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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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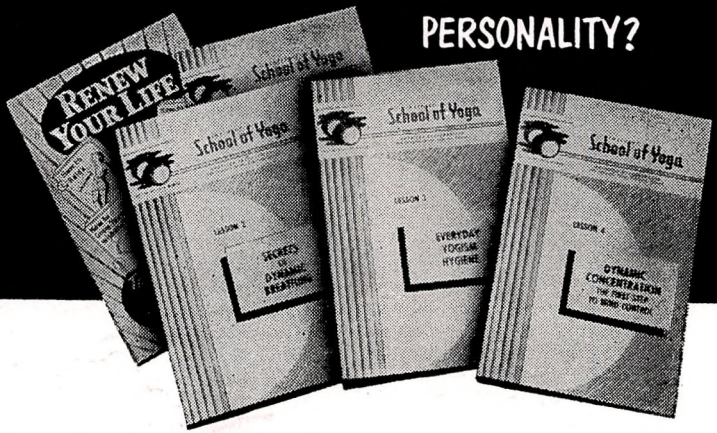
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Vol. 16—No. 12 Issue 165

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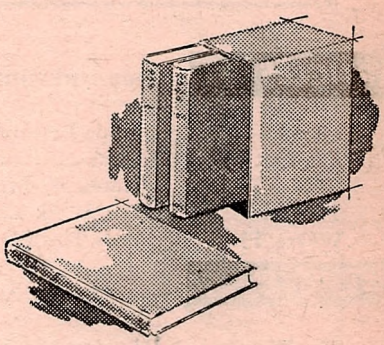
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Published every month by CLARK PUBLISHING COMPANY, 845 Chicago Avenue, Evanston, Illinois. Second class postage paid at Evanston, Illinois, and at additional mailing offices. We do not accept responsibility for the return of unsolicited manuscripts,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

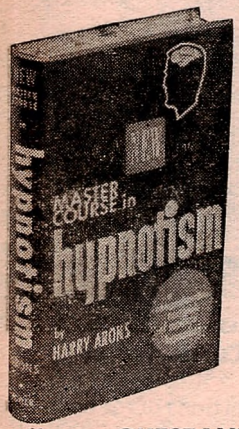
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# I See by the Papers...

QUOTE OF THE MONTH

*"A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it."*

— Max Planck
Scientific Autobiography



**By Curtis Fuller**

BUT WHERE IS THE RESEARCH?

THE DAY must come surely, we believe, when apparitions will be fitted into the general framework of (scientific) knowledge, although one must confess there is not much evidence of progress in this direction.

Most physical scientists, confronted with a story like the steak-eating spook will mutter something like "hallucination" and go hastily about their business. But too many similar stories come streaming across our desk to permit us this easy route of denial.

Which is not to say that every story of a haunting must be true, or that every haunting must have the same explanation. Nor do we insist that apparitions are spirits of the dead, because there is reason to suspect that some, or perhaps all, are split off portions of/or associated with living personalities. This does not make the mystery any less deep nor less fascinating, however.

We keep repeating that where there is an *effect* there must be a *cause*. And if a cause creates an effect there must be a transfer of energy between the cause and the effect. It does seem psychical researchers (with the necessary time, funds, imagination, knowledge and ability!) should be researching causes and energies rather than effects.

Until they do this we are reduced to the same unsatisfactory (to us) practice of describing effects only. But now for the story.

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## STEAK-EATING SPOOK

HOW DOES one explain an entity, for example, that has moved with a young couple into their new home in Clermiston, Edinburgh? Last spring Terence Garland, 22, and his 21-year-old wife Sylvia moved with their year-old son Terence into the first floor of a three apartment building.

For three weeks all went well. Then the visitations started. A cream cake left overnight in their living room vanished, leaving only a trail of cream along the floor. The next night the spook, if that is what it is, chose a steak from a bowl which also contained eggs and sausages. The greasy wrapping paper of the steak was found on the bathroom floor.

Mr. Garland woke up early one Sunday morning and was sure that "there were three of us sleeping in the bed. But there were only my wife and I. I felt cold and shivered."

For the next two nights the frightened Garlands stayed with Mr. Garland's mother. They returned home on Wednesday to find the entity still there. At any rate, when Mrs. Garland went into a room to get a clean diaper for Terence she felt a hot breath on the back of her neck, heard a moan, then a swish like a wind as she opened the door.

∞

## GRAY LADY OF GLAMIS CASTLE

NOT ALL hauntings are as unwelcome as the Garland's visitor. Consider the famous ghost reputed to haunt Glamis Castle, birthplace of Princess Margaret and ancestral home of Britain's Queen Mother.

This entity is called the "Gray Lady" and the Earl of Strathmore, cousin of Queen Elizabeth, says "there is a gray lady without a doubt. I know, because I have seen her. But only once. I happened to be wandering around the castle one night and looked into the chapel.

"She was there in an attitude of prayer. My reaction was one of surprise, not alarm."

Not everyone sees the ghost. Lord Strathmore's wife, for one, has never seen her.

But the Dowager Countess Granville, sister of the Queen Mother and Lord Strathmore's aunt is quoted by the Associated Press:

"I have seen the ghost, but I would rather say nothing about it. One thing leads to another. My phone would never stop ringing."

Lord Strathmore is not planning an exorcism. "Get rid of the Gray Lady? I would not like to do that," he said.

∞

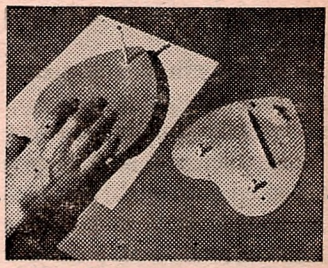
## HAUNTED SALOON

STILL ANOTHER kind of haunting is going on in the 500-year-

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old Swan Inn at Brentwood, England. Reputedly the Inn is haunted by the ghost of William Hunter, a Protestant martyr who spent his last night at the inn before going to his death.

Mrs. Elizabeth Harding and her 26-year-old daughter Carol took over the Swan Inn in mid-summer and since then she says they have been visited each night by a ghost.

"Religious plates and ornaments fixed to the wall tumble down mysteriously. The saloon doors crash in the night, and my Alsatian, Trudy, who has been brought up in bars, refused to sleep there," Carol Harding says.

When she and her mother come down from their rooms each morning they find the saloon door blocked by chairs which they have heard being dragged about the floor during the night. Lights that were switched off are blazing.

"My mother loves it all, but I am quite frightened," Carol says. By early September, this nonsense had been going on for nearly two months.



## DR. FODOR AND "THE HAUNTING"

MANY OF OUR readers must have seen or heard Dr. Nandor Fodor, FATE author and New York psychoanalyst, discussing M. G.M.'s movie "The Haunting" on radio or TV.

We recently discussed this movie with Dr. Fodor and, although the movie is based on fiction, nevertheless Dr. Fodor believes it represents pretty sound psychology. It is his view, of course, that haunted people produce their own haunts.

The movie, in fact, is sounder than the horror approach its publicity and advertising implies, although wrong in some of its sensational aspects.

"In old houses where men have lived and suffered for decades or centuries," says Dr. Fodor, "human anguish forms an emotional backlog that tends to reenact and personify itself." Given such a house it only takes the human passions of the current occupants to activate the long "dead" forces that continue to call the house their own. At least this is Dr. Fodor's view.

Nonetheless, Dr. Fodor rules out any idea that ghosts or other manifestations of the supernatural can do physical harm to anyone. "Actually, ghosts are as harmless today as they have been throughout the ages."

Still, Dr. Fodor adds, the "ghost" may use its talents to discourage unwanted visitors. "A hasty flight from a haunted house may prevent a person from having a complete emotional breakdown," Dr. Fodor says. "Continued stay may cause latent psychosis to break forth, in which case the heavily charged at-



Spirit-like presence on wall seems to gaze down on nun praying at St. Bernard Catholic Church in Akron, O. Photo was taken by Akron *Beacon Journal* Chief Photographer Julius Greenfield minutes after the death of Pope John was announced. Unusual effect was created by light shining down on the small crucifix just below it.

mosphere of the house may become dangerous to life and limb. There are never haunted houses without haunted people."

∞

### A BELL FOR POPE JOHN

THE MONTEREY (California) *Peninsula Herald* told this story in its issue of June 18. Father Lawrence Farrell, chaplain at the Carmelite Monastery at Point Lobos, was saying mass at the Army Language School chapel on June 3. Knowing that Pope John was sinking fast he announced the service would be for a "happy death" for him.

At 11:58 A.M. the electronically-operated chapel bells began to toll. Father Farrell turned on his car radio and learned the Pope had died only moments before the bells sounded.

"The only catch is," the columnist continued, "that the bells hadn't worked for at least a month and didn't work again for some days when an electrician finally put them back in working order."

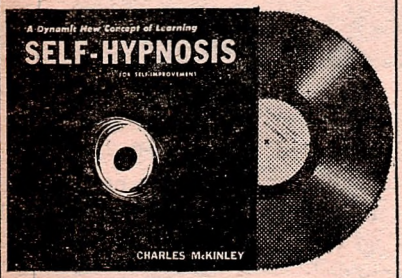
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### FINDING OF THE IDOL

IN A TEMPLE at Trivandrum, India, sits an exquisitely carved statue of the Lord Krishna. Thousands of Hindu pilgrims come

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daily to pray before the 13¼ inch high granite idol.

The story of how this statue came to be in the temple began three years ago . . .

The existence of the statue was unknown until three years ago when an art teacher had a vision that it would be found buried in the ground. Astrologers' forecasts confirmed the prediction.

A committee was formed to dig for the statue. But where in the huge area could it be found? Once again the teacher had a vision. He went into a trance and pinpointed the idol's location.

The events so excited the neighborhood that thousands of persons came to dig. All worked without pay and at one time about 25,000 persons were digging.

At this point the state government stepped in and ordered the digging stopped on the grounds that Indian law requires all "treasure hunts" to be sanctioned by the state.

The committee ignored the order. They also prepared to ignore an injunction which was to be served on their village to halt the digging.

They dug on, the pit swarming with human ants, carrying the earth out on their backs. Difficulties increased. The hole was 35 feet deep and water began seeping in, hampering the work.

On the morning of May 19, 1963, while villagers were at work, the officials arrived with the injunction ordering the digging to be halted. At that moment there was a shout from one of the workers. He heaved up a muddy piece of granite.

It was the magnificent statue of of the Lord Krishna himself.

∞

## WITCHCRAFT

THE BORDERLAND between what man believes to be true and what is true is a shadowy thing, for beliefs and facts mingle, undulate, merge. What seems true today is no longer true tomorrow and tomorrow's truth will change the day after.

Such a thing is witchcraft which has many explanations, many defenders and detractors. It has been described variously as an anti-Christian cult; the hangover of an ancient religion among the earliest European peoples; a specialized form of magic-working brought into Europe by the Cathars with Asiatic roots — well, you name it.

Whatever witchcraft is, it still has followers. Within the past year witches have been burned at the stake in Mexico; publicly attacked in Germany; publicly defended in Great Britain.

Sorcerers operate openly in many African states, in others they can





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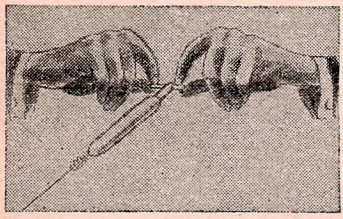
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work only illegally. Recently in Blantyre, Nyasaland, Elard Chipandale sued Odrick Kasochi to obtain $12 promised him for turning into a crocodile and killing Kasochi's granddaughter. The high court in Blantyre decided Chipandale had been a crocodile at the time of the killing and ordered Kasochi to pay. The court also ruled that the deed had been committed for material gain and sentenced both men to death.

The Nyasaland Judicial Department reports that 107 witchcraft cases came before it in 1962 compared with only 25 in 1961. Some communities still require criminal suspects to drink a poisonous brew on the theory that the innocent will vomit the poison while the guilty will die. Such trials by ordeal are illegal in Nyasaland but still they go on.

Africa is not the only place they go on.

Recently Assistant District Atty. Irving Ettenberg in Denver had to deal with a woman's complaint that a neighbor was practicing voodoo against her. The alleged victim claimed she was being smothered by vapors wafted into her home at night. Unsympathetic Ettenberg said she'd have to catch the wafter in the act before he could file a complaint.

In Seattle, Mr. and Mrs. Robert D. Mott returned home one

evening to find a voodoo doll on their dresser. The doll's face had been burned and had 20 pins stuck through it. Obviously it was a witch's spell directed against the Motts.



## MAUSOLEUM MYSTERY

HERE'S A mystery that cemetery officials and police struggled with at St. Joseph Catholic Cemetery in Lansing, Mich. Early Sunday morning, July 14, vandals apparently opened two steel doors and disturbed two coffins inside a private mausoleum.

We have inserted the word "apparently" above, because "apparent" explanations are not necessarily correct explanations.

At any rate, the "apparent vandals" opened two steel doors welded shut three years before. And yet there were no signs of force being used.

"I would say it was impossible to open the doors without cutting the welds," C. Raymond Earl, cemetery manager, said. "We can't figure it out."

The mausoleum is owned by a "John Miller" family. It was erected in 1893. It contains four coffins, all on slabs and in the open, which is no longer permitted under state law. Two of the coffins had been moved. It was not possible to tell whether they had been opened.

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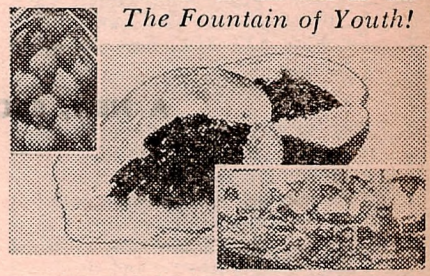
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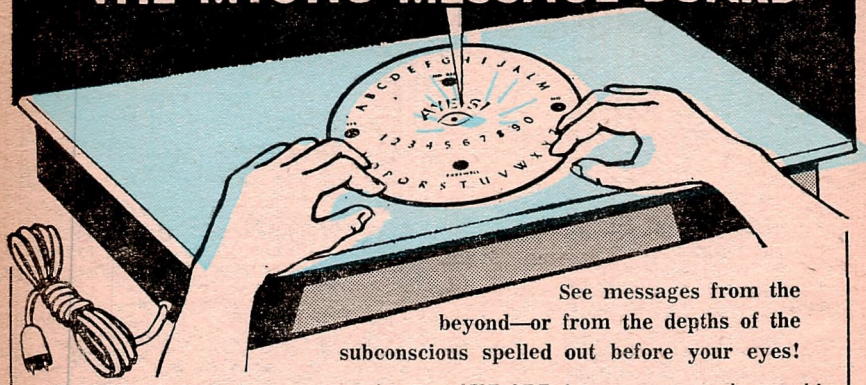
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The two steel doors which were found swinging open are about seven feet tall, two feet wide, and made of three-eighths-inch steel. They were welded in the center after another "break-in" (quotations ours) of the structure three years ago.

Ingham County sheriff's officers could find no marks on the steel doors. There was no evidence of a forced entry. But, Manager Earl insists, using force is the only way anyone could get in — even cemetery workers.

What about someone getting out?

∞

## REPORT ON INTUITION

A GOOD MANY paranormal events — call them precognitions or hunches — are dismissed by calling them "intuitions." Our dictionary has several definitions for intuitions which seem to agree that they involve direct perceptions of facts, truths or situations outside the reasoning process. Intuitions appear to arise out of unconscious reasoning processes, however, where they can be normally explained, and out of telepathy, clairvoyance and sometimes precognitions where they are paranormal.

But like all areas of ESP they are random and often undependable. Late in July, Royce Atwood Wight was napping in the bedroom of his small cottage in Miami, Fla. Suddenly he awoke and dashed out of the room. Seconds later a 36-foot, three-ton concrete piling, which workmen had been erecting near the place, crashed through the roof. "I had a premonition of trouble," Wight explained.

To us, it seems easier to call this a genuine example of precognition than to grope around, hunting all manner of weaseling explanations in order to avoid admitting that precognition exists.

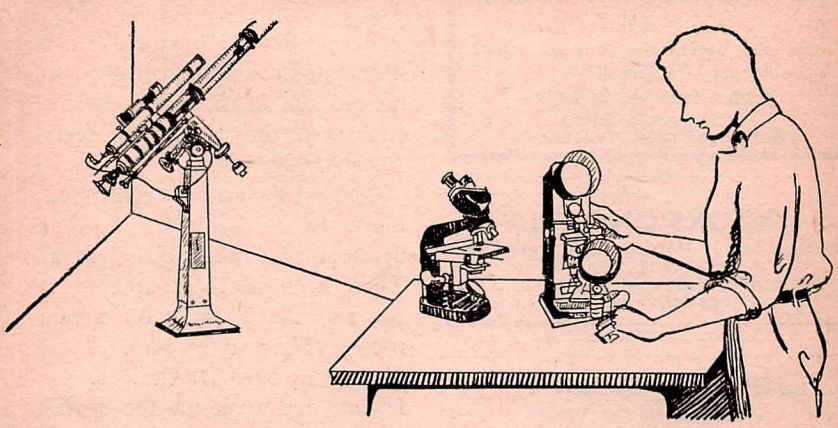
In Nashville, Tenn., recently, Buryl Townsend, a school bus maintenance worker, who was off duty on a Saturday morning, suddenly got the feeling he ought to check the bus garage. He did so and found that a tire had gone flat on a dual wheel on one of the eight buses stored in the garage the day before, had evidently smoldered all night, and burst into flames as he opened the door. By the time firemen arrived, Townsend had driven seven other buses out of the garage and total damage was limited to about $1,000.

∞

## TRAGIC DREAM

ALICE MATHERS, 12, of Mission, B.C., 30 miles east of Vancouver, disappeared last June 9 on a walk home from her sister's house a mile and a half away. Bloodhounds were called in and twice followed a trail to the Loug-

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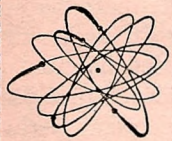
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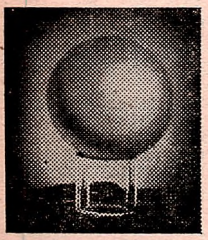
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heed Highway where they lost it. The Royal Canadian Mounted Police believed the girl had been kidnapped. Nonetheless, police hunted the brushland as best they could but they found no trace of Alice Mathers.

The girl's father continued to hunt. By mid-June he had given up hope of finding the child alive. Then Mrs. Mathers dreamed that she saw Alice' body on a pile of rocks. Mr. and Mrs. Mathers picked up Roy D. Craiton, an old friend, and took up the search in a gravel pit near the Lougheed Highway, 12 miles from their home. And there, Mr. Craiton found the battered body of the murdered child. At last report, two brothers had been charged with the murder.

There are two elements we wish to point out in this case of a "true dream." One is that there was a tremendous emotional need by Mrs. Mathers to "dream true." The little girl's body could not be found by normal means — therefore she dredged deep into her subconscious ordering it, as it were, to provide the needed information. There is much evidence that paranormal information often (perhaps usually) is produced when the needed information cannot be produced normally.

The second thing to be noted is that once she had the information,

Mrs. Mathers regarded it as sure and final. She and her husband picked up their old friend and together they went directly to the spot. Furthermore, it is important that the body was not found by the Mathers, but by Craiton. Perhaps they were moved to take him along because he was fated to find the body, or perhaps he was necessary as a defense to their own psyches against the shock of seeing the brutally mistreated remains of their dead child.

Thus we see a pattern and a logic about these cases though there is still more mystery than understanding. For we do not know how Mrs. Mathers could have "dreamed true;" we have no notion of the mechanisms involved, the energies at work, nor the structure of a world in which such signals can be sent and received.

∞

## ASK ANN LANDERS

IT IS THE nature of psychic events that the formula doesn't always work. Last March 25, five-year-old Doreen Heskett disappeared without a trace on her way home from a playmate's house in Napa, Calif. In August a professional mind reader, who calls herself the Baroness Lotte von Strahl, undertook to visit Napa and attempt to locate Doreen by clairvoyance. As of this writing, she

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had not succeeded in doing so.

And Ann Landers, the adviser to millions of love-lorn, revealed where *she* stood on intuitions and precognitive warnings in her column of August 6. A fellow named Mel wrote to Ann explaining that "My wife has a close friend who, in my opinion, is a nut. This filbert is a strong believer in mental telepathy, which is all right with me, but it's NOT all right with me when she makes a nervous wreck out of my wife."

The night before, it seems, the friend had called his wife at 3:05 A.M. demanding to know if she was okay because she had dreamed the wife was in a terrible accident. She was so relieved that Min was okay!

Naturally Min was scared silly, not to mention upset at being waked at 3:00 A.M. It wasn't the first time the clairvoyant friend had scared his wife with this business, Mel complained. "Tell me," he asked, "what do you think ought to be done?"

Ann Landers said there was "something punitive" in the woman's behavior and Min should tell her friend she didn't wish to hear any more on the subject.

Ann Landers may very well be right, especially if Min's friend has repeatedly dreamed of similar disasters occurring to her. Dreams in such cases often conceal the wish.

## FRIENDS

THIS KIND of thing happens all the time but we still think it's great. Consider the story of Waggles, a 10-month-old black and white mongrel pup, who joined the Arthur Perkins family when he was six months old.

The Perkins' live at 20 American Legion Highway, Dorchester, Mass., and Waggles became the special friend of Mrs. Perkins' oldest son, John Anderson, 9.

One day in August John was taken to Children's Hospital for minor abdominal surgery. Waggles remained at home. A few days later Waggles disappeared. Twenty-four hours later a series of dogs, all of which looked like Waggles, tried to get in through various doors at Children's Hospital. On his eighth attempt, Waggles bounded into Mrs. Virginia Kroge of Boston, John's grandmother. She grabbed Waggles and sent him home by cab, where he was kept in escrow, as it were, until John came home from the hospital. At this point the two were united and the story ended happily.

But the mystery remains. How did Waggles know John was in this particular hospital (or any hospital)? There are 25 or 30 hospitals in Greater Boston. Children's Hospital is several miles from Dorchester. Yet Waggles picked the right hospital unerringly and was

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hell bent to get in, except that various "doorkeepers" wouldn't let him.

The majority of persons don't believe in ESP either, but those of us who believe in it have only given it a name — which doesn't solve the puzzle.

∞

## "ROTTEN BOURGEOIS IDEOLOGY"

A FEW YEARS ago the Soviets were condemning their researchers of extrasensory perception for "darkening the minds of toilers" and fostering "a thoroughly rotten bourgeois ideology by trying to prove that telepathy is possible," according to Tom A. Cullen of Newspaper Enterprise Association.

The Soviet researchers got around that particular charge in part by insisting that there must be a perfectly normal physical explanation for telepathy and besides "telepathy" was a misnomer anyway. What was being transmitted was "biological information."

These semantic dodges should not conceal the fact that the Soviets and especially the group under Prof. Leonid Vasiliev, physiologist at the University of Leningrad, have done some great and original work in psychical research.

Nevertheless, the Soviets' need to conceal their nonmaterialistic researchers behind a front of dialec-

tical materialistic statements, was dramatized recently in an exchange between them and the British.

Anthony Cornell, a psychical researcher at Cambridge University, proposed that Cambridge and Leningrad Universities should be linked in a series of experiments on long-range telepathy.

The Russians, however, rejected the plan as "premature." Mr. Cornell, senior treasurer of the Cambridge Society, seems in our opinion to have pinpointed the real reason for their refusal:

"The Russian theory is that telepathy is caused by the utilization of electromagnetic waves," he said. "They say that the strength of telepathic signals falls off with distance. This experiment was designed to test that theory.

"It could be that they were afraid we should have proved their theory wrong. We shall try again later." — *Curtis Fuller*

∞

After saving his money in a bank for more than 50 years Luigi de Santis, of Newton, Mass., withdrew his life savings of $20,000 deciding he'd feel better if he kept the money close to him. He put it in a cracker can from where, very shortly, it was stolen.

∞

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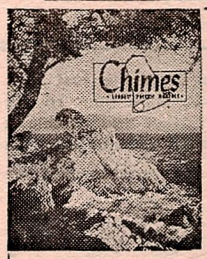
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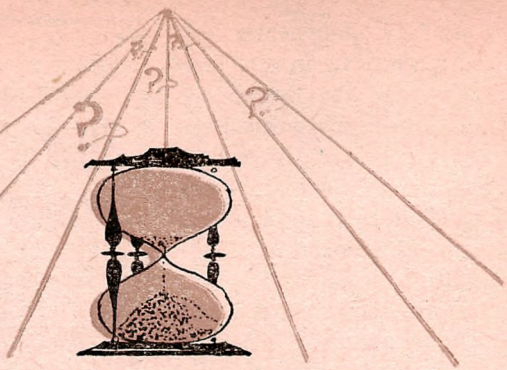
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*By Dr. Robert H. Thouless*

**EDITOR'S NOTE**

We wish to stress the fact that this article first appeared in print in May, 1947, more than 16 years ago. It serves to drive home the uneasy realization that psychic research has made little or no progress since that time along the lines suggested by Dr. Thouless.

IN PSYCHICAL RESEARCH one studies such things as thought-transference, clairvoyance, precognition of the future by dreams and other means, psychokinesis (or the movement of objects without contact), hauntings, ostensible communications from the spirits of the departed, and so on. In scientific psychology, on the other hand, one studies such things as color vision, memory, thought, intelligence, character, and so on. There is a curious difference between psychical research and scientific psychology. Scientific psychology is generally considered to be a respectable branch of scientific study; psychical research is not. Those who are interested in psychical research are not

generally regarded as serious scientific investigators but rather as somewhat eccentric individuals with peculiar interests and a defective sense of evidence. Even when scientists of high reputation in their own branches (such men as Crookes, Barrett, and Lodge) have turned to psychical research they have not escaped this reproach. I think it is much to the credit of these men that they did apply to psychical research their gifts for critical experimentation and a trained sense of evidence, just as they did to their own branches of physics and chemistry, in spite of the fact that they received honors for their contributions to orthodox science but derision and calumny for their contributions to psychical research. Matters have improved during the 60 years of activity of the Society for Psychical Research. It is no longer generally supposed that anyone interested in telepathy or haunted houses is either a knave or a fool. This idea is not dead yet, though it is dying.

* * *

BUT THE relationship between psychical research and orthodox science remains an uneasy one. There is not, on the whole, a cordial interest on the part of scientific psychology in the work done by experimenters in psychical research. Rather it is treated as if interest in telepathy and ghosts were a kind of infectious disease which the psychological research worker must be careful not to catch, lest his time should be wasted in trivial enquiries instead of being spent in the approved lines of orthodox psychological research. The sanitary cordon between the camps of the psychical researchers and the scientific psychologists is not rigid (a few individuals do cross it) but still it is there. And the result of it is an isolation between the two studies which is unfortunate, and which I think must in the end pass away to the benefit of both.

Of course, there are reasons for the isolation. One obvious one is that scientific psychology is based on a theoretical foundation which has no room for such facts as telepathy, clairvoyance and the rest. It seeks everywhere a physical explanation for mental events. It knows about light waves falling on the retina of the eye, producing

**ABOUT THE AUTHOR**

A noted English psychical researcher, Dr. Robert H. Thouless was president of the British Society for Psychical Research from 1942 to 1944. He is the author of "Psychical Research, Past and Present," and his new book "Experimental Psychical Research," was scheduled for publication in the fall of 1963 by Penguin Books.

chemical changes in the retina which activate end-organs which transmit currents to the visual centers of the brain. In ordinary visual perception, there is everywhere a complete chain of physical causation between the object perceived and the resulting perception. But in telepathy and clairvoyance there appears to be no such chain of physical causation. Here we seem to have a mere unexpressed thought in another person's mind or a mere fact unknown to anyone else producing knowledge in the mind of the percipient without any physical link. So these are facts of a type for which scientific psychology has no place. The scientific psychologist naturally reacts to them either by saying that they are not facts at all, or by saying that if they are facts, then they are just inexplicable oddities in which he cannot be expected to be interested.

I do not think that this theoretical bias is in itself sufficient explanation for the lack of cordiality in the scientific psychologist's attitude towards the findings of psychical research. The scientific psychologist often has his own doubts about the adequacy of the materialistic basis of physiological psychology. In any case, he is not so pigheaded in the holding of a theory that he would be unwilling to give it up if the facts went clearly against it, and a better theoretical basis were offered in exchange. I do not think that, at present, psychical research has a better theory to offer him. I hope that one day it will have.

There are certainly some (not I think many) scientific psychologists who condemn the findings of psychical research without examination of the evidence. It is a long time since it has been reasonable for any well-informed person to make the mistake of supposing that there has been any lack of vigor in the proofs of the facts of psychical research. Whatever criticisms may be made of experimental work in psychical research, the accusation of lack of vigor in its methods of proof cannot justly be made. Evidence for telepathy, for clairvoyance and for psychokinesis has been found in overwhelming amount when the most elaborate and adequate provision has been made against the possibility of fraud or error. *A charge that the orthodox scientists can make more justly against experimenters in psychical research is that, having proved that the phenomena exists, they have had less idea of what to do next. In science, experimentation is not merely a way of proving that something exists; it is also a way of progressively discovering more about it. In that task psychical research has not been so successful, and not all psychical researchers*

*seem to recognize this as the aim of experimental work in psychical research at the present day.*

* * *

THE REALITY of telepathy was sufficiently proved by experiments carried out 65 years ago and reported in the first volumes of the *Proceedings of the Society for Psychical Research.* Yet at the present time we are in the extraordinary situation that we are still liable to hear that a psychical researcher has just completed or is just about to carry out some experiments which will prove once and for all the reality of telepathy. Also, we are constantly encouraged to accumulate more and more evidence that will at last convince the skeptical scientist. This, I think, shows a failure to understand the psychology of scepticism. The scientist who is not convinced by the evidence we have at present will not be convinced by 10 times or 100 times as much evidence and it is a waste of time to try to collect it for him. It is not lack of evidence but lack of development in psychical research that leaves the scientist skeptical. In science when someone makes an odd and unexpected discovery, other scientists do not go on indefinitely repeating the original experiments. They go on to new experiments which lead to progressively greater understanding until we get to the point that what at first seemed odd and unexpected seems at last to fit into the general body of scientific theory. It seems no longer odd but just what we should expect.

I do not want to suggest this lack of development has been altogether the fault of psychical researchers. The path to understanding in psychical research is probably incomparably more difficult than it has been, let us say, in physics. The revolution in thought required before we have an adequate theory which will include both the facts of scientific psychology and those of psychical research is probably a revolution more difficult than that made by Einstein or by the introduction of the quantum theory into physics. I do not think the advance can be made yet but we can, and should, direct our efforts towards more and more understanding rather than towards more and more evidence.

* * *

IN THE MEANTIME orthodox science and psychical research pursue their separate ways. Those who study color vision and intelligence testing care nothing for telepathy or poltergeists. Does this matter? I think it does. Not so much to psychical research as to science itself because we cannot really be satisfied with a scientific theory which does not include all the facts. To many people the

facts of psychical research are mere oddities that do not fit into an orderly universe. It is as if they believed that God created a universe which was orderly on the whole, and that the ordinary facts of science fitted into this orderly universe: facts like the movements of material bodies, radiation, electric currents, material brains and nerve processes. Then, having created a 99 per cent orderly universe, He created a few disorderly odds and ends like telepathy, psycho-kinesis, precognitions, hauntings and materializations, which do not fit in anywhere. If this were right, it would not be unreasonable for serious scientists to study 99 per cent of the universe that was orderly and to leave the odds and ends to be studied by eccentric individuals whose interest lies in the odd and the exceptional.

But against this whole idea our minds properly rebel. We feel that somehow it must all fit together, and that there must be a way of looking at the problems of mind and matter in which telepathy will seem no more odd and unexpected than a normal perception, and a haunting apparition no more odd and unexpected than a mouse or a cockroach. I have already said that I think that the achievement of such a way of thinking is a goal which is a long way off. But I am also convinced that further understanding rather than further proof is the immediate goal towards which our efforts in psychical research should be directed and that every step in further understanding is a step towards the attainment of the remote goal when we shall understand all about it. When this understanding comes, it is obvious that its implications will extend far beyond psychical research. When the facts of psychical research fit into the same body of theory as the rest of the facts of science, we shall have a new and more adequate scientific theory. Scientific psychology itself will be transformed. That is the importance of the facts of psychical research. If they had no interest beyond themselves, they would be hardly worth studying except as curiosities. When telepathy, psycho-kinesis and poltergeists are no longer oddities, when we can see how they fit into the scheme of things, then the barriers between psychical research and other sciences will disappear, and telepathy will be part of scientific psychology and poltergeists will be part of natural history. If that sounds fantastic, this is only because we are looking some distance ahead.

We are a long way from that goal, but I suggest that our efforts should be directed towards it. If we are psychical researchers, do not let us waste our time giving another elaborate proof of the reality of

telepathy in the hope that the orthodox scientist will be convinced by the mere weight of evidence. He will not be convinced, and I do not think it matters. One step toward explaining telepathy will do more to remove the separation between psychical research and orthodox science than a great multitude of new proofs. We may deplore the divorce between psychical research and scientific psychology but it is not our task to woo the scientific psychologist, to gain his interest. Rather, psychical researchers should aim at gaining such results in their subject, not of new evidence but of new understanding, that will compel the interest of the scientific world.

* * *

From THE LISTENER, May 15, 1947, Vol XXXVII, No. 955. Published every Thursday by The British Broadcasting Corporation. Registered at G.P.O. as a newspaper.

## WHERE THE PATRIARCHS WORSHIPPED

THE SACRED site where the Biblical patriarchs Abraham and Jacob worshipped in the 19th Century B.C. is believed to have been discovered by archeologists excavating in Jordan. The site is located in the ancient Biblical city of Schechem, where an altar was found beneath the courtyard of the city's temple-fortress.

At this site Joshua rallied the tribes of Israel and Abimelech was crowned Israel's first king.

The excavations at Schechem were carried out by an international archeological team representing Harvard University, Drew University, in Madison, N. J., McCormack Theological Seminary, in Chicago, and several other American and foreign educational institutions.

For over 1000 years, before the Bible began to be written down during the 11th Century BC., the Israelites orally kept alive a tradition that the altar and a sacred oak existed in that spot. Archeologists consider the discovery of the altar important for the reason that, like Schliemann's findings in Asia Minor which shed light on the Greek legend of Troy, Schechem provides another instance where a history developed archeologically may be placed back to back with an oral tradition and found to match.

## END OF THE TRAIL

BRAVING danger and hardship, Mrs. Liang Mei-ying, 60, traveled several hundred miles from her home in communist China to reach her son in Hong Kong. She was smuggled into the colony under the deck of a junk and a cab deposited her at the door of her son's apartment. Before she could ring the door bell she died of malnutrition and exhaustion.

**The two dead crewmen were buried at sea—but an amazing photo proved reports that they had become—**

# The WATERTOWN'S PURSUING GHOSTS

Editor's Note: When we ran "Affair of the S.S. Watertown" in our November, 1957, issue, we reported that we had tried unsuccessfully to obtain the photo and more information. Author Mann has spent much time running this down, and we now are pleased to add to the record.

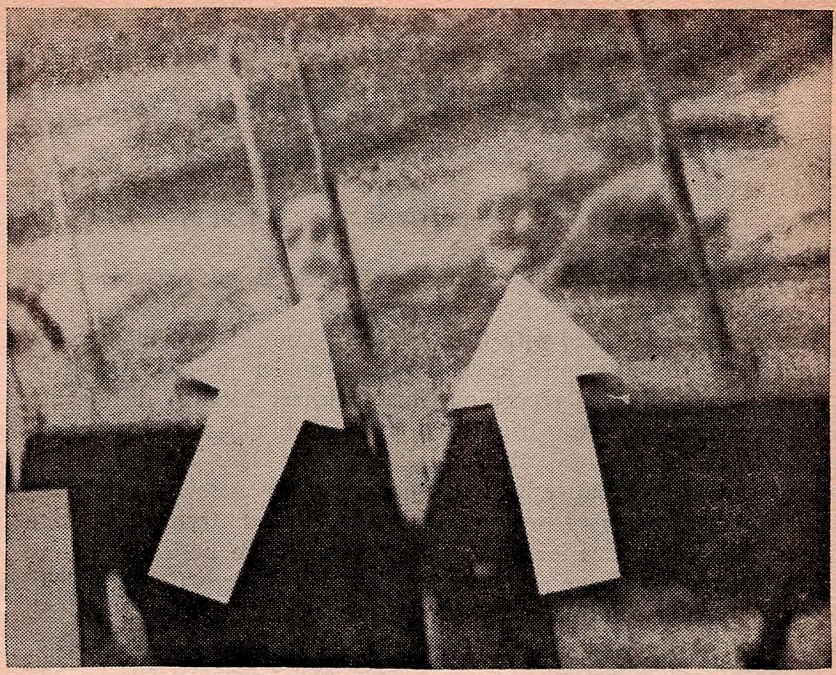
*By Michael G. Mann*

THE BODIES of James Courtney and Michael Meehan were buried at sea when they died in an accident aboard the gasoline tanker *S.S. Watertown,* but a photograph made by the captain of the Watertown weeks later showed the dead men following the ship.

These facts caught my attention when they were published in the November, 1957, issue of FATE. The case so captured my imagination that I spent five years obtaining a more complete report, as well as a copy of the fantastic photograph showing the faces of the dead men.

This was a difficult assignment because 33 years had elapsed since the day the *S.S. Watertown* had its brush with the unknown.

The original article in FATE told of the burial at sea of two seamen from the *Watertown* and the strange events that followed. The men, James Courtney and Michael Meehan, were buried at Latitude 14° 20' North and Longitude 50° West. An atlas showed this to be near the island of Barbados off the coast of Guiana. I later discovered that the longitude of 50° West was incorrect. The men were buried in the Pacific Ocean while the ship was



Arrows show heads, identified as those of Seamen Courtney and Meehan, apparently riding waves just off side of "S.S. Watertown." Photo was taken by Captain Keith Tracy.

on course for the Panama Canal. A longitude of 100° would be more appropriate.

The men were buried on December 4, 1924. The article related a conversation between Keith Tracy, captain of the *Watertown*, and a mate who tried to convince him that Courtney and Meehan had been sighted swimming after the ship. The mate went on to say, "So help me sir! It ain't only me that's seen 'em. All the men has. Every evening at twilight we see 'em swimming alongside about eight feet off the port rail."

The captain looked into the matter; changed his skeptical attitude; obtained a camera and photographed what he saw. The film was locked in the ship's safe to prevent tampering. When the ship had passed through the Panama Canal and docked in Colon the film was taken to a professional photographer. One of the developed negatives showed the faint images of two heads riding the wave crests.

The entire crew identified the heads as those of the two deceased men. The facts of this case were sworn to by Captain Keith Tracy and his assistant engineer Monroe Atkins. The photographs were checked by the Burns Detective Agency and the negatives retained by the owners of the ship.

The FATE article ended with this editors' note, "We attempted to get a longer, more detailed report on this phenomenon. We also tried to get copies of the pictures; all this without success. Now after holding this story for two years, we have decided to publish it as it stands."

I am fortunate to have access to a large occult research library which belongs to Jonas Kover an independent investigator in the areas of UFO's and parapsychology. Without his help I might still be trying to turn up a lead on this case. In his files I found a card on the *Watertown* affair that gave me four good references. The card mentioned the November issue of FATE as well as a reference to the April, 1958, issue. It stated that a letter about the case had appeared in the "Report from the Readers" column and identified the *S.S. Watertown* as a Cities Service Co. tanker. There was also a notation about the book *Forgotten Mysteries* by R. Dewitt Miller.

The report from a reader in the April FATE was from Edward Mylod of Glen Ridge, N. J. He stated that in the late 1920's he received a newspaper clipping of an apparition following a ship. He pasted the clipping in a scrapbook but unfortunately forgot to date the entry. The picture was from the *Minneapolis Sunday Tribune* rotogravure section.

The picture carried this caption: ". . . Seamen James T. Courtney and Michael Meehan died aboard the gasoline tanker *Watertown* on January 6, 1925. Meehan was asphyxiated by gasoline fumes and Courtney died trying to rescue him. They were buried at sea between San Pedro, Calif. and the Panama Canal. The next day the first mate told Captain Keith Tracy that Courtney and Meehan were following the ship. Thereafter the captain and every man of the crew saw the apparitions daily until the *Watertown* passed through the Panama Canal.

"Captain Tracy reported the experience to an official of his company at New Orleans, who suggested that he obtain a camera. When the *Watertown* passed back through the Canal into the Pacific Ocean, the apparitions were sighted again. The captain exposed a roll of film and sent it to the port superintendent, who had it developed. Only the one picture published was successful. It clearly shows a skull and a fleshed head inside a circle at

the right of the photo. Captain Tracy and the crew of the *Watertown* identified the head as that of Meehan. As the next voyage was stormy, no further photos were taken, although the apparitions occasionally were visible . . ."

The detailed report in the Dewitt Miller book was essentially the same. The Cities Service official who suggested photographing the apparitions was James Patton, an officer of the company. The film had been supplied by Patton; sealed, and kept under the very closest supervision.

The captain supervised the loading, handling and storing of the camera. The prints showed the apparitions in the same position relative to the ship as witnessed by the crew. Six exposures were made but only one showed what appeared to be the two men. An enlargement of this negative was on display in the Pine Street office of the Cities Service Co.

Miller also mentioned that Hereward Carrington interviewed officials of the company. They verified the facts and showed him the photographs. He stated, "There can be no doubt that at least one of the faces is a realistic portrait of the dead man."

My next stop was at the Cities Service office in New York. Mr. A. W. Kenny supplied an article entitled, "Now Do You Believe in Ghosts?" which had appeared in the first issue of the Cities Service house organ, *Service*. He regretted that there was no material on the case in their company files, but pointed out that nearly 40 years had passed since the *Watertown* Affair. He did supply me with a print of the apparition photo which had appeared in that issue of *Service*. He also managed to locate an address for Monroe Atkins the witness who was the engineer aboard the *Watertown* from 1924 to 1925. Unfortunately, I have not been able to locate Mr. Atkins.

Captain Tracy's photograph of his ghostly shipmates accompanies this article. I have placed arrows in the photograph to help point out the heads, in case some of the detail is lost in their reproduction.

The fact that the apparitions appeared in only one of the exposures tends to add credence to the case. If the apparitions had been an optical effect, they should have appeared in every photo.

There are two factors in this case that impress me. The first is that the heads in the photos are in the same positions the witnesses saw them. This shows that there was something occupying these locations. The second factor was the number of objects sighted. If the heads were optical effects or illusions or wave crests as stated by many scoffers, how come they appeared only

in pairs? Wouldn't it be just as plausible for three, four or 100 optical effects to appear at one time? And why did they appear to this particular ship right at this particular time?

## IMMORTALITY BY DEEP FREEZE

PHYSICAL IMMORTALITY is possible for most persons now living, claims R. C. W. Ettinger, 45, a physics researcher of Detroit, Mich. He has advanced the theory that human bodies could be frozen after death and stored until scientists of the future find ways to revive and rejuvenate them.

Ettinger's theory, detailed in a paper titled *The Prospects of Immortality*, was reported recently by David P. Welsh in the *Detroit News*. The paper stresses that Ettingers' plan is based not on suspended animation, which involves freezing living organisms and later restoring them to activity, but on "suspended death." It would be applied mainly to "clinically dead" bodies—those capable of being revived, although not by methods known at present. Hundreds of persons, Ettinger points out in his paper, have been revived after being clinically dead for many minutes—that is, after heartbeat and respiration actually had ceased.

He states that at liquid helium temperatures, near absolute zero (minus 273 degrees centigrade), it is possible right now to preserve bodies indefinitely with essentially no deterioration. He emphasizes that some small animals and some types of human tissue already have been deep frozen and successfully restored to life. The feasibility of his program, however, rests on the eventual development of proper freezing techniques. If these are found, and if civilization endures, "medical science should eventually be able to repair almost any damage to the human body."

## PERILS OF PEDALLING

DENIED a driving license because he was 82 years old, despite his insistence that he had not had an accident in over 50 years, Charles A. Groover of Jacumba, Calif., took to riding a bicycle. Recently he died of head injuries suffered when the brakes of the bicycle locked and he was thrown to the ground.

# The Lost Years of JESUS

*By Charles Francis Potter*

**Do the Dead Sea Scrolls show that "the wilderness" from which Jesus came was a civilized library?**

From THE LOST YEARS OF JESUS by Charles Francis Potter, copyright University Books Inc. 1963, published by University Books Inc.

WAS JESUS GOD, or man, or perhaps both?

For almost 20 centuries nations and races east and west, kings and emperors, priests and bishops, preachers and people have bitterly argued and fought over this tremendous question, often to the loss of life and fortune, and in ways not always sacred or honorable.

Now suddenly, in our day, the dramatic discovery of the long-hidden Dead Sea Scrolls in the Qumran caves has raised the ghost of that same old never-quite-solved problem: *Was the origin of Christianity, or the advent of Jesus, a superhuman supernatural miraculous event, or was it a natural development in the evolution of human life and culture?*

The Christian Church, of course, has long since settled this question to its own official satisfaction. It has proclaimed for centuries that this Jesus was God's own and only begotten Son, sent from heaven to Palestine by His Father to be born miraculously of a Jewish virgin, to grow up and reveal by word and deed God's plan of salvation.

This Christian position has become increasingly untenable since the discovery in 1945 of the secret caves of the great Essene library, miscalled the "Dead Sea Scrolls,"

by Bedouin nomads in the wady Qumran, about 14 miles from Jerusalem.

Since then, enough of the rolled leather and copper cylinders, and the tens of thousands of fragments of hundreds of manuscripts, have been deciphered and translated for the scholars and theologians to know, even if the American lay public does not, that the proven Mother of Christianity was the splinter Jewish sect sometimes called Essenes.

We know, if we have read the reports in French, German and Hebrew scientific journals, that these pre-Christian Essenes must be accorded priority on much that has hitherto been thought original in Christianity. Their scriptures, not accredited in our Bible, can be read in Christian Sunday morning services of worship without the congregations' suspecting the substitution.

A century or more before the Christian New Testament was written, the Qumran Essenes were familiar with the ideas, teachings, proverbs, prayers, beatitudes, blessings, and even the beautiful sentences in Jesus' Sermon on the Mount, which he was quoting from Essene Scrolls, as he and his audience knew, though we may not. Even the preaching of the Gospel, the Good News, originated in Essene doctrine that John the Baptist incorporated into his preachments.

We now realize that Jesus himself was baptized with a key phrase from the Essenian literature when John annointed him, saying that he baptized Jesus "to fulfill all righteousness."

The very name of the Christian Bible, the New Testament, came from these monks of Qumran, who never called themselves Essenes, but the "Sons of Zadok" (King David's high priest), or, significantly, the Community of the New Covenant. And "New Covenant" was a better word to translate the Aramaic word which Christians later translated as "New Testament."

At Jesus' last meal with his disciples, which resembled more a ritual bread and wine communion of Essenes anticipating the messianic meal of the Coming Kingdom than it did a Passover, it will be remembered that Jesus raised

**ABOUT THE AUTHOR**

Dr. Potter, B.D., S.T.M., Litt. D., died in October, 1962, just before publication of the University Books edition of *The Lost Years Of Jesus*. Son of a shoe factory worker, Dr. Potter worked his way through Bucknell University, Brown University and Newton Theological Institution. Ordained a Baptist minister in 1908, he later held pulpits in Unitarian, Universalist and Humanist churches. Although the author of many books, he probably was best known nationally as Clarence Darrow's advisor on the Bible in the trial of John Thomas Scopes, the Tennessee school teacher charged with teaching evolution.

the "cup of the New Covenant" in true Essenic fashion, promising his disciples they would eat and drink with him in his coming kingdom.

Hundreds of other evidences of the Essene origin of the ideas, beliefs, and teachings of Jesus, John the Baptist, John the Disciple, Paul, and the other New Testament writers have been noted by the scholars working on the Scrolls.

It must now be extremely embarrassing to orthodox Christians to know that Cave Four of the Qumran discoveries held pre-Christian Essene manuscripts that contained the best part of Jesus' Sermon on the Mount! In the face of such evidence how can the orthodoxy continue to argue against the evolutionary character of their religion?

It is a fact that American Christians have disposed of much of this startling evidence by ignoring it. Scholars and preachers both continue to recognize only the manuscripts unearthed in the very first cave discovered at Qumran. These manuscripts included the now-famous Seven Scrolls—the Manual of Discipline, the Habakkuk Commentary, the two Isaiah Scrolls, the Scroll of the Hymns, the Scroll of the Warfare of the Sons of Light and the Sons of Darkness, and the Midrash of Genesis 12-15, (wrongly called at first the Lamech Scroll.) These seven are persistently called The Dead Sea Scrolls, and the significant later finds are not discussed.

There was some excuse for this at first, when the seven from the first cave were all that were known and had, of course, received the enormous initial publicity; but it became inexcusable when a thorough examination of the first cave revealed fragments of many other ancient scriptures.

And especially now that many other scroll-bearing caves have been discovered, containing hundreds of manuscripts. At least six caves have now been unearthed, the most recent—which held two scrolls—having been discovered in 1956.

Although the authorities are reluctant, the gradual spreading of information as to the nature and significance of the Qumran cave finds, however, cannot be prevented and will most certainly set the woods afire in rural America and disturb all of our church-going people. These are the people who must ultimately be told that every version of the Bible—Christian or Jewish—is out-of-date. This news can be expected to precipitate a religious controversay more hotly contested than the Modernist-Fundamentalist debates and the Scopes Evolution Trial of the 1920's.

There is hardly a book in the Old Testament that will not need corrections in the light of the Qum-

ran manuscripts, nor a New Testament book that will not suffer considerable reinterpretation of key verses on which doctrines depend. Few believing Christians yet realize (for few scholars are yet admitting) how many important doctrines are due to be changed radically, and how many others should eventually be eliminated when the Scrolls are properly recognized and evaluated in relation to the New Testament.

Moreover, there are many psalms, prayers, benedictions, graces before meat, collections of messianic passages, "bouquets" of comforting scripture verses, and even whole books once accepted as holy scripture by Christians and Jews, and later rejected by both when they came to hate each other, which should now be added to our Bible!

The finding of the Dead Sea Scrolls has also brought into the spotlight the most complicated, least understood, and most vulnerable doctrine of the Christian Church, the Holy Spirit, the Third Person of the Holy Trinity. For it now begins to look as if the study of the Essene idea of the relation of baptism to the coming of the Holy Spirit of Truth may supply the clue to the origin of the Christian doctrine and perhaps lead to its simplification, or even its eventual elimination.

For the theory that Jesus became the Son of God through the visitation by the Holy Spirit, not at his conception or birth by Mary, but when that Spirit descended on him at baptism "like a dove," has textual as well as traditional authority back of it.

Unfortunately, the more orthodox Christian leaders oppose the reconsideration and restating of cardinal Christian theological dogmas, if not the abandoning of such doctrines as the special inspiration of canonical Scripture, the incarnation, the virgin birth, the bodily resurrection, and the transubstantiation miracle in the eucharist.

Similarly, but not often so publicly, the more orthodox Jewish rabbis and scholars have been very reluctant to admit even the pre-Christian date of the Scrolls, agreed upon by other Jewish and the great majority of Gentile scholars and substantiated by all sorts of scientific tests—archeological, paleographic, numismatic, and carbon 14 radiation. Furthermore, for an orthodox Jewish student to be asked to doubt the inviolate sacred Masoretic text of his Bible, and especially to accept corrections from allegedly older manuscripts which agree with the Septuagint text as against the Masoretic, is to invite a scornful glance and eloquent shrug of the shoulders at such nonsense.

Neither Christian nor Jew is anxious for the hidden history of the world at the time of the Essenes and of Jesus to come to light through discussion of the newfound Essene literature. It does appear that when the official canons and doctrines of Jew and Christian were established, in a period when each side hated the other bitterly, as the contemporary literatures of both show historically, then neither side wanted any evidence left around which would reveal that the *Essene Book of Enoch* was the missing link between Judaism and Christianity.

As a result of this official censorship, we are left with the erroneous impression that the years just preceeding the Christian era were empty and voiceless. Dr. R. H. Charles, late Canon of Westminster, has said this about the period:

"These centuries, especially the two preceding the Christian era, were till recently regarded as the centuries of silence, during which no fresh voice or teaching of God reached the nation. There could hardly be a more mistaken idea. So far from being ages of spiritual stagnation and darkness, they might with justice be described as the two most fruitful centuries in religious life and thought in the history of Israel. No New Testament scholar can understand the New Testament as the culmination of the spiritual development of the past apart from this literature, nor can the Jew explain how Talmudic Judaism came to possess its higher conceptions of the future life, unless he studies this literature as the sequel of the Old Testament."

Fortunately, the theological censors did not do a very thorough job of destroying this history and left enough seams showing, and enough scraps of material around, for our modern scientific scholars to piece things together with the aid of the Qumran Scrolls and give several good guesses as to the real nature and teaching of the human Jesus. Now the scientists, in the light of the Qumran discoveries, can get much closer to that remarkable young man who emerged from "the wilderness" to give to the world his synthesis of the wisdom, faith and hopes of several cultures he appears to have studied in the remarkable Essene community and its wonderful library by the shore of the Salty Sea.

The Essenes, you see, were the intermediate step between Judaism and Christianity, and when the Jews and Christians came to hate each other, due largely to the charge by Gentile Christians that the Jews were "Christ-killers," both sides turned on the Essenes and eliminated the Essene religious literature from their canonical scriptures as far as possible, or

prevented its inclusion. The Jews would not let Enoch and similar apocalyptical books be included in their canon because they were too Christian and had been quoted too frequently by Christians in support of the new doctrines. And the Christians, in turn, rejected Enoch later as too Jewish.

Today, if Jews and Christians both were magnanimous, forgiving, and brotherly enough, the Essene literature, which really belongs in the rich Judeo-Christian religious heritage, might afford a means of reconciliation and friendly co-opation with which to meet world problems.

## THE PRETTY GHOST IN IKE'S CASTLE

THE GHOST of a beautiful girl haunts historic Culzean Castle in Turnberry, Scotland, according to a report given to newspapers in August, 1962, by Mrs. Margaret Penney. Culzean Castle commonly is referred to as "Ike's Castle," as ex-president Dwight D. Eisenhower was given a sumptuously furnished apartment there for life as a token of appreciation for his leadership of the Allied forces in World War II.

Mrs. Penney told reporters that she was visiting the castle when a dark-haired, lovely girl came toward her down a corridor and said, "It rains today."

The girl wore an evening dress, Mrs. Penney related, although the encounter took place about five o'clock in the afternoon. Since the corridor was narrow, Mrs. Penney squeezed herself against the wall to let the girl go by, remarking, "Not much room for passing when you're as plump as I am."

According to Mrs. Penney's account, the girl answered sadly, "I do not require any room nowadays."

As the girl brushed past, Mrs. Penney said her entire right side turned cold. She realized that the girl actually had walked through her side.

Told of the story, employees at Culzean Castle decided that Mrs. Penney had met a visiting Glasgow beatnik, as many beatniks "are pale, have long hair and look like ghosts." Later the same month, Eisenhower, his wife and two of his grandchildren stayed at the castle, but whether they encountered the ghost also has not been publicly reported.

# True MYSTIC EXPERIENCES

*FATE will pay $5 for each True Experience published. Stories should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to the TME Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. They must be signed by author and the author's address must be given. Manuscripts will not be returned unless accompanied by a stamped, self-addressed return envelope.*

## THE PIANO PREDICTED

By Mary J. Arnett

IN 1923, WHEN I was 14, we lived at 903 Lafountain St. in Kokomo, Ind. Three days before Christmas the family had been busy all day decorating the house. The living room and parlor looked quite festive with twisted ribbons of red and green crepe paper strung across the ceiling and with huge red bells dangling cheerfully from the chandeliers. That evening Dad popped corn and we sang carols. When the grandfather clock chimed 10, Dad ordered us all to bed.

We were just beginning to fall asleep when the darkness was pierced by a loud, low-pitched, eerie sound from the piano in the parlor. Every room reverberated. It was as if some unseen hand had rudely plucked the string of a harp; a long, lone, mournful note swelled and slowly faded into silence. It was the most uncanny thing I ever have heard.

When I finally recovered, I whispered, "What was that, Sis?"

"I don't know," she said.

Quaking with fear I groped my way to the head of the stairs and called to my parents in their first floor bedroom, "Mama, did you hear that?"

In a consoling yet strained voice, Mother breathed, "Yes, I — I heard it. Now go back to bed, Mary."

I went, but sleep did not come. The next morning we sat down to breakfast with quiet apprehension. After apologizing for the dark toast, Mother cleared her throat and eyed us gravely. "Girls," she said, "that unusual noise we heard last night may have been a warning of some kind. We may hear some bad news."

"Bad news about what?" we asked.

"I'm not certain," she answered, "but for some reason I keep thinking about my sister Rose."

As the morning wore on, Mother became more and more convinced that we had received a warning,

and so made us prepare for a journey. That night the doorbell rang. A smiling telegraph boy asked, "Mrs. Carney?" Mechanically, Mother accepted the telegram and with a small voice said, "Thank You."

She stood there for several moments, staring fixedly at the pale yellow, unopened envelope. Dad gently took the message from my Uncle Frank Smith from her trembling hand and read aloud, "Rose died in her sleep. Come at once. Frank."

We took the earliest train to Royal Center, Ind., where Aunt Rose was buried on Christmas Day — *Euclid, Ohio.*

## MERCY BY MAIL

By Glennagere Messinger

AS A WAF stewardess during the Korean airlift, I spent more time in the air than on the ground. Thus I had a good excuse for not writing letters, something I detest. My youngest sister, Wanda Lee Ball, was even more lax; since she had married and moved to Oregon she wrote so seldom that I did not even know her current address.

One night in Honolulu, however, I awoke with a strange and urgent compulsion to send my sister $75. I tried to ignore this feeling, for I was quite tired and had only a few hours before I was to fly to Tokyo. But I couldn't sleep, and so I finally got up and wrote a check. Still, I could not rest until I walked the half mile to the post office and mailed it. Then I fell into a deep sleep.

To this date I do not know what address I put on the envelope or how she got it. However, I received a prompt reply. When Wanda received my check she had been desperate; her husband had left her with a small baby, no food in the house, and no money for rent, fuel or any necessity. To pay her debts and buy food she had needed exactly $75. My check was an answer to her prayer.

What we still cannot figure out, though, is how I sent the check to an address to which she had just moved. — *Seattle, Wash.*

## WARNINGS IN BLACK AND WHITE

By C. S. Muir

I WAS FIVE years old in the spring of 1936 when my mother, Mrs. Margaret Spadaro, tucked me into bed for a nap. After pulling down the shades and closing the door, Mother retired to her own bedroom, which faced the hall that ran the length of our Albany, N.Y., flat.

As my mother settled on the pillows, she happened to glance at the open door. She was astounded to see a figure walk by. It was dressed in black robes similar to those worn by medieval monks. Mother could

not tell whether the figure was male or female because the cowl fell forward over the head. The figure was bent slightly and cradled in its arms what appeared to be a small child.

As Mother later told me, she never thought the figure was spectral. Her immediate thought was that someone was trying to kidnap her daughter. She ran out of the room, but the visitor had disappeared. I was still sleeping in my bed.

Two days later I contracted whooping cough which developed into pneumonia. Positive now that her visitor had been Death, Mother urged my father to borrow money in order to provide nurses around the clock. The crisis came in the small hours of the morning, and only the watchful ministration of the night nurse saved me. Except for the warning of the black-robed figure, the extra nurse would not have been there at all.

In 1958 I moved to San Diego, Calif., with my husband and two children. One afternoon the following summer I tucked my five-month-old son into his crib for a nap. I put my daughter outside to play and settled myself in the living room with a book.

About 20 minutes later a movement caught my eye and I looked up. There, hurrying into my son's bedroom was the figure my mother had described. The cut of the robes apparently was the same; a cowl obscured the profile; and cradled in its arms was a small child. The only difference was this time the robes were white instead of black.

I hesitated only half a second, then dashed into the bedroom. The figure was gone, but in the crib was a tangled mass of blankets covering my son. I tore them from his body; his face was almost black from lack of air. In some unknown way the coverings had twisted around him in his sleep, quietly smothering him. In a few more minutes he would have been dead. — *Palm Bay, Fla.*

## MY NURSING SPIRIT

By Frieda L. Mitchell

I WAS A YOUNG registered nurse in the old Ramona Hospital at Fourth Street and Arrowhead Avenue in San Bernardino, Calif. Recently the old building was razed and a beautiful new one erected at 1500 West 17th St. It now is called San Bernardino Community Hospital.

Because patients were few and money was scarce during the Depression years, I was the only one on duty on a hot August night in 1932. My 10 medical and six surgical cases on the first floor had reached the stage in their recoveries where they needed less attention, and so I spent most of my time

upstairs with the mothers and their babies.

Having worked 12 straight nights, I was exhausted. Although I was supposed to get two hours' rest during the night, this was virtually impossible for me, and I feared I would fall asleep and some calamity would occur.

At 2:00 A.M. I realized I was going to have to get some rest or fall apart. I went into the delivery room and eyed the delivery table. Surely, I thought, if I lie on its hard surface without a pillow, flat on my back, I will stay awake for the next two hours and know if someone calls or comes in or if anything happens. I'll go up at 4:30, I decided, and begin my morning work in the nursery.

I lay on that hard bed and valiantly fought sleep. For some time I lay suspended halfway between sleeping and waking, never once forgetting my responsibilities. Eventually, I felt myself struggle to get off the table to make my rounds. The building was perfectly quiet, but I had to make sure my charges were safe. Anything could happen—a mother could hemorrhage, a baby could choke. For a long time I struggled, unable to raise one finger, stuck to that table.

Suddenly, I was out in the hall. I peeked into the nursery. All was well. I paused at the doors to all the mothers' rooms and listened to their breathing. There was no other sound except a slight rustle coming from the door at the end of the hall. I paused a little longer there to ask my patient if she was all right.

"Yes," she answered, "I'm just fine."

I returned to the delivery room where I had left a dim light burning. I stopped at the door, transfixed with terror and amazement. I saw myself still lying on that table! I had not moved! Then I saw and felt nothing.

When I regained awareness, my heart was racing weakly, my breath was rapid and shallow, and I felt faint and dizzy. I managed to sit up and thrust my watch under the light. It was 4:30, the time I had set to begin work. As soon as I was able, I slid off the table and tottered across the room. When I reached the door I remembered.

I already had made the rounds. Or had I? Perhaps I had dreamed it. I was sure it was no dream, but I did not want to believe I actually had seen my own body on the delivery table. There was one way to find out.

I went to the room at the end of the hall. When I snapped on the night light the young mother turned her smiling face toward me and said, "Don't worry about me, Nurse. I'm all right."

"Did I ask you if you were all

right a short while ago?" I inquired.

"Sure," she giggled. "And I said, 'I'm just fine.' Don't you remember?" — *San Bernardino, Calif.*

## THE FLOATING BOUQUET

By Leona M. Turner
as Told to Tex Lowell

EARLY IN THE summer of 1962 we received dreadful news from our former neighbors who had moved to Kansas City. Their little daughter, Deborah, was dying of leukemia. With that strange wisdom that often comes to small children in danger, seven-year-old Debbie knew the end was near. Several times she told her parents she wanted to be laid to rest in Amarillo, Tex., so her friends might come to visit her.

I was unable to attend the funeral services in Kansas City in December, because one of my own children was will. The body was sent here, as the child had wanted, and interred in the children's section of a large mausoleum.

On the following Sunday, as requested by the child's parents, I gathered a bouquet of yellow daffodils and journeyed to the cemetery. I arrived a few minutes after 5:00 P.M. and discovered the mausoleum was locked. For some reason I felt a surge of emotion akin to panic; the importance of taking the flowers to Debbie seemed suddenly to be magnified out of all earthly proportions. I looked for an attendant, but could find none.

Talking to myself is an old habit, and I stepped up to the metal doors and said half out loud, "I'm sorry, Debbie. I wanted to bring you some flowers. I'll come back with more when I can."

I returned home feeling very much as though I had failed an important mission. I placed the flowers in a slender vase and set them at the back of the kitchen cabinet, against the wall.

The next morning I was preparing breakfast at about 7:30 when my eye caught a movement of yellow on the cabinet, two paces to my right. The flowers were stirring, slowly lifting from the vase. I watched, fascinated, as the daffodils rose in a group until their stems cleared the narrow opening of the vase. Then they slowly moved forward until they finally settled gently at the front of the cabinet, the blossoms extending well over the edge.

My husband, who had been eating breakfast, heard my gasp and looked up. I pointed to the bouquet, which was now motionless. He immediately examined the flowers, reporting they had come to rest about 25 inches away from the vase. In its passage the bouquet had cleared a number of dishes set out on the cabinet.

I had the awful feeling that the child had come for her flowers. And I later learned that for many months the mother was half out of her mind, saying the child was not at rest and needed her.

As a former floral designer I can say that it is not uncommon for flowers to rise in a vase and even topple out. I can say also with certainty that in this particular instance no such ordinary thing occurred. I honestly believe that these flowers were moved by means outside the realm of natural science. — *Amarillo, Tex.*

## TIMELY TUNNEL

By Mary Y. Salazar

I WAS RETURNING home from Cerrillos, N. Mex., where I was Postmaster, a little after 5:00 P.M. on December 2, 1955, and I could not see a thing. The raging blizzard had smothered everything, including the highway along which I had been driving for a mile. Not only was the road obliterated, but the snow was so thick the air looked like milk, and the car headlights revealed nothing.

It was impossible to tell where the shoulders were. The car crept along over the railroad overpass and around a curve to a hill which runs along the back of a ridge. Here there were no shoulders, but 15-foot drops on both sides. I stopped the car and looked at the blank wall of snow. Thinking of the two miles I still had to travel, I said aloud, "Please let this storm stop, at least long enough for me to get home safely."

Instantly a tunnel appeared in the falling snow in front of the car. The headlights shone down the tunnel in which not a flake fell, although everywhere else the snow cascaded as before. I did not stop to gape, but drove ahead. The little car traveled safely down the tunnel, through the ranch gate and into the garage. Only then, as I stepped out of the garage, did the tunnel disappear. I got quite wet walking the short distance to the house.

All night the wind blew and the snow fell, and in the morning I had to shovel a path to the garage door and from there to the highway. Ever since then, when I leave the house in the morning I ask a blessing for the car, my home, and myself, and a special one for any danger anticipated during the day. — *Galisteo, N. Mex.*

**The glowing aerial objects were "meteors" or "natural satellites" to scientists—but they streaked parallel to earth, in formation.**

*By Frank Edwards*



# UFO's Natural Satellites Or Meteors?

LIKE RED-GOLD SKY rockets the flaring lights raced through the night sky, miles above the prairies and forests of Saskatchewan, on the clear, cold night of February 9, 1913. Trailing out behind each rocketing light was a miles-long stream of dancing, golden-yellow sparks.

Singly and in groups, the lights and their rocket-tails marched out of the northwest sky and disappeared into the southeast as witnesses on the ground listened to a roll like distant thunder and felt a gentle tremor shake the earth beneath their feet.

What were these flaring lights? Were they meteors trapped in the earth's magnetic field and become the first and only natural satellites of earth since the moon? Or were they vehicles from outer space under the command of intelligent beings?

The scientist who coordinated the

1913-14 investigation of the phenomenon, Prof. C. A. Chant, favored the satellite hypothesis. But on the basis of what I have learned from the original records of this phenomenon, and from my experience in reporting hundreds of UFO incidents, I must favor the space ship theory.

We may never know who first saw that strange procession in the heavens but it could have been a farmer named Gus Sorensen, who lived near Leader, Saskatchewan.

It was a couple of minutes past nine on the night of February 9, 1913, when Gus stepped out and closed the barn door behind him. He was startled to see a magnificent and awesome spectacle coming toward him from the northwest — a row of four glowing lights, followed at a short distance by another row of three abreast, and by still others behind that second row.

Gus yelled for his wife, who came and saw and marvelled at the giant sky rockets streaking through the night. And well she might, for the Sorensens were witnessing a celestial spectacle which baffled the scientists of their day, and which still presents unanswered questions to the learned men of our time.

The Sorensens may have been the first witnesses, but thousands of other observers saw this gigantic aerial parade as it flew parallel to the earth for at least 2400 miles. Everyone had plenty of time to look up and see these unique shooting stars because the stream took a calculated 3.3 minutes to pass a given point.

The path of the flight was an arc starting at a point 65 miles west of Regina, Saskatchewan, and curving gently down across Minnesota, Michigan, southern Ontario, New York, and out into the Atlantic to Bermuda and beyond.

This route took the flight over some of the most densely populated parts of Canada and the United States and hundreds of reliable observations of the flight were made. Prof. C. A. Chant of the University of Toronto, and editor of the *Journal of the Royal Astronomical Society of Canada,* functioned as a clearing house for the reports of both lay and professional observers. By analyzing these many reports, Professor Chant was able to reconstruct many of the details of this flight of what most scientists identified as "abnormal meteors," although the British astronomer W. F. Denning preferred to describe them as "unique objects."

From the reports, Professor Chant and cooperating scientists calculated that the flying objects travelled nearly parallel to the earth for a distance of 2400 miles, in a stream three to four miles wide, and in such numbers that it took 3.3 minutes for the flight to pass.

Most witnesses reported that the flight consisted of 15 to 20 objects, but the reports of observers using optical instruments indicated that each of these large bodies was actually a group of 20 to 40 smaller individual objects. Most witnesses also reported that the flight began with one large, bright object. However, other evidence suggests that even this object actually was made up of two or three parts travelling together, each part followed by a long incandescent tail of smaller particles.

The large objects or object-groups were reported as being roughly spherical in shape, yellow to red-gold in color, and each was followed by a long tail of sparks. The spheres were separated from their tails by a distance at least equal to their major diameters.

These large objects proceeded across the sky in groups of two or three or four.

Scientists calculated the largest of the objects was at least 100 feet in diameter and had a tail measuring 39 miles in length.

Passage of the flight was accompanied by a sound similar to the roll of distant thunder, and slight tremors were felt on earth as the flight passed over. In some cases, three waves of sound following at close intervals were heard.

The altitude of the flight was calculated to be 34 miles, and the speed of the individual objects in the flight was placed at more than five miles-per-second, but less than 10. The reddish color of the objects was cited as further substantiating this estimate of speed, which would be very slow for a meteor or other natural space debris.

These characteristics are those observed by witnesses in Canada and the United States. However, by the time the flight reached Bermuda the general appearance of the objects had changed materially. Col. W. R. Winter, who gathered the data on Bermuda for Professor Chant, reported that only two of the large, bright bodies were seen there. Most of the flight, as seen from Bermuda, resembled "wind-driven pieces of burning brown paper."

On the basis of all this evidence, the scientists hypothesized that the objects had originally been travelling through space, probably in an orbit about the sun, and that on coming near the earth they were captured by earth and caused to move about it as a satellite. Not before nor since has there been another ". . . known instance of a natural satellite, or rather a group of natural satellites, close to the earth . . ." John O'Keefe of the Goddard Space Flight Center made this observation in *Sky and Telescope* for January, 1961.

The orbit of sky rocket-satellites, according to Professor Chant's analysis, would have been elliptical. Thus, the flight was seen first in Canada because that is where the objects first came low enough to be visible. Substantiation for this view is found in one of the earliest reports of the flight which stated that the objects were "falling a little towards earth."

An elliptical orbit also explains some of the change in the appearance of the flight on reaching Bermuda and would account for the termination of the flight after 2400 miles: at this point the elliptical orbital path was taking the objects up away from the surface of earth and out of visual range.

The scientists also note that an elliptical orbit would have been possible at the estimated speed of the objects — more than five but less than 10 miles-per-second.

Investigators suspected also that the flying objects were disintegrating explosively as they flew. These explosions would explain the sound associated with the flight and aid in understanding the altered appearance of the objects after 2400 miles of flight. Professor Chant and his co-reporters noted that the first bodies seen were the most active, were seen to burst off into several pieces and were continually giving off sparks which formed their tails.

This, the scientists suggested, was evidence of a continuing process of disintegration, a process that may have been completed before the flight could begin a second orbit.

None of the matter involved in this phenomenon is known to have reached earth, so its identity remains a mystery. W. F. Denning believed that the objects probably developed from one original mass, but he did not venture an opinion as to the origin or nature of the mass. Colonel Winter at Bermuda, however, noted that the general behavior of the objects was ". . . more like that of semigaseous bodies than that of the ordinary aerolite."

At this late date it seems unlikely that we shall ever know the true nature of the glowing objects which arced partway around the globe in 1913. It must be kept in mind that the objects themselves were probably not seen, only the lights were visible, and nothing more. Perhaps the objects emitted light from their entire surface — perhaps not — we do not know.

Not only are we dealing with unknown shapes and constructions, we also are dealing with objects which admittedly came in from outer space and passed over many important cities before vanishing in the night. If they did not come flaming to earth (and there is nothing to indicate that they did) then we must accept the fact that they

returned to outer space after a partial orbit of the earth.

To me, the assumed return to space points toward the intelligent direction of the objects. In 1913 such a premise would have been unthinkable. There had been some scattered reports prior to that time which hinted at visits by extra-terrestrial craft, but by and large science was adamant in its belief that man was probably alone and certainly inaccessible in the universe. Professor Chant, however, seems to have been wondering about some aspects of what he witnessed that unforgettable night. He notes that the things may have moved in arithmetical progression, and that the fire streaming behind them resembled exhaust from rockets.

What evidence, if any, indicates the possibility that the objects in that procession might have been intelligently conceived and directed?

A group of lights, or lighted objects, entering our atmosphere in groups of four abreast, three abreast and two abreast followed a path from Saskatchewan southeastward and vanished after passing the northeast tip of Brazil. One witness reported that the lights were flying in a cluster, with three abreast in the front row and two abreast in the next two rows. We have, then, a definite appearance of formation flying which is strongly indicative of intelligence.

How did they move through the skies at a pace said by some to be so unlike meteors? Professor Chant has noted the resemblance to rocket propulsion, which may well answer this question.

The spacing of the group also may be indicative of intelligent direction. Denning and Chant both commented on the fact that after one group vanished in the southeast, another appeared from the same spot in the northwest. This could be interpreted to mean that after one flight made a safe passage, the next group, hovering in space, dropped down to follow the first. It would be a logical procedure for space craft — and a most puzzling and unnatural procedure for meteors or satellites.

Having made a safe transit of a portion of the earth's skies, the objects then could zoom back into space for rendezvous. This may explain why and how they left their orbital path somewhere between Brazil, where they were last seen, and Africa, where they were not seen at all.

The events of February 9, 1913, viewed by themselves, seem to point toward intelligently directed objects as the answer to the glowing procession. The facts do not readily fit a meteoric or satellite explanation.

On the afternoon of the following day, still another chapter was added

to this bizarre and baffling report. The *Toronto Star* says that in broad daylight, many persons watched three groups of solid, dark objects pass high above the city. "They passed from west to east in three groups," says the *Star, "and then returned in more scattered formation,* seven or eight in all."

If these were the same objects that were seen on the preceeding night, then they were certainly not satellites nor meteors. And the flimsy airplanes of 1913 were few and far between and could easily have been recognized.

And if they were none of these things — what were they?

## PROPLIOPITHICUS — NEW "MISSING LINK"

A MONKEY-LIKE creature which lived in North Africa about 33-million years ago may be the common ancestor of man and most apes, according to Dr. Elwyn L. Simons, Yale University paleontologist. New discoveries by recent field expeditions were reported by Dr. Simons at a symposium on the evolution of man at the International Congress of Zoology in New York City, in August, 1963.

Dr. Simons announced that the new primate, called Propliopithicus, had "the characteristics necessary for the development of man and chimpanzees and apes." Jaw fragments of the creature, which was the size of a small monkey, were found in cliffs near Lake Birket Quarum some 40 miles southwest of Cairo, Egypt. Analysis of the fragments, the only remains of Propliopithicus unearthed, showed that its lower teeth just ahead of the first molar were small and smooth like man's, rather than long and sharp like an ape's. Propliopithicus thus could have given rise both to man and apes, Dr. Simons has concluded.

His report also placed new importance on animal remains found in Burma several years ago, but not adequately studied until recently. The remains were of a monkey-like creature the size of a cat. Called Pondaungia, it lived about 40-million years ago. Study has indicated that it qualifies as an ancestor both of Propliopithicus and gibbon apes, distinctly different primates which appeared seven-million years later.

# The CURSED POLTERGEIST of Baldoon, Ontario

**The amazing antics of objects made life in the farmhouse hot — but then the "haunt" turned inflammatory!**

*By Florence Hanson*

Based on "The Baldoon Mystery," courtesy of the Wallaceburg News, Wallaceburg, Ontario, Canada

THE DISTURBANCES began in the summer of 1829. John McDonald and his wife were awakened one night by what sounded like many men tramping about in the kitchen next to their bedroom. The baby awoke and began to cry. John jumped out of bed, flung open the door and—saw no one, nothing out of place. He even looked around outside the house but found nothing to account for the sounds.

Throughout the rest of the summer the noise was heard again and again. In addition, footsteps would approach the house, as if from the road, but when the door was opened no one was there.

The McDonalds, farmers in Baldoon, Ont., told no one about the odd occurrences, hoping the noises would stop if the family paid no attention to them.

The Baldoonians were sturdy, self-reliant Scotch folk. Named after a village in Scotland, Baldoon had been settled in 1804 when Lord Selkirk brought about 20 families from Scotland to the district. He had been granted a tract of land along the River Ecarte, a tributary of the St. Clair River, by the British Government. He had given the settlers 50 acres apiece but the ground was flat and marshy and not suitable for farming. The settlers had a terrible struggle to wrest a living from it. The Earl soon lost interest in the settlement, which is near the present-day town of Wallaceburg in Southern Ontario, and he moved to Western Canada.

Among those settlers who stayed was Daniel McDonald, who had built a large frame house beside

the river. When his son John married Daniel helped him build his own house nearby. Here three children were born to the young couple, and a teen-age girl relative came to live with them to help Mrs. McDonald with the children and housework. So, when the trouble began the household consisted of John, his wife, sons Allan and Neil, a young baby, and 15-year-old Jane.

In the early fall of the year 1829 a merry group of girls assembled in the John McDonald barn. They were to gather the straw left from the grain threshing and weave it into shade hats. The barn was built of thick logs, topped with a gable roof. Inside this poles were laid from side to side, forming a loft.

Suddenly one of these poles crashed down into the midst of the little party. Fortunately no one was hit and the girls went on with their work. When a second beam came hurtling down, however, they tried to find out what was causing the accidents. The rest of the poles seemed to be securely in place so the young ladies returned to work a second time. But when a third pole fell, again miraculously striking no one, the girls rushed, panic-striken, from the barn into the house.

Huddled together in the kitchen, they heard the crash of breaking glass and a piece of metal fell at their feet. At first they supposed it was a bullet from the gun of some careless hunter. But a shower of lead followed, till the floor was littered with pellets and broken glass. The terrified girls ran out the back door and never stopped running till they reached the shelter of the next farmhouse. They had seen no one. Yet there was no cover near the McDonald house to hide an attacker or practical joker.

When Angus McDougald, the neighbor, persuaded the girls to return with him to the McDonald house all was quiet. The fallen beams and the littered kitchen were just as the girls had left them. He noticed a strange thing about the bullets. They had hit the windows with enough force to bore holes in the glass but, once inside, they had just dropped to the floor.

During the next weeks bullets continued to come into the house; from nowhere it seemed. No source could be discovered, yet they entered through every window in the house and from all sides, till not one pane of glass was left intact. And since glass was scarce and very expensive John repaired the windows by nailing stout boards across them. The bullets kept right on coming, but with this difference: whereas they had bored holes in the glass they now passed right through the boards without leaving a trace!

News of the strange affair spread and visitors began arriving at the farm to see the goings-on. About 30 persons were on hand the day that the Rev. Alexander Brown from Chatham picked up the balls as they flew into the house. The respected Methodist then marked the bullets and threw them into the nearby river. Soon they were back—dripping wet. He then collected some of the balls and tied them into a shot bag which he hung up by the chimney. In a few minutes the bag was found to be empty and the same missiles were again flying in the windows.

Shortly thereafter, the supply of lead must have run low for stones began to take the place of bullets.

Flights of bullets and stones were not the only manifestations, although they were the most frequent. Furniture moved about. Even while visitors were sitting up on the chairs, they slid across the floor. A loaf of bread sailed off the table and around the room. A heavy Indian knife hurled itself through the air, and buried its 10-inch blade in a window casement. An auger flew from its nail across the passage and hit a bedpost with such force that it wrapped itself right around the column, leaving a mark that was still visible years later. A kettle full of boiling water came off the fireplace, circled around in the air without spilling a drop, then returned to its place on the hearth.

The "haunt," or whatever was responsible for the queer events, seemed to know what people were saying. One day a visitor remarked that he had heard of a case in Scotland where an empty bucket went of its own accord to the well and returned full of water. At this a cup of water rose from the table, floated around the room, then emptied itself beside him. Another caller who boasted that he "could handle any ghost" was struck on the shoulder by a large stone.

One night an American hunter came to the door asking for overnight shelter. McDonald told him he was welcome to stay but warned him the house was supposed to be haunted. The stranger laughed and replied, "Perhaps a ghost will add to the night's entertainment." Hardly were the words out of his mouth when the gun in his hand went off and, at the opposite side of the kitchen, his host's gun exploded also. The hunter's gun leaped out of his hand and danced around the room, joined by the McDonald weapon. Both guns fired three rounds while circling about.

A visiting peddler who stayed overnight at the McDonald house found 20 half-dollars missing from his purse. While he sat eating breakfast he heard a sharp ting on the window pane. One of the silver

coins dropped to his plate, and in a few moments, it was followed by 18 others. The 20th never showed up.

A visiting cobbler set up his bench in one room of the house. His sharpening-stone repeatedly disappeared and reappeared. Sometimes when it returned it was wet. The shoemaker endured this annoyance for a day, but took his departure when the shoes waiting to be repaired began circling the room by themselves.

Throughout the proceedings no physical injury was inflicted on anyone, with the possible exception of the baby and the dog. Once, the cradle containing the baby rocked so violently that it took the combined strength of two men to hold it still while the mother removed the child. Another time, when the babe cried out, a stone was found under it. This stone was so hot that it sizzled when it was thrown into the river.

And the dog was attacked by a spoon!

Mrs. McDonald had put the mush-pot down for the dog to lick out. The ladle was still in the pot. This large wooden spoon flew out and began to whack the dog vigorously over the head, first on one side and then the other. The poor animal ran off, yelping dismally, and never returned.

There were many witnesses to these strange happenings. Much of the action took place in the late afternoon and often 20 to 30 people would be gathered on the McDonald farm. Malicious pranks were played on visitors and family alike. As one old woman sat smoking her pipe it was plucked from her mouth, carried around the room, then thrust back into her mouth again. A young man, Angus McDougald, who spent a night with the McDonald boys, said the bed rocked back and forth all night, as if on a ship at sea.

Fortunately Angus McDougald kept a diary and his record of the events as they occurred proved of great help to Neil McDonald when he came to publish an account, in the form of a booklet titled *The Baldoon Mystery,* some years later. In it 20 persons recorded their experiences in detail.

One visitor, in the spring of 1830, tells of seeing the McDonald fishnet hanging on the fence to dry. This large seine was used to drag the river for fish. While the visitor, one George Myer, was in the house a volley of lead pellets came in through the windows. These looked to him very much like the lead sinkers from the fishnet. He went out, looked at the net, and found every sinker gone from it. Not a single thread of the net was broken. It would have been difficult for the most dextrous hands to have dis-

engaged the sinkers in many painstaking hours of labor.

Charles Johnson, along with other neighbors, was present at a prayer meeting held at the McDonald's by an itinerant Baptist preacher. It had scarcely begun when a huge stone came crashing through the door panel, rolling across the floor in front of the preacher. Showers of pellets seemed to come down from the ceiling on the kneeling group. When the women rose, they found their skirts fairly loaded with them.

These manifestations were succeeded by more dangerous phenomena. Little balls of flame began to float through the air, starting fires wherever they settled. As many as 50 outbreaks of fire were recorded in a single day. Poor John McDonald tried his best to cope with this new persecution. He ordered that no fires be lit in the house for any purpose whatsoever. Hot meals had to be brought over from his father's home nearby. But the fires continued. Friends, neighbors, and family were kept busy dousing the flames.

The persecuted family received a great deal of sympathy. A schoolteacher, Robert Barker, came to Baldoon on his summer vacation and offered to help rid the McDonald house of its "evil spirit." According to a ritual he'd found in an old volume, he made a large placard and nailed it to the front door. It read: I command you, troublesome spirits, to leave this house, in the name of the Father, Son and Holy Ghost."

This device had no effect on the "Evil spirits," but proved very unlucky for the teacher.

The authorities at Toronto had heard of the trouble, and asked the Windsor police to investigate. When Constable George Burnshaw arrived on the scene he found Barker engaged in what appeared to be some kind of conjuring. So, since there was a law against such practices, he hauled the unfortunate man off to jail. At the end of six months, when the case finally came to trial, Barker was a sorry sight. He had been in jail all this time, with criminals of every kind, and was half-starved and vermin-ridden. The case was dismissed, on the grounds that he had not asked for money for what he had done.

Some Roman Catholic friends persuaded McDonald to ask a priest to conduct an exorcism. The priest came and stayed a week, but had no success in exorcising the poltergeist although he sprinkled every room with holy water, among other things. He then suggested that the affliction must be a visitation from God, for some crime that some member of the family had committed. This McDonald indignantly denied and the priest departed.

The outbreaks of fire and violence continued. One group saw the whole house rock back and forth on its foundation as though shaken by an earthquake. Watch had to be maintained night and day to douse the fires. Water was kept handy to throw on the fireballs the moment they dropped. An Indian helper said "fires would start on the wet floor the same as if it were oil, unless each was drenched with water. We were on the run all the time, till nearly exhausted."

Early one morning, the fires broke out while the McDonalds were at breakfast. They were noticed too late to save the house and the family barely escaped with their lives. Everything was lost except the clothes they were wearing.

At first they were sheltered by neighbors. But when it became obvious that trouble followed them to each temporary refuge, the family split up. The children were sent to stay with their grandfather. A brother-in-law took in John. And for a time, the disturbances ceased.

But soon the poltergeist invaded Daniel's home. Two investigators here, one a Captain in the British army, were treated to the usual shower of stones and bullets. The Captain picked these up and put them into a leather bandolier, which he slung over his shoulder. In a few minutes, this belt was found to be empty. Bullets again were coming into the room, but this time they were wet. The soldier's gun went off for no reason. Furniture moved about, and loud noises were heard.

More trouble followed. The plague seemed to center on the farm animals on Daniel's farm. A fine pair of oxen dropped dead in the field. Hogs sickened and died. So did the poultry. Daniel and his son were beginning to think a curse must be operating against them.

About this time, an old neighbor woman came and asked Daniel McDonald's sister to weave a piece of carpet. She was told that no extra work could be taken on, because of the trouble in the house. The woman remarked, "No trouble will befall your house, while you are engaged on *my* business." The sister finally agreed to do the weaving, and while she was engaged on the task, nothing disturbed the household. As soon as the carpet was delivered to the old woman, the troubles began all over again.

Police officers came again from Windsor and evicted the entire McDonald family from the house in an effort to end the disturbances. Neighbors took turns watching the now empty house, for fires kept breaking out. John now was living in a tent, but even there he was afflicted. Clothing hung out on

a line, dripping wet, would burst into flames.

The farm buildings had to be watched constantly, too. Several men were on hand one day when a bundle of sticks flew through the air, dropped on a barn roof, and burst into flames. They extinguished this fire, but others kept breaking out. Everyone was exhausted from running to and fro quenching the outbreaks. On the third day, in spite of their efforts, the barn with all its stored grain burned to the ground. They just managed to save Daniel's house.

They faced a bleak and hungry winter. Daniel moved back into his house, and John patched up his homestead as best he could. They would have to rely on what food and supplies the neighbors could spare them.

Some Indian youths who had helped with the harvesting suggested calling in a "medicine man." When this fellow arrived he said he would cast a spell which would rid the house of its evil spirit. Delivering a long incantation, he buried an iron kettle. The spirit, he assured them, would have to enter the pot. On a certain day, and at considerable risk to himself, he promised to return and dig up the kettle. On the appointed day about 200 people gathered to see the conclusion of the ritual. But the Red Man failed to show up!

The disturbances continued.

The Reverend McDorman, an itinerant Methodist preacher, said he knew a doctor who had a daughter gifted with "second sight." They lived 80 miles from Baldoon, and he offered to accompany John on the arduous journey. They set off on horseback over an Indian trail which led them through swamps and thick forest. It took two days and a night to reach their destination.

The doctor and his daughter received them kindly. The girl, a pale 15-year-old, brought out a moonstone and tried to "see" what was causing McDonald's woes. In a trance she saw a fire in one of the McDonald outbuildings. "It burned to the ground two hours ago," she said. This turned out to be correct.

The girl then asked John if he knew of anyone who might have a grudge against him. He remembered the neighbor woman who had wanted the carpet woven. She had at one time tried to buy a piece of land from him, which he had refused to sell. There had been some hard feelings over this, perhaps. The girl seized on this piece of information.

"The witch," she said, "is transforming herself into the form of some animal, to work her evil. You must find this animal and shoot it with a silver bullet. If you wound

it, you will find your enemy suffering from an injury on the corresponding part of the body."

McDonald remembered once seeing a stray goose in with his flock. He hastened home and asked the children if they had noticed it. They had, they said, and described it as having a black head and two dark feathers in its wings. It was still with the flock.

The farmer proceeded to make a silver bullet, as the girl had instructed. Next morning he collected several neighbors as witnesses, located the goose and shot it, breaking one of its wings. The bird squawked loudly and disappeared in the reeds by the riverside.

The party then followed John to the home of the neighbor woman. She was seated on a chair, nursing a broken arm, and seemed to be very alarmed at the sight of the visitors. McDonald went home hoping that his troubles now were ended.

However, they were not quite over. The next day being Sunday, all the McDonalds gathered at Daniel's house for the Sabbath Service. When John and his family returned to their home, they found all the furniture piled in a heap, and the family Bible opened, face down on the floor. This, however, was the last of the poltergeist, and peace returned to the sorely-tried McDonald household.

Was the old woman really responsible for the trouble?

The local people never had heard of a poltergeist. Yet the case is typical of that kind of psychic activity.

The eye-witnesses to the Baldoon affair all testify to the honesty and good character of the afflicted family. But they do not tell us much about teen-age Jane, except that she was a bright, pretty girl. Obviously it did not occur to the investigators or neighbors to connect her with the strange events —perhaps rightly.

The old neighbor woman, we are told, was treated as an outcast for the rest of her life.

## SHEAR LUCK

ERNEST BRETT, aged 87, of Cley, England, was sitting in his house on November 7, 1962, when he felt an irresistible urge to go out in his garden to get a pair of shears he had left there. The trip to the garden saved his life. While he was outside, the chimney of his house collapsed and showered hundreds of pounds of rubble on the fireside armchair in which he had been sitting. —*Raymond C. Otto.*

# THE DUTCH PUT PSI TO WORK

*Translated by*
*A. F. van Wieringen*

**The distant Dutch psychic pinpointed the ship's engine trouble—and proved ESP can be taken out of the laboratory and into the workaday world.**

PROFESSOR TEN HAEFF, of the University of Utrecht, Holland, has hundreds of cases detailing paranormal events and abilities in his files. Many of these cases illustrate very dramatically the fact that psychic abilities are put to very practical uses in Europe, in contrast to the fact that in this country they seldom get out of the laboratory.

Three interesting cases which have been published in a Dutch parapsychology journal and which illustrate valuable applications of extra sensory perception are given here:

* * *

THE MOTOR SHIP *Maria Judith* had trouble with her Diesel engine and for weeks specialists searched for the trouble spot without success. The skipper of the vessel, a man named Jansen, finally lost patience and on June 30, 1958, placed a long distance telephone call to Mr. G. Croiset, a sensitive who has considerable fame both in his native Holland and throughout Europe.

Skipper Jansen explained to Croiset that his ship was in the harbor of Awijndrecht with a disabled engine. He said, "It is a practically new engine but we are in such a mess that we no longer know what to do. The engineers can't find the trouble and the engine refuses to run. My question to you is, are we to buy a new engine? For we have to sail to earn our living. Or do you think we can manage to get this engine running? And if we do get this engine turning

will it continue to operate? Because, if it will not, we'd better buy a new engine at once and so put an end to our troubles."

Across 100 miles of telephone cable Mr. Croiset replied, "I see two engines. Yes, I have two. I see the machine-head" (Croiset, who is not an engineer, meant cylinder head) "which looks like the reservoir of a water-closet. They stand with their heads pointing to the stern. Is that right?"

"Yes," replied Jensen, "I do, indeed, have two engines."

"All right. I go to the engine room, downstairs; there I see the two engines. You have to look at the engine on the right, at the back of it. There is a small fitted pipe — it makes me think of the siphon of a water-closet. That pipe has a hole in it. You can only find this hole when the engine is hot, for then it leaks. Look there and call me when you have completed your inspection."

On July 2, two days later, Skipper Jansen told Mr. Croiset, "My wife and I want to tell you what has happened here on our ship, the *Maria Judith*. We have put a new cylinder head on the engine and it now runs. We are waiting for the results of the tests on the old cylinder head. But you were right; it was the syphon that leaked. The factory engineers have found that there was a crack in the cylinder head near the syphon. They didn't find the crack before because a cylinder head is a very complicated casting with winding parts to allow the cooling water to flow along the cylinders and valve seats and there are so many holes to fit the pipes for the admission and outlet of the cooling water."

It was only after the sensitive, Croiset, had pin-pointed the trouble that the engineers heated the head up to working temperature and tested it with a water pressure of 200 pounds. Knowing where to look they immediately spotted a small scar in a bolt hole next to the syphon pipe.

Psi had instantly provided an answer to a technical question that had puzzled experts for more than a week, and psi located the difficulty with an accuracy better than one-half inch.

The report on file at Utrecht University suggests that this is perhaps a case of telepathy rather than of clairvoyance. The engineers probably had a very good idea of where to find the leak but they kept hoping that they were wrong because of the difficulty involved in testing the whole cylinder head. When an exact location was suggested they immediately went to work on it.

The telephone call to Mr. Croiset had saved time and money.

* * *

ANOTHER CASE of such a saving involves a firm of importers of office machines. A box containing stencils and the original records from which the stencils had been cut was missing. It was a very important report and no amount of searching could turn it up. Eventually the manager of the firm telephoned Utrecht University Institute for Parapsychological Research and asked for the names of clairvoyants who might be able to help. The Institute does not normally give out such names but because of the seriousness of the loss to the firm in question they did provide a list.

The manager of the importing firm telephoned Mr. W. Tholen and explained the problem.

"Do you have a flat roof on your shop or store?" was Mr. Tholen's first question.

"We used to have, but a second story has been built over it now," the manager replied.

"Do you have a long table?" was the next question.

"Yes, indeed, along the walls are long work tables."

"What is the light green, the bluish green I seem to see?" asked the sensitive.

"We have lots of stencil boxes which are a light green color," the manager said.

"And what do you have there in the middle of the floor?"

"That is a small chest. On top of it is stencil machine and in it are drawers for stencil boxes. It is one of these boxes which is missing."

Now Mr. Tholen said with confidence, "You should look there. Call me back in a few minutes after you have found it."

And the firm manager did, indeed, find the missing box among the hundreds of such boxes that were stored in the chest. The box had been missed during earlier seachers because the box had been used before and still bore the notes relating to a previous report.

This also would seem to be a case of telepathic contact. The literature on cryptomnesia (hidden memory) makes this an acceptable assumption. There are many cases of persons who are told where to find missing objects in their dreams. They have put the thing some place and forgotten what they have done with it. Then in a state of relaxation, when the mental brakes are loosened, this latent knowledge reveals itself to them. This latent knowledge may be picked up by telepathic contact by someone else also, someone with parapsychological sensitivity.

* * *

ON APRIL 26, 1956, a resident of Amsterdam contacted the sensitive, P. van Delzen, also of Amsterdam. He showed him a photograph of his brother-in-law who

had been missing since the morning of April 23, when at 5:00 o'clock he left for work as usual but never returned.

The brother-in-law worked for a baker, delivering bread to customers. That morning he had worked and then had parked his car behind a big building in the neighborhood of the bakery. In the car he left the money he had collected that morning together with a note, in his handwriting, saying that he planned to drown himself.

No sooner did the sensitive van Delzen take the photograph of the missing brother-in-law in his hands than he declared that the man was a fatalist and incapable of committing suicide.

"For that matter," Mr. van Delzen said, "this man is too much attached to life. I don't see him in the water. I see him going north."

The next day, Friday, April 27, van Delzen was told over the telephone that the missing man had not been found and that his family was more and more convinced that he had, indeed, committed suicide.

But van Delzen insisted that, in his opinion, the missing man would soon return; that he was as alive as he had ever been.

On Saturday, April 28, the missing man telephoned his family and shamefacedly asked if they would accept him back again. He had been working for a farmer in a village north of Amsterdam during the six days he had been gone.

It is impossible to say whether the sensitive, van Delzen, got his knowledge from the missing man, or, through precognitive telepathy from the relative who came to consult him. But it is interesting to note how sure the sensitive was that the missing man was in good health even while the family was sure he had committed suicide and all the evidence was in favor of this conclusion. Actually the relative had come to van Delzen in the first place to find out where to dredge for the body of the missing man.

## DITTO FOR A DUO

RECENTLY Judith Peake and Evelyn Ann Mudd of Louisville, Ky., old friends who had seen little of each other for two years, figured in a remarkable series of coincidences. Both married men named Ronald Paul Schneider. Both were married on the same day and in the same church. Both had bought wedding gowns and furniture at the same stores, and both spent honeymoons in New York.

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by Charles Godfrey Leland



Secret as a bud and slippery as water, the ethos of the gypsy is a curious blend of elements pagan and Christian, primitive and shrewd, bucolic and bestial. Until recently his history is almost unchronicled except in the laws of repression and expulsion. Most of what we now know about him we owe to the Gypsy Lore Society, of which the American poet and scholar Charles Godfrey Leland was a founder and first president.

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DUAL SELECTION

1

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This is the first time Oliver Fox's book, expanded from his articles, is published in the United States.

The patient reader, and above all the genuinely interested reader, will in the end awake to the fact that under the seemingly casual description of his experiments, Mr. Fox provides a quite precise methodology for inducing out-of-the-body experiences. How unique this is in the literature is known to those of us who have had to chew a great deal of straw without result. *Retail: $5.00.*

2

# THE KAMA SUTRA of Vatsyayana

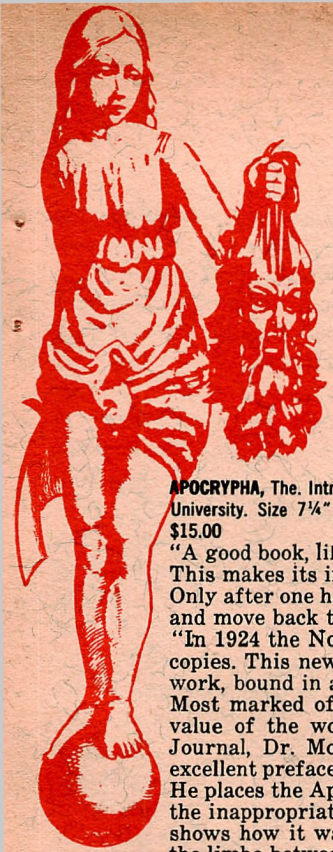


I'm sure that a great many people have heard of the *Kama Sutra* but I am equally sure that very few of them have had the opportunity to read it. The standard translation of this thousand-year-old classic was done by one of the great Victorians, Sir Richard Burton, but Mrs. Grundy saw to it that very few of us could read it.

The most fascinating aspect of this classic book are the numerous insights into the minds and hearts of men and women. More accurately, insights into well-educated, sophisticated, and leisured people, who paid little attention to the more rigid moral precepts of their religious texts. Their insights into each other's motivation and behavior — as stated in the *Kama Sutra* — is so completely without illusion, that it cannot but read like unadulterated cynicism to Westerners steeped in the heritage of hypocrisy. But if you really want to understand your fellow man and his ladies, in a world in which Western power and example are waning more every day, this ancient treatise is a great beginning! *Retail:$4.95.*

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# VERY PECULIAR PEOPLE

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# SOME HUMAN ODDITIES

BY *Eric John Dingwall*

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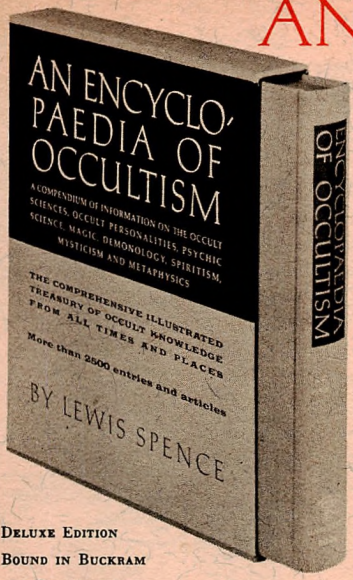
The two are not only written by the same author but, in reality, form one book on one subject: unsolved problems, each illustrated by a portrait study of a person whose life-experience exemplifies such an unsolved problem. The names of these persons are (I hope) staring at you in prominent type. Some of them you will immediately recognize. Most of our members, I think, would know that Daniel Home and Eusapia Palladino are probably the two most amazing mediums who ever lived. Swedenborg is another name we all recognize; the story of his precognitions and, especially, his knowing immediately of a fire taking place in Stockholm three hundred miles away (this was the incident which so impressed the philosopher Immanuel Kant) are stories many times told. But the classical scholar (and pornographer) Beverland, the flagellant St. Mary, the levitations of St. Joseph, and certainly the fakeries practiced in the monastery where Jetzer was a monk, must be quite unknown to most of us. Yet, as these books show, the persistent unsolved problems are as fascinatingly evident in these portrait studies as in those whose names we recognize.

Dr. Dingwall belongs to a very rare profession. He is one of perhaps a dozen full-time psychical researchers in the world today (if there are a dozen). There are very few of them, because there is almost no way for psychical researchers to make even a modest living at their chosen profession.

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1

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2

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BY CHARLES FRANCIS POTTER

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*Edited by Susy Smith*

WITH A FOREWORD
BY ALDOUS HUXLEY

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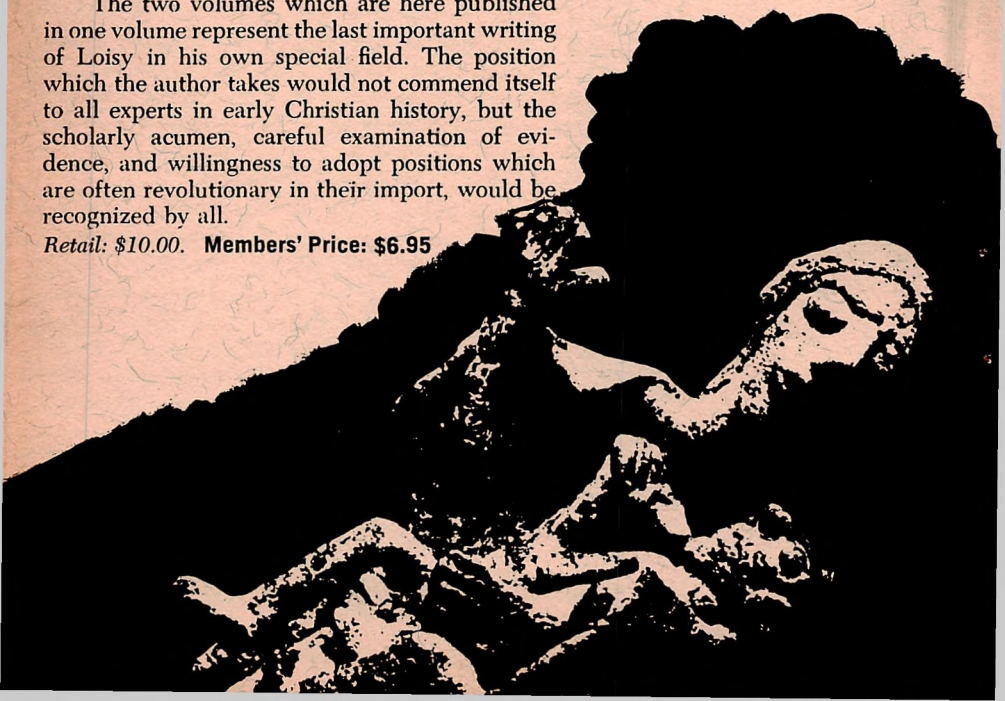
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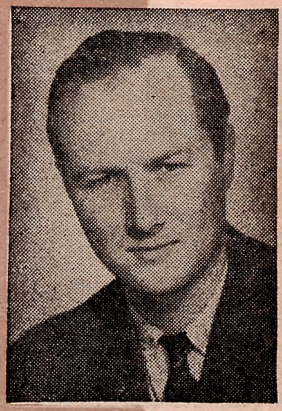
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# FRIEDRICH JURGENSON and the VOICES of the DEAD

*By Clark Smith & Ann Strader*

Clark Smith, a former San Francisco newspaperman, is Managing Editor of the "Scandinavian Times," an English language newspaper published in Copenhagen, Denmark. Co-author Anne Strader, a graduate of the University of California, is the paper's Stockholm editor. They never have met personally and this article is their first together.



**Experts cannot explain the many tape-recorded voices that speak from a Swedish artist's radio.**

DO THE DEAD communicate with the living? Friedrich Jurgenson, a Russian-born Swedish artist, thinks they do. And he has 80 tape recordings to prove it.

One of Sweden's foremost sound experts, Kjell Stensson, of the State Radio, says the voices appearing on the recordings simply cannot be faked. Says he: "It would be impossible to do anything like it, even with all the resources of the Swedish Radio."

It all started four years ago, back in 1959, when Jurgenson, 60, started hearing odd sounds on his radio. He became afraid for his sanity, and to avoid ridicule began taping what he heard. Today, it would take two days to play his tapes through.

Arne Weise, a director of the Swedish State Television, says he and his wife visited Jurgenson a few months after the voices began.

He says, "I had done a program

on Jurgenson some years earlier. We knew each other and met now and then. One day my telephone rang.

" 'Arne! I hear voices,' Jurgenson said.

"I kidded him about having one drink too many — until I discovered he was really alarmed.

"Time passed, and he started recording the voices. Then he called again, and invited me to come and hear them.

" 'You must come now, this is unbelievable.' he said.

"My wife and I went to Jurgenson's home. We connected the microphone to the tape recorder and began to talk about this and that. The tape was recording everything we said.

"I said, 'Why on earth do the voices only come in on your tape recorder, and not on millions of other tape recorders.'

"Jurgenson replied, 'I can't explain it.'

"We went on chatting for a while. Then we played back the recording of the conversation. Just after Jurgenson said 'I can't explain it, a metallic voice said, 'We must remain with the apparatus. We must remain with the apparatus.'

"The voice spoke in German and was very weak. I became quite chilled and my wife was frightened. There was no explanation. The whole thing was too fantastic."

Weise states absolutely that the voice came in just between his question and Jurgenson's answer, all but eliminating the possibility of pre-recording.

Many of Jurgenson's friends, newspapermen, Swedish and foreign parapsychologists have heard the tapes, and all share Weise's amazement.

And no one has any explanation to give. Jurgenson says, "To fake such transmissions for four years would be impossible. Imagine engaging choirs from different countries for transmissions in a blended language — and with personal greetings."

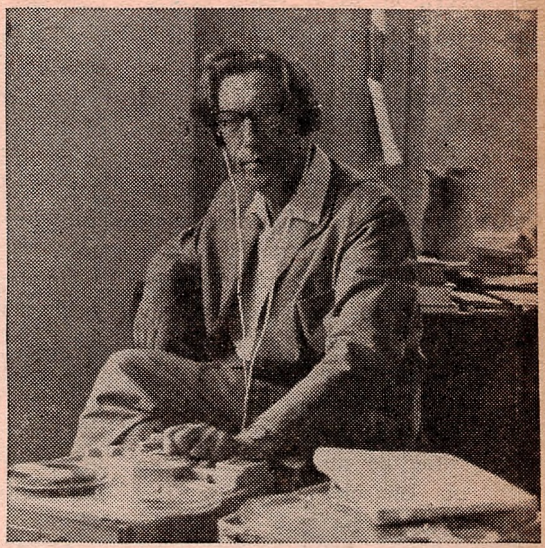
Stensson says, "Interesting and perplexing. One hears voices and choirs that could not possibly be part of the usual radio transmission. And the 'voices' are definitely not part of normal interference.

"Sometimes it's difficult to catch the words. And there's always the question of interpretation.

"But, on the other hand, some of the ghostly voices can be heard very clearly. There is no doubt that they are on the tape.

"Our present radio technique has no reasonable explanation for this phenomena. There is no reason to expect falsification.

"One might find it a little strange, however, that the departed use such measures. For example, why use an aria out of *Rigioletto*



In his Molnbo, Sweden, studio, artist Friedrich Jurgenson listens to one of his collection of dozens of tape recordings of mysterious voices, which he believes to be of dead persons.

to send a message to Jurgenson in the city of Molnbo in Sweden?

"Also strange is the fact that a microphone picks up the voices, when others cannot hear them with the naked ear. A microphone is the electric image of the human ear. How can it hear something a human ear cannot?"

One of the four recordings which Stensson says it would be impossible to fake was made through Jurgenson's radio of a BBC broadcast of Handel's *Messiah*.

Voices interrupt in the middle of the *Hallelujah Chorus* to say "We are not dead. We live. We live. The contact, contact, contact. In the middle of the earth."

If such an interruption were technically possible — and Stensson says it isn't — it would require a full symphony orchestra and choir.

Jurgenson recognizes some of the voices as belonging to friends or recent historical figures. A total of 139 voices have been identified. Nearly double that number have preferred to remain anonymous.

There are no voices of people who died before the 19th Century. The oldest voice is that of Bismarck, who states he is impatient for reincarnation.

According to the information relayed by these voices fellowship on "the other side" is easy and pleas-

ant. There appears to be a gentleman's agreement among the spirits not to discuss politics. They are tender hearted, friendly, witty, and forgiving of earthly foibles. Hitler, for example, is said to associate with a victim of a Nazi concentration camp. He has identified himself on one of the tapes with the words "ich bin Adolph Hitler," and seems to be continuously ashamed of his earthly misdeeds. He says: "If one does not want to stink on the earth and stand in the middle of time and swear recompense, then he must take all the guilt on himself, becoming the father of his time."

Nevertheless, Hitler claims he was a victim of circumstances, that his actions were the result of an unbelievable dementia brought about by syphilis.

A woman, believed to be Eva Braun, sings in a nervous, passionate voice about her wedding and death. She sang about her death and about all the dead in a voice "dreary in its monotony," according to one listener.

"It is as if the dead were mature souls, but naive as children," Jurgenson says. "Sometimes people don't know they have died. They sleep a long time, and must be awakened by others. This happens to people who die quickly, as in auto accidents."

Caryl Chessman, however, was well prepared. "Now I'm really dead. I'm flying. I'm flying," he says on one of the tapes.

Rai Boris Sacharow, a dead friend of Jurgenson's says, "Oh, so cold," in Swedish. Although the man did not speak Swedish during his lifetime he's full of Swedish phrases now.

One spirit is interested in the Jurgenson family poodle, Carino. Another told Mrs. Jurgenson, a Stockholm dentist, to take a taxi to work, rather than the risky family car. (Anybody who has tried driving among the numerous Swedish Stirling Mosses will understand why!)

Another spirit offered a bit of scientific information. "On Venus there is no life," the voice said.

Jurgenson has some recordings of spirits who wail and scream hysterically, apparently because they suffer from the nightmare that they are still alive and living on earth.

But, for the most part, the voices are characterized by a cheerful and happy imbecility. Intelligence seems to deteriorate rapidly after death.

* * *

WHAT OF THE MAN the dead have chosen to talk with?

Jurgenson came to Sweden in 1943, and is now a citizen of his adopted country. For two years he was an opera singer, but was forced to retire by a sinus condition. He

speaks many languages, including Hebrew, German, English, French, Italian, and Yiddish, as well as Russian and Swedish.

The paintings which decorate the walls of his home in suburban Molnbo bear witness to a talent cultivated in a post academic style. He used to earn between three and 6,000 Swedish crowns for a portrait, but lately he has not been painting at all.

Jurgenson believes the spirits have chosen to contact him because of his knowledge of languages. Another reason may be his appreciation and sensitivity to music. Another reason is perhaps, his patience.

Jurgenson, a shy, quiet man, says he's especially glad a Swede was chosen to contact the spirits in the other world. Sweden, he points out, is a land with a good reputation among the dead. It is known for its peaceful, positive, helpful and hospitable people.

He sees himself as a sort of guinea pig. What has happened, he says, is only a beginning, the beginning of a communications network between the living and the dead.

He's not afraid of skepticism. He points out that Thomas Edison tried to build a machine to contact the dead, and so did Marconi. He talks of Rhine's experiments in extra-sensory perception.

Weise says, "I know him as a good fellow. It would be terrible if he had fooled us. He has received so many letters from people who have lost someone and who want to make contact."

Weise says he regarded Jurgenson as a "skeptic" in matters of religion. "It is on a purely technical basis that he talks about what has happened. There is another world, people are in it, and that's all there is to it."

Jurgenson hopes to do a television program in Sweden with Weise and his entire family, all of whom believe in the voices.



## CURIOSITY KILLED THE CAR

ON THE Anderson Ranch Dam Road in Ellmore County, Calif., is a spot where several cars have left the road and rolled down the steep 400-foot drop to the canyon bottom. Recently Richard M. Murphy of Mountain Home, Calif., stopped his car there to satisfy his curiosity and have a look down into the canyon. As he turned back to his car, he saw it roll over the edge and plunge to complete destruction.

# WHERE THE TWIG BENDS THE WATER LIES



Clyde "Dutchy" Emery, Swampscott, Mass., holds forked stick he used to find water.

**For nearly 20 years townsmen hunted the lost water supply — and a dowsing rod found it after all modern methods failed.**

*By Frederick H. Goddard*

APPLICATION OF an engineering "method" so old it is cited in the Bible, recently was used in the small seacoast town of Swampscott, Mass., to solve a mystery which had puzzled town officials for nearly two decades.

The ancient engineering technique was divining, or dowsing, to find an underground water supply. When all modern mechanical techniques had failed Swampscott officials turned to the mysterious and oft-times scoffed at method of divining to rediscover an independent underground supply of water "lost" on the grounds of the town's administration building.

Swampscott, a town of 13,294 persons, is about 15 miles north of Boston. The town's administrative offices are housed in the former mansion of the late Prof. Elihu Thomson, co-founder of General Electric Company and a world famous inventor in the electric field.

Surrounding the mansion itself are wide green lawns which provide a handsome setting for the brick mansion and together make a

North Shore landmark. In dry weather, however, when Metropolitan District Commission water is short the town must ration itself as it must ration the residents. Then the green lawns become dry and ugly.

A solution to the problem was known to exist. When Professor Thomson lived in the mansion he had located an independent supply of fresh water for use in his experiments with storage batteries. The location of the supply had been unknown since 1944 when Swampscott voted to purchase the mansion from the Professor's estate and remodel it into offices. But this independent water supply was urgently needed to keep the lawns green.

For nearly 20 years town officials, particularly the Department of Public Works, had searched for the location of the underground water. Old-timers were asked but they couldn't remember. Trenches were



Long-buried pipe located by dowsing is shown at bottom of pit dug on the grounds of the Swampscott, Mass., administration building. Tom Douglas, of the Water Division, in pit, checks hose through which water is being pumped. Kneeling men are from left, Clyde "Dutchy" Emery, Supt. Chester E. Bradley of the Water Division, Austin Mosco, administrative assistant, and Supt. Paul A. Polisson of the Dept. of Public Works.

dug two and three feet deep, criss-crossing the wide lawns, in hopes that the vertical metal pipe leading to the supply would be struck. It was a chance in a thousand — and the town lost. Afterwards officials learned that all lateral pipes from the water supply to the mansion had been removed years before.

Once the Park Department drove iron rods deep into the ground, in a process called "rodding," trying to hit the upright pipe. They even tried a mine detector. Nothing worked and for a while the town gave up. It seemed hopeless.

Then they tried divining and it was so simple it was almost laughable — if it hadn't been so awesome.

The preliminaries took time, of course. The first suggestion to try the ancient method came from a friend of Superintendent of Public Works Paul A. Polisson. Polisson had heard of the method but was skeptical. "We might give it a try, though, we've tried everything else," he said.

Apprehensive of ridicule and adverse criticism, Polisson wisely asked more about divining and was informed of the diviner's "Bible" *Henry Gross and His Dowsing Rod* by the late Kenneth Roberts, an historical novelist. Gross, who makes his home in Maine, is probably the foremost practitioner of divining in the country, if not the world. His feats are legendary. He found water on waterless Bermuda by dowsing a map of the island at his home in Maine!

In any case, Polisson read Roberts' book — three times — in the later summer of 1962. Heavy rains in the fall made the initial attempt seem too risky and then winter snows made it impossible.

On a bright, warm June morning this year, Polisson finally decided to try. He had planned on an evening experiment believing that the less the townspeople knew about it the better since the method might fail. Changing his mind, however, he and a crew of Public Works men cut the necessary branches and began to walk back and forth over the wide lawns holding forked sticks out in front of them. It was shortly before 10:00 o'clock on Thursday, June 13.

A variety of sticks were used — willow, maple and wild apple — all acceptable for dowsers.

Assisting Polisson in the bizarre search were Superintendent Chester Bradley of the Water Division; Harold George of the Parks Division; Town Engineer George Melcher; Superintendent Fred Burk of the Parks Division; Austin Mosco, administrative assistant in the Public Works, and Clyde "Dutchy" Emery of the Parks Division.

Within the incredibly brief time of 15 minutes "Dutchy" Emery, a 56-year-old laborer, had found the

lost supply of water. While his companions gathered around him in amazement the forked stick Emery held in his powerful hands began to move downward! The stick moved so inexorably that the skin was scraped off Emery's thumb.

If the "power" was working through Emery water had to be down there somewhere! Excited now, Superintendent Polisson called for a backhoe. The backhoe operator dug a hole nearly five feet deep beneath the carpet of grass where Emery indicated.

Sure enough there was a vertical pipe less than two inches in diameter! Brushing off the encrusted dirt and wrenching the cap off the pipe, Polisson lowered a weighted string into the opening. For 12 feet there was nothing — then there was 28 feet of pure spring water! Located about 100 feet to the south of the mansion it was estimated there was enough water in the vein to keep the grass green during the worst drought.

Oddly enough, the entire group of men, with the exception of Austin Mosco, received signals of varying strength once the water was located. Whether it was their imaginations working or not it was hard to tell in some cases. In Melcher's case, however, there was no doubt, as witnesses testified. Skeptical, even after watching Emery, Melcher said flatly, "I don't believe it."

"Try this spot right here," Mosco told him, pointing to the ground where the water had been located only minutes before.

Melcher held the stick, a willow wand, over the spot and nothing happened. "There, I told you it wouldn't work . . . well I'll be dog-goned!"

The stick began to move down. Muscles in Melcher's arms and hands bulged as he fought to hold it back.

"I believe it now," he said, shaking his head in wonder.

There is no scientific explanation for the ability to divine water with a dowsing rod. Like the homing instinct of certain birds and animals, the dowsers's power lies beneath the level of conscious perception. The forked stick acts as an index of some disturbance within the dowser himself, which otherwise he could not interpret. Studies made in England tend to prove that the stick moves without any intention or voluntary action on the part of the dowser. As in so many areas involving energy, vibrations, and stimuli, science remains in the dark as to what makes water dowsing possible.

The first written record of divining was made thousands of years ago. Everybody is at least passingly familiar with the story in the *Old Testament* of how Moses, while leading his people out of the Land

of Egypt, struck his staff against a rock and precious water flowed out . . . water for his people and their exhausted and thirsty beasts of burden.

For thousands of years the act of bringing forth water was attributed to Moses' divine powers as a chosen one of Yaweh, more familiarly God.

While controversy over the origin of this "power" has raged for centuries, the known fact is: Some persons have the ability to take a forked stick and locate underground water where water was not previously known to exist.

Earliest written references to divining, aside from the *Old Testament* are in *De Re Metallica* by G. Agricola, published in 1546, and in Sebastian Munster's *Cosmography,* published about the same time. Both describe the use of a forked stick to locate metallic lodes or water beneath the earth.

According to the *Encyclopedia Britannica,* the technique dates from the 15th Century when prospectors in the Harz Mountains of Germany used forked sticks. The forked stick of the German miners was brought to England by the merchant venturers of Queen Elizabeth's day for those engaged in the Cornish mines. As mining declined in Cornwall, its use was transferred to water finding.

The results are known; the causes are unknown. One must accept until science catches up with fact.

Just as in Swampscott the townspeople now accept that the wide lawns around the administration building will remain green even in the worst dry spell.

## PYRAMID TOMB OF MOSES?

A PYRAMID, discovered in the wilderness about 21 miles south of Amman, Jordan, may be the resting place of the Biblical prophet, Moses, according to Prof. Julio Ripamonti, head of an expedition sponsored by Venezuela Central University.

The pyramid is said to be the largest single structure ever unearthed in the Canaan area. Professor Ripamonti described it as 140 feet high with sides 95 feet wide. It has walls six feet thick and inside it, according of Professor Ripamonti, is another, smaller building. In between the two are 12 small chambers, which he believes may represent the 12 famous tribes of Israel.

# THE PICTURES ON MY BLACKBOARD

*By Michael Bouisson*

**The sealed envelope produced images that amazed me. I found I was giving a psychometric reading for a mummy!**

SOMEONE HAD rung up in the morning for an appointment. When I opened the door of the small salon I used as a waiting-room I saw a very frail woman with a tired face sitting there, apparently reading peacefully. I cannot say exactly what struck me in her attitude unless perhaps it was a feeling of "absence." She seemed to have come from far away and only to see one through a kind of mist. When she stood up to follow me into my study I had a full view of her and she appeared to be weighed down by an invisible burden. She sat down and carefully placed on her knees a light cardboard box tied up with a pale colored ribbon. She remained silent, and when I spoke to her I automatically lowered my voice as if I were talking to an invalid.

When I asked her what particular subjects interested her she turned a pair of melancholy, dark-ringed eyes upon me; they looked feverish and full of grief. She was young and should have been pretty, but her face was no more than a pale, tormented mask with a mouth innocent of lipstick, pursed as though to withhold a complaint. She was elegant but somehow in spite of herself. One felt that she had put on these discreet clothes, almost luxurious in their cut and the subtlety of their detail, with complete indifference.

She listened to me and then in a dull, rather panting voice replied, as if the words had been learnt by

heart, "I have lost my little girl and I should like with the help of this small dress I have here to . . ."

I interrupted her perhaps a little curtly; thinking that I was in the presence of a grieving spiritualist I did not want to leave her for one moment under the wrong impression. I told her firmly that she had been misinformed as to the nature of my work. Slightly exasperated as a result of various unwelcome interviews with confirmed spiritualists and ardent proselytisers, I explained that I did not practice this art; that she had come to the wrong address and suggested the Maison des Spirites, rue Copernic. I began to stand up in order to convince her of the futility of continuing with the conversation, but she stopped me with a slight gesture and, looking at me with her haggard eyes, said, "I'm not a spiritualist. I don't know the whereabouts of my child's soul. I don't even know whether you, I or she has a soul. What I should like is to hear her live through your words. Try and understand. Everyone speaks to me of the child I have lost as they would of a dead person: my suffering and my mourning terrify them. They leave me in embarrassment, and the words they stammer out only make me more aware of my terrible, irreparable loss. You did not know her, and people tell me that you can describe and analyze people you have never seen if something belonging to them is placed in your hands. I should like to hear you speak of her as though she were still living . . . describe her features, her gestures and to see her alive for one moment, yes, for one moment, even through you, who did not know her and do not know that she is dead. I have brought a dress, a little dress in which I have seen her run about and speak . . . live in fact. Don't refuse me this favor. I know you can do it. It was her body and her life I loved. Of what importance to me is a remote, banished, unknown soul? Don't refuse me this, I beg of you. Look, here is her dress."

She put down on my table a charming, fragile little dress, a dress perfectly suited to a happy child who, as she jumped about, must have made it very difficult to fasten the tiny mother-of-pearl buttons.

I was moved by this strange request. I had never imagined a séance conducted in this way. In the eyes of this woman, staring at me during her sad request, I could see such sorrow and deep misery, calling for the help of the illusion, however brief it might be, that I yielded, hoping with all my heart that I should succeed in this mad enterprise and restore, even if only for a moment, the living child to this mother, half crazed by her absence and by her eternal silence. I told

her that I would try, and placing the little dress next to my black mirror I slipped my fingers gently into the embroidered sleeves and began my reading.

In the course of previous experiments I had already noticed that death destroys only very slowly the fluid with which the living being impregnates rooms, garments, books and ornaments — in fact everything that surrounds or forms part of its life. The size of this small garment showed that it had been worn by someone who had a very short life, but I had also learnt that the vital impregnation left by a child or a young person was infinitely stronger than that with which old people marked their everyday surroundings. I hoped, therefore, that, supported by the desperate appeal of the mother, a woman of an obviously ardent and passionate temperament and by my own very acute desire to succeed, this chimerical séance would be good, and it was.

My hand on the little sleeve and my eyes concentrated on the black screen, I saw appear the images of this short life, clear, bright-colored and vivid. For a moment my eyes wandered to the mother. Lying back in the big armchair, her head averted and her hand over her eyes, she was listening, prostrated as are only those who for one moment are free of an unbearable sorrow.

The images on my screen succeeded each other without chronological sequence, rather as if I had turned over the pages of a photograph album which recorded the swift and innocent life of a happy and much-loved child. I chose my words carefully and took great care never to refer to the child in the past tense — this child which was now living once more for a few moments in her mother's mind.

From the professional point of view I was interested by the incoherence of the images, the screen repeatedly showing the image of a child of three or, alternately, a baby sleeping in its cradle or toddling for the first time.

Admitting that for mediums time is "static," as I have already said, would these images which I was going to decipher perhaps be those perceived by a child having as yet only a sensitive memory and marked in "time" by flashes?

There were few characters: the mother, a person whom she told me was the nurse; but, on the other hand, many pictures of gardens, sunlight, flowers and a dog which, so the prostrate woman groaned out, was still alive. And then suddenly, on the screen, a cloudy sky, freshly gathered flowers, a bush wrestling with the wind . . . I fell silent and a strangely deformed image of a child's cot, huge, black and threatening shapes, perhaps those of the doctors seen by the dying child,

unfolded slowly and disappeared. It was over. With a feeling of icy cold I withdrew my hand from the little sleeve.

The mother sat up and murmured, as though to herself, "Yes, that's it. That's exactly it."

Gently and carefully she wrapped the little dress in its tissue paper. Suddenly she raised her head to listen. From the other end of the apartment we could hear the voices of my two young fiends quarreling as usual. They had chosen the perfect moment! However, my client continued to arrange the dress in the little box. With a casual movement she slipped a strand of hair beneath her hat and said, "Ah, you have children?" I could only bow my head before this mother who had suffered such a grievous loss. She laid an envelope on my desk and said, "Will you please buy with this some toys for them as a reminder of a little girl you have met?" Then she left, after thanking me, and, suddenly, as though coming out of a dream, added: "You won't see me again. Like the others you know now that she is dead and you will never again be able to give her back to me alive as you just did."

And I never did see her again.

* * *

## PSYCHOMETRIZING EARTH AND WATER

I WAS TO discover that earth and water were excellent guides for me. If a piece of earth, taken as near as possible to the walls, was brought to me without any other radiations being allowed to reach it, I could see a house and the people who inhabited it.

In this way I carried out some very interesting experiments at the request of a friend who was anxious to buy a property in the picturesque old town of Guérande. He had received two offers over which he was hesitating, because he was not particularly tempted by either of them. One day he brought me the objects I had requested — some earth taken from the gardens and carefully wrapped up in white paper. The first sheet contained the soil and was wrapped in another. I removed this second sheet which had protected the object from all alien radiations.

Taking the inner packet in my left hand I was quickly able to give an exact description of the house and the garden. This dwelling, uninhabited at the time, seemed to be sad, as though wrapped in mist, and it did not please me. I said as much to my friend. Continuing my reading so as to give a more exact description I began to feel a cold and disagreeable heaviness in my left arm (I always held such guides in my left hand). Nothing in the house itself justified this sensation and yet it increased until my hand and my arm became numb and

frozen. I concentrated my attention on this discomfort and, quietly following my train of images, I descended into the cellars, wandering through them until I clearly saw at a great depth below them a sort of well full of black, stagnant water.

My hand and arm were now no longer merely stiff and cold: sharp stabs of pain began to shoot through them. Suddenly everything began to speed up and I saw two dead people appear on my black screen. I immediately put down the object for I had recognized the pain — it was the one which invariably accompanies the discovery of cancer. This terrible disease gives off painful and dangerous radiations which can affect the medium if subjected to them for long. I told my consultant what I had just felt and he confirmed that the last owner of the house had died of cancer. He knew nothing of the second death or of the subterranean water. Advising him earnestly against buying this house (doctors admit the existence of houses which cause cancer), I asked him to find out all possible details about the cellars and the second dead person who had appeared to me. I knew that he would have no difficulty in getting this information, which would be extremely valuable to me. Guérande is a sleepy little town in the salt marshes where everyone knows the history of all the houses.

I stretched out my hand to take the second object, but the discomfort persisted, and I decided to go and wash my hands carefully and to rub my left arm vigorously with alcohol.

On returning to my desk, just as I was about to pick up the second packet I pushed it away and said to my consultant: "I can see your house. It's not actually in Guérande but a few miles outside. You have to leave the main road and take a side road to the right which leads to the property between two magnificent meadows surrounded by white railings. Behind the house there is a fair-sized wood belonging to it and in this wood there is a lake."

Delighted by this unexpected vision, this easy and rapid unfolding of the images, I had not raised my eyes from my screen, but when I glanced at the man opposite me I saw a look of astonishment on his face. "How remarkable," he said. "This property actually exists and it would be my ideal and my wife's too. Unfortunately it is out of the question that it could ever belong to us. The present owners have no wish to sell, and even if they did so, the property is far too expensive for us."

I was bewildered. Everything had been so clear-cut. I had not picked up the second object, firmly convinced by the clarity and the easy

flow of the images that had appeared. "The house I've just seen," I said, "will be yours." And I added spontaneously: "Your third child will be born there and will be a little girl."

He gave a wry smile; his wife already had two very young children and was not anxious for a rapid increase in her family.

On making enquiries about the first house my consultant learned that not only had another woman, a relative of the owner, died there of cancer but the owner's children had been forced to leave — they were a young married couple and their children began to waste away when they stayed there for any length of time. These are the sort of details one remembers in small towns where everyone's life is an open book. By consulting the archives in the town hall — among other things a very old plan of the town — he saw that this house, built with some others on the ancient ramparts, had its foundations on the moats which in the old days were filled with icy stagnant water.

As for the dream property, my consultant eventually became the owner. Its occupants, a childless couple, died within a few months of each other. It was put up for sale at a very troubled period — at the time of Munich in 1938. There were few offers so the price was lowered, and at the next auction sale, after a few bids, my consultant bought it and was able to bring up his three children there in peace, for the little girl I had foreseen was well and truly born.

I myself was to know this house which had appeared in my vision. It became a refuge for me and my children in the exodus of June, 1940, but according to the inviolate law I had not seen anything in my vision referring to myself.

* * *

## READING FOR A MUMMY

I MUST BE frank. I was not expecting a mummy at M. Berger's.

Interested by occult phenomena, he had collected a few friends that evening to be present at an experiment which was to turn out most strangely. There were very few of us, about a dozen I think, all determined to be completely objective. I cannot stress too much that these are the conditions most favorable to the success of a séance — the medium thus being completely free to follow the flow of the images without being obliged to submit either to a criticism or a check.

After greeting me with great friendliness Mme. Berger led me to a large table placed between the audience and myself — the reassuring barrier I always liked, because the least contact, the slightest touch on my hands when I was working gave me a painful electric shock

which immediately cut short the vision. Several times at the Cercle Hémera some doctor in the audience had asked permission to check my pulse beats during my work. I agreed quite willingly, but none of them was able to detect a quickening or a slowing down. The contact of the hand interrupted the séance and gave me that unpleasant shock.

That evening I had nothing to fear of this nature. Protected from all involuntary contact by my large table, surrounded by a sympathetic audience and soft lights, everything contributed to make me feel optimistic.

A charming young woman handed me the testifying object — a large sealed white envelope. M. Berger told me that I should find a second envelope inside thus protecting the object from all external rays. I opened the envelope and took out a second, hermetically sealed, containing the real testifying object. I clasped it in my left hand and waited. The result was immediate and certainly out of the ordinary. I suddenly seemed to be simultaneously bent in two and borne away by a considerable force. I was no longer in Paris but launched in a dark, whirling world; then appeared a river, a fertile plain and, approaching the river, a woman, neither young nor beautiful, a woman of the *fellahin,* coming to fetch water, such as I had seen in photographs or drawings in certain travel tales. I knew immediately where I was: in Egypt. Not the Egypt of the temples and palaces, of the secret and magnificent hypogea, but the Egypt of peasants and slaves; the woman, who was now leaving after filling a heavy earthenware pitcher with water, made her way to a very simple low house, or rather a hut. I saw her again: she entered the calm peaceful water of the river and followed a kind of ford. Finally I saw her mummy — rigid, swathed in strips of rather coarse material with a simple necklace of flowers, and I heard my own voice saying, as though coming from afar: "It is a woman of simple circumstances; she was about 40; she must have lived 1,500 years before Christ; I can see quite clearly the figure two after a three, I think (possibly the number of the dynasty). She died of a disease caused by a parasite which lives in the water. I can feel her cold, heavy legs and the pain rising up the spine . . . along the spine until she succumbs to a kind of meningitis. She is blind . . . her neck is stiff and painful and the pain is unbearable. I can't go on . . . It hurts me too much."

I found my bearings, so to speak, trembling slightly, my neck still rigid and painful while my hand opened and released the unknown testifying object.

The audience was silent and in

the doorway I suddenly saw a man whose silhouette I could only just distinguish on account of my near-sightedness. He had been waiting in a neighboring room for the result of the séance, so that in the event of a success it should not be attributed to suggestion. We had never seen each other before; this fact alone would have made suggestion very difficult, since he only came into the room after I had finished this séance. He came over to me, took the envelope, which was now crumpled, because I had unwittingly squeezed it so hard, opened it and took out a few small strips of material, fragments of the bands that had swathed the mummy.

He was an Egyptologist and confirmed my reading point by point. In the course of his excavations he had brought to light this mummy in its very simple sarcophagus, partly destroyed and buried deep in sand. He had found the remains of the flower necklace, the sole feminine adornment of this peasant who had been embalmed in the most economical manner with salt and pitch and swathed in bands of coarse material, a kind of hempen cloth. Examining his mummy under what I believe he called a "Wood" lamp, he had observed the ravages due to a parasite that frequents the Nile waters and which by penetrating the human tissues causes the grave troubles I had described; it attacks the muscles, then the marrow of the spine and finally the brain, causing death by meningitis with attendant blindness and the terrible pains I had felt 3000 years later! He himself had placed the remains of the bands in the sealed envelope and had slipped it into the second one which the young woman, who did not know its contents, handed to me. He thanked me and congratulated me on the accuracy of the reading, confirming in particular its absolute exactitude as far as the disease was concerned. This disease is still common in Egypt. The parasite which causes it can be found in the river waters and in the bodies of the people it attacks.

I am under the impression that although M. Berger, his wife and guests saw in me, in the words of the Egyptologist, "a great clairvoyant," they saw also a woman sadly under the weather that evening. I remained in a sort of torpor, almost a coma, a painful state I had never before experienced. This discomfort gradually disappeared and since then I have been convinced that the powers attributed to the scholars, priests and magicians of ancient Egypt were very real and are still redoubtable. But that is another story . . .

* * *

## MAGIC LIQUIDATION

OCCASIONALLY IT IS a little overpowering. I remember a

slender, enchanting woman, swathed like a cat in her scented furs who, delighted with the way I had spoken of Gérard, or perhaps it was Hubert or Jacques, opened a pair of wide, innocent eyes and said to me: "Obviously, Madame, when you possess a gift like yours it must be very easy and interesting to use it, sometimes, to the very limit. I mean to say, do you practice magic? Oh, don't deny it. I realized it immediately by the ornaments on your desk." (She was obviously more clever than I, because I could see nothing magic in a vase of flowers, a few pencils and my black mounted glass.) "Well," she went on, "you see Gérard and I" (yes, it was Gérard) "love each other terribly. My husband is such a brute. I was married when almost a child and his mother loathes me. She always finds something to blame me for. So I'm sure you know some method, some mysterious, magic way of liquidating them both — oh! without making them suffer, of course. We should be so happy and of course you could count upon our gratitude, our very great gratitude."

Sweet little creature! A double shot! Like a brace of partridges . . . and those beautiful candid eyes!

It had come as rather a shock and I found it hard to suppress my laughter. I had great trouble in convincing her that such diversions were of no possible interest to me and that I was completely ignorant as to how to attain her end. She listened to me, looking disappointed and sulky, then, wriggling into her superb fox furs, she murmured dreamily, and rather sarcastically, "Well, I suppose I must try somewhere else." At the same time she tried to cheat me of 10 francs for the fruitless consultation, since Gérard and she could not yet liquidate their two incubuses. I may say that I have no idea what Gérard's ideas would have been on such a radical remedy, but I consoled myself by thinking that real black magicians are rare and do not advertise; that the pretty blonde ran a great risk of paying very heavily for talismans and magic formulas which would be completely innocuous.

Such fine examples of ingenuous amorality are fortunately rare, and if a few discreet enquiries were made of me by certain clients as to the possibility of causing some harm to another person, I never again met anyone who possessed the candid boldness in virtual assassination that this pretty little creature had shown.

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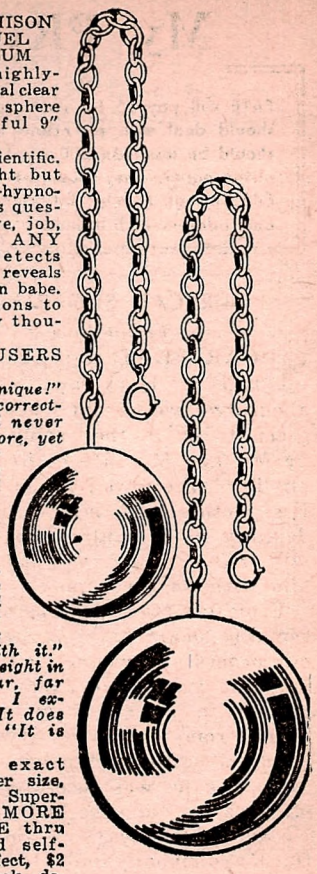
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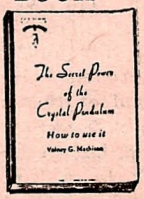
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## OUR CAT, SUGAR BABY

By Erin Leslie

SUGAR BABY was just a little ball of black and white fur about two weeks old when he was given to us in the spring of 1943 by Mr. and Mrs. M. E. Roe of Tivoli, Tex., where we lived at the time. His mother had been killed accidentally by a hunter and since he still was nursing, we had to feed him with an eyedropper.

From the start, he was an exceptionally smart cat; he understood our orders and would obey, at least when it suited his fancy. He delighted in any kind of play and would romp with my two small children until exhausted. At an early age he was lacerated by another cat so badly he had to be castrated, which may be the reason for his unusually mild temper and affectionate ways.

When Sugar Baby was seven years old we moved to Corpus Christi, Tex. The Roes offered to keep him until we found a suitable apartment. He was desperately afraid of the crate we put him in, and it broke our hearts to see his grief; but we had no choice.

Early in June, when we had been in the city a little more than a week, I had a peculiarly clear dream in which Sugar Baby had come to our door and called me. I opened the door and he came in and rubbed against my leg, purring. The purring was so real and so loud I awakened. I was halfway out of bed and to the door before I remembered where I was.

A few days later we received a letter from the Roes saying Sugar Baby had refused to eat and finally had run away.

We had heard of Marvin Stroud, 113 Kosar St., in Corpus Christi, a clairvoyant whose professional name was "Papa Faith," who had the reputation of being able to find anything. I went to see this man early in July, and he told me, "The cat is out in the brush. He ran away



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I had told him only that our cat was lost; that was all.

In two days we got the letter. Sugar Baby had returned and was eating the food Mrs. Roe placed out at the fence for him, but he would not let her get close. He was very thin and had lost much of his hair in the brush. We returned to Tivoli to get him and he knew us at once. He was so happy to be back with us he hardly ever let us out of his sight.

About the third week in October, 1952, we were told that Sugar Baby, whose health had been failing, had cancer of the throat. The veterinarian suggested it would be more merciful to put him to sleep. We left Sugar Baby at the animal hospital, where he was to be put to sleep the next day.

Early the next morning I was awakened by his cries and started to go to the door and let him in as usual. Then I remembered. Yet I kept hearing his cries for almost an hour. When the vet finally called to say it was all over we felt completely devastated.

At about 5:00 that afternoon I went into the kitchen to make supper. Suddenly I felt Sugar Baby rubbing against my leg and I could

hear him purring loudly. My heart broke at the thought of his passing.

Our grief was moderated very much, however, by a dream I had about three weeks later. An angel brought him to me and allowed me to feel his fur, "the reality of it," as she said to me. Then she assured me, "He is not dead; you can see that."

About three months later I was awakened by the feel of Sugar Baby jumping into our bed as he used to do. He used to jump onto the foot of the bed, come up where my head was, lick my face, then crawl under my covers with me. This morning he went through the same routine, purring all the while. I put out my hand but felt nothing, and then he was gone.

Sugar Baby returned once more, about two years later, but has not come since.

I am convinced the bond of love is such that the grave is no barrier to the return of our loved pets.—*Alamogordo, N. M.*

## THE CHILD AT THE DOOR

By Zua Nelson

IT WAS A small farm house close to a quiet road that ran past it in a north and south direction. The area around the foundation of the house had been freshly spaded. At intervals pegs with empty flower seed envelopes slipped over them showed that portulaca had been planted by the stone steps, zinnia nearby, and red verbena in another bed.

This is a home that is loved, I thought, letting my glance sweep the length of the neatly mowed lawn, the whitewashed house, and the red barn.




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My eyes focused on the front door. It had a square pane of glass through which I could see a small child, about three years old, peering out at me. He was a handsome boy, with curly dark hair and fair complexion. As I looked at him I thought with relief, "I'm in luck today. The family is at home." I reached for my portfolio and started for the entrance of the house.

It was April, 1930. I had been appointed district manager to assist with enumeration of the United States Census near Rhome, Tex. The work had to be completed by the end of the month. I had covered most of the territory assigned to me but a few families had been away from home and required a second visit.

The face of the child receded as I neared the house. "He is the timid sort," I thought, rapping on the door.

A weak voice called something. The words were inaudible, but I had a job to perform and a limited time in which to complete it. Acting on the assumption that I was being extended an invitation to enter, I opened the door and walked inside.

The blinds were drawn and it was dark inside the room I entered, but my eyes soon adjusted to the change. There was a slight movement to the left and I turned my attention in that direction.

I stood still, looking at the pathetic figure of a woman, small and petite, curled upon a bed. She shook with uncontrolled sobs. Beside her lay an infant. I looked around the room for the child whose face I had seen at the door, but there was no one else in the room. I expected him to peek at me around the door from

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some other room, but no such thing happened.

The little woman sat on the side of the bed while I bombarded her with questions. There were about 231 questions pertaining to farming as well as the ones that concerned family history.

When I asked her the names of the members of her family and their birth dates her tears began anew. I sat waiting until her emotion subsided.

As she answered all my questions she had picked up the infant and held it close to her breast, as if she was afraid some power might try to rob her of its presence. There was something very touching about the scene I was witnessing.

"Don't you have another child?" I asked, feeling bewildered.

"Not now," she said. I don't believe I ever have heard so much pathos expressed in two short words.

"Does anyone else live in the house with your family?" The Census Bureau requires that every living person be accounted for.

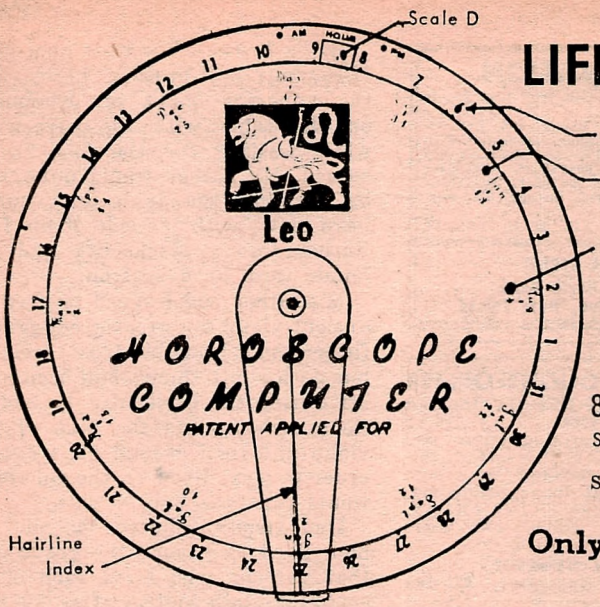
"There is no one," she replied in a low tone. Then she continued, "I had another child, a handsome three-year-old son. He died two weeks ago."

How had I seen this departed child? Did the veil that separates the living and the dead part momentarily? Or had I gone backward in time to when her child was alive?
—*Newark, Tex.*

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By Frank A. Pettengill

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While I was a boy in Sanbornton, N.H., my half-brother Leroy had the annoying habit of drumming on the table with his silverware while waiting for the food to be served. My father would quiet him by striking the table two quick, hard blows with the side of his fist. Father was a blacksmith and his hands were hard as iron.

My father had learned to play an ancient violin my great-great-grandfather had brought from Ireland, but as his left thumb had been shot off during the Civil War, he had to tie a rope around the neck of the violin and then around his wrist in order to play. Even so, the old violin would roll from side to side.

Dad firmly believed the soul of man lived on beyond the grave and that persons who loved each other could maintain contact after one had left the earthly body. He was so certain of this he promised me he would give me at least three signs after he died.

In 1911, when I was 13, my father passed on at the age of 69. About a year later a 30-year-old neighbor and I were staying at an abandoned farm where we had cut hay. We had left the supper dishes on the table unwashed and were lying on a stack of hay in one corner of the 36-foot long kitchen.

My neighbor had been at our table many times when Dad had struck his two blows and was quite familiar with the sound and the jar. I had told him of Dad's promise, but "When a person dies on this earth," he said, "that is the end of it."

While we were trying to fall asleep, a mouse got into a dish on the table and began to rattling a spoon that was in it. Suddenly the




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table was hit with the two resounding blows we both knew so well.

My neighbor leaped through the nearest window and refused to step in the old house ever again. His mother later told me he had begun to read the Bible for the first time.

Shortly after this I built a cabin on the shore of nearby Plumer Lake. I had my Dad's violin there. One night as I lay in my bed reading, the violin, which I had left on the table, began to rock from side to side and make a tapping sound. Then it rose up a bit and the old horsehair bow rose, too, and crossed the strings. It swayed just as when Dad had played it.

Then the most heavenly music filled the one-room cabin. There was no series of notes, rather just one beautiful ever-changing sound. As the bow and violin slowly returned to the table, the music faded into the distance.

Again, the night before I was to leave New Hampshire permanently I was sitting in a chair looking at some maps when the old violin began to tap the table. Then came the two hard blows on the table.

Although I put my hands flat on the table I could feel nothing. Then I picked up the violin, thinking that in the morning I would leave it forever. Suddenly it began to vibrate and that same heavenly music came through the air once again, although fainter, as if coming from a great distance. I put the violin down but the music continued for half an hour. All this time it seemed that Dad was in the cabin with me.

Many other times Dad has warned me of danger and given evidence he is awaiting the day we shall be reunited.—*Stockton, Calif.*



# NEW BOOKS

MEETINGS WITH REMARKABLE MEN, by G. Gurdjieff. E. P. Dutton and Company, Inc., New York, 1963. 314 pages, $6.95.

Of the men appearing in these adventure-packed narratives, none is more remarkable than the narrator himself. Indeed, his is the only name the reader is likely to recognize, for, by the author's definition, " 'a remarkable man' " need not be famous but must be one "who stands out from those around him by the resourcefulness of his mind," by his self-restraint, and by tolerant, justly conduct.

By more common definition this book itself is somewhat remarkable. It begins with the author ready (as he puts it) "to wiseacre in full blast" after downing (with some help) 215 bottles* of brandy during the preceding month, "chiefly in these 'sacred ceremonies' of mine . . . " And it ends with his threat to "light a huge bonfire and throw on it all the rest of my writings"—to abandon his so-called spiritual work and "begin a new life" wholly given over to self-gratification—if his disciples do not henceforth support him financially in the "mode of life, already established on a certain scale."

Obviously, the threat "paid off." Before he died in 1949 at the age of 72, George Ivanovitch Gurdjieff—"master," occult psychologist, enigma, and spinner-of-tales—spent the remaining 18 years of his life in the instruction of others, even of those whom he once addressed, over a bootleg liqueur, as "fattened in what is called dollar-fat" and whom he admittedly intended to "shear." By a "System" utilizing body movement, music, painting, and other psychophysical disciplines, Gurdjieff tried to impart to others his "unshakeable conviction that, apart from the vanities of life, there exists a 'something else' which must be the aim and ideal of every more or less thinking man, and that it is only this something else which may make a man really happy and give him real values, instead of the illusory 'goods' with which in ordinary life he is always and in everything full."

How this conviction arose and how this "System" originated is for

* The statistically inclined may note that 215 bottles a month is slightly over seven bottles a day. If each bottle is figured as holding four tumblers full—Gurdjieff states he drank from tumblers instead of liqueur glasses—that is 28 tumblers a day, or approximately one every half-hour, considering time spent in sleep.—Ed.

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Here too are tales of demon-possession, "miraculous" healings, rainmaking, fortune-telling, hypnosis, table-turning, and hysteria and dark superstition. These multifarious experiences convinced Gurdjieff that in "certain sciences, as for example medicine, astrology, natural science, and so on," so-called savage groups in Asia "have long since attained a degree of perfection which European civilization may perhaps reach only after several hundred years." Hence, his "calling" as a missionary to the unenlightened heathen of Europe.—*Walter A. Carrithers, Jr.*

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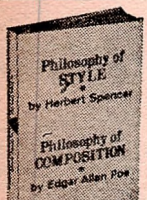
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serving as executive secretary of the Illinois Society for Psychic Research.

One hopes that he can be persuaded to make this an annual publication. If so, out of it can grow many benefits aside from the obvious advantage of having a collection of source references in a single volume.

Future editions certainly should expand the number of subject headings and provide for more cross-references, but for the first time around Mr. Techter's work is admirable. It is indicative of the primitive state of parapsychology that no single agreed upon set of definitions or even of subject headings exists. This reviewer some months ago wrote to the libraries of all the important psychic research organizations seeking a list of subject headings. Such a list is only the beginning point of a proper indexing system but no librarian had such a list.

Mr. Techter's bibliography will grow more valuable with time. Upon seeing it, any researcher could only wish something of the sort had been started a half century ago.—*Curtis Fuller.*

---

MEDIUMS OF THE 19th CENTURY, by Frank Podmore, University Books, Inc., New Hyde Park, N.Y., 1963. 2 vol. boxed, xxviii plus 307 and x plus 374 pages, $20.00.

This reprinting under a new title of Frank Podmore's 1902 *Modern Spiritualism* is a boon to students of psychic subjects and to libraries wishing to make available the classics in this field. A new 18-page introduction by E. J. Dingwall furnishes background on the author, long a council member of the Society

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for Psychical Research (the original S.P.R.). The volumes are attractively bound in full buckrum. The slipcase carries two good but unidentified portraits; one of the medium Eusapia Palladino, and the other of Frederic Myers, the psychic investigator.

*Modern Spiritualism* originally was subtitled *A History and a Criticism.* The latter term is the more definite one, for Podmore's primary aim was to provide information by which to evaluate the claims of Spiritualism. Since he considered these claims unfounded, he wrote as a severe critic, and actually as a "devil's advocate." His introduction, now replaced by Dingwall's, said practically that. He considered that, whereas the "propaganda" for Spiritualism was a flood, the publicity on "the other side" was almost negligible. So he set out to remedy the defect. He was proficient at devising imaginative explanations, and, when imagination failed, he was always ready to assume trickery or hallucination anyway in the case of physical phenomena. Thus little escaped his disparagement.

However, he thought himself fair in his tactics as critic. He did not regard even telepathy as established, though he did feel that recent evidence was promising. He had not closed his mind to the possibility of communication by discarnate spirits, but he recognized the difficulty of obtaining real proof, and he thought the historical evidence of little value. As to the physical phenomena of Spiritualism, he had passed from youthful belief to profound disbelief.

Much of the material on mediumship in these volumes is on physical

mediumship. This evidence is all treated as consciously or unconsciously fraudulent, even that on D. D. Home, despite the fact that Podmore seems to have attended few seances himself. As Dingwall says, " . . . it was much easier to point out flaws in an account than to try to explain things actually seen and experienced . . . " Though the flimsiness of much of Podmore's disparaging comment is easily recognized, the cumulative effect can still upset one's judgment. Podmore is an antidote to overcredulity, but one also needs an antidote to Podmore.

Fortunately, as in Podmore's other books, there is much verbatim reporting of testimony and records, an excellent feature (although two or three items are in French!) that does much to maintain interest and to help the reader to form his own opinion.

Considered as a history, the coverage of the volumes is somewhat affected by Podmore's devotion to his objective of evaluating or explaining away evidence. Nevertheless, a rather good history of Spiritualism did result, and one with good documentation. The Fox episode of 1847 that ushered in the modern era was preceded by the practice of mesmerism, which is also dealt with at length. Thus the student of that subject would do well to consult these volumes also.

Podmore's ability as a writer was of no mean order. He even injected a little dry humor occasionally, as when telling in the present volumes of a famous case, the "transit" of the medium Mrs. Guppy. Practically in the twinkling of an eye the spirits reportedly transported her from her

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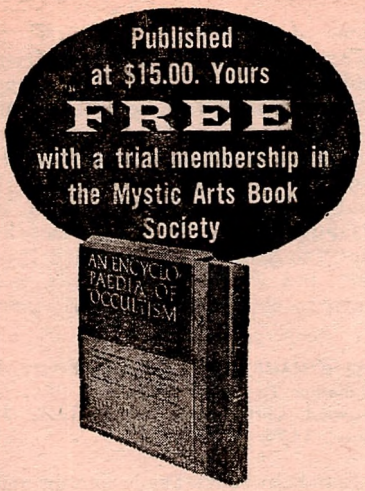
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THE DYNAMIC LAWS OF PROSPERITY, by Catherine Ponder. Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1962. 251 pages, $4.95.

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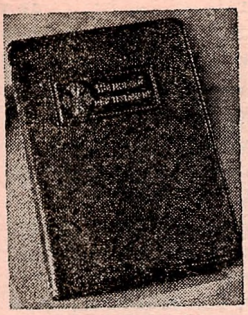
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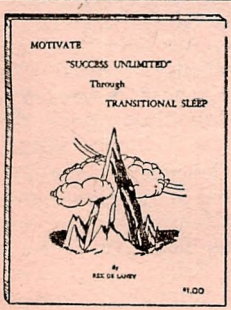
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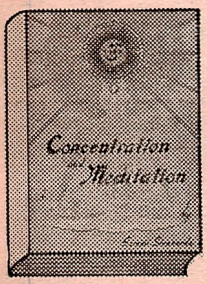
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I rarely get excited about anything anymore, but this book was such a treat that, if I were as wealthy as it tells me I can become, I'd buy hundreds of copies and send them to all the people I know.—*George Cardinal LeGros.*

# REPORT FROM THE READERS

### NEWS OF AN AUTHOR

After some delays the novel I told you about is coming out, titled *The Dauntless And The Dreamers.* The occult and psychic material are intimately interwoven into the narrative. As indicated by my articles published in FATE, all material on the Sioux Indians, their history, their customs, is solidly based on research and often runs counter to prevailing notions. Although this book is a novel it is historically and anthropologically accurate.

FATE readers should find a lot in this novel that is "down their alley." First, the Sioux Indians' high-level religion, rituals, and customs are accurately depicted. Second, the occult thread runs through the novel, specifically in terms of prophetic dreams and intuitions. The word "dreamers" in the novel's title does not mean dreamers in the ordinary sense, but dreamers who live in a psychic world as well as in a physical world.

Then, too, our fictional hero, Chetanzi, has two such powerful dreams and the first of these dreams is a crucial part of the story-pattern, as you will see in the copy of the book which my brother and I are sending to you.—*Frederick Goshe, Valparaiso, Ind.*


This is
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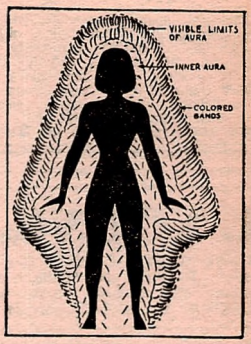



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Editor's note: *The Dauntless And The Dreamers*, by Frederick and Frank Goshe, is published by A. S. Barnes and Company, Inc., Thomas Yoseloff, Publisher, 8 East 36th St., New York 16, N. Y. Price $4.95.

### ANNALEE SKARIN: A DEEPENING MYSTERY

I do not know where Annalee Skarin is, nor how to get a letter to her, but it may help you to know that the address for her business affairs is that of her attorney, here in Salt Lake City. (*We have this name and address on file.—Ed.*) I understand he receives all the mail sent to Annalee Skarin in care of her publisher, DeVorss & Co. He recently told me over the phone that he could not get a letter to Annalee Skarin at this time and does not know where she is.

It appears that Annalee Skarin has disappeared several times in her history. The last time she disappeared, according to my file, the Utah Mormon Church located her in Los Angeles in 1956. She has a married daughter living in Provo, Utah, as per a last report to me. I understand that not even her daughter knows where Mrs. Skarin is.—*James D. Wardle, Salt Lake City, Utah.*

### INTERMEDIARY FOR ANNALEE?

Concerning the whereabouts of Annalee Skarin, a year ago I first heard the strange story of her disappearance. It sounded so unbelievable that I did a bit of investigating on my own.

In February, 1963, I went to DeVorss & Co., in Los Angeles, a publishing firm which I was told had had something to do with the reappearance of Annalee after her so-

called "translation." I talked with a woman employee who told me that the manuscripts of Annalee's books were brought in by a woman, and that this woman handled all the proofing and other details involved in getting books into print. She had been there only a week before my visit.—*Gula L. Jackson, San Francisco, Calif.*

### REACTIONS TO "I AM:" "TRUE TEACHINGS"

I have just read the article in the October issue on the "I Am" movement and the Ballards. At first I decided to cancel my subscription, but on second thought I will just express my feelings.

However much the I AM leaders may fall short of being ideal, it is obvious to thousands of people that the basic teachings of "I Am" are true. This will be acknowledged even by thousands of people who, like myself, are not members of her movement, but who have read other literature along similar lines.

You have fallen into the very common error of confusing the teaching with the teacher. Even followers of orthodoxy do the same.

I am sure that a very large proportion of your readers are interested in similar instruction, and a little experimentation with the same will quickly prove their reality if the seeker is in earnest.—*Leonard E Tristram, Albuquerque, N. M.*

### "MUCH MISUNDERSTANDING"

I have been an "I Am" student for nearly 20 years, and I can assure you that the Count St. Germain referred to by the author of the article in the October issue is

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*not* the Ascended Master Saint Germain of the "I Am" activity.

In all my experience I have never read so much misunderstanding about anything as was contained in the article by Jules St. Germain.

Mr. Ballard never claimed to be anything but a messenger for the Ascended Beings, whose dictation he so faithfully gave forth in an open, honest and honorable manner.

Because of the cruel and merciless pressures (similar to those imposed upon Jesus) after Mr. Ballard's so-called death, he was given Divine assistance into his Eternal Freedom. His dictations are now coming forth in the same wonderful way that the dictations of Jesus and other Ascended Beings are coming forth, by his beloved wife, Mrs. Ballard.—*Helen Oestreich, Farmington, Mich.*

### "SUPERFICIAL ARTICLE"

I have just received the October issue of FATE and have read the article, *Count St. Germain and the I Am's.*

I am very astonished that you, after the many years your magazine has existed, could publish such a superficial article. I am not and never was a student of the "I Am's," and am not too well acquainted with their activities, but I know a little about St. Germain. Before writing such an article about his ancestor, the author should have done more research.

I recommend that he read *The Most Holy Trinosophia of Comte de St. Germain,* illustrated with a complete photostatic facsimile from the original manuscript in the Bibliotheque de Troyes, Philosophers Press, Los Angeles, Calif., and the

great amount of European literature about him, before he calls such a man a "rogue" and other degrading names. St. Germain had different incarnations of high stature.

As you published the "I Am" article so readily, I hope you also will publish all the reactions you get. I think you have hurt your magazine.—*P. Calliess, Washington, D. C.*

---

**"TERRIBLE"**

All along I have been praising FATE Magazine and now you allow someone to spoil it.

I refer to the article by Jules B. St. Germain, who is very narrow in his discussion of the "I Am" movement. Any such movement has error, but that is no ground for condemning the overall picture. I have never attended an "I Am" meeting, yet I and many acquaintances of mine have read the "I Am" books and have tried to carry out the high aims of the movement. Some have gone a long way in attaining an exalted state, or Nirvana. Your magazine violated one of the rules of the Christ and also broke the Decalogue in many phases: "judge not" and "bear not false witness."

Having an occult library here, we keep broad in our views. We have found the "I Am" students fine people. They know good books when they find them, which is more than can be said for your contributor, Jules B. St. Germain. His opinion of himself no doubt is very high, but evidently he is not refined enough to consider the whole problem of spirit study.

If FATE Magazine publishes another article about any movement

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of this kind once more, we are through. We will take this last issue out of our library and keep it from the public. It is terrible.—*F. R. Brooks, Morongo Valley, Calif.*

---

**"TWO ST. GERMAIN'S"**

In his article in the October, 1963, issue, Jules B. St. Germain has confused his rogue of an ancestor with the Comte de St. Germain, known to real occult students as a Master. The following quotations should clear up the confusion regarding the two.

From Manly P. Hall's *The All-Seeing Eye*, Bound Vol. III, April 13, 1927, issue:

"Saint Germain testified on his own part to Prince Karl of Hesse that he was the son of Prince Ragoczy of Transylvania . . . His political power was very great although it is now evident that there were two persons by the name of St. Germain who have often been confused with each other. One was a politician and the other a mystic.

"Count de St. Germain is the mysterious philosopher and adept Theosophists know under the name of the Master K and who, according to their belief is now the invisible power controlling the development and unfoldment of the Freemasonic Fraternity."

From *Hidden Side of Freemasonry*, by C. W. Leadbeater, pages 12 to 15:

" . . . The present holder of that office is that master of wisdom of whom we often speak as the Comte de St. Germain, because he appeared under that title in the 18th Century. He is also sometimes called Prince Rakoczi, as he is the last survivor of the royal house . . .

This great saint and teacher still lives and his present body has no appearance of great age. I myself met him physically in Rome in 1901 and had a long conversation with him."—*Edward J. Erickson, San Jose, Calif.*

### SEERESS CITED

You are to be congratulated for printing in your September issue the article by Curtis Fuller entitled *The Seership of Olga Worrall.* It was written in a forthright manner with much evidential material.

I have known both Olga and Ambrose Worrall for some years. On two separate occasions I have witnessed Olga Worrall speaking languages unknown to her in a normal state. On one occasion a professor of philosophy was able to identify Hindustani, as well as Sanscrit words that were given to Mrs. Worrall by spirit entities.

On the other occasion she received French, spoken in an old dialect, which was translated by

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a woman present who was born and raised in France. As Mrs. Worrall knows neither Sanscrit, Hindustani, nor French, there was much evidential material.

In fairness to the Worralls, it should be stated that they never have taken money for the exercise of their spiritual gifts. They are truly a remarkable couple who work with doctors and ministers whenever possible. I would hope that you would print additional articles dealing with their ministry.—*Fred H. Ohrenschall, Baltimore, Md.*

### BIRTH-DATE FILE

My thanks and appreciation to you and to all those who have contributed their birth dates to this research project (FATE, July, 1963, P. 113). The more who contribute, the better are the chances of finding pairs of people with the same birth dates. Maybe exact coincidence is not necessary, and so I would ask each future contributor of birth date information—year month, day, time and place—also to give the most important dates in his or her life. Thus we have a chance to discover whether near coincidences between other vital dates occur in the cases of persons with nearly coincidental birthdays.

All contributions of dates will be acknowledged if a stamped addressed envelope is enclosed when writing to me c/o FATE Magazine.—*Ben Geddes, Cambridge, Mass.*

### HOW THE ROOF WAS RAISED

In "I See By The Papers" in the August, 1963, issue there was a brief description of how a mysterious force partially destroyed the roof of an apartment building at 1503 Shenandoah St., Los Angeles.




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As I have been engaged in psychic research for many years, I also investigated this case. While fully admitting the existence of poltergeist phenomena, I fear the origin of the above-mentioned incident was quite normal.

I called on Mrs. Rachel Benveniste, listened to the stories she and her daughters told, and examined the apartment house carefully. The roof of the bathroom, hallway and bedroom was badly cracked and showed extensive water stains. Other damage also was noted. Mrs. Benveniste knew merely that a "very, very big shock" hit the roof, followed by an infiltration of rain.

I then called at the neighborhood fire station about three blocks away and discussed the case with Captain Robert Henerson. He told me that he had been awakened the night of the incident by a violent rainstorm and had observed several whirlwinds in the street at various times. He stated that a circular motion definitely could be detected among the debris in the air, though no actual funnels could be seen. The following morning the streets were filled with all types of materials. Captain Henerson was of the opinion that the storm and the freak whirlwinds caused the damage to the apartment house.

The same night I too was awakened by the violence of the storm and noted the extreme and unusual velocity of the winds and the windblown rain. Considering Captain Henerson's observations and my own impressions, I am quite sure the incident has been explained adequately.—*Raymond Bayless, Los Angeles, Calif.*

(*Continued on page* 145)

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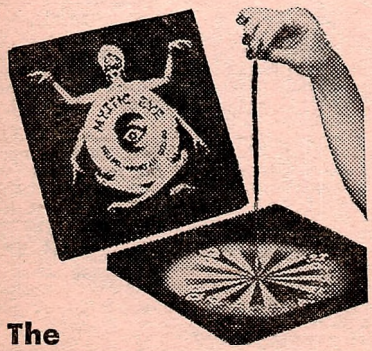
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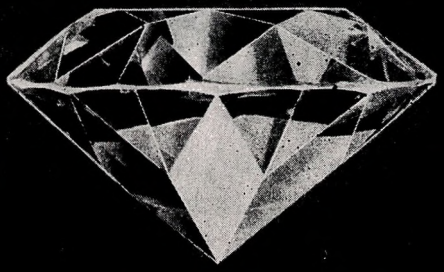
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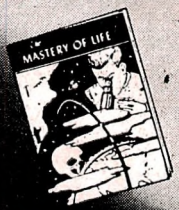
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