital but had a terrible head cold. Somehow, sick or well, I always felt better if I could sit at the old piano and play. I sat upon the piano stool trying to play but my fingers seemed so stiff I was about to give up and go back to bed.

Suddenly, everything went black. I couldn't see or speak but I could think clearly. I wanted to tell my sister, Shirley, to get in touch with my fiance who was working at Langley Field, Va., but, although I was trying to form the words with my lips, I knew I was not speaking aloud. I was being pulled into a bottomless pit while my left arm and the left side of my face seemed to be twisting out of shape. I was unconscious for 15 minutes; so I was told. Mother called, Dr. Landon Stubbs, our family doctor. They made me comfortable on the couch in the living room, where I slept as I could not walk up or down the stairs.

I overheard Doctor Stubbs tell my mother, in the hallway, there was

nothing he could do but give me a sedative. I didn't know she was told I was going to die, that constant blood transfusions would keep me alive for awhile, but it would be very expensive and since my death was inevitable, it would be useless for my mother to waste her money. This information was relayed to me this past April by my mother, Mrs. Florence Parks, who says she told the doctor since I was her daughter, if there was any hope at all, she'd spend every cent she had.

That afternoon the pastor of our



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church and some of the members came to pray for me. As they prayed it sounded as if I had only a few moments left and a lot of sins to repent for. I love God and pray to him every day and, at that moment, I couldn't think of many things to repent for, especially as I felt I was being hurried into my grave. I suppose it was my Irish temper, but I just didn't feel like dying. I was relieved when they left. I learned later that the pastor felt I was a lost soul because of my indifferent response to his efforts in my behalf.

My grandmother, Ellen Elizabeth O'Driscoll, who was born in County Cork, Ireland, had died the year before, in 1942. She was a temperamental little thing who didn't believe in giving up the ghost so easily, as she proved many times during her 73 years on this earth. I had been very close to her and was with her when she died in the hospital after suffering her third stroke.

I lay awake upon my couch that night after every one had gone upstairs to bed. A small night-light burned between the living and dining area. I was restless and sleep

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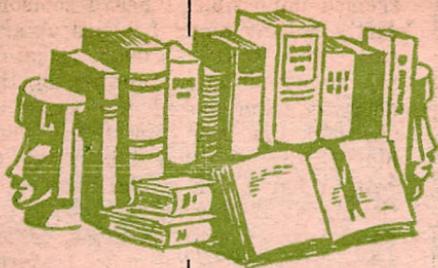
seemed impossible. I heard someone softly call my name. I looked up and saw Nana (that was what we called my grandmother) standing in the doorway. She looked the same as she had the last time I had seen her, before she was laid away to rest in her black crepe dress with the circlet of tiny rhinestones at the neckline. She was barefoot, which seems strange to me now. I stared at her. I was speechless for I don't know how long, until I finally screamed. I was not afraid of Nana, but I believed I was going to die immediately. I had heard persons sometimes see strange apparitions at such a time.

Nana looked disgusted and spoke to me in her Irish brogue, "Ssh, I've only come to tell you to get up off that couch and eat anything you want."

The doctor had put me on a limited diet and I was practically starving. I was always hungry, either sick or well.

Then Nana continued, "You are not going to die for a long time, so stop feeling sorry for yourself and wasting time. You've got a lot to do."

Nana was still standing in the
(Continued on page 129)



NEW BOOKS

JOHN WESLEY, SPIRITUAL WITNESS, by Paul Lambourne Higgins. T. S. Denison & Co. Inc., Minneapolis, Minn. 134 pages. \$3.00.

Here at last is a short well-documented biography of the founder of Methodism which focuses attention upon John Wesley's interest in the paranormal, long before that field had been mapped out by other scholars.

Wesley's interest in ghosts and ghostly happenings no doubt stemmed from reports that Epworth Rectory, where his father Samuel Wesley and his family lived for many years, was haunted by poltergeist phenomena during the years 1716 and 1717. During the occurrence of most of these phenomena John Wesley was at school in London, but he received vivid and regular accounts of the haunting from different members of the family. He realized that psychical occurrences gave the lie to the materialism that was growing up around him and he directed his attention to paranormal events that occurred in his neighborhood, investigating them carefully.

Later on in life, John Wesley

came across other aspects of psychical phenomena. Reverend Higgins gives us considerable detail on psychical occurrences which were witnessed by Wesley and reported in his *Journal*.

About 1740 Wesley developed a healing phase in his ministry which was certainly of a psychic nature. He found that he could heal serious illnesses by the laying on of hands and through prayer.

As a psychical investigator Wesley was particularly interested in dreams which foretold the future and in dreams which outlined the future in symbolism. He claimed to be aware of spiritual presences on occasion.

Wesley became interested in Emanuel Swedenborg but before he made his interest known to anyone he received a letter from Swedenborg in February, 1772, stating he had been told by spirits that Wesley wanted to see him. Wesley replied and set a date for a meeting several months in advance. Swedenborg wrote that he would be unable to meet Wesley at the time suggested because he was departing this life for the spirit world on the 29th of the ensuing month. Swe-

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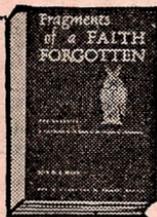
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denborg actually died on March 29, 1772, and later Wesley told of his correspondence to a group of ministers.

Wesley studied such books as Baxter's *The Certainty of the World of Spirits* but disagreed with parts of it. Actually little was available on the subject at the time. Wesley had some knowledge of "animal magnetism" which in a slightly later period was associated with Dr. Franz Anton Mesmer.

Wesley's mission as an evangelist endeavored to reshape the Episcopal Church and many of his certainties came from his psychic knowledge. He used this knowledge in a continuing attack upon the materialism around him.

Reverend Higgins is a Methodist minister and at present is the pastor of the Hyde Park Methodist Church in Chicago. He helped in 1956 to found the Spiritual Frontiers Fellowship, an organization of American churchmen interested in mystical and parapsychological studies.

Research on John Wesley has taken Reverend Higgins to England on several occasions, during which he gathered much of the material on Wesley's life for this book.—
Edmond P. Gibson.

TREASURY OF WITCHCRAFT, by Harry E. Wedeck. Philosophical Library, Inc., New York, N. Y., 1961. 270 pages, \$10.00.

Those interested in the background, lore and practice of witchcraft will be amply rewarded by the wealth of material presented in this large and handsome source book of the magic arts. Every aspect of

the field is covered, including divination and astrology, lycanthropy and necromancy, and all the various forms of thaumaturgical practice from ancient times to the present. The author, who is Lecturer in Classics at Brooklyn College, N. Y., and Fellow of the International Institute of Arts and Letters, has dug deep, as his imposing bibliography attests.

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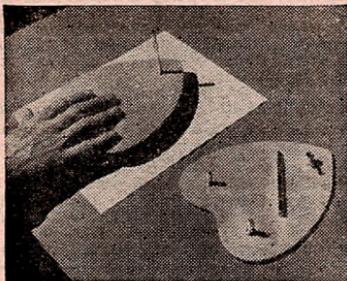
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FLYING SAUCERS AND THE U. S. AIR FORCE, by Lt. Colonel Lawrence J. Tacker, U.S.A.F. D. Van Nostrand Co., Princeton, N. J., 1960. 164 pages, \$3.50.

Despite much pre-publication balhoo, *Flying Saucers and the U.S. Air Force*, by Lt. Col. Lawrence J. Tacker—and the official Air Force spokesman on UFO's—present a disappointing picture of the official Air Force investigation of flying saucers.

"This book had to be written," declares Lt. Col. Tacker in his Introduction. "I have endeavored to be entirely objective . . ." Yet in a chapter entitled "The Psychology of Saucers," the author states that the Air Force supports a theory which alleges that "because of our technological advances and the possibility that man will soon conquer space, the projects or visions of man are interpreted as spaceships or flying saucers, rather than manifestations of divine intervention" as during the middle ages.

In attempting to support this hy-

pothesis, Tacker then reproduces 20 pages of crank letters which crackpots have bestowed upon the Air Force.

"The senseless and vicious attack against the Air Force charging its organization with withholding vital information from the general public is a baseless charge, is absolutely untrue and is generally used to excite interest in a sensational news article, magazine article or book," charges Lt. Col. Tacker. Yet statements from many former USAF personnel closely associated with Project Blue Book—including Capt. Edward J. Ruppelt, Major Dewey J. Fournet, Jr. and Albert M. Chop—clearly refute this allegation, as do statements from several congressmen, including Senator Barry Goldwater (an Air Force reservist).

The numerous typographical errors and factual inaccuracies in this book tend to support the contention that *Flying Saucers and the U. S. Air Force* is a hastily concocted attempt to rebut Donald Keyhoe's recent work, *Flying Saucers: Top Secret* (FATE, September, 1960), and to destroy the effectiveness of the National Investigations Committee on Aerial Phenomena (NICAP: 1536 Connecticut Ave., NW, Washington 6, D. C.)

The vehemence with which Tacker attempts to prevent a congressional probe of the Air Force's UFO investigation can only make many wonder just what the USAF has to hide. If UFO's do not exist, and the only people concerned with the problem are religious cranks (as Author Tacker alleges), then why



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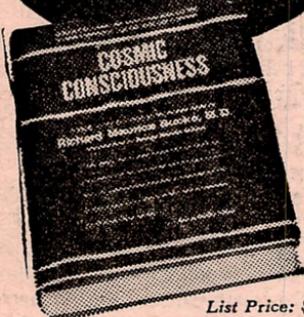
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of the American Medico-Psychological Association, Superintendent of the Provincial Asylum for the Insane at Hamilton, Ontario, and Professor of Mental and Nervous Diseases at Western University. At 36 he had the sudden and illuminating metaphysical experience that lightened his life thereafter and led to the production of this remarkable book. This extraordinary event proved to be not an isolated occurrence, or a mental aberration, but the emergence of a new faculty which was neither supernatural nor supranormal, but the natural outgrowth of our present level of consciousness to a level that is as far above ours as ours is above the simple consciousness of animals. Dr. Bucke calls this faculty cosmic consciousness. He believes that the men who possess it, such as Buddha, Jesus, Paul, Dante, Spinoza, Blake, Balzac, Whitman, and a growing number of others in our time, are forerunners of the beings who will eventually people the earth.

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not have public hearings and destroy the UFO myth once and for all?

For apparently the first time this book reveals that the Air Force now accepts the previously rejected temperature inversion theories of Harvard's Dr. Donald H. Menzel. Yet no mention is made of the fact that the hypothesis has yet to be proved under prevailing atmospheric conditions.

Tacker does, however, perform an excellent service for UFO research with his comprehensive chapter on "It's Easy to be Fooled." Outlining the ways by which conventional objects may be misidentified, this chapter should be required reading for everyone interested in this subject.

But unfortunately, *Flying Saucers and the U. S. Air Force* ("The Official Air Force Story") is, for the most part, a rehash of previous USAF press releases and comments relative to the UFO problem. Only 87 pages of the book are manuscript text. The remaining 79 pages merely reproduce official documents and summaries.—*Max B. Miller.*



HAMMERFEST, NORWAY, September 1—A mysterious silent, cylindrical object about 10 feet in diameter hovered over the bows of the Norwegian vessel *Aida* near here according to a radio report received from Capt. Kaara Eakarlassen today, Reuters said. The object remained for five minutes before rising rapidly out of sight.

REPORT FROM THE READERS

AMBER-COLORED UFO'S

The article by Frank Edwards about flying saucers in the January issue was most interesting. Of particular interest to me was the fact that many astronomers have observed these mystery objects, and that they feel certain there really is something extraordinary about their origin.

Until November 7 of this year I never had seen any of these objects, and although I was not an unbeliever, I had assumed that unless I ever did see one I would be skeptical. Then, within the space of an hour on that night, I observed four strange flying objects; so today I am convinced beyond doubt that there is something.

At 6:45 that night I saw two amber-colored lights moving slowly from northwest to southwest. They were separated by about 10 or 15 degrees and were soundless. Their brightness was approximately equal to that of Arcturus.

At seven o'clock I was outside, and low in the south I saw a very brilliant white light. At first I thought it was Venus, but then I realized that Venus already had disappeared below the horizon. I called my wife and we both watched it for five minutes. During this time it was stationary. Then suddenly the brightness began to fade, and at the same time it became amber in color. When it had diminished to about the

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magnitude of Saturn it began to move slowly toward the northwest. I watched it through binoculars for 10 minutes before it finally disappeared from view.

At 7:30 the same night, a fourth object appeared in the northwest sky. This one also was moving slowly, and was headed in an easterly direction. It was amber-colored and was about equal to the brightness of Polaris. As it neared the constellation of Cassiopeia it appeared to be zig-zagging, and then suddenly its light began to fade. Within a minute nothing was left to see. As was the case in the other observations, not a sound was audible.—*Harold Shea, Jr., Westerly, R.I.*

THROBBING UFO

Since it was through **FATE** magazine that I first became aware of flying saucers—and I might add that **FATE** is the only magazine of many of which I have kept a collection—I am writing to tell you that finally I have seen what most certainly was a UFO.

At 3:25 in the morning of November 28, 1960, I woke to find myself looking right at this large shining object in the sky. My bed is set so that I look south, and I was at once aware of this object, which was the color of a star but about the size of a football and circular in shape.

As I watched, the light went on and off, not fast but in rhythm. Around the object and making a large circle was a narrow band of light gray. Then as I continued to watch and wonder, I became aware of a steady, low throbbing sound.

Around 4:20 A.M. I closed my eyes and fell asleep but awoke again

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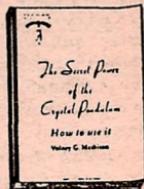
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at 5:30 A.M. and looked for my UFO. There was a dark cloud over that part of the sky but as I listened I still could hear the steady, low throbbing sound. At six o'clock I rose and was so busy that I do not know when the sound ceased.—
Josephine Mitchell, Interlachen, Fla.

SHARP-TURNING OBJECTS

I wish to tell you of the objects my daughter and I saw last August while watching for Echo. Some appeared to be the size of small stars. They shot about, making sharp turns that I don't believe any type of plane could make. At times when one made such an angular turn it left a puff of vapor.

These sightings were at the time of the full moon, and we saw almost a dozen within an hour's time.

We saw a few larger and brighter objects, too. I thought they were Echo until it dawned on me that Echo never went in those directions or zig-zagged so merrily.

Later, in September I think, I saw a jet plane going east one afternoon, leaving its trail across a perfectly clear sky. Pacing the plane was a triangular cloud. I saw no object in or about this vapor, but I've never seen a natural cloud move fast enough to keep up with a jet plane!—*Nella-Jo Newcomb, Herald, Ill.*

MYSTERY LIGHT

On February 6, 1960, I was helping with preparations for a wedding. We stopped work at midnight and I spent the rest of the night at the home of friends in Kent, Wash., as it was too far to go home to Seattle.

I was permitted to use a divan which folded out to make a bed. Around 2:30 A.M. I became uneasy and awoke. Glancing through the door into the kitchen, I saw a small bluish-white light at the window. I thought someone outside was using a flashlight, but I wondered why anyone would be outside at 2:30 A. M. and looked again.

The light was now the size of a grapefruit—and inside the house. There were no rays going to or from it. The light became the size of an inflated balloon and seemed no more than three inches from my face.

Startled, I leaped out of bed and turned on the lights. As they went on, the bluish-white object vanished into the air. I glanced at my watch; it was 2:35 A.M.

I looked into the kitchen, opened the door and looked outside. I even looked into the other two bedrooms, but I saw nothing except my sleeping friends. I shook one of them awake and told him what had happened. He was too sleepy to care, and I slept no more that night.

When the sun came up, I checked again, but the bluish-white light I had seen remained a mystery. There were no footprints outside and no indication that anyone had entered the cabin.

I have returned there several times since and have stayed awake most of the night, but I have not seen that bluish-white object again. The two occupants of the house have never seen what I saw and are a bit skeptical about it.—*Leon Thompson, Seattle, Wash.*

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VORTEX VIEWS

I have just finished reading "Solving the Mystery of the Oregon Vortex" with considerable amusement.

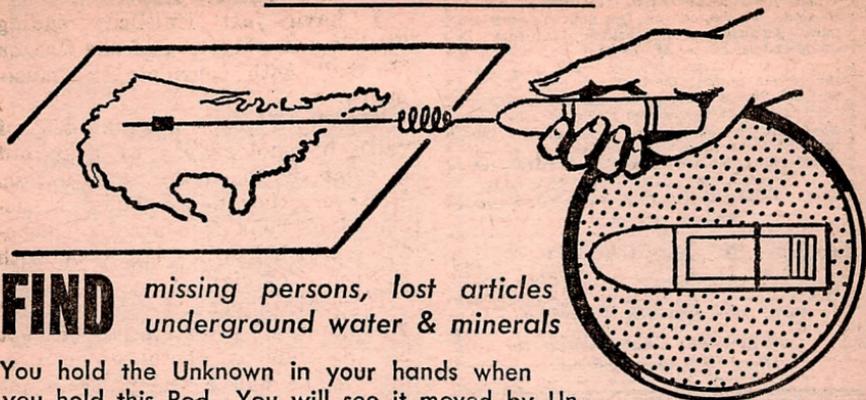
Usually I place a great deal of faith in photographs to bear out a point or to explain a situation. However, they never should be accepted as bona fide proof of something which has nothing to do with the sense of sight.

It would appear that the author did no real investigating—except by the dubious photographic process. If he had a yen to truly investigate, or had been a real investigator, he would have looked for a *pattern* in the "supposed force behind this alleged phenomenon," and he would have proceeded on the premise that the vortex was a matter of fact until proven false. He obviously entered the "picture" as a skeptic. The tone of his writing so indicates. I am not speaking as a "loyal son of Oregon" in making this defense. I am making a defense of *all* investigative processes as opposed to pseudo-investigative processes. Actually, Oregon is not my native state.

I had a long talk with a very brilliant, retired civil engineer who helped run a survey line through the area in question many years ago. He described how the crew he worked with attempted to run a line through the "blind spot."

On a given day, they tried again and again and always come up with a precise 12-degree error. In other words, some invisible force was "bending the light." Not willing to give up—after all, what sort of official excuse could they offer for failure to complete the survey?—

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the survey crew returned several days later to this particular area to try again. Imagine their surprise when they found the margin of error had slipped several degrees!

No matter from what part of the perimeter of the vortex they worked—and there was and is a definite line of demarcation between the “normal” and the “abnormal”—transits always came up with the same error. Intrigued, the foreman of the rod-and-chain-men kept his crew in the vicinity for better than a month and, during this time, a *modus operandi* was pretty well established. Thus, on one day when the light bent only some two degrees (which is practically nil, insofar as the human eye is concerned—camera, too) they were about to complete their computations quite creditably.

Photographs have been given entirely too much credit for ability to see what the human eye cannot. Actually, the camera lens is *not* as good as the human eye. The only thing superior about the camera lens is its capacity for picking up certain radiations not visible to the naked eye—and the force present at the Oregon Vortex hardly can be imagined to be of a color variety.

Of course, the camera is a handy gadget for supplementing human deduction; but I contend that deduction must be primary, must come first. We must look for patterns in any investigation, just as we look for patterns of human behavior in solving mental problems, as mechanical problems are solved by looking for mechanical patterns of failure or malfunction.

In case of the Oregon Vortex (and all the other genuine vortices)

where a pattern is established, regardless of what photographs seem to say, you have a pretty definite proof of the actual existence of the vortex or whatever else you want to call it. Of course, in establishing this proof, one must be aware of the fact that the public in general has been highly misled.—*Rex Eidson, Portland, Ore.*

Regarding the article, "Solving the Mystery of the 'Oregon Vortex,'" in the January, 1961, issue there seems to be a difference of opinion on what takes place there. I have never visited the Oregon Vortex, but would like to some day.

Frank Edwards, in his book, *Stranger Than Science*, has one chapter about the Oregon Vortex. Some of his statements about the happenings there are just the opposite of those made by Howard E. Jackson in his article on the subject.

I think that some of the phenomena may be dismissed as optical illusions—and Mr. Edwards mentions this as a possibility—but that does not explain some of the things Mr. Edwards says take place there. What about the spiraling cigarette smoke and the small pieces of paper that when put into the air, which is motionless, spiral about faster and faster before vanishing or dropping to the ground?

Mr. Edwards says that a light meter does not read the same inside the Vortex as it does outside it. Mr. Jackson says that it reads the same inside or out. It would seem that one has to be wrong.

Mr. Edwards says that, even with the possibility of an optical illusion, instruments sighting in from

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outside the circle of the Vortex have proved that the feeling of standing at an angle and the ball hanging at an angle are *not* imaginary.

Why did Mr. Jackson say nothing about the spiraling of smoke and bits of paper? Was he unaware of this, or did he omit it because it did not fit in with the rest of his article?—*Kelly Anderson, Newberg, Ore.*

Thank you and congratulations for publishing the truth about the "Oregon Vortex" in the splendid article by Howard E. Jackson in the January, 1961, issue.

If a Howard E. Jackson could be found to explain each of the so-called "mysteries" in Frank Edward's book *Stranger Than Science*, your readers would benefit by acquiring knowledge currently obscured by the monopoly of the profit motive in exploiting such phenomena.—*Kenneth F. Hill, Saint Davids, Pa.*

A POINT TO PONDER

Since animals are used to seeing ghosts, has anyone come up with why they are frightened by them?

I love your magazine and have been with it a long time. Keep up the good reporting. You are making dents here and there on otherwise solid convictions.—*Alberta Elliott, Greenville, S.C.*

MATERIALIZED MALTESE

I, too, have seen a cat that was dead and gone. A Maltese and white kitten was given to us some years ago. We named him Lil' Billy. He grew nicely, but when he was about six months old he began investigating neighboring homes as

do so many city cats. He gradually spent more time at a certain home than with us. The people there were nice to Little Billy, so it was all right with us, as we had other cats.

I often saw him trotting down the main alley and turning down a short alley to the home of his new friends. On a certain Monday I saw him in these alleys as usual. The next day I saw a little girl who was one of Little Billy's new friends. I told her I had seen the cat the day before and was glad that he looked so well.

She startled me by replying, "You couldn't have seen him yesterday because he was killed in front of our home last Friday."—*Mrs. Frances Headen, Richmond, Va.*

NIGHTMARE FISH

In the paragraph headed Nightmare Fish, on page 16, of your September FATE one of our best Hawaiian fishes for eating raw or cooked is wrongly accused of causing nightmares. This entirely innocent fish is the *Nenu* (nay-noo-ay).

Years ago I was informed by an old Hawaiian friend that the eating of the head, especially, of the *weke pahulu* (vay-key puh-hoo-loo) causes bad dreams. Probably this is the fish that is the real culprit. Please exonerate our innocent, maligned *Nenu*.—*T. K. Kaimuki, Honolulu, Hawaii.*

OVER THE HILL

The experience reported by Sonette Taggart in the "True Mystic Experiences" department of your November issue interested me greatly as it is somewhat similar to an experience I had over 20 years ago.

When I was in my late teens I

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lived in the country and traveled to a job in a nearby town by bicycle. On the way to work it was necessary for me to go over a long and difficult hill. I could take the hill on the bicycle, but usually I dismounted for the last part of the hill. One day I had reached the difficult part, my lungs were bursting, my mind was completely oblivious of all but the task at hand. Then suddenly I was over the hill with no recollection of going over.

Since I had been brought up to believe only in what could be seen and verified, I assumed that my mind had simply gone blank. It was a short distance, perhaps 300 feet, and logically could be explained thus. However, the experience impressed me sufficiently so that I have remembered it clearly.

In recent years I became interested in ESP, mysticism and so on, and have given quite some thought to teleportation. I believe teleportation is accomplished by breath control and fixed attention on the destination, and obviously other factors.

Sonette Taggart, carrying books, typewriter, groceries, etc., must have been breathing heavily as I was on my bicycle. No doubt she had a strong, immediate desire to get to the top of those stairs. Other factors must have been present which permitted teleportation.

Now I am more certain than ever that my mind didn't just go blank on that hill 20 years ago.

Your magazine has many interesting articles. I consider it well worth the price if I get even one new idea or new slant on a subject each month.—*Mary J. Spencley, Elmira, Ont., Can.*

(Continued on page 128)

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(Continued from page 100)

same spot when my mother entered the room. Mother was all excited and frightened and Nana shook her head and said, "Poor Florence." I started laughing and pointed to my grandmother. I felt wonderful and hungry. I'll never forget the look on my poor mother's face. She didn't see Nana, that's for certain. She started crying as she sat down beside me and started rubbing my head.

All I wanted was something to eat. My mother told me later that she felt at that moment I was close to the end.

I was married shortly thereafter and now have a lovely teen-age daughter, born June 13, 1946. I have lived in many countries, countries where I was told I couldn't survive because of the climate or certain diseases, or for some other reason. Regardless of these warnings I have always traveled with my husband, Charles, who is in the Navy. I have just returned from Spain and Morocco where I lived for the last two and a half years.

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If it was only an hallucination as I've been told, it was real enough to get me back on my feet immediately, for the next day I played a game of soft ball in the yard with my sister and small brother.—*Milton, Fla.*

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