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ARTICLES

DO YOU UNDERSTAND THE EASTER MIRACLE? . . By Harmon Bro 86

DID THIS MAN PROVE HE SURVIVED DEATH? . . . . .By Nandor Fodor 99

SAINTS, POLTERGEISTS AND FIRE . . . . . .By Raymond Bayless 109

STORIES

GHOST GUARDS FORT BENNING TREASURE .By Eleanor Dayhoof 54

OUIJA BOARD SPELLS MURDER . . . . . .By Danton Walker 79

THE MIXED-UP SHIPWRECK . . . . . By Joseph Spangler 82

WE FORESAW OUR FATHER'S DEATH . By Maxine Bell 94

Were These Children Born Again? • New Books Ancient Tombs Come to Light • I See by The Papers • The Man Who Could Not Die

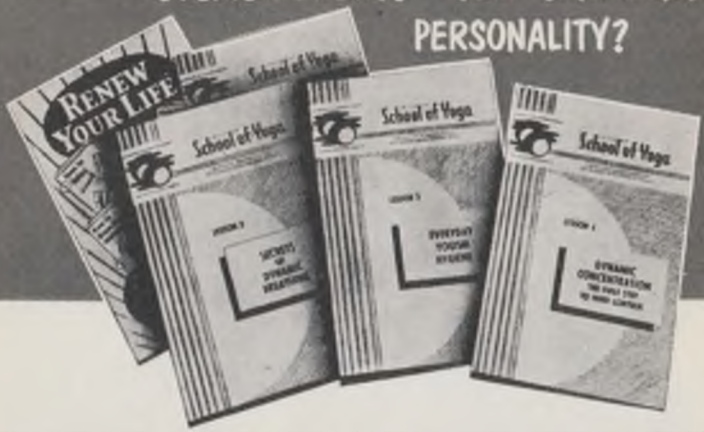
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Vol. 20 — No. 4 Issue 205

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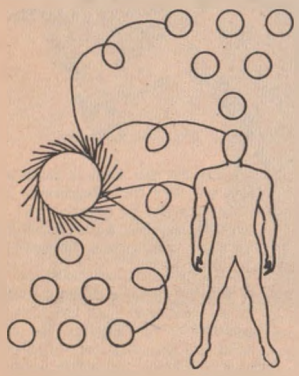
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Finally, Mr. Barrett decided to let others in on his method. Since then he has shown a number of other men and women how to write for money. He has not given them lessons in writing. He has not put them through a long course of study or practice. In fact, most of his protégés have started mailing contributions to magazines within two weeks after starting.

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No telling where it might lead. Such a small start might even open opportunities for real authorship. And, since it can't cost you anything more than a postcard, you'll certainly want to get all the facts. Address postcard to Mr. Benson Barrett, 6216 N. Clark Street, Dept. 305-R, Chicago, Ill. 60626.

APRIL
1967

Contents

Vol. 20 — No. 4
Issue No. 205

Publisher: CURTIS FULLER
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Editor: MARY MARGARET FULLER
Managing Editor: BETTY LOU WHITE
Advertising Director: CHESTER GEIER
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ARTICLES . . .

TRUE REPORTS ON THE STRANGE AND UNKNOWN

The World of Ted Serios .....*Jule Eisenbud, M.D.* 30
Flying Saucers Are Real .....*Jacques and Janine Vallee* 62
Modern Psychology and
the Easter Story .....*Harmon Hartzell Bro* 86
Did Edgar Wallace Prove
He Survived Death? .....*Nandor Fodor* 99
Saints, Poltergeists and Fire .....*Raymond Bayless* 109

STORIES . . .

DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

Ghost Still Guards Buried
Treasure at Fort Benning .....*Eleanor Dayhoof* 54
The Board Spelled Murder .....*Danton Walker* 79
The Mixed-Up Shipwreck .....*Joseph C. Spangler* 82
We Six Foresaw Our Father's Death .....*Maxine Bell* 94

FEATURES . . .

NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers .....*Curtis Fuller* 7
Were These Children Born Again? 61
True Mystic Experiences .....*The Readers* 73
Ancient Tombs Come to Light 81
Gloomy Prophecies of an "Official" Seer 98
The Man Who Could Not Die 108
My Proof of Survival .....*The Readers* 115
New Books 125
Report from the Readers .....*The Readers* 137

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"2. Conventional religious teachings and philosophy usually leave me a little disappointed. They don't seem to get to the *heart* of life, its meaning and its real values. So –

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I See by the Papers

QUOTE OF THE MONTH

Time has no divisions to mark its passage, there is never a thunderstorm or blare of trumpets to announce the beginning of a new month or year. Even when a new century begins it is only we mortals who ring bells and fire off pistols.

--Thomas Mann
The Magic Mountain

IN THE JANUARY, 1967, issue of the *Journal* of the American Society for Psychical Research, Prof. Gardner Murphy speculates upon the nature of time and the immersion of psychical events in the time stream, past, present and future.

He suggests that apparitions of the dead may not be contacts with spirits in some state of survival or immortality but that somehow the sensitive who experiences the event has strayed backwards in time. Professor Murphy has a great deal more to say about time than the above oversimplification and he is not stating that all so-called "ghost cases" are essentially cases of retrocognition. But it is his view that some of them are.



CURTIS FULLER

His excellent exposition opens up an area that has needed more responsible consideration for a long time and this month we plan to discuss only the narrow aspect of time we already have referred to.

The problem is immensely complicated and, in fact, so little really is known about the nature of time that none of the books recently published about it can be more than speculative as far as its relation to psychic areas is concerned.

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SOME DIFFICULTIES

ONE OF THE complications involved in applying the retrocognitive theory to explain ghosts is those cases where the apparition brings some topical information that is of value to living persons. There are many of these.

In the Chapin Will Case, for example, in a dream the dead father revealed where he had concealed his later will. There are many such cases in which there appears to be a purpose behind the contact between dead and living.

It seems to us that if apparitions of the dead involved only a slip backward into the stream of time and that if those who are dead are forever dead as far as current time is concerned, these events would be "frozen" into an immutable pattern, repeating endlessly what already has occurred. The dead, under such circumstances, would be forever dead from the moment of their physical death and the only contact that could be made with them would be something like the rerun of a scene from a motion picture. The film never could be changed.

Instead of this there seems to be purpose in many apparitional experiences. It is as though the dead knew of contemporary

events and problems and somehow, through the veil, extended a helping hand.

∞

THE STAIRCASE GHOST

ONE TYPE OF apparition does appear to be frozen in time, repeating the same kind of ritual endlessly and without purpose as far as observers can ascertain. This kind of apparition frequently is met in haunted houses.

These apparitions are not confined to haunted houses but they are associated at least with particular objects, with which they probably were associated also in life. The stories about them are endless — an apparition repeatedly seen walking up a staircase at the same hour; an apparition seen in a corridor, in a garden — and often in a situation where the circumstances of the vision certainly involve a transposition in time, such as trudging upstairs where stairs used to be but where they are no longer.

These spirits, repeating the same behavior regularly and often without variation, usually (but not always) seem oblivious to living onlookers in the current time stream.

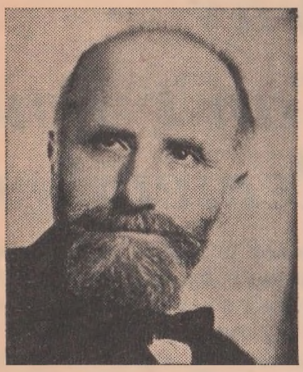
Such a case is recounted by Norton Mockridge who last fall reported a ghost in the home of

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A noted publisher in Chicago reports there is a simple technique for acquiring a powerful memory which can pay you real dividends in both business and social advancement and works like magic to give you added poise, necessary self-confidence and greater popularity.

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Mrs. Gladys Topping, in Quogue, L.I.

In 1958 Mrs. Topping and her husband purchased a Queen Anne staircase in England. It had come from an 18th Century country mansion called Blake Hall, in Mirfield, which had been dismantled in 1954. Anne Bronte served as a governess for three years at Blake Hall.

The Toppings had the staircase shipped to the United States and installed in their home.

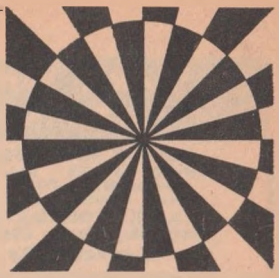
In 1962, Mrs. Topping told Mockridge, she was home alone when she heard light footsteps on the stairs. She was in her second floor bedroom with her Doberman, Mister Wyk. The dog was instantly on his feet and she found him at the head of the stairs, hackles up, looking uneasily toward the first floor.

"To my astonishment," Mrs. Topping told Mockridge, "I saw the figure of a young woman ascending the stairs. She was dressed in a long, full skirt which she lifted above her ankles. A tricornered shawl was about her shoulders and her hair was held in a bun on the back of her neck. In her right hand she carried a chamber stick. Her expression was pensive, as though she were locked deep in her own pleasant thoughts."

As the apparition approached

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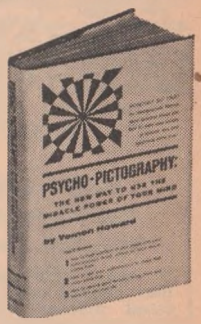
After years of study and scientific research, he found—to his astonishment—the key to the MATERIALIZATION OF THOUGHT. Bewildered by the fantastic power he had demonstrated, he wondered—was this some accident, some fluke? Could it be repeated? And—most importantly—**could others be taught to perform these miracles of mind?**

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the top of the stairs the Doberman became much upset and backed to the end of the hallway. Mrs. Topping spoke gently to the dog and at that instant the figure vanished. Mrs. Topping believes the figure may have been Anne Bronte herself.

She has not seen the ghost again. But she has sensed its presence and occasionally hears footsteps, rappings and similar noises. Mister Wyk also hears the noises and trots to the head of the stairs. But Anne, if it is she, does not appear.

∞

HOUSE FOR SALE

CAROL HORN of the St. Petersburg, Fla., *Times* reports a full-fledged haunted house that seems to follow this same sort of pattern. Miss Horn cannot reveal names or location but she has interviewed the witnesses who have a "For Sale" sign on the house.

The current incidents began when new owners were waked by strange noises at night but found no sign of prowlers; and objects left on the mantel would be found in the fireplace in the morning.

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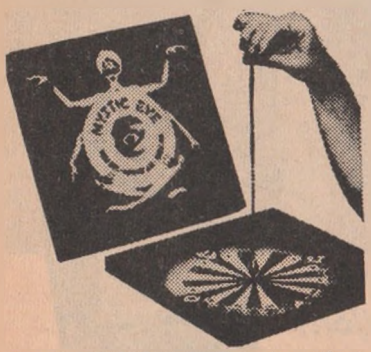
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up she saw the apparition of a little old lady, gray and bent and clutching a red flannel wrapper about her. As they stared she faded into nothingness. Later she was seen in the narrow hall leading to the kitchen.

Investigation reveals the house has been sold seven times in the past 20 years. A St. Petersburg attorney consulted by the owner investigated and found 16 persons who privately admitted seeing the little old lady in the red flannel wrapper.

* * *

From Hollywood NEA reports that film actress Margaret Blye, who recently played in "Hombre" and "Waterhole No. 3," lived with her brother and sister in a haunted house in West Hollywood.

One night Miss Blye heard a baby crying. The sound continued for hours, seeming to come from a cobwebby basement full of old trunks. The three Blyes explored but found nothing. Yet the baby voice continued to cry "Mama, Mama."

This crying persisted for weeks and eventually the Blyes moved.

∞

SWINGING CLASSROOM

OF QUITE A different order are the poltergeist-like events going on in the special



Police Sgt. Edward Earles discovers that UFOs reported in November, 1966, in Roselle Park, N.J., were dry cleaners' plastic bags fashioned into balloons.

education class at Marfa Elementary School, Marfa, Tex.

It all began when cans toppled from their shelves in Mrs. Margaret Everett's ground-floor classroom, which is adjacent to the teachers' lounge. Other objects that fell inexplicably from the shelves are a peanut butter jar filled with clay, an electric iron, a seashell which fell twice and broke the second time.

While Mrs. Everett and her students were working at a bench on the far side of the room a fish bowl, sitting on a shelf next to a window wall, crashed to the floor.

Mrs. Everett and Principal Hector Arce moved the class into an upstairs classroom and Scotty Gibbens, son of the school's science teacher, stayed in the room for two hours to see if anything might happen. He saw a can of paint fly off a shelf.

Principal Arce was puzzled and dubious until he saw an ashtray take a nose dive.

But now the problem will be solved! Principal Arce has called on the geology professors

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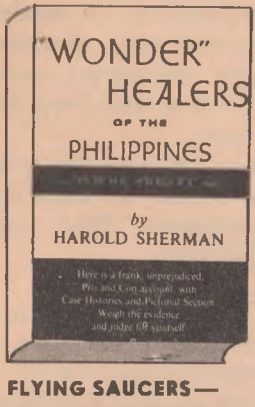
IT IS Professor Murphy's idea that time displacements may be involved in all kinds of psychic events. Professor Ten Haeff of the University of Utrecht theorizes that all clairvoyance may be precognitive telepathy. What in fact may be happening, Professor Ten Haeff suggests, is that the clairvoyant momentarily peers into the time stream of the future and "sees" the event telepathically. Then he returns to current time and reports what he sees. Whatever is happening, precognitive dreams are among the most common psychic experiences.

In Killingworth, Conn., early in December, Mrs. Gladys Johnson dreamed that her sister, Mrs. Doris Sypher, who lives with three other sisters, was "drastically ill." Mrs. Johnson was troubled by her dream (she says she "never dreams") and immediately on waking called her sister. There was no answer. Mrs. Johnson called the operator, who rang until an incoherent voice answered the phone. It was Mrs. Grace Hommick, another sister.

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Alarmed, Mrs. Johnson rushed to her sisters' home, found Mrs. Hommick in a daze and the other three sisters in bed unable to move. She opened all windows, called firemen and physicians, and oxygen equipment revived the women who had been overcome by gas.

"Another hour in that house and they would all have been dead," declared Fire Lieut. Walter Albrecht.

* * *

An English woman who made many successful predictions was Mrs. Fanny Cox, who lived in the Worcestershire hamlet of Torton. Mrs. Cox is said to have predicted the day World War II would end.

She told her son-in-law Tom Mann that good fortune was coming his way because she had seen him "covered in gold." A few weeks later he inherited nearly $5,000 from a relative in Australia. She ordered Mr. Mann to sit up one night because his son would be injured. Just after midnight police called to report that 22-year-old Timothy Mann had been in a motorcycle crash.

Mrs. Cox told the district nurse, Mrs. Violet Dudley that "good luck in a big square box is coming your way." Mrs. Dudley won a refrigerator the following week.

Last June Mrs. Cox bet her doctor five shillings (70 cents) that she would die within six months. She was buried December 12.

∞

CALL WITH A PURPOSE

TIME TRANSPOSITION is not the only complication here. What of synchronous events which do not involve time at all but somehow get involved with interrelated fields of action, mind and energy?

In Tucson, Ariz., last December 23 there occurred what many believe was a Christmas "miracle." It may be that or it was only a coincidence. Here is what happened:

Mrs. Elizabeth Drake was hungry for ice cream and called the information operator for the telephone number of an ice cream parlor. The operator gave her a number and she called it. The telephone rang so long Mrs. Drake was about to hang up. Then a voice came on the line.

"The voice was so weak and all I could understand was that the woman wanted help," Mrs. Drake said. She called police and Sgt. Carl Kishman was able to trace the call to a large apartment house in Tucson. Attendants at the apartment house



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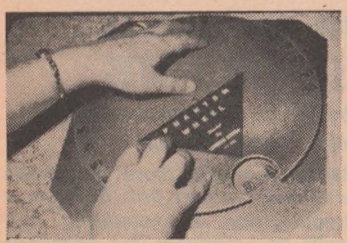
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found Mrs. Beatrice B. Friedman, 78, unconscious, the victim of a stroke. Prompt medical attention saved her life.

But how did Mrs. Drake happen to get the wrong number? There was no similarity whatever between the telephone numbers of Mrs. Friedman and of the ice cream parlor.

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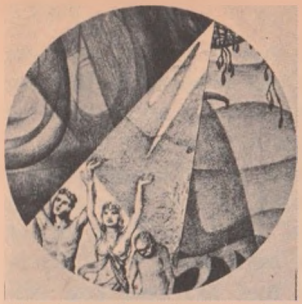
TELEPATHY FINDS THE LOST

TWO CASES in which telepathy may have resulted in reuniting families recently have come to our attention.

Maynard Lee Gove, Jr., now 35, left home at 14, to see the country. He later joined the Marines, was seriously wounded in Korea and, while missing in action, was presumed dead and his father, Maynard Lee Gove, was notified. The son eventually returned from Korea, was told his father had died, and went to live in Richmond, Va.

Two days before Thanksgiving in 1966 the elder Gove "got a premonition" that his son was alive. He started to call all the cities in which the son had lived before he joined the Marines. He found a Maynard Lee Gove in the Richmond phone book and called the number. Father and son were reunited after 20 years.

William D. Davis, Geneva,



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Ala., a textile mill worker, dreamed last November that he had a long-lost son and a brother named John. For the past 21 years Davis, a discharged veteran of World War II, has known nothing of any family he might have had before the war. Eventually he had married and settled in Geneva.

Following the dream Davis referred to his discharge papers which showed an address of "Chicamauga, Ga." At 3 A.M. he started telephoning until he located a "John Davis" and identified himself.

By morning William Davis had forgotten the call but John Davis called back and began making plans for a family reunion. Although some memories have returned, William Davis still does not recall his mother, now dead, nor have any conscious memories of his son. His first wife long since filed for divorce and remarried.

∞

DON'T GIVE UP

THERE MAY still be life on Mars, according to joint United States-French studies of the Martian atmosphere. Dr. Lewis D. Kaplan of Caltech recently reported that spectroscopic studies indicate "surprisingly large" amounts of hydrogen

compounds exist in the Martian atmosphere. Hydrogen compounds are considered necessary to life. Scientists previously argued that this proved life was impossible on Mars because the planet's gravity seemed too weak to prevent hydrogen, the lightest gas, from escaping into space.

But now there it is, in amounts 1,000 times greater than in the earth's atmosphere, says Dr. Kaplan.

Of course its existence doesn't prove life exists on Mars. But at least it now becomes possible, where it would have been impossible without the existence of hydrogen.

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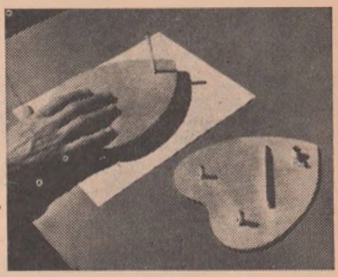
UFO SIGHTINGS CONTINUE

ANNOUNCEMENT of the UFO research project at the University of Colorado does not seem to have affected the number of sightings reported around the country. They are continuing at a moderately high rate, with about the usual alleged hoaxes and a substantial number of apparently unexplainable reports.

There were even "little man" reports. We have a number of things against reports of spacemen coming out of UFOs and talking to us human beings. One of them is that the descriptions

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don't agree in important details.

For example, Woodrow Derenberger, a salesman of Parkersburg, W.Va., reports such an experience about 7:30 P.M. Wednesday, November 2, while driving home from Marietta, Ohio, on Interstate 77. According to Derenberger a dark, long object, charcoal gray in color, blocked the highway and stopped his panel truck.

The side of the UFO opened, said Derenberger, and a "man" stepped up to his truck and asked him to roll down his window. There ensued a five to 10-minute telepathic communication. The visitor described himself as a "searcher" and said his name was "Cold".

Here is what the "spaceman" looked like: About six feet tall, 35 to 40 years old (by our standards), weight about 185 pounds. "He" had dark hair, a dark complexion, and wore a short topcoat with trousers visible below the coat. His shirt was buttoned at the neck and his clothing was "blue and quite shiny, having a glistening effect". While this conversation was going on the UFO was hovering overhead. It dropped down, picked up friend Cold, and took off with a tremendous burst of speed. So reports Woodrow Derenberger.

NO CIGAR?

THE OBVIOUS problem with this report is that it doesn't tally with the report by two city policemen of Gaffney, S.C., who insist they saw a small, friendly, green-colored man in a gold suit get out of a spaceship early in the morning of Thursday, November 17.

Patrolmen A. G. Huskey and Charles Hutchins state that they observed an object in the sky about 4:45 A.M. It was apparently a spaceship, they declare, and landed off West Buford Street Extension. A "man" about four feet tall got out of the vehicle. His complexion was green "with some human features" and he was wearing a gold suit without zippers or buttons.

Both policemen say they talked with the visitor. "He told us he'll be back in two days. Of course, we don't know how long his days are," Hutchins said. At last report neither policemen had been successful in convincing fellow townsmen that this really happened to them.

Now neither this account nor that of Woodrow Derenberger squares with a third report from Erie, Pa., last August, when several witnesses reported seeing a cube-shaped metallic object land. While police and some of

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the witnesses searched the area, a "formless creature" appeared out of the bushes only five feet from an automobile where Betty Jean Klem, 16, Mrs. Anita Haisley, 22, and two children were waiting. Miss Klem said the "creature" was about six feet tall and had head and shoulders but she saw no legs.

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CLEVER HOAXES?

ACCORDING TO a writer who signs himself G. B. Pshaw (obviously a gag), New Jersey high school boys are practical jokers who hoaxed a whole nation by faking sightings over Wanaque Reservoir in New Jersey.

Here's how G. B. (for George Bernard?) Pshaw describes the matter.

"Take a plastic bag — the kind dry cleaners use to wrap clothes; a wire hanger; a strip of electrical wire; a wad of cotton; a can of lighter fluid; a roll of tape, and a six-inch piece of string."

With these "devilish devices" you form the wire hanger into a ring, use it as a base, affix wadded cotton to a crosspiece, convert the plastic bag into a balloon — and you have the basic elements of a miniature hot air balloon. Soak the wadded cotton

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in lighter fluid, ignite it so that the hot air rises from the ring base into the balloon — and you have a miniature hot air balloon which certainly ought to work.

There's one catch here; no evidence exists that any such balloons actually have been made and there's absolutely no evidence that remains of any ever have been found. Obviously G. B. Pshaw is afflicted with a mischievous mind for at the end of the article he admits "these shenanigans *may account* for the numerous sightings of UFO's over Wanaque Reservoir." He has no evidence that they do.

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ROUTINE (?) REPORTS

DURING NOVEMBER, we have received UFO reports from Patchogue, L.I.; Healdsburg, Calif.; Bloomfield, N.J.; Perth Amboy, N.J.; Galveston Bay; and Venice, Fla. Half a dozen different photographs were taken. And, naturally, one new theory was carefully explained.

The theory has been outlined by Norton Novitt, a scientific illustrator of Denver, Colo. Novitt believes that at least some UFOs could be swarms of electrically charged insects glowing with a coronal light. He suggests that swarms of insects could pick

up some kind of electrical charge — even from proximity to power lines — and that large enough swarms would give off a loud humming or buzzing noise.

In one experiment Novitt glued about 25 ants to the outside surface of a table tennis ball, which was connected to a static electricity generator. In a dark room the entire ball seemed to glow with a dim blue light.

* * *

James Edd Sides has invented a toy flying saucer, about two feet wide, powered by a model airplane engine. It flies well — in fact some models have broken their tethers and simply flown away.

If Sides' plans go through several million of these toy saucers will be flying sometime in 1967. They're shiny, metallic and apparently fly like a dream.

We can only imagine what successful marketing of these will do to the UFO sighting business. If you think we're confused now, wait until several million of these reports come in. —*Curtis Fuller.*



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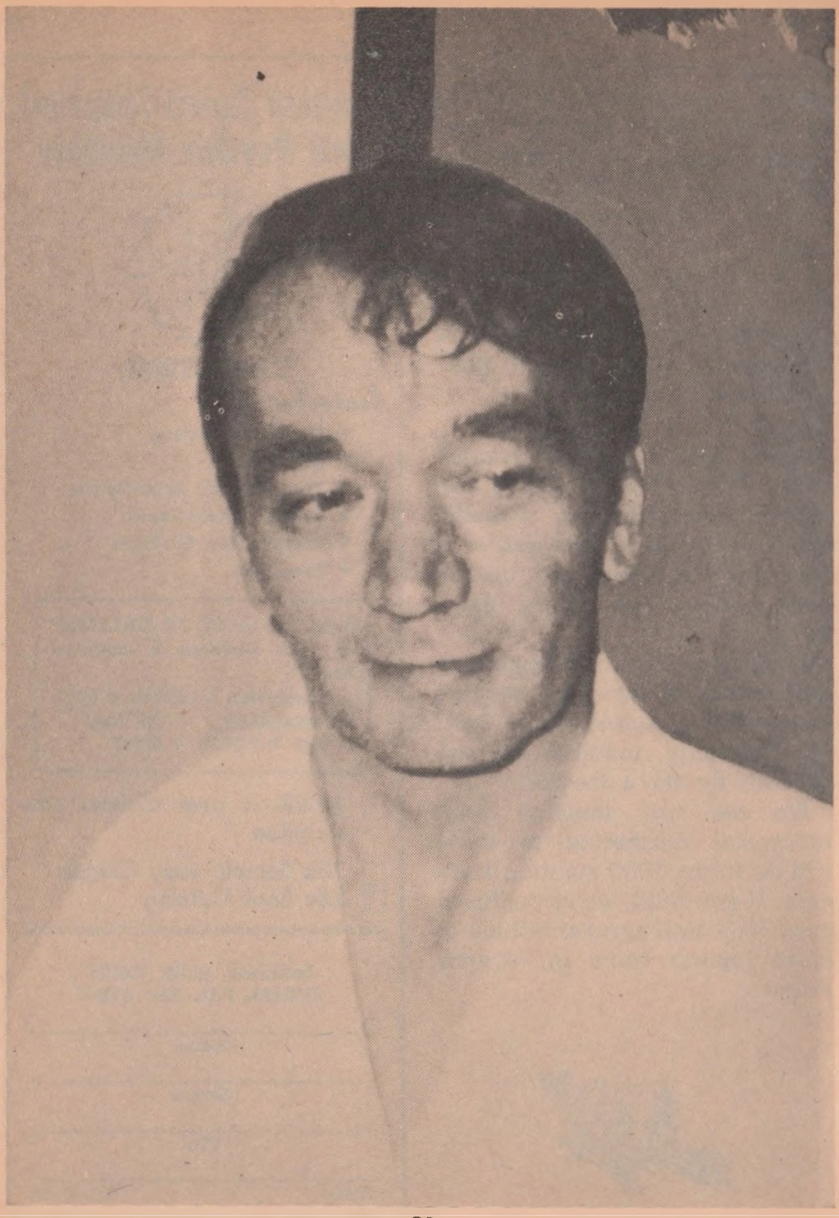
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THE WORLD OF TED SERIOS

Are Plutarch's "infinite number of worlds" realized in the workings of this extraordinary mind?

Excerpted from THE WORLD OF TED SERIOS
By Dr. Jule Eisenbud, published by William Morrow & Company, Inc.
Copyright © 1966 by Dr. Jule Eisenbud

By Jule Eisenbud, M.D.

INTRODUCTION

In its December, 1962, issue FATE *published a 16-page report on "The Psychic Photography of Ted Serios". It was written by Pauline Oehler, then vice-president and research officer of the Illinois Society for Psychic Research, based upon her report originally presented to the Society.*

It seemed to Mrs. Oehler and to the editors of FATE *(at that time Curtis Fuller, publisher, was president of the Illinois Society), that Mr. Serios was one of the world's greatest living psychics and that a study of his abilities might result in scientific breakthroughs, because of the following special circumstances:*

(1) Ted Serios could impress recognizable images upon film through unknown means.

(2) He was a cooperative subject.

(3) He worked with a Polaroid



Fig. 1: Serios asked for clasp envelope containing picture he had seen on previous day. Without opening it, he sketched his impressions of the photograph of Westminster Abbey which he was to try to capture on film.

Land camera and the success of his efforts could be immediately checked within 10 seconds after he "snapped" the picture.

(4) *He obtained results frequently enough to allow for "repeatable" experiments.*

(5) *The pictures he took were "right there", providing incontrovertible physical evidence of the existence of the phenomenon.*

(6) *Since the silver salts on films are affected by known electromagnetic radiations, it seemed to members of the Illinois Society that further study might indicate what areas of the electromagnetic spectrum were involved in psychical effects.*

Repeated efforts were made by members of the Illinois Society, particularly by Mrs. Oehler, to interest scientists at three Chicago area universities to conduct scientific experiments with this unique subject. These results were unsuccessful. Members of the Society persisted, nevertheless, because they felt that, given the hierarchial structure of science today, the research must be done by some recognized institution in order to be accepted. Members of the Society were understandably excited over their discovery of Mr. Serios and the incontrovertible proof of the existence of psi that he seemed to offer. They believed that work with him offered a unique opportunity for a breakthrough by which psychic phenomena could

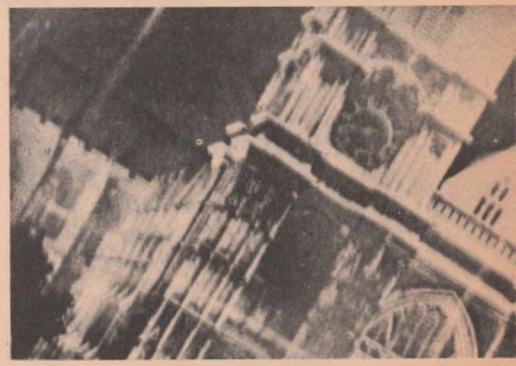
"IN THE BEGINNING WE AIMED HIGH . . ."



Fig. 3: Envelope contained British Travel Association magazine with this picture of Westminster Abbey. Ted had leafed through it before first experiments were begun.



Fig. 2 (above): Ted's first success in Denver! When properly aligned the "embryo structure" above clearly resembles a portion of Westminster Abbey photograph which (Fig. 4 below) has been enlarged and tilted at same angle as the target shot to show correspondences.



be incorporated into the body of science.

On October 28, 1963, Curtis Fuller wrote to Jule Eisenbud, an associate clinical professor of psychiatry at the University of Colorado Medical School. Eisenbud, who has written extensively on parapsychology, had argued in an article in the International Journal of Parapsychology that psychic phenomena were "not experimentally repeatable".

Fuller challenged him, asserting that he knew a psychic who could produce repeatable phenomena carrying its own evidence—Ted Serios. Eisenbud came to Chicago, witnessed a successful trial, and took Ted back to Denver for more work.

Now, more than two years la-

ter, he has written "The World of Ted Serios", published in March, 1967, by William Morrow & Company.

It is altogether a remarkable book, describing in detail the accomplishments, the mysteries, the mind of the most extraordinary psychic of this century. Whether its publication really means a breakthrough in the general acceptance of psychic phenomena only the future can tell. But in the mind of Dr. Jule Eisenbud and in the minds of more than 50 important witnesses to Eisenbud's experiments there is no doubt of the validity of the conditions under which Serios produces his inexplicable film images. Such doubts as remain are only whether science, in its wisdom, will accept it and investigate further.

The following is a condensation of Dr. Eisenbud's 350-page book.

A WEEK LATER, at my urging, Ted arrived in Denver. From the moment I saw him coming off the plane, obviously stoned, I knew we were in for trouble. With somewhat uncertain gait Ted was trying to keep up with a pair of priests who were hurrying along, facing grimly ahead as if to avoid seeing the portion of the Lord's work that lay right at hand. He was mumbling something to them, accompanied by a weird leer, that I didn't catch but which the brothers of the cloth apparently found not at all amusing. When he spotted me — and I could almost see the process of my taking shape out of the mists as his eyes struggled gallantly to fix me — he immediately started apologizing for the way things were. He hardly ever drank, he burbled, but it had just happened that his very good companions hadn't touched the drinks they were served en route and so, at their invitation, and because he needed something to steady his nerves aloft, he had had a couple of snifters in addition to the ones he had ordered for himself (and in addition, I concluded, to what he must have had before boarding).

It was all too horribly plain, I thought to myself as I went about trying to locate Ted's luggage, why no one had been able to develop an effective research plan with him, and I saw the collapse of my efforts before we even got started. It was just like everything else in this frustrating, hopeless, doomed field of research, I mused. Now I knew why Fuller and the others in Chicago had called for some "responsible" organization or in-

stitution to work with Ted. Perhaps they had had the Department of Public Welfare or the Marine Corps in mind.

The next morning at ten I knocked on the door of Ted's apartment. My man was nowhere around. With no sign of Ted in his apartment by eleven, I went down to the drugstore in the building to make inquiries; and there he was, chatting gaily and gallantly with the girl behind the counter like an accomplished boulevardier. He greeted me cheerfully and explained that he had slept like a top, had got up early and made his bed and had gone out to look for a church where he could hear mass. I had little reason to doubt this, as he was clean-shaven and tidy and looked as clear as an ad for vitamins; but I couldn't quite comprehend his amazing powers of recovery. This, as it developed, was merely one of the few things about Ted that I would never quite be able to understand. But there he was, anyway, ready and eager for work; and from that time on, I am happy to report, his drinking, though always considerably in evidence, rarely seemed to interfere too much with what we were trying to accomplish.

For Ted's first working session in Denver we decided to aim high. I thought it would be valuable to begin immediately corralling witnesses of stature so I invited four persons of recognized standing in the scientific community to participate. I asked Miss Leslie Vandegrift, a graduate student at Denver University, to be on hand as a note taker. The atmosphere was electric with tension. Everyone looked as if he were momentarily about to witness Mephistopheles spring up out of a hissing sulphurous cloud. Only Ted seemed relaxed as he sat in a centrally placed chair and amusedly watched the fumbling preparations. Cameras were placed in Ted's hands in more or less random sequence, with every now and then someone taking a picture of Ted or the group or of himself in an attempt to duplicate the conditions of Ted's picture-taking with the use of the "gismo" (as we came to call it), a device which never failed to excite the worst suspicions, which Ted was in the habit of holding in front of the lens.

The gismo for this session was a plastic cylinder, about a half inch in diameter and in height, with one end covered with plain cellophane and the other with cellophane over a piece of film darkened by stove black. There wasn't much in or about it, so far

as I could see, that could be used as a lens or for the concealment of trick devices, but it was nevertheless comforting to have others examine it from time to time.

Several times prints would emerge totally black when one would expect, from observing the angle of emplacement of the gismo, that some light would enter, and several times vague patterns would emerge that seemed difficult to account for in terms of the amount of light ostensibly available under the conditions of this or that trial, but on the whole nothing of major interest turned up to stem the growing tide of impatience on all sides.

At length Ted himself became somewhat irritated at his lack of success. A recess of 15 minutes was called. When we resumed at 9:40 P.M. Ted's first try was for something simple, just a plain plus sign. What came up was what the notes referred to as an "embryo structure" — something suspiciously a bit out of the ordinary, and not reproducible when an attempt was made to duplicate the conditions of shooting, but still not a recognizable structure or scene. Ted gave vent to various expressions of disgust, moderately pitched, he explained apologetically, because of Miss Vandegrift's presence. "If I only had a target — that picture I was looking at yesterday in your waiting room, Doc — I betcha I could get a building." I had forgotten all about the picture Ted was referring to, but I told him that I had it right here, in a locked drawer in my desk. Would he like to have it?

This, now, is the story of how this picture had gotten into my desk drawer. The day before I came into the waiting room to find Ted looking appreciatively at a full-page picture of Westminster Abbey in a 1961 issue of the British Travel Association magazine. "Doc, this is the kind of thing I know I could get." While Ted stepped into the bathroom I took the magazine into the adjoining consulting room and shoved it into the top drawer of my desk, after having first stuck it into a clasp envelope. I relocked the desk.

So out came the envelope enclosing the magazine carrying the picture of Westminster Abbey when Ted brought it up the next night. When I started to pull the magazine from the envelope, Ted insisted that I reinsert it — it was still folded closed — and put the envelope back in the drawer. Then he changed his mind and asked if he could have

the envelope in order to sketch on it his impressions of the picture he had seen the night before. This done (fig. 1), he asked that the envelope be put back into the drawer. I did so and locked the drawer once more.

At 10:25 he tried for a building on Professor Wainwright's Model 95 Polaroid (Ray M. Wainwright, then a professor of electrical engineering at Colorado State University, now of the University of Denver). This fourth shot showed considerable fogging. At this time, however, with long intervals between shots and with hardly anybody paying much attention any longer to what was coming out of the cameras when Ted did bestir himself for a try, it passed unremarked and simply took its place with a dozen or so other prints on the shelf in the kitchenette.

Ted himself made no comment on 4-4 (fourth shot of roll No. 4) but, still holding Professor Wainwright's camera, asked if he might change his chair. He then asked Dr. Polak (Dr. Paul Polak, director of psychiatric research at the Fort Logan Mental Health Center in Denver) to place his finger on the gismo while he shot, and instructed him just how to do this. Dr. Polak obliged, with an embarrassed grin.

For the first time, now, something really interesting emerged, but no one could quite make out what it was. Everyone agreed that it was a structure of some sort that definitely could not be expected to result from normal exposure under the conditions employed, and that what appeared to be straight lines in it (fig. 2) might even suggest a building. We finally gave it over to John (the author's son) for numbering and fixing, and it took its place with others on the drying shelf.

Suddenly came a yell from the kitchenette, "Hey, this *is* a building; can't you see? — look at it this way . . . " John stepped out of the kitchenette holding print 4-5, which had now dried, and all at once it became apparent to all of us that it was indeed a building. But I saw more. "Wait a minute," I exclaimed, and immediately unlocked my desk once more to get out the envelope with the picture of Westminster Abbey. After fumbling to get the magazine out and open to the correct page, I held it up for everybody to see (fig. 3). Ted's picture was a beautiful match for one part of the clock tower of the Abbey (fig. 4).

Great excitement! Dr. Polak, who had hardly been able to suppress his feeling of utter foolish-

ness a little while before when the picture was shot, was now dumb with amazement. The others were equally affected — all, it seemed, but Dr. Baker (Dr. Ralph Baker, professor of botany and plant pathology at Colorado State University), who still had his eyes glued on Ted and who could hardly be induced to steal a quick look at the triumphant print. I ordered grog for all hands.

PROBLEMS WITH TED

MEANWHILE, TED, when he was in town (I never knew what was happening when he was back in Chicago) was in and out of scrapes of one sort or another, and I was constantly afraid of his busting loose in a major way. Several times he was picked up at night as a suspicious character.

On one occasion I received a call early one morning from the downtown jail where Ted had spent the night. It seemed that after the bars had closed on the previous night, he had gone in search of willing game and had wound up in an apartment building that he had mistaken for the nurses' residence, where he had prowled up and down the halls with a match in hand, examining letter boxes and cards in doors, and making known the object of his quest in fairly direct terms. One of the male residents finally called the police, but when the squad cars came growling to the scene Ted already had things well in hand.

"Officer, arrest that man," he commanded, pointing authoritatively toward the informer. At the jail, where he registered as "medical photographer" in my employ, he was put in a cell "wid a common drunk". But by the time I got down to bail him out next morning, he might well have carried the precinct had there been a spot election for alderman or even sheriff. Cops passing in the corridor hailed him warmly by name, and Ted might even have retained a soft spot in his heart for the force had he not become convinced that somewhere between his being taken in tow and the clearing of his wits he had been rolled for about $35.

The thing that had me most worried, however, was the alarming regularity with which he managed to get the hell beaten out of him in tavern brawls. Once he picked on a drunk about twice his size who was trying to undress a woman at the bar. "I thought I'd play the hero so I could pick up where he left off," he remarked, "but the dame only tol' me to mind my

own goddam business." He got laid out and stomped on. About 10 days later he tried a bar mate about half his size, whose presumed private dimensions Ted for some reason felt himself called upon publicly to ridicule.

After disregarding a couple of quietly and calmly delivered warnings to cease and desist, he was invited to the center of the floor and ordered to put his dukes up, and was duly knocked flat. Two weeks later he almost had his brains beaten out with a board. "This has got to stop," said Ted after this last, in which, in addition to his head injuries, he damaged his hand and shoulder and got a few severely bruised ribs which kept him trussed up for weeks. "Them hospital bills are killing me."

SUCCESSFUL SESSION

Editor's note: A series of relatively unproductive sessions in a highly formal atmosphere were conducted, interspersed with incidents like those described above. These sessions culminated when Ted fainted after producing a "blackie", a "whitie" and another "blackie" in rapid succession. Ted was very distressed and kept himself incommunicado for two days. Then he suggested a new approach in which he could conduct experiments with different members of the committee one by one in their individual homes.

I CALLED Dr. Paley (Aaron Paley, M.D., assistant clinical professor of psychiatry, University of Colorado Medical School, and president, Colorado Neuro-psychiatric Society), and within an hour we were at his home making trial shots, in the presence of his wife Evelyn, a graduate psychologist, and his two teen-age children, Judy and Bobby. Dr. Paley, at Ted's request and under his direction, fashioned on the spot from black paper an open cylinder, sort of like a small napkin ring, which was the type of gismo used thereafter in our sessions.

The story from here on is very simple. The session at Dr. Paley's marked the beginning of a series of more than 40 working sessions at different people's homes over a period of the next few months which, interrupted only by Ted's trips back to Chicago for his "on-the-bum" periods, without a single exception produced successful results under a significant variety of conditions. At his peak Ted got up to 70 presumptively paranormal shots a session, with from 10 to 40 perfectly distinct pictures centering around two or

three different themes a session, some of them selected for him as targets by witnesses.

Let me state here, that I soon gave up my fatuous dream of being able to control, as in a textbook of laboratory procedure, the fine conditions under which we did our work. Ted, in various conditions of besottedness, became the impresario, the field commander, giving everybody orders sharply and authoritatively as to what they were to do, where to stand, what to hold, and so forth. He improvised distance experiments, experiments with two or more cameras, experiments with cameras out of the room and at queer angles. Sometimes he'd work himself into a frenzy, ordering cameras to be handed him one after another — he almost never reached for one himself or handled cameras between trials — even though, as it sometimes turned out, the film in them had run out.

Sometimes our notes were perforce bare and telegraphic, and the notation and development lagged when Ted produced at a rate too fast for our bookkeeping. As soon as I got it through my head that there was no point in trying to hold Ted down, or draw cobwebby lines of preferred procedure around him when he was hot, the better results we got. This does not mean that our vigilance was relaxed, or that all restrictions or controls went by the board. On the contrary, vigilance was, if anything, more hawklike. At any rate, as soon as I realized the futility of trying to swim against the strong undertow that dragged everything and everybody along with it when Ted became master of magic ceremonies — for magic it most certainly was — I never again questioned Ted's basic prerogatives while he, from his Olympian eminence, graciously accorded me control of certain conditions when, at crucial junctures, I strongly urged him to do so. "Just so long as we know who's boss around here," he'd say. Fortunately, there resulted from this period of intense activity, despite occasional breaches of conventional research technique — inadequate randomization and sometimes too few controls, for instance — that scientific investigators with all their methodological bolts and nuts screwed down tightly might (as some did) shudder at, a body of first-rate data that will probably keep me busy long after this book is in print. Some of these data I shall now try to sort out and present from various points of view.

* * *

THE POLAROID CAMERA AND THE CONDITIONS OF TRIAL

IN ORDER for a recognizable image other than what would normally be registered by the camera to be produced on film from light entering through the lens from the outside, such light would have either to pass through something like a positive transparency held within an inch or so of the lens but with an additional lens of high refractive power interposed, or be reflected from a positive print under the same circumstances. If this lens and transparency or print were not held close to the lens (or right at the opening of the gismo held over the lens), other and easily identifiable parts of the surrounding scene would be imaged on the film in addition to whatever was produced by means of it. Thus if the transparency or print plus the extra lens were held in the hand or elsewhere some distance from the lens of the camera (some have suggested that it could be concealed in a contact lens or artificial eye), one would get, in addition to the surrounding scene, the image of a hand holding something suspiciously like a very small lens (or of a face with a very funny-looking glass eye). In any case, although getting an image on film with a system of this sort can obviously be managed, no one has suggested that it can be done in a rapid sleight-of-hand way that could pass detection under close scrutiny, no matter how minute the props. As far as this goes, Mr. Billie W. Wheeler, Directory of Audio-visual Education at the University of Colorado Medical Center, wrote in his statement: "I have been a professional photographer for 20 years and, in my opinion, the pictures Mr. Serios obtains cannot be gotten by normal or even trick photography."

The possibilities of producing images on the film in the camera through some sort of inside job are, of course, manifold. There is no doubt that a clever machinist or instrument-maker could contrive a means. In no case, however, were cameras used in trials with Ted that were not provided by me or one of the witnesses, wherever feasible, naturally, by the latter.

When he handled the camera himself for a shot, Ted almost invariably asked that a camera be handed him and practically never reached for a free-standing one himself and he invariably handed it back to one of the witnesses for development. He sat on a chair or sofa, usually with one knee crossed over the other, and usually near or under



Figs. 5, 6, 7 and 8 on these pages are part of series of 13 windmill photos. Though camera was lensless for Fig. 8, real significance of series is that each was shot from a different angle. Marginal notes show how experimenters identified prints.

the light from a standing lamp but in any case with enough light from additional *(e.g.,* overhead) sources to insure perfectly adequate visibility of his hands and fingers. As far as this condition went, the statements given by witnesses on their affidavits varied from "adequate" to "excellent" (sometimes by witnesses to the same session), but so far as I could see these ratings represented less the differences in the adequacy of lighting than in the degree of testamentary circumspection on the part of witnesses; some evidently thought it the part of scientific caution to key their designations as low as possible. In no case, however, was there any question as to the satisfactoriness of this condition (or any other, incidentally). Of these

"FOR A TIME



a professional magician stated in writing, "No conjuring techniques are remotely conceivable under the conditions."

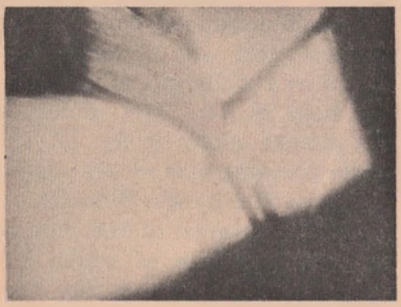
I shall present several types of data which could only add heavily to the difficulty of execution by just about any normal means. In one series, witnessed at their home by Dr. and Mrs. Lewis Barbato, Ted got 13 different versions, from 13 completely different camera angles, of the top of a windmill. Three are

given here, figs. 5, 6 and 7. The print shown in fig. 5, as several others in this series, was shot without a wink light. Thus a good deal of reflected light was not present.

In certain trials the lens component behind the diaphragm had been removed from the camera, rendering it virtually "lensless" so far as its ability normally to get a recognizable or adequately lighted image went. The only picture of this type that I shall cite here is one of the aforementioned series of 13 windmill pictures taken under the supervision of myself and Dr. Barbato. This one, shown in fig. 8, was actually snapped by Dr. Barbato while Ted held the camera and open gismo pointed at himself. To add to the interest of this picture there is what appears to be a duplication, as if by double exposure, of one of the toothbrushy looking windmill blades, seen on the right.

From the very beginning of his uninterrupted streak of sessions with a high yield, Ted himself began to move away from the camera, at first timidly, by asking people to trigger it while he held it, then moving on to asking them to hold the gismo and to trigger while he held it, and finally relinquishing the camera entirely. At the start he allowed it to be held only a few inches

WE ALL WERE TILTING AT WINDMILLS"





away, then several feet and at his peak, finally, at distances up to 66 feet, which was simply the distance at which we could conveniently carry out this procedure in the corridor of the Medical School building we happened to be working in at the time.

In the usual situation, with others manning the camera a foot or more away, neither Ted's hands or any other part of his body would be in direct contact with the camera, and he would indicate by gesturing to the person holding it just how he wanted it angled so that he could stare directly into the lens. (Seemingly absurdly, however, he might then shut his eyes, look away, or direct someone to place his finger or palm over the gismo when ready to shoot.)

Curiously, the fact that some of the people on the trigger were sometimes a bit slow in responding to Ted's signal to snap never seemed to interfere with the production of sometimes very clear images of things other than Ted's face that might come in, any more than the fact of someone's finger or palm ostensibly blocking the light from entering the lens.

At a session at the home of Dr. Aaron Paley, three cameras were in use simultaneously. Ted sat on a couch pointing one camera at himself while Drs. Frey and Paley stood about three feet in front of him pointing cameras they held at him. Between them stood Dr. Johann Marx, who held his hands over the gismo each was holding in front of the lens. At Ted's signal they all shot. Dr. Paley got a "blackie" which would have been expected under the circumstances. Ted got the unidentified picture shown in fig. 9, (an embryonic form of which had been produced earlier on a camera held and triggered by Dr. Marx) while out of the camera held by Dr. Frey emerged the picture shown in fig. 10. The triple shooting was nicely caught on movie film by Mr. Wheeler.

The importance of the picture at the production of which Dr. Frey officiated lies in the fact that not only was it impossible to duplicate the production of certain parts of it — for instance what appears to be something like, but was nevertheless plainly not, antlers being held by an arm (?) covering the upper portion of someone's (Bob Paley's?) face — but in the fact that even the parts of it representing objects in the room — pictures, table, and Bob himself — could not be duplicated on multiply-exposed control shots in anything like the way they emerged on the trial print. The image under the

"antlers" is of an abstract painting on a wall at right angles to the one on which the other pictures can be seen. Note that the board ceiling of the room and the beams emerge for the most part without any superimposed details of other structures that come through on multiply-exposed shots, and that the inexplicable "arm", lower face, and "antlers", also show no evidence of being crossed by other images. Even in attempts to heighten the contrast of the original print in reproduction, such crossing lines did not emerge. The conclusion we are led to, thus, is that the print represents not a multiple exposure, but a kind of montage that, under the circumstances, could not have been produced by any known mechanism.

SHOOTING FOR TARGETS

WHEN WE ASK Ted to try for a target, what in effect we are doing is employing one of the standard methods of testing a specific hypothesis. The implied proposition, in formal terms, is: given certain conditions, if the result of a particular set of operations on the part of the experimental subject can be ascertained to fall within a prespecified range of values, the hypothesis that the result is due to either chance or to known means of production (outside of collusion, of course) can be rejected. However, it is not always possible to specify in advance what may later be judged as a positive "hit". And not a few scientifically-minded persons refuse to consider anything short of a strictly veridical correspondence to be a positive result.

It may be very well for artists, who are completely at home with their intuitively based evaluations, to consider this a bit on the stuffy side, but scientific investigators, whatever their private leanings—and we have only to recall Professor X and his rejection of Ted's efforts because he came up with the wrong building—can be very touchy in their official capacities about putting their seal of approval on any evaluation that doesn't conform to conventional canons of procedure in this regard. Others, though, may be more flexible.

Dr. H. Marie Wormington, Curator of Archaeology at the Denver Museum of Natural History, wanted to pick a specific target structure from a book on the pre-Columbian period in America; however, I suggested picking not one specific target but rather a general period or culture. This, I thought, would allow the degree of latitude



TED'S INCREASED YIELD STEPS UP TEMPO

With three cameras simultaneously in use Ted produced Fig. 9, left; Dr. Frey shot Fig. 10, below (see text for its unusual components); Dr. Paley's camera emitted a "blackie," a result to be expected.



that might make the difference between a hit and a miss in a tighter and more formal system of evaluation. Dr. Wormington agreed to this and named the Olmec period in Central America, from 800 to 400 B. C., as the target area. Ted was not told this choice, which I hardly think would have informed him much anyway. Shot number 7 (on film supplied by me) produced something that drew an excited exclamation from Dr. Wormington b e c a u s e, even though the image in it was obscured by some kind of white structure or cloud (fig. 11), it corresponded closely, even if not exactly, to part of one of the best-known Olmec artifacts in existence. A picture of one of these from Dr. Wormington's collection is shown in fig. 12. Shots 8 and 14, however, seemed to impress Dr. Wormington even more. These were two slightly different versions of what appeared to be stelae that, so far as she knew, had not yet been

described but were nevertheless consistent with the type of sculpted configuration seen in other well-known Olmec stelae.

In no instance in which Ted was given a target, revealed or concealed, to aim for did he come up with an undistorted veridical response, that is, an image that bore a point for point correspondence to the target as set out. But now comes a puzzling and highly significant fact: he repeatedly demonstrated his ability to cognize a hidden target, either specifically or in terms of essential content, if, to beg a question, he had a mind to, and even if he didn't manage to get his responses on film.

One of the simplest examples of distortion of a target picture in Ted's response occurred in a session at the home of Dr. James Galvin. Near the start Dr. Galvin asked Ted if he could get on film a copy of an etching of the medieval town of Rothenburg (fig. 14) which was hanging on the wall of the room in which we were working. No sweat, said Ted; but would we mind if he didn't come up with exactly what was in the etching but with some of the buildings *around* those shown, which, he claimed, were

ANOTHER CULTURE, ANOTHER AGE AS TARGET





Fig. 11 drew excited exclamations from archaeologist who had selected Central American Olmec period as target, for its characteristics strongly suggest artifacts in her own collection. Fig. 12, right, is one of the best-known in existence.

pressing forward in his mind. He immediately came up with the image shown in fig. 15, which might not be of Rothenburg but appears at least to fit the image of buildings in the medieval mode and in fact can be seen to bear a certain correspondence to the target image.

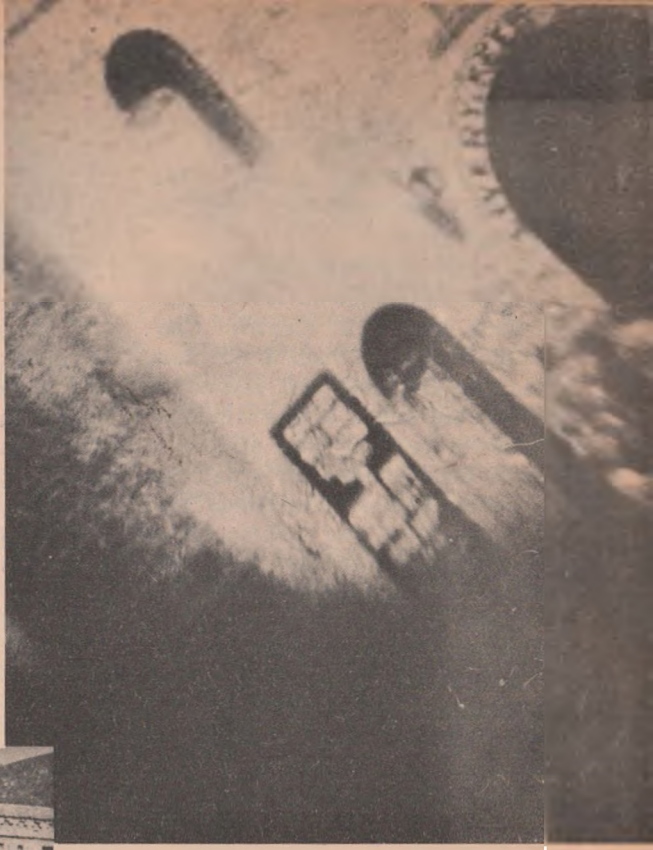
He then asked if we would mind if he went on to try again for some shots of Central City, Colo., buildings, which had started to come in two evenings earlier during the course of electroencephalography. When these began to appear in the next few shots—at first they were a bit murky and indistinct and, as it turned out, were quite different from the Central City Opera House pictures he had got during electroencephalography—Ted asked how we would like it if he were to get two targets at once, one of Rothenburg and the other of whatever was coming in from Central City. He then asked Dr. Galvin to hold and trigger one camera, and his son, James Junior, 13, to hold and trigger the other. While they knelt side by side in this way in front of Ted sitting on a sofa, Ted held gismos up to, but not quite touching, both cameras and gave the

TED DISTORTS MEDIEVAL SUBJECT . . .





When asked to get on film an etching of Rothenburg (Fig. 14, left) Ted produced Fig. 15, right, surely hitting architecture characteristic of medieval times.





SCENES OF COLORADO CAME PRESSING IN . . .

Fig. 16, above, is one of Ted's most unusual productions — Williams' Livery Stable of Central City, Colo. — shot simultaneously with photo almost identical with Fig. 15. Compare with actual photo of the stable taken several days later (Fig. 17, left, with Ted standing in doorway). On the psychic photo the stable's windows are elongated and appear to be bricked in and the structure appears to be masonry instead of brick, as if Ted's mind had succeeded in merging the two targets.

signal to shoot. Dr. Galvin's print was a slightly altered version of the image shown in fig. 15. James Junior's print is shown in fig. 16.

It matches Williams' Livery Stable, across the street from the Opera House in Central City, with a few significant distortions, notably the size and somewhat elongated shape of the windows, and the fact that they appear to have been bricked in, which can be seen from a comparison with a picture of the livery stable (with Ted standing in front) taken several days later (fig. 17).* One of the most interesting distortions, however, is in the character of the masonry, which in the actual livery stable is old pressed brick (fig. 17, insert) and in Ted's picture is a kind of imbedded rock, which also characterized his image of the buildings in the medieval town of Rothenburg.

*In the control picture can be seen a patch on the wall where a playbill, shown to the left of a window in Ted's shot, had once been posted. The top four lines of the playbill in Ted's picture conform to the usual format — "Central City Opera House Association Presents" — but the lines below cannot be made out and to date have not been matched with any of the still-extant playbills of past years. A search through available sources by me and by Mr. James Davis of the Western History Division of the Denver Public Library, moreover, has failed to reveal evidence of the windows of Williams' Livery Stable ever having been bricked in.

A BIT ON THE THEORETICAL SIDE

TED DOES NOT, strange as this may appear, check out as a particularly good visualizer under ordinary circumstances. "Whatever the visualizing phenomenon is that he has," wrote Dr. Margaret Thaler Singer of Berkeley, Calif., who examined and scored a battery of psychological tests administered by Dr. Harl Young of Denver, "it comes from something other than his own 'vivid memory.' " (I had told Dr. Singer only that Ted was a psychically gifted person whose specialty had something to do with visualization.) "He gives no evidence of being skillful at drawing or of having vivid images of things he sees," Dr. Singer's report continued. "In fact just the opposite: if he is able to 'visualize' scenes, this must come from outside, and is not a demonstrable part of any special visual skills (he has)."

Next to consider are certain aspects of the manner in which the images Ted is somehow instrumental in getting paranormally onto film get there. It is at once apparent, to begin with, that the physical laws of optics do not have much, if anything, to do with how this happens. The camera does not register what it "sees" but what it could not possibly take in were it behaving as

a camera should in the physical world. It could just as well be a dummy stage prop for all that its physical characteristics seem to determine what happens on the film.

Obviously Ted's kind of "knowing", to come back to the question of where his mind or mind's eye is when it gets the information about objects in the external world that it somehow puts on film, does not depend on what his senses tell him but, if anything, the reverse: his senses, if we view what he gets on film as in some way an analogue of sensation, depend on what he knows, what he has gotten information about in some other way entirely. Moreover, if we study the testimony of hosts of other psychically gifted individuals of various stripes—sensitives of one kind or another, clairvoyants, mediums—we find that in their experience sensation bears a relationship to knowing that is more like that of language to thought than that of cause to effect.

For the most part Ted does not "see" the images he is somehow instrumental in actualizing; the film is, as it were, his visual apparatus and his consciousness. His images on film appear to be equivalent to the mental images of other types of psychics. But while the others make one big leap, from "knowing" to images in consciousness, he makes another, from knowing to patterns on film. One type of event is hardly more comprehensible, or less incomprehensible, than the other; and neither is more incomprehensible than the leap from physical sense data to sensation: All remain firm against reductionist hypotheses: they are just there, facts of existence.

THE RADIATION HYPOTHESES

SO FAR TED has lent himself to fairly well-controlled investigation of several radiation hypotheses, covering large portions of the electromagnetic spectrum, and although certain anomalous findings of as yet undetermined significance have turned up, no definite positive supporting data for the relevance of any of these hypotheses have been obtained in connection with his phenomena.

One of the first things to be investigated was the possibility of something showing up during electroencephalographic (brain wave) tests. Nothing did on the two occasions Ted was studied.

One of the next things to be investigated was the relation of Ted's thoughtographic phenomena to detectable changes in magnetic fields surrounding him and

the film. Unfortunately this is an area where fully satisfactory investigations with Ted still remain to be carried out. On the one occasion Ted attempted a number of trial shots within the immediate vicinity of the pickup of a magnetometer sensitive enough to detect small changes in body fields the separation of possible thoughtographic events from the range of effects produced by the unavoidable movements of Ted's body and the camera was found too difficult.

Images Ted got in situations where the earth's magnetic field was considerably attenuated do not differ from images he gets under ordinary circumstances. Ted produced images both inside a so-called Faraday cage, a wire-screened chamber which attenuates the earth's magnetic field as well as electrostatic charges and long wave radio and radar radiation, holding the camera himself, and through the single screen door of the cage, with me holding and triggering the camera on the outside, a couple feet away from Ted and some inches away from the screen door. Both types of image were positive target responses.

The other test situation which provided probably an equal or greater degree of attenuation of the earth's magnetic field was in the Whole Body Radiation Counting Chamber of the Colorado State Public Health Department, Denver. A sensitive crystal pick-up inside this seven by seven by seven foot chamber, whose five-inch steel walls are lined with ⅛-inch lead, is designed to detect just about any X-ray, gamma or high range beta radiation around.

Ted got a total of nine paranormal shots out of 28 tries during three successive 20-minute counting periods while stationed within 18 inches (the normal testing distance) of the crystal pick-up. I was with Ted in the chamber, both of us in monkey suits. There was no increase in radiation over a control 20-minute period. Here again Ted's images were target hits.

Ted was also successful in shooting through the lead-impregnated glass used in radiology laboratories to shield out X-rays.

We must continue to remain somewhat uncertain as to the status of various radiation hypotheses, however, since even in the case of the Faraday-cage experiment, we neglected to use the film brought in a shielded container from afar to obviate the possibility of imprinting having occurred before Ted stepped into the cage. And even though

this lack can in principle be corrected, we are at best then left with the choice of two alternative hypotheses, that of a successful passing of the barrier (of the lead-impregnated glass or the Faraday cage) *or* that of the imprinting at a great distance of an image corresponding in a way to a target that had not been chosen until after Ted had been sealed in the tank—a feat which can be matched by a great deal of "precognitive" psi data which must, I am afraid, be entertained as hypothetically possible.

Poor us! we started our investigation of radiation hypotheses with high hope only to find at the end that we are in the peculiar position of the husband in Molnar's celebrated play who will never know (as the audience never does) whether his wife was really onto the fact that the dashing guard she kept her secret tryst with was only her husband in disguise.

Can we explain, however, in terms of any type of straightline radiation, just how it is that Ted always manages to affect only one print-sized film rectangle at a time, and nothing from the adjoining film or (except rarely) the rest of the roll?

PROBLEMS

I THINK IT MAY be said in the case of the data supplied by Ted, the question of chief relevance is not whether one finds the reports "believable" in the psychological sense but only whether, as Ducasse stated in his 1951 review of the evidence of D. D. Home's paranormal abilities supplied by the physicist Crookes, "any person that owns allegiance to the recognized criteria of dependable evidence has any rational right *not* to believe" such reports. "If, as is indeed the case," Professor Ducasse continued, "I still find psychological difficulty in believing that the (phenomena) reported occurred, then there is for me only to confess that my psychological reluctance to follow where the evidence leads means that I am not as rational as I should be."



PROPERLY-TIMED EGG

SWITZERLAND is known as the land of watchmakers and so perhaps it is not surprising that in the Swiss city of Locarno a hen reportedly laid an egg with a shell bearing a circular pattern which resembles a watch face with 12 dots to mark the hours.

Rolled-back years reveal nature of menace to treasure-hunters on land since gobbled up by giant army post.

By Eleanor Dayhoof

Reprinted courtesy William Rowe, Editor
Sunday Magazine, Atlanta, Ga., Ledger-Enquirer

GHOST still guards BURIED TREASURE at Fort Benning

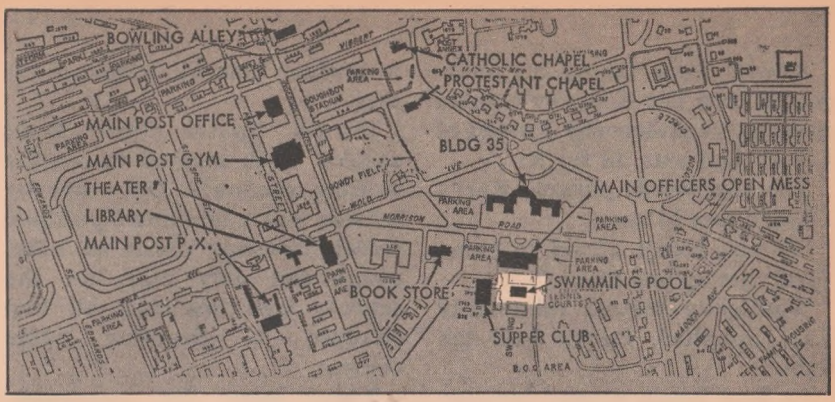
ONLY A MAN from Mars has not heard of Fort Benning. The largest infantry training school in the world, it is home base for the First Cavalry Division, now valiantly acquitting itself in Vietnam. Hundreds of thousands of troops have trained at Fort Benning and while they know the infantry school boasts the latest model equipment, vast size and expert training officers, few know the great army post also has its own real ghost — and even buried treasure!

A half-century ago Fort Benning didn't exist. High on the bluffs south of Upatoi Creek (where the Commanding General's house stands today) stood the luxurious home of Arthur Bussey surrounded by his plantation manager's house, homes of various workers, the general store and — a little distance away — the Negro quarter. The total comprised a plantation settlement called Riverside.

On a chill wet night in early November, 1916, Karl Dayhoof, a young Yankee worker in a Riverside dairy, was roused from sleep at 11 o'clock by a flashlight directed into his eyes. Someone stood at his bedside flicking the light on and off, on and off, but not saying a word!

Rolling back the covers Karl sat up. Seeing he finally was awake the black figure dropped the light. When Karl's blinded eyes readjusted he recognized his boss, plantation manager Bucky Manford.

Karl had a moment's wild misgiving. Only that afternoon he



Karl's midnight jaunt took him into area shown in white, then a labyrinth of bluffs and briers, now developed and kept neatly policed by infantry trainees.

had put his brother Noel on the northbound train for a vacation at their home in Maryland. Although faithful to his Maryland fiancee, Karl was lonesome and a harmless flirt who enjoyed rolling his eyes at pretty southern girls. Young Mrs. Manford was pretty as a picture and Karl had seen and talked with her that afternoon.

Everyone knew Bucky's insanely jealous disposition. Alone, helpless in bed with Bucky towering over him, Karl wondered if the manager had misinterpreted and brooded over something his wife had said — and now had come to settle accounts!

Or something might be wrong at the dairy, he thought. Or among the cattle. If so, why such mystery?

Bucky's opening sentence was hair-raising. "Are you afraid to go outside with me?"

"I don't suppose so." He had no reason to be. But even to his own ears Karl's voice lacked heartiness.

"Do you think some people are good enough so that their mere presence protects others from evil spirits?"

It seemed "way out" to be routed from sound sleep and asked such a question. Still it was safer ground. Karl's aunt, mother and sister were all zealous Sunday school teachers. He knew nothing if not his Bible.

"Well — I don't know." He snatched for scripture. "The Bible says, 'The effectual fervent prayer of a righteous man availeth much'."

Events were taking an unexpected turn but if Bucky wanted speculative philosophy instead of a duel Karl was all for it!

The next words plunged Karl's rising hopes to zero.

"If you aren't afraid to come along, get up and dress."

Wordlessly though reluctantly Karl complied. Bucky held the light.

As Karl finally donned his coat Bucky warned, "Don't say anything. Whatever you see or hear out there, don't make a sound."

Bucky armed with the flashlight and Karl armed with his "goodness" left the house and for a few minutes followed the road that divided the settlement. Then Bucky veered westward down the steep bluff into a field.

Now the site of the Fort Benning officers' swimming pool, it was then primeval wilderness, overgrown with trees, brush and briers, kept green and lush by ever-flowing springs.

Karl almost lost his sense of direction as they wound deeper into the labyrinth, through ravine branching into ravine. Even in daylight it was an eerie part of the plantation. A few months before, Noel had rappeled himself 30 feet down a sheer bluff to examine the bones of some prehistoric animal on the creek bank. The shoulder blade alone was wider than the length of his arm.

In the Upatoi Creek fossil sharks' teeth washed up on the shifting sandbars. On a nearby hillside was a miniature petrified forest, covering about an acre, where not only logs but the scarcer tree branches all had changed to gleaming white stone.

Years later this invaluable natural attraction was to be covered with fill-dirt and graded level, ruthlessly ordered destroyed by a Fort Benning officer who had spent too much time on the burial detail during World War I collecting the bleached bones these tree limbs resembled.

It was well past midnight. Light rain fell intermittently and a pale moon scuttled between the clouds. The spot was ideal for a duel or a murder. A body hidden in the ravine among the vines would remain undetected for years.

Then Bucky stopped, again softly cautioning, "Whatever you see or hear don't make a sound."

Heavy clouds blacked out the moonlight as Bucky switched off his flashlight. Silently they waited in pitch darkness. Minute by minute Karl's mistrust mounted. Forgetting that his "goodness" was expected to suffice them

both, he'd been questioning Bucky's motives. Now he questioned Bucky's sanity! Karl was considering how he might retreat when a glow suddenly appeared beyond the bend of the gulch.

This pale uncertain light resembled the skyline glow of Columbus, Ga., 10 miles away when lit by fire or the midway at fair time. But no one could have seen the Columbus skyline on a rainy night from a ravine bottom ceilinged by vines and trees! The brightening glow slowly approached the two men. Then all the sounds of hell broke loose. Clink and rattle of chains competed with groans, cries and shrieks from a thousand throats!

Bucky was facing down the ravine. Karl stood rooted behind him, his eardrums pounding. The ground beneath their feet vibrated from the outpouring of sound. Just as Karl thought he'd reached the limit of his endurance the light rounded the bend and within it he saw an old man slowly walking up the gulch! He obviously was the focal point of the deafening clamor. Tinged faintly blue the intense light surrounding him lit the ravine on that bleak November night with the vividness of lightning.

The old man wore fawn-colored trousers, a white ruffled shirt and a black string necktie. Hearty and erect for his age (possibly he was in his mid-70's) the man was bareheaded. His crop of snow-white hair and an odd dark mark in the middle of his forehead were clearly visible.

Unhurriedly the old man, scowling and unfriendly, came to within 10 or 15 feet of Karl and Bucky and stood scrutinizing them. Karl almost asked, "Who are you?" But in the nick of time he remembered Bucky's repeated admonition to remain silent.

Without speaking the old man wheeled and backtracked. Head thrown back he studied the wall of the ravine. Below an old dead tree he hesitated, passed on, returned again, as if saying to himself, "No . . . yes . . . this is the place. But it's changed since I last saw it."

He climbed the bank. Beneath the skeletal tree trunk he sighted along a huge black overhanging limb, found his bearings and paced down the hill, counting as he came. Karl counted too. Twenty paces below and to the left of the tree the ghost stood still and looked over his shoulder at the Riverside men. With down-pointed finger he clearly indicated, "Here!"

He turned to the old tree again, circling it as if hunting. Matching the tilt of his head Karl

followed his sighting from a hollow bore where long ago a limb had died and the trunk healed. The old man counted 45 paces and once more stopped, pointing downward.

The next instant everything went black. The light was gone. The noise was gone. The old man had disappeared. Karl and Bucky were alone in the chill sodden ravine in the most shunned area of the Riverside pasture. W o r d l e s s l y Bucky wheeled and headed home. Karl trailed behind, hunching his head deep inside his coat collar against the drizzle.

At home again Karl undressed for bed, shivering from the chill, dampness and excitement. This time he didn't blow out his kerosene lamp. He looked at his clock as he lowered the wick — 3:00 A.M. With luck he could rest an hour before the morning shift started at the dairy.

A week later Bucky still hadn't explained their wild midnight tramp. With Yankee impassivity Karl hadn't asked. Karl was working in the dairy scalding the last milk cans when Bucky approached him.

Twisting and fidgeting Bucky found it hard to begin. Finally he blurted, "Did you see what I saw the other night?"

Karl answered practically, "I don't know what you saw. I saw an old man."

"I might as well tell you," Bucky began, chuckling a little self-consciously. "Lizzie and I — well, we aren't getting along so well. She wants more money than I can earn.

"A few weeks ago I went to a fortune-teller in Columbus. She told me money was buried at Riverside. She named a night for me to wait in the field. I'd be shown where it was hidden.

"The night she said I started out but I got scared and came back without waiting to see anything. Later I went to her again and asked if I could take you along. She said I might if you didn't talk."

Karl quit all pretense of scalding milk cans and Bucky continued.

"The story goes back over 50 years — to 1861. The place belonged to the Whitley family then — an old uncle and four nephews. A plantation was here even then, but their main business was horse-breeding and racing.

"They owned and operated a big racetrack. You can still see the outline if you know where to look." (The Infantry School and the Doughboy Statue mark its approximate center today.)

"A week before the Civil War

broke out the Whitleys held their biggest race. People came from all over the south, from as far away as Richmond, Sarasota and New Orleans.

"It's uncertain what happened but when the races ended the Whitleys had had their biggest winning streak on record. There were some disgruntled bettors who packed up and left, muttering and surly. The Whitleys divided their spoils and staged a week-long celebration.

"By the end of the week all the boys were broke and their uncle had all the money — $150,000 in gold and silver!"

Noting Karl's surprise Bucky explained, "Too much counterfeit money passed at races. The Whitleys insisted on payment in coin." He paused as if daydreaming about all that money.

"Next day," he continued, "news came Ft. Sumter was fired on. The boys scattered to the war and we heard no more about them until about a year later. Then one of the nephews returned, wanting to borrow his uncle's money. Old Whitley refused.

"Late at night, slaves heard nephew and uncle shouting threats and curses behind locked doors. With his leave nearly up the nephew left early next morning for military duty. His uncle didn't show up to say good-bye. Days later one of the slaves found old Whitley out in a field. He was dead, shot through the forehead.

"A rumor spread he'd buried his money. The place was thoroughly searched but old Whitley's treasure was never found."

Bucky looked up, smiling slightly, chastened and subdued.

"Well, the money's there. Buried in two places. Just like the fortune-teller said. Old Whitley's ghost showed us where the other night.

"If you want to get it go ahead. But I'm backing out. There's a curse on that money. Whoever tries to take it is going to die."

Karl kept thinking about the $150,000 until his brother Noel returned from Maryland. They discussed it and finally agreed they'd leave it alone.

But Karl often wondered, "Was any money really there?" Without digging there was no way to know and after his hair-raising experience with the ghost he was understandably reluctant to investigate.

At the end of World War I, after several false starts at other locations, Fort Benning drove its first tent pegs at the Bussey plantation, Riverside. All the civilians moved away.

Early in the 1920's, when Karl

relocated and began dairying again, he innocently related his harrowing adventure to a husky inquisitive army major on his milk route.

Incited to fever pitch by the idea of buried treasure the officer lined up two stalwart players from the Fort Benning baseball team. For a one-third interest in $150,000 they were willing to tussle the devil himself. The major used his rank to obtain a metal detector, although he didn't know how to use it. He delivered it to the sergeant who did and the three went treasure-hunting. Working from explicit localizing details that the major had obtained from Karl, they soon picked up a trail of "click-clicks" as they prowled the side of the old ravine.

Then another switch was pulled in this 100-year-old chain of events. Stepping to one side of the real place, the sergeant operating the detector said, "Dig here." The sergeants had decided to deal out the major! Of course they found nothing.

The major was on duty the next day and couldn't return. The sergeants, with ample opportunity, located the true spot and began afresh. The day was wet and they dug in the rain. At a fraction of the depth of the first hole a few yards away, they struck a metal chest which they managed to haul out and lug to the house of the man who lived nearest.

When the major returned to the dig he instantly read the story from the freshly-dug hole and its hard-pressed imprint where a box had lain. Swiftly he began investigating but he started with the wrong man. He was still working clandestinely, playing for a stake in the money. By the time he had the truth it was too late at night for him to take any action.

Meanwhile, early the next morning, the sergeant who had the box in his home collapsed as he was dressing for duty. He was rushed to the hospital where his illness was diagnosed as pneumonia. His companion, playing on the ball team, dropped on the field in mid-game the same afternoon. He too had respiratory congestion, called pneumonia. This was long before the age of miracle drugs and both men died.

From digging in the rain? Plausible. But the major was next — and he hadn't dug in the rain.

Outraged by the double-cross the major sent for the chest while the sergeant was in the hospital. Openly, by force and under guard, it was removed from the sergeant's home over

the protest of his wife and carried to the major's quarters.

Within hours the major was stricken and hospitalized. Diagnosis? Pneumonia.

Here there was mystery within a mystery. The attending physicians frankly admitted in private that it was not following normal pneumonia prognosis. Contagion? A virulent virus not yet detected in the 1920's? Old Whitley guarding his treasure? No one knows.

The series of deaths prompted an investigation and before he died the major admitted complicity in the treasure hunt.

As well as it can the army looks out for its own. Because of the duplicity of everyone involved, the matter was hushed. No treasure-hunting permit ever had been granted and the government confiscated the money.

Somewhere not far from busy Outpost No. 1, buried in the side of the old ravine, is the second chest containing the other part of Whitley's $150,000 — in gold and silver.

In the last 50 years many changes have been made at Fort Benning. Acres have been cleared and graded since that wild night in 1916 when Karl Dayhoof first saw it. But the place is still there and he still knows how far it is from the spring — pardon me, the officers' swimming pool.

Given time and license to look he still could pinpoint the place. A metal detector and willing diggers soon would do the rest.

Hunt for it?

No, sir! Karl had first chance! He chose to live!



WERE THESE CHILDREN BORN AGAIN?

A LONDON couple firmly believes that their seven-year-old twin daughters, Jennifer and Gillian Pollock, are reincarnations of two previous children, Jacqueline and Joanne, who were six and 11 years old when they were killed in a road accident eight years before.

According to the report by Reuters News Service, Mr. and Mrs. Pollock claim that Jennifer and Gillian bear a scar and a birthmark which not only are similar to marks on the two children who died but are in identical spots. The speech and mannerisms of the twins also are said to be similar to those of the dead girls.

But what particularly has convinced the parents that their daughters have returned from the dead is that they state they have heard the twins discussing details of the fatal crash — a crash which occurred before they were born.

Astronomer's Verdict:

FLYING SAUCERS are REAL

Investigators applying scientific methods produce incontrovertible evidence that sightings are not to be ridiculed.

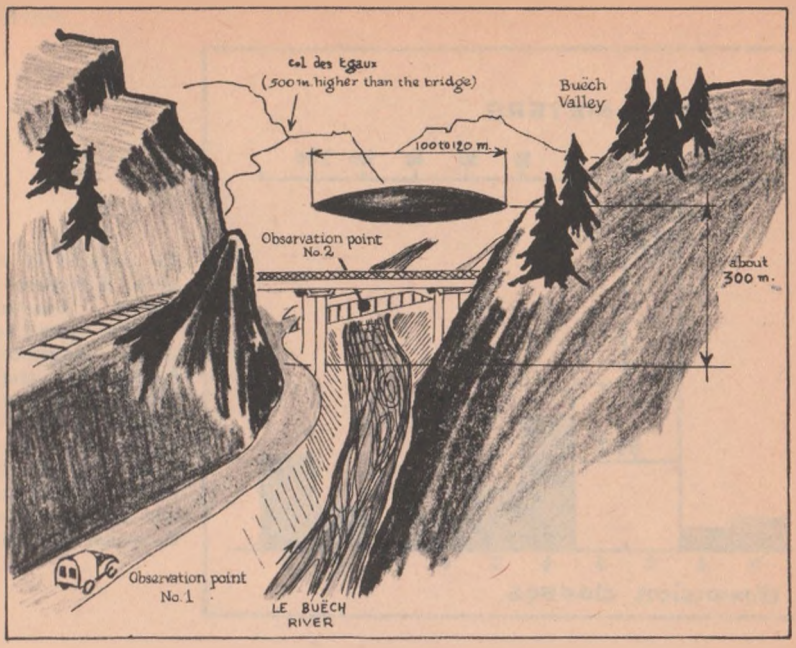
By Jacques and Janine Vallee

Excerpted from CHALLENGE TO SCIENCE: UFO ENIGMA
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IN REVIEWING as objectively as possible the major hypotheses on the origin of the UFOs, in our opinion it is apparent that (1) all the sightings cannot be attributed to conventional causes; (2) the existence of alien intelligence must be *considered;* but (3) extreme caution must be used in developing this later hypothesis with due regard for complexity of the phenomenon.

In the first place the supporters of the extraterrestrial origin of UFOs tell us that the disk-shaped objects that have been observed close to the ground are space-traveling craft. This view is supported by the appearance of the objects themselves, their seemingly perfect technology and the speeds recorded on the radar. But we have seen that the reported dimensions of the objects are far too small to give the pilots any sort of protection against space radiation. Michel and his co-workers have suggested that the Type-II objects* may be gigantic carriers serving as local bases for the small objects. But then why are these huge space-stations not seen more often, not only by people on the

*Type II: an "unusual object" with vertical cylindrical formation, in the sky, associated with a diffuse cloud, called variously "cloud-cigar" and "cloud-sphere".

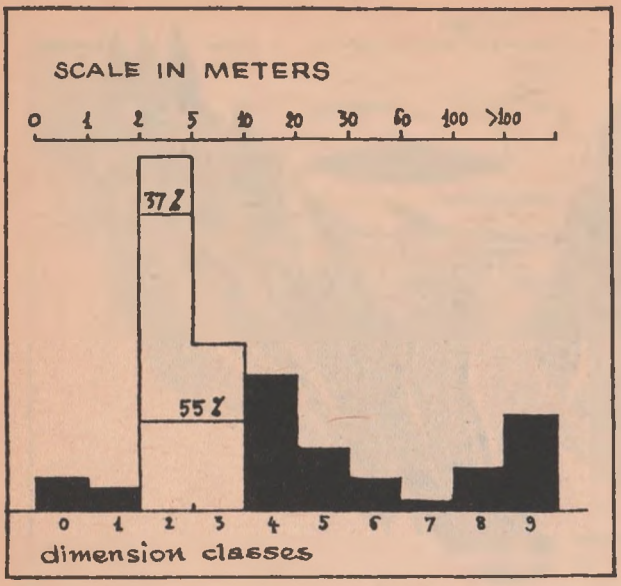


Witness sketched scene of October 28, 1958, Pont-la-Dame observation.

ground and by pilots, but by the radar and astronomers, amateur and professional?

The hypothesis that UFOs are controlled by an alien intelligence deserves serious consideration and close study but only within rigid scientific guidelines; a scientific investigation would seek to ascertain, on the basis of the best-defined sightings, the physical characteristics of the objects, without trying to credit the results *a priori* to a particular story.

In the unexplained sightings the UFOs are not vaguely described as aeroforms of variable shapes and diameters. On the contrary, in the great majority of the cases the phenomenon is reported as centered on a material object of uniform characteristics. We have already stressed this point in the reports made by groups of people in different villages who simultaneously describe the same phenomena or give differing descriptions which, when replaced in their chrono-



On basis of 91 reports, dimensions of objects observed from the ground are shown graphically. Facing page, graph reflects altitude and speed of UFO tracked by radar and observed by French military pilots in Morocco on December 2, 1954.

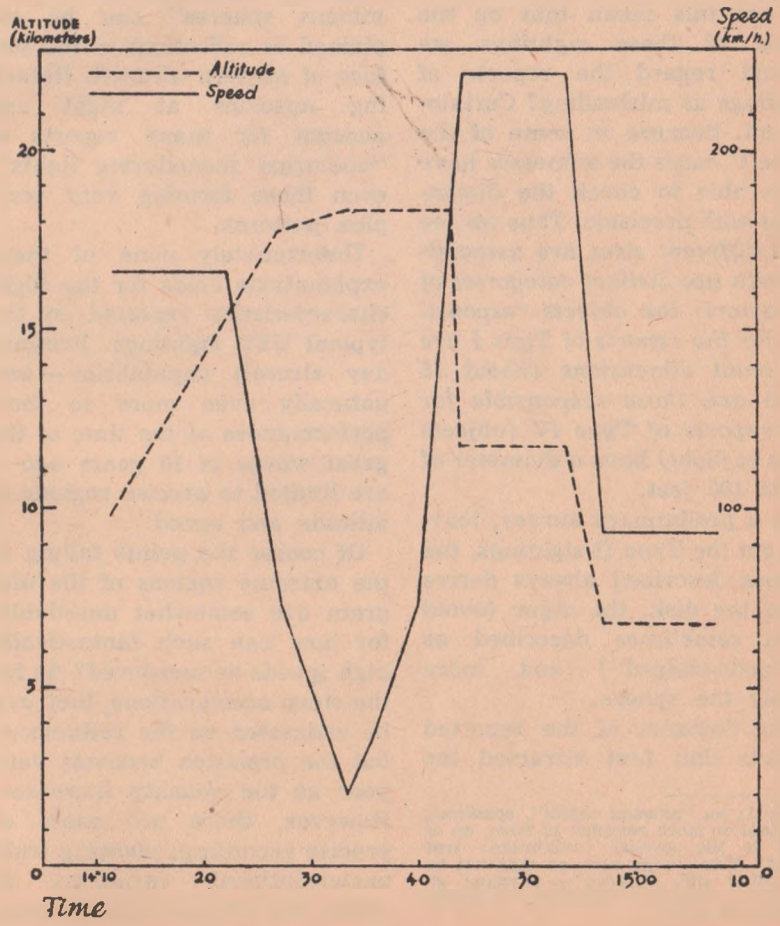
logical order, show a logical pattern of size, shape and maneuver. On the other hand a certain portion of the sky or the clouds or the landscape is masked by the objects: the descriptions given by the witnesses who see it from various angles generally agree, showing that the objects do in fact occupy a certain portion of space. Thus the witnesses have had no reason to believe that what they saw was anything other than a material physical body. Our first problem is to estimate the approximate dimensions of the objects from the figures contained in the reports.

In the absence of any bearing or reference point or a recognizable structure on the object the reported dimensions are useful mainly on a statistical basis. If we plot all the reports that give size estimates on one graph nearly six out of 10 objects seen on the ground have a diameter between two and five meters. When the same plot is made on the basis of Type IV* observations (169 reports give size estimates) the result is completely different: the objects are some-

times as large as 10, 20 or even 30 meters (about 100 feet) but seldom larger.

Sightings made by trained spe-

* Type IV: the observation of an "unusual object" moving continuously through the air regardless of its accelerations, variations in color or rotations. These sightings are obviously the most subject to caution as they may involve confusion with physical phenomena such as ball lightning, reflections, mirages, distortion of astronomical bodies by atmospheric phenomena, and material causes, such as meteorites, flying devices of human construction, meteorological balloons, birds, debris caught in the wind and clouds — including now artificial satellites of the earth.



cialists and observations where reference points (clouds whose height could be calculated with some precision, etc.) were available confirm this estimate; a diameter of 15 to 30 meters is indeed typical of the objects reported in continuous flight.

Does this mean that on the basis of these sightings we should regard the reports of landings as misleading? Certainly not, because in some of the Type I* cases the witnesses have been able to check the dimensions with precision. Thus we see that *different sizes are associated with two distinct categories of behaviors: the objects responsible for the reports of Type I are of small dimensions (about 15 feet) and those responsible for the reports of Type IV (objects seen in flight) have a diameter of 60 to 100 feet.*

In a preliminary survey, leaving out the Type II sightings, the shapes described always derive from the disk, the cigar (ovoid form sometimes described as "torpedo-shaped") and more rarely the sphere.

The features of the reported objects that first attracted the attention of the scientists and aroused their incredulity were the kinematic characteristics. Objects reported traveling in sustained flight at medium speeds can be misinterpreted aircraft; even those reports that mention "shining disks" or "luminous spheres" can be explained as reflections of the surface of modern aircraft. Refueling missions at night can account for many reports of "nocturnal meandering lights", even those forming very complex patterns.

Unfortunately none of these explanations holds for the flight characteristics reported in the typical UFO sightings. Present-day aircraft capabilities — and naturally even more so their performances at the time of the great waves of 10 years ago — are limited to precise regions of altitude and speed.

Of course the points falling in the extreme regions of the diagram are somewhat unreliable, for how can such fantastically high speeds be measured? As for the steep accelerations, they can be estimated on the radarscope but the precision becomes very poor as the velocity increases. However, there are cases of precise recordings showing truly unconventional variations of speed and altitude. Such a case

* Type I: an "unusual object", spherical, discoidal or more complex in form, on or close to the ground (maximum: tree height). This image may or may not be associated with "traces" — physical effects of a thermal, luminous or purely mechanical order.

was charted on the basis of the observations of a French military radar tracking an unknown object in Ceuta, Morocco; a fighter aircraft was in visual contact with the object at the same time. This flight pattern is unequaled by our aircraft technology — and the observation was made at the end of 1954.

Similar indications can be sought from all reports of objects seen from the ground during the day at medium altitude. When the files of UFO sightings are sorted on punched cards to select these characteristics the number of such cases is sufficient for a serious study of flight characteristics. These reports generally refer to large disks; the most uniform features of their behavior in flight are (1) oblique position of the object during acceleration and deceleration; (2) ability to stop completely at any altitude with no appreciable noise; (3) change of color as a function of acceleration; (4) ability to travel extremely fast over short distances; (5) in discontinuous flight, frequent periods of "dead-leaf" maneuvers bringing the object to a lower altitude; (6) in continuous flight, motion is commonly compared to that of a wave, sometimes even to a zigzag; (7) frequent reports of objects in geometric formations and in continuous flight.

Six different kinds of secondary effects are referred to in the reports. They are as follows: (1) air displacement and noise of variable intensity; (2) perturbation of the compass; (3) production of material imprints, traces and burned spots; (4) burning sensations of the face, with varying degrees of concentration and gravity, felt by the witnesses at close range; (5) disturbance of instruments in aircraft and interference with car ignitions (hundreds of reports of engines stalled); (6) inhibition of the voluntary motions of the witnesses.

All these effects have been noted and interpreted by different authors. Some say that air displacement, noise and material traces could be caused by conventional aircraft and that the "paralysis" of the witnesses is only a psychological effect. Similarly the reports of cars stopped "mysteriously" are dismissed as caused by the observer's panic. It is fairly clear, however, that well-documented cases exist which show all these secondary effects. The Loch Raven Dam case, which we are going to study in detail, is such a case.

On the other hand the hypotheses put forward by UFO stu-

dents are quite inadequate to explain these effects in terms of the UFO "technology" they assume. Michel, for instance, has summed up his discussion of the secondary effects by saying that all these effects can be explained by the production of a suitable magnetic field. This is obviously insufficient, particularly when the claim is extended to "the production of induced currents in the human body without touching it".

The biological effects of very powerful or very small magnetic fields are either unknown or known to be nonexistent at all degrees of intensity and at all frequencies we are able to generate. The generation of purely magnetic fields is not a satisfactory hypothesis and fails to account for the reported phenomena. More directly accessible to measurement and computation are those effects that are physical rather than biophysical in nature, such as deviations of the compass, radio blackouts and the often reported failure of automobile engines.

One of the most significant reports with respect to secondary effects was investigated in depth by the the United States Air Force in 1958. It deserves a description in full detail.

* * *

THE LOCH RAVEN DAM CASE

THE MAIN SIGHTING was made by two men who declared that about 10:30 P.M. (EST) on October 26, 1958, they saw an unknown object stationary above a metal bridge near the Loch Raven Dam north of Baltimore, Md. As they approached the bridge the engine of their car stalled and the UFO made off vertically about a minute later. The two men suffered light facial burns and were examined at St. Joseph's Hospital in Baltimore. A detailed investigation was made by the air force, which still lists the case as "unidentified". The two witnesses will be referred to here as Mr. C. and Mr. S. Here are their accounts of the experience:

Mr. C. said, "We were taking a ride out near Loch Raven Dam Sunday, October 26. After you pass the dam itself there is a rather twisting road that goes down into a valley and obstructs your view of the lake entirely. You can't see that lake or a bridge that leads across it. Shortly after you pass the dam you take a left turn; then the bridge looms up in front of you at 200 to 250 yards away. We took this left-hand turn and we saw, from that distance, what appeared to be a large, flat sort of egg-shaped object hanging between 100 and 150 feet off the top of the superstructure of the bridge over the lake.

"We slowed and then decided to go closer and investigate the object. We crept closer to the object along the

road leading toward the bridge. When we got to within 75 or 80 feet of the bridge the car went completely dead on us. It seemed as though the electrical system was affected; the dash lights went out, the headlights went out, the motor went dead. Mr. S., who was driving the car, put on his brakes and turned the ignition once or twice. We didn't get any whirring sound. We were pretty frightened at this point.

"We both got out of the car. On this road there is nowhere to hide or run, which is probably what we would have done. So we got the car between the object and ourselves. We watched it from that position for approximately 30 to 40 seconds and then, I am not sure of the sequence of events here, it seemed to flash a brilliant flash of white light and we both felt heat on our faces. Concurrently, there was a loud noise that I interpreted as a dull explosion and Mr. S. heard as a thunderclap.

"Then very quickly, so that you couldn't gain the proper sequence of events, the object started to rise vertically. It didn't change its position, as far as we could tell, during the rising. The only different feature it had while it was moving was that it was very bright and the edges became diffused so that we couldn't make out the shape as it rose. It took from five to 10 seconds to disappear from view completely. We were very frightened."

Mr. S. reported, "At approximately 10:30, riding along Loch Raven Boulevard, we came around a bend. It was extremely dark, visibility was clear, there were constellations, etc., in the sky. To our recollection there was no moon. We came across an egg-shaped object hovering over Bridge Number 1. This is after you pass the dam. It was approximately to our knowledge 75 to 150 feet high. There is some doubt to exactly how high it was. We were rather alarmed at seeing the object and we were not able to tell exactly how high it was.

"When we first saw the object it was approximately 300 yards away. We were going approximately 20 to 30 miles per hour as this was a bad road. This was rather fast for this road and we slowed down to approximately 10 to 12 miles per hour and came to within approximately 70 to 80 feet of the object. We have no way of telling the distances exactly. After we talked it over later we figured out that it must have been approximately this distance that we were talking about. The electrical system in the car seemingly gave out, as if you had your points go up, or somebody took the battery out of the car, or some other type of disturbance of this nature. I tried to put the ignition system on but there was no whirring or anything. I put the brakes on the car and we just looked at the object through the windshield temporarily.

"Then we decided to run out of the car and we decided to put the car between ourselves and the object. It was a very narrow road: on one side the lake and on the other side a cliff. There was no place to run. We probably would have if we could've but we were terrified at what we saw.

"We thought maybe it was a navy blimp. We tried to rationalize what it was. Of course, the fact that the electrical system in our car conked out made us a little suspicious as to what it might have been. . . .

"Although we are not sure we estimate it was approximately 100 feet long since it occupied approximately one-third of the bridge, at the height it was at. We watched it for approximately 30 seconds and then it seemingly gave off a terrifically bright light.

"It had been glowing with an iridescent glow beforehand but this light seemingly was blinding and approximately at the same time we felt a tremendous heat wave. It didn't seem like the heat of a burning object but something like an ultraviolet light or some kind of radiation. . . .

"The object disappeared from view within approximately five to 10 seconds after giving off a tremendous thunderclap, something approaching a plane breaking the sound barrier. After it disappeared from sight we came back into the car and turned the ignition system on and it immediately went into operation. We approached to within the bridge, backed up before crossing the bridge and immediately, at great speed, came back to Loch Raven and Joppa Roads. . . .

"At the time we were reporting the thing we noticed a burning sensation on our faces. We didn't pay too much attention at the time except to ask the police if they had noticed if our faces were red. The policemen said that they didn't but we still noticed the burning sensation. After making the report we left the police and went to St. Joseph's Hospital to try to determine if possibly they were some kind of radiation burns or any other type of thing that we might have received. The doctor looked at our faces and claimed that Mr. C.'s face was slightly red and that mine wasn't. He, of course, looked at us thoroughly, took our pressures and everything. It was only a superficial examination but he claimed we had nothing to worry about. A police sergeant at the scene, who seemingly had gone to radiation class of some kind, mentioned that if it had been a radioactive burn we wouldn't have been burned immediately and it would have taken some time to develop. This of course led us to believe that we didn't have to worry too much about the radioactivity. We left the hospital and went home that night.

"The next day my face did become a little redder and it was apparently noticeable to anyone who spoke to me."

At 10:45 P.M. (EST) on October 26, 1958, a Mr. M., considered to be of above-average reliability, described a luminous white object that disappeared instantaneously after having moved in a straight line toward the northeast for one minute.

On October 26, at the time indicated by Messrs. S. and C., several people working in a restaurant near the scene heard the noise mentioned in the account above. It is described as a "double boom", but the second sound could have been an echo of the first one. These people did not see the object.

* * *

A FRENCH observation made only two days after the Loch Raven Dam case, in strikingly similar conditions, was parallel to it in many ways. First, let us emphasize the fact that the Loch Raven case received no publicity in the United States and that this is the first time it has been published in detail; hence there was no possibility that the French public knew about it only two days later.

The report was made by Jean Boyer of Beylon-de-Montmaur, who was returning home on October 28, 1958, at the time of the incident. Some of the details have appeared in the *Dauphine Libere* of October 30, 1958, but most of the information we have obtained was the result of a direct investigation. M. Boyer said:

"I had reached the area of Pont-la-Dame and was ready to climb the stretch of road called 'Cote des Egaux' when I saw in the sky, right above Pont-la-Dame, in the valley of the Grand Buech river, a motionless and luminous 'disk'. I stopped the car and got out. The time must have been 7:55 P.M.

"I looked at the 'disk' which resembled two plates glued together; I believe it was about 200 to 400 meters above the ground. Suddenly after two or three minutes some sparks flew as the object rose vertically at a dizzying speed, leaving first a fiery trail, then a faint glow which vanished. At the same time I felt a current of air that rocked my station wagon."

Boyer was about 600 to 700 meters from the bridge when he saw, above the railroad bridge, a sharply defined oblong shadow swaying to the left and to the right very gently. He got out of his station wagon *but not before he had driven the car up to the bridge in order to place himself exactly below the "disk"*. This is an essential part of the report because it establishes that the witness was indeed observing a real object with a precise position in space. He saw a perfectly circular machine, with a second smaller circle inside the large one; from this smaller circle short sparks of a dark red color were emitted. As he had left the headlights of his station wagon on, he walked back to the car and turned them off. As he was reaching the vehicle the object emitted a formidable stream of blinding sparks similar to those of burning magnesium and vanished *instantaneously* in the sky. At the same time there was a very strong air displacement.

There are two interesting differences with the Loch Raven Dam case: first, no noise was heard in connection with the departure of the object; second, no interference with the ignition of the car was noted. There were five other witnesses, most of them motorists driving along the same road.

These two observations give us the occasion to summarize our earlier remarks about the systematic scientific approach necessary in the study of the UFO phenomenon. In the first place, they indicate very plainly that any investigation restricted to the limits of one country would be practically worthless. The obvious interest of the two cases is

their occurrence at a 48-hour interval in sparsely populated areas on two continents at a time when UFOs were not a popular theme in the newspapers.

Second, these two reports are typical of cases describing objects whose physical parameters — diameter, thickness, total radiated energy, electric charge, etc. — could be computed. The duration of both sightings is, to say the least, remarkable and the witnesses' distance from the energy source can be precisely computed in both cases. The type of the automobile is known in both cases. The cause of the interference with ignition or its absence can be sought experimentally. The same goes for some 30 or 40 reports of the same type in the files.

Microscopic analysis of the photographic evidence contained in some reports can add to these physical indications. While no photograph that proves beyond question the existence of the UFOs as machines exists, at least 10 photographs of disks and an equivalent number of movie films showing circular images alone or in formation are available, not to mention a large number of films that have recorded only vague luminous spots; all these documents could yield luminosity profiles and isophotes, even those that seem worthless on superficial analysis. Of course, in the absence of good standardization the indications thus secured would remain general in nature. But they would at least provide an idea of the distribution of the luminosity over the area and this would be one way of approaching the study of the energy that gives rise to this luminosity.

In our opinion cases like the Loch Raven Dam sighting present a serious problem of methodology. It is one thing to compute statistics and to talk philosophically about illusions and percentages; it is another to find the courage to study such reports with an open mind. As scientists we cannot escape our responsibility to study these cases with perfect sincerity; we must give the public an answer that satisfies its need to understand and to know. The number and reliability of the witnesses, the excellence of their observations and the remarkably complete official investigation into the Loch Raven Dam case and many others show that the UFO sightings are not and never have been a subject fit for ridicule or a matter of vague unverifiable rumors. The reports of nearly 20 years *do* offer a solid foundation for research.

True Mystic Experiences

FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE TRIUMPH OF TELEPATHY

By Vada Rutherford

THE SAME PERSONS who scoff at any and all forms of extrasensory perception readily accept the reality of radio and television. Their attitude is both inconsistent and illogical inasmuch as telepathy and our amazing electronic marvels operate on similar principles — that is, communication in both cases is transmitted and received via unchartable air waves. It follows that mental communication is neither fantastic nor incredible but entirely within the realm of possibility. My personal experience substantiates this contention.

An unforgettable incident occurred in 1928 when I was living in Atlanta, Ga. I was 22 years old, young and impressionable, and you may conclude that I was credulous, romantic and consequently disposed to dramatize the facts. You may be partly right — in that an open flexible mind rendered me receptive to the subtle vibrations that an older more staid individual unconsciously might have rejected. In short, youth, faith and love enabled me to complete the psychic circuit.

I was preparing for bed one night in mid-August when an overwhelming sense of apprehension so suddenly swept over me that my breath caught. My



VADA RUTHERFORD

body grew rigid, my grip tightening on the shoe I had just removed.

"Something's wrong!" I whispered. Automatically I finished undressing and slipped into my night gown. Then my vague fear assumed definite form. "It's Estelle!" I breathed.

I ran down the hall barefoot and into my mother's darkened room. "Mama!" I cried sharply. "Wake up!"

Mama snapped on the night light and regarded me with startled sleep-filled eyes. "What on earth is the matter with you, child?"

"I just know something terrible has happened to Estelle!"

Mama shook her head in bewilderment. "Where'd you get such an idea?" She sat upright, her voice quickening with alarm. "Have you heard from her? Did you get a wire?"

"No, no!" I returned impatiently. "I haven't heard anything! A weird feeling came over me while I was undressing. A premonition, I guess. And I can't shake it off." I shivered despite the warmth of the summer night.

Mama leaned back against the pillows, her smile a mixture of concern and amusement. She reassured me, attributing my "foolish notions" to fatigue and overwrought nerves.

"Everything's all right, honey," she said soothingly. "I'm sure your sister's safe and well. You're letting your imagination run away with you." She patted my hand. "Go back to your room now and go to sleep." She glanced at the clock. "Mercy! It's past eleven o'clock!"

The tension within me began to abate. Obediently I climbed into bed a moment later, determined to dispel my nagging anxiety. But sleep would not come. I tossed and turned in an agony of restlessness. Then, abruptly, I was devastated anew by an overpowering sense of impending disaster. I rose as if guided by an intelligence outside myself and softly walked along the corridor and down the stairway to the telephone in the front hall. I sent my sister this telegram: "Please wire immediately if you and Herman are all right. Love. Vada".

The message was addressed to Clarksville, Tex., where my sister and her husband, a traveling salesman, had been stopping for 10 days.

I returned to my room and lay taut, my thoughts whirling as I sought to fathom the basis for my persistent uneasiness. Finally I fell into a light sleep only to be wakened by the ring of the telephone. I switched on the light

and got to my feet. My heart pounded so hard I could scarcely breathe as I fumbled for my slippers. My eyes fell on the clock; it was 12:05 A.M. I reached the insistent telephone at last and lifted the instrument with trembling hands. It was Western Union. The operator spoke into my ear, "Please wire immediately if you and Mama are all right. Am worried. Love. Estelle."

After dispatching a reply I replaced the receiver and sat motionless for a long while. I was mystified by the extraordinary occurrences of this dramatic night. It was apparent that my sister's telegram and mine had crossed in transit. Therefore, we obviously had effected an inexplicable mental contact, despite the many miles that separated us. My fears for Estelle had bridged the gap, producing a similar concern in her — or vice versa. The fact that neither of us had been in any danger did not lessen the significance of our psychic feat.

During the months that followed the suspense-filled night of August 14, 1928, Mother, Estelle and I fell into the habit of regaling friends with a detailed account of the telepathic communication. However, when we noticed that almost everyone reacted negatively we stopped talking about it.

Now, in the Space Age, the bright light of scientific research is dissipating these shadows of doubt and skepticism. We have learned that the limits of the "possible" can't be surely defined. Hence an intelligent earthling hesitates to say, "I do not believe. . . . " — *Tampa, Fla.*

A PRIVATE SHOWING

By Mark Trevor

LAST YEAR I was living in Philadelphia. On January 5, 1966, walking home from work about 10:00 P.M. I noticed figures moving around in a darkened candy store located a block from where I lived. I knew the store and its owner, an old man, and somehow I sensed something wasn't quite right. I went to the the window and peered in.

I could make out the figure of the old man and I saw he was getting a terrible beating. A youth I recognized as one of the town hoods was hitting him on the head over and over again. Another boy stood at the cash register stuffing its contents into his pockets.

I yelled at them to stop and pounded with my fists on the plate glass window. Neither boy paid the least attention to me. One calmly continued to fill his

pockets and the other held the old man up with one hand and savagely beat him with some sort of club. Horrified, I watched as the old man slumped to the floor, blood pouring from his head.

I ran to the door, frantically trying to get in. I found it locked and when I kicked and pounded the boys still ignored me. A puddle of blood formed under the old man and a thin stream crept along the floor and out beneath the door.

I ran the block home as fast as I could and called the police. My story came out in an excited babble but clearly enough that they got my name and address and the store's address.

A few minutes later two policemen came to my house and what they had to say really floored me. They told me nothing was amiss at the candy store. It had not been robbed, they found no evidence of any violence, and when they went to investigate they had awakened the old owner who had been peacefully asleep in his apartment at the rear of the store.

I could tell by the way they talked that they thought I was either a prankster or a drunk. They left, telling me I had better not pester a busy police department again or I'd be in trouble.

All the next day the scene I had witnessed and its bizarre outcome preyed on my mind. That night I walked two blocks out of my way to avoid passing the store. But when I reached home the same two policemen were waiting on my porch. They explained the candy store's owner had been robbed and murdered an hour earlier, his head beaten in just as I had described the night before.

Now they wanted the name of the boy I had thought I recognized. When he was brought in for questioning he confessed and implicated his friend.

As I write this, they are in jail awaiting trial. — *Chester, Pa.*

DREAM FORETELLS LOSS

By Susan R. Treidel

WHEN I HAVE humorous dreams I often tell my teenaged daughter about them to amuse her. One April morning in 1965 when she came to breakfast I said, "Wait until you hear the dream I had this time!"

"I had a strange dream, too," she replied thoughtfully. "I dreamed my goldfish died."

We ran to the bowl and found the fish floating there, quite dead — although he had been all right the night before.

"My dream had another part," my daughter said, "but I won't

tell you what it was until it happens."

Later that same day, my pet cat screamed and fell over on the floor, then hid under the bed. Missy was 13 years old. She had been my constant companion during several years of invalidism and I felt as close to her as if she were a person. A rush visit to the veterinarian turned up no evidence of illness or disease but for 10 days Missy lived under my bed and refused to come out. She ate special tidbits from my fingers and purred when I talked to her but she grew weaker day by day.

We were living in Denver and at that time my husband was in the armed services assigned to the Lockheed Space Center in Sunnyvale, Calif. That night my daughter wrote him a long letter. I was to learn later she had told him the rest of her dream. Neither wanted me to know about it because they knew it would upset me.

One morning I found Missy peacefully curled up in her box — dead. Although my daughter too had been fond of Missy she showed neither surprise nor alarm.

"That was the other part of my dream about the goldfish," she explained. "I knew we would find her just like this."

When my husband telephoned that weekend he confirmed my daughter's statement. She had recounted her premonitory dream 10 days before in her letter to him. — *Denver, Colo.*

THE CARNELIAN NECKLACE

By Agnes St. George

WHEN I WAS A GIRL we lived in a home we called "Papine" near the mountains some five miles from Kingston, Jamaica. The landscape has no doubt changed considerably since 1905, but then our surroundings were beautiful, life was free and gay and my sister and I enjoyed the attentions of many handsome young naval officers permanently stationed in the British West Indies.

Among our family heirlooms was a white carnelian necklace which my mother prized most highly. One day, without Moth-



AGNES ST. GEORGE

er's knowledge, my sister "borrowed" the necklace to wear to a picnic. Somehow, somewhere, during the afternoon the clasp opened and the necklace fell off — without my sister's realizing it. When she told me of her ill luck, we both were appalled. We went to bed, fearful of what Mother would say when eventually she must learn of the loss.

During the night my sister wakened me and excitedly told me she had dreamed that a young naval officer friend had found the necklace behind a certain bench. We agreed to get up early the next morning and go to the park for one last desperate search for the carnelian beads, particularly around that bench, before telling Mother it was lost. We made the search but without success.

When we returned to the house, dragging our feet a little, Father met us at the door. He was in a state of considerable annoyance, having been awakened extra early by "one of your young men friends" who had a small box for my sister.

In the box was the missing necklace which our friend had found and recognized as the one my sister had been wearing. Out of curiosity, when we saw him again, we asked where he had found it. Just as my sister had dreamed, the white carnelian beads had fallen into the grass behind the bench. — *Verona, N.J.*



RIGHT NUMBER FOR JAMES BOND

AT MONTANA State University, Bozeman, Mont., in September, 1966, a computer gave returning sophomore James Bond — and some 6,300 other students — new identification cards. Bond received card number 007.



MISTAKEN MOURNING

WHEN Clarita Lansangan, 20, of Manila, P.I., came home from college on May 25, 1966, she found her relatives gathered around a coffin, mourning her death. She found she had been listed among the victims of a bus accident, and her parents had mistaken as hers the body of another girl.

The Board Spelled MURDER

By two psychic avenues warning came loud and clear.

By Danton Walker

From *Spooks Deluxe* by Danton Walker
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BUELL MULLEN is an internationally famous artist who specializes in a unique and highly skilled occupation, that of etching and painting on stainless steel. Her steel murals, worked out in a huge studio overlooking Central Park South, decorate the Library of Congress in Washington, the General Motors Building in Detroit, the International Telephone and Telegraph Building in Nutley, N.J., and public buildings in Brazil and other foreign countries. President Eisenhower's gift to the famous Seventh Regiment on its 150th birthday was a portrait of himself, etched and painted on steel especially for the occasion by Mrs. Mullen.

This talented woman told me of a bizarre experience that happened to her several years ago and to this day leaves her baffled. This was one ghost — or whatever it was — that served a useful purpose, by giving a warning that quite possibly saved a friend's life.

Mrs. Mullen was vacationing in northern Michigan and paying a visit to the summer home of a friend, Celeste McVoy Holden, at Pentwater, on Lake Michigan, north of Grand Rapids. The house was large and rambling, with several wings, and was set back from the road in a somewhat isolated location.

Mrs. Mullen, Mrs. Holden and the latter's four-month-old daughter and her nurse were the only people in the house at the time. The servants and the chauffeur lived in nearby Pentwater, coming in for their daily duties. Mrs. Holden had recently obtained a divorce from her husband — an unfriendly, unpleasant divorce, due to his dour disposition — and she had temporary custody of their baby.

Mrs. Mullen was expecting her

husband to join them at Pentwater and, at the time of the unusual occurrence herein detailed, she was sitting in her room, writing him a note outlining the best ways of getting to Pentwater from Chicago. Suddenly, the hand with which she was writing was seized, as if by a cramp, and the words "beware . . . beware" appeared on the paper, in a handwriting not her own. After several wild gyrations of the pen, during which she felt that she had lost control of her hand, the word "Jack" appeared. Then the writing stopped.

Mrs. Mullen was too shaken by this experience to attempt to finish the letter. Instead, she rushed to her friend Celeste and speechlessly handed her the note. Mrs. Holden's face went white. "Jack" was the name of her husband.

"Let's see if we can find a Ouija board that will finish the sentence," Mrs. Holden suggested. Mrs. Mullen agreed, and the two of them set off for the village in search of one. In Pentwater they located a toy shop which, surprisingly enough, did have Ouija boards for sale. They bought one and returned to the house.

The Ouija board, with their four hands touching it, began to operate immediately, and the first words that came through were "murder . . . you and the child . . . beware".

By now thoroughly frightened, Mrs. Holden asked the board, "Shall we call the police?"

"No . . . useless . . . prepare," was the board's response.

"Shall I phone my husband in Chicago?" Mrs. Mullen then asked the board.

"No . . . too late," the board responded, then stopped altogether.

Mrs. Holden knew that her chauffeur, who lived in the village, had a gun. She phoned him and asked if he would be available in case they needed protection. He was baffled by the request, but said that he would be.

The two women then took the nurse and the child to a remote wing of the house, after giving them their supper, and proceeded to barricade all the doors that led to the outside. Then they sat down, fearfully, to await developments.

Neither of them went to bed that night and they kept themselves awake by playing cards. When morning came and nothing had happened they both felt rather foolish, and had a good laugh at themselves.

A couple of days later, Mrs. Holden had a phone call from

her cousin, John Malloy, from nearby Harbor Point. He immediately asked her if she had had a call from her estranged husband, and went on to explain why he was calling:

"We were having a dance up here at Harbor Point night before last," he said, "and Jack came in, roaring drunk and flourishing a gun. Kept saying he was going to kill you, Celeste, and the baby, too. He had passed through Pentwater earlier that evening, so maybe it's just as well that you weren't down in the village, seeing a movie, or something. We managed to keep him out of trouble and he left the Point around three o'clock in the morning."

"That's all there is to the story," Mrs. Mullen concluded. "Celeste never saw her husband again. Sometime later, she learned that he had become a hopeless mental case, which probably explained his ungovernable rages. He died about 10 years later."



ANCIENT TOMBS COME TO LIGHT

RECENT archaeological excavations are shedding new light on pages of history formerly thought closed.

"A treasure worthy of royalty," was the way one of the excavators at a hill in Crete described the recent discovery of a sealed chamber in what supposedly had been a completely plundered tomb. Inside the chamber was a coffin 3200 years old, and the archaeologists who lifted the intact lid found, under a layer of dust six inches thick, over 120 gold ornaments. Chief among the objects was a signet ring, thought to have been an heirloom because it predated all the other pieces, so delicately carved that experts now regard this as "the finest Cretan ring of the period that ever was found."

In Sakkara, an ancient location about 15 miles south of Cairo, the Egyptian Antiquities Service discovered tombs dating from the 5th Dynasty (about 2400 B.C.). They found the tombs, not only in completely untampered condition, but with a corridor which is expected to yield over 2000 mummies when completely cleared. Although not particularly rich in material artifacts, the site has given archaeologists rewarding insights into a little-known but highly important "renaissance" period of Egyptian history, when private and official persons achieved high status and were given luxurious burials previously accorded only to royalty.

The Mixed-Up Shipwreck

Dream of disaster was found at voyage's end to be true but same dream — of the rescue — was strangely confused.

By Joseph C. Spangler

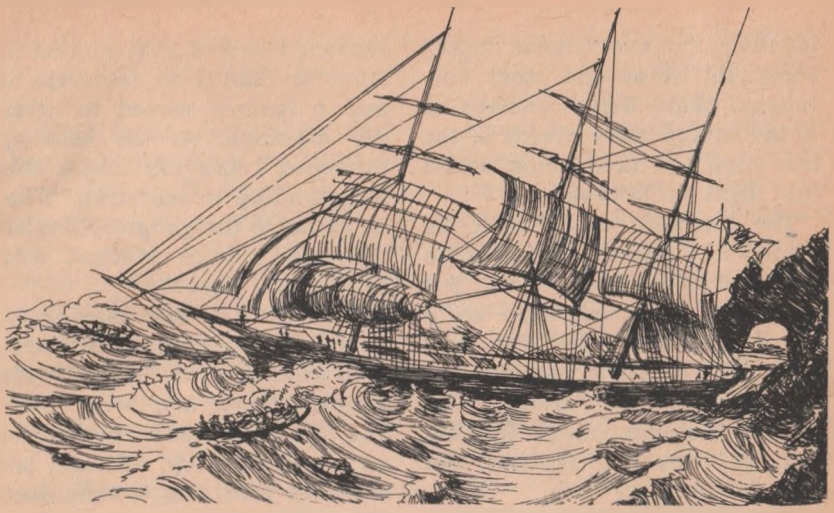
IN THE INTELLECTUAL climate of the late 1800's psychic and spiritual manifestations were likely to be met with derision. Skeptical (or perhaps fearful) persons dwelt on the fallibility of human sensory impressions and the absurdity of any precept that "science" could not explain. England then was wallowing in its hyprocritical Victorianism, the legacy of a queen whose very name connoted stuffiness, and Europe was busily hooting down the concepts emanating from Vienna where young Dr. Sigmund Freud was whipping up an intellectual earthquake.

In this atmosphere it is understandable that George A. Mascom, a 20-year veteran of the high seas, waited 11 years before recording in 1880 a startling psychic manifestation which occurred aboard his ship.

Some months before the formal opening of the Suez Canal on November 17, 1869, the British steamer *Neera* of the Bombay and Bengal Steamship Company, Capt. George A. Mascom in command, lay off Suez Roads waiting for passengers for her return voyage to Bombay.

The Peninsular and Oriental Lines' steamship, *Carnatic,* also was about ready to sail for the same port, awaiting only the arrival of mail and passengers.

North of the as yet unopened canal were the arsenal and dry



dock and a railway station destined to be the terminus of the Alexandria, Cairo and Suez railway. A spur track already came down to the docks, but with the opening of the Suez Canal the expense and difficulty of transshipping goods across Egypt would be eliminated. The building of the canal had wrought great changes in Suez. From a few hundred inhabitants living in sheds scattered here and there on the sands, it had grown to a flourishing city of 17,000 and a port of call for freighters and passenger ships from all corners of the world.

Passengers for the *Neera* and the *Carnatic* came together across the isthmus in the holiday mood of all ship sailings. Many persons carried curiosities and mementos, bought from itinerant venders in the busy city.

It happened that two men, old friends and schoolmates, were briefly reunited as they made their way to the harbor. Both were on the way to be initiated into the Indian Civil Service but our principal character (whose name evidently escaped Captain Mascom's memory) had booked passage on the *Neera* and his friend Morton was to travel on the *Carnatic*.

During the time they were

together the two friends talked about old times and other passengers heard their badinage as to the comparative merits of the two ships and as to which should first land at Bombay.

The *Carnatic* was first to be loaded and sailed from Suez in the morning. The *Neera* left early that same evening — some 10 or 12 hours after the mail steamer. The night was fine and by morning the *Neera* had passed Shaduan Island, left the Gulf of Suez and reached the Red Sea proper.

The young gentleman who had left his friend Morton the day before seemed somewhat depressed at breakfast and asked, rather anxiously, "Captain Mascom, at what time did we stop last night?"

"Stop! We have not stopped since sailing," the captain replied.

"Not even to take soundings?"

"No, the engines have not been eased since leaving port."

The young man seemed surprised and finally concluded that he must have had a vivid dream during the night. Captain Mascom sensed the youth's anxiety and asked him to relate the dream.

"It seemed to me that the steamer stopped during the night and I went on deck to learn the reason. I saw a boat pulling off from an island to intercept us and a lantern waved to arrest our attention. As the boat approached I saw my friend Morton standing in the stern. When he came up the gangway I cried, 'For God's sake, Morton, what brings you here?'

"I never saw him plainer nor heard his voice more distinctly than when he said, 'The *Carnatic* struck a rock and went down. The passengers and crew are on an island close by, all safe, and we want your ship to take them aboard.'

"The *Neera* took on board the castaways and we proceeded on our way."

The narration of the dream profoundly affected the passengers but the captain was duty bound to reassure them. He laughed off the young man's apprehension.

On arrival five days later at Aden, before the ship's anchor was down, Captain Mascom was hailed by a boat dispatched from the office of the Peninsular and Oriental Lines and a seaman asked if he had any news of the *Carnatic,* now a full day overdue.

He had no news to give — but his young passenger quietly remarked to Captain Mascom, "We may find there is more to

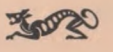
my dream than we supposed."

A few hours later, her coaling completed, the *Neera* was off again for Bombay. Arriving there, crew and passengers heard the news of the loss of the *Carnatic,* identical in detail with the two-week-old vision of the *Neera*'s passenger.

The *Carnatic* struck a rock near Shaduan Island only 12 hours after leaving Suez. Passengers and crew safely made the island and the steamer subsequently slid off the rock and sank into the depths.

During the night the shipwrecked crew saw a steamer's lights and sent out a boat to intercept her. Morton went in this boat and the remainder of the crew and passengers subsequently were taken on board the rescuing steamer which then proceeded to Suez. Except that a steamer other than the *Neera* made the rescue the story was identical with the dream narrated by the young man.

Considering that the *Neera* left port so much later, Captain Mascom stated his belief that the vision occurred at almost the precise moment the shipwrecked persons were boarding the rescuing steamer. He also calculated that the *Neera* was then only about 10 miles from the scene of the disastrous shipwreck.



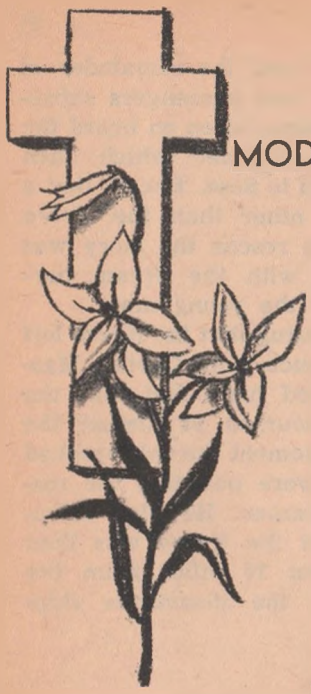
LONG TREK FOR TEDDY

WHILE on an auto trip, Mrs. Evelyn Cramer of Santa Rosa, Calif., lost her pet Pomeranian, Teddy, when she stopped at a gas station in Eugene, Ore. Six months later Teddy returned home. His bloody feet and worn toenails indicated he had walked the 580 miles from where Mrs. Cramer last had seen him.



WISH GRANTED

RECENTLY the Jeanette, Pa., *News-Dispatch* reprinted a remarkable old story concerning a farmer named Walter McFarland who, while driving his horse and wagon through a woods thick with rabbits, wished for a gun. Moments later the horse stepped on a loaded shotgun shell some hunter had dropped. The explosion of the shell killed a rabbit which fell dead near the wagon.



Deep human need to "be" — both in life and in afterlife — draws sustenance from. . .

MODERN PSYCHOLOGY and the

Easter Story

By Harmon Hartzell Bro, Ph.D.

PART ONE

MODERN PROTESTANTS hesitate to explore the facts of life after death. And it is not only a few unread laymen who avoid the inquiry. I have found that mature ministers of various denominations just as often turn away. Even responsible theologians may respond with scorn to the idea of a scientific search for the facts of survival although every minister proclaims a life beyond death in conducting funeral services and at every Easter festival.

In the last 75 years parapsychologists have built a good case for looking further into life beyond death and into communication of the dead with the living. They have collected fascinating accounts of sudden appearances of dead persons to living relatives or friends. These accounts date from the early volumes of the English classicist, F. W. H. Myers, to the current works of the American biologist, Dr. Louisa Rhine.

Cases of quite another kind are accumulating in parapsychologists' records: "out-of-the-body" experiences of the living. Prof. Hornell Hart has argued in his thorough study of such cases that if someone in sleep, fever, hypnosis or shock may seem to "see" himself leave his body and go down the hall or miles away

where he encounters friends whose activities he later correctly reports, then why might not a person do the same thing after permanently leaving his body in death?

My files contain a number of such cases including that of a friend, a gifted sensitive, who seemed to leave his body after taking LSD. He "traveled" to see business friends and later recounted in verifiable detail their preoccupation with a real estate deal. But he also told of enjoying his widened freedom and perception so much that he did not want to return to his body — until it seemed he would die if he did not. That a significant part of his personality actually left his body (as we might say happens in death) cannot be proven. But it is not surprising that he has refused to take LSD again!

Of course parapsychologists have worked for decades with mediums — psychics who supposedly carry messages between the living and the dead. One of the best of a score of mediums I have studied firsthand spent most of an hour in trance, bringing to a college-age boy an explanation of why his deceased parents had divorced in his youth. The intent of the medium's communication, supposedly from the boy's father, was to give the boy some of the self-respect he had lost in despising his parents for their quarrels and separation. Details given through the medium were so real (such as the tune his father often whistled) that the communication had its intended effect: the youngster opened his mind and heart to deeper understanding and acceptance of the lives of his parents.

Parapsychologists also have studied with keen interest deathbed conversations. Dying persons often seem to talk with those who await them beyond death. The possibility that such a dying person is hallucinating cannot be ruled out but researchers have recorded cases so human and vivid that their reality impresses everyone present at the death scene.

Finally, parapsychologists carefully study the dreams of the dying. They have found that however anxious the person may be consciously over his approaching death, his unconscious mind speaking in dreams represents the drastic change of death as a transition, not as extinction. Does the unconscious mind grasp the *true* facts of death?

One of the most colorful cases in this category involves a retired bookkeeper in his 70's. He

had lived a full life with his family and many friends and as his death drew near in a succession of heart attacks his dreams became travel dreams taking him to far lands which he explored with delight. In fact, the travel motif spilled from his dreams to his waking life. He began to read *Holiday* and to collect maps and travel folders and to discuss with everyone the faraway places that fascinated him. Then he died. Was his death in fact a release that he might start a journey into new realms of being?

Yet with all this suggestive material parapsychologists rarely succeed in engaging serious churchmen in a joint quest for the facts of survival after death — these same churchmen who annually celebrate the Resurrection of Christ in elaborate ceremonies.

Certainly part of the Protestant rejection of practical parapsychological inquiry into life beyond death is that the inquiry may be pressed on churchmen for the wrong reasons: (1) that proof of life after death will make men moral, while reflective churchmen know that reward morality is weak and unstable; (2) that proof of "immortality" will strengthen man's faith, while thoughtful Christians point out that "immortality" is a Greek teaching and a suspect one at that; (3) that proving something extrabodily about man (as a "mind" or "personality" that can survive death) will automatically make him more worthy of respect and foster belief in a bodiless God, while churchmen trace their tradition to a Founder very much bodied and see the problem of faith more in terms of how to love God and one's fellowman than in terms of how to explain them.

But surely these differences of focus do not justify playing ostrich about survival after death. Protestants' defensiveness suggests to the modern psychologist that they unconsciously are protecting something important. Let me illustrate with a typical response.

At a conference which founded Spiritual Frontiers Fellowship in 1956, a multidenominational society of some 2,000 Protestant clergy and laymen interested in the religious implications of psychic experience, I heard the able American medium, Arthur Ford, give a demonstration of trance mediumship. About 150 attended the demonstration, sitting in the large but gloomy Methodist church in Chicago where we met with hushed interest. Ford rapid-

ly brought messages to person after person in the audience, from individuals reputedly "on the other side" of death. He gave the names and nicknames of the dead and of his living listeners with an accuracy I have not seen him surpass in dozens of sessions since. In a voice and vocabulary much like those of his normal delivery, he brought to some who were listening greetings that were lighthearted; one from a jocular dead grandfather to a grandson following him in the ministry. To some the messages were serious. One was the plea of a suicide victim to be forgiven by a brother in the audience.

The participants in the conference were genuinely impressed. Around them sat responsible churchmen from across the country who had read and talked about psychic experience for years. Before them was Arthur Ford, himself a minister in a major Protestant denomination, the Disciples of Christ, producing phenomena of telling clarity quite unlike the trivia so often associated with the messages of mediums.

But soon after the demonstration something occurred that illuminates Protestant stiffness regarding the study of survival of death. A young minister of a wealthy suburban church came forward to talk with me. I knew him as a bright and energetic man whose pioneering church program has received national publicity. "I wish," he said, "that I had never seen this." He offered no challenge to the evidence of survival he had seen and heard. He simply confessed that it disturbed him — as it did other ministers who joined us to talk in the aisle.

We took the time, both then and later, to talk out the young minister's feelings. What we found was important: his response involved what modern psychologists call "myth" and have studied with much care since Freud.

Psychologists classify as "myth" the stories, legends and teachings a people poetically tell to handle the deep mysteries of human existence — love, death, sacrifice, evil and transformation of evil to good. Unlike the layman, who presumes that anything called a "myth" is untrue, the psychologist presumes that a myth is at least partly true in one important respect, however fanciful it may be: it is true to people, true to human experience — or it would not be cherished and retold. The myth, if it is at all profound, seems to bring towards consciousness a cluster of dimly-perceived hu-

man values, such as how freedom may relate to responsibility, how wisdom may relate to loving, how justice may relate to mercy. As a transformer of the human psyche, "myth" has been studied with care by such widely-known modern psychologists and linguists as Fromm, Rank, Neumann, Jung, Zimmer, Progoff and Campbell.

Probably the best-known and most-treasured example of a secular "myth" for modern Americans is the story of Abraham Lincoln, the entire legend of his life and death. While most of what is told of Lincoln — his lowly boyhood, his will to learn, his determination to end slavery, his wit, his large-hearted statesmanship, his assassination — is historically accurate, psychologists do not find the power of the Lincoln myth to lie in its factuality. Instead, they look for the impact on many Americans in the way Lincoln's life and death seem to catch up many of the basic mysteries of human existence: childhood and manhood, rugged individualism and generous altruism, sadness and humor mixed together, the willingness to sacrifice life itself in the pursuit of an ideal or a vocation. With such themes the Lincoln myth becomes a kind of secular passion play for many modern Americans, tugging them toward their full human stature as it is retold and celebrated. (Because of similar themes, the life and work of John F. Kennedy may be seen today to be shaping into another forceful myth.)

Psychologists are keenly interested in these national myths wherever they touch on the theme of death, as they are interested in any traditionally repeated formulas dealing with death, from the Easter story to the slogans of funeral directors. For they note the tendency of all death "myths" to handle for men what psychologists call the "threat of nonbeing."

By "the threat of nonbeing" modern psychologists do not mean a vague abstraction. They mean something that can be clinically studied in the lives of so many individuals that there is reason to suppose it is present in some form in everyone. The term may be best defined as a person's nameless fear that he may not have a right to exist, a right to "be." Part of this fear may be traced to particular guilts which each adult bears for the deceptions, lusts or times of violence he cannot completely repress, nor yet accept and still believe in his own worth. But another part of the fear, sometimes called "ontological anxie-

ty," seems to arise from the fact of just being a growing human person, making everlasting demands on nature and society to sustain him, yet challenging in his heart the existing authorities —from princes to God. The reality of the total nameless "threat of nonbeing" may be traced in individuals' dreams of death and voids; it may be traced in their suicidal and murderous impulses, where it is struck at blindly; it may be traced (as it brilliantly has been traced by the psychologist Viktor Frankl) in the slow decay of personality in concentration camps to the point where the threat must be conquered or the very body quits functioning.

Most of us are not aware of a "threat of nonbeing" except in very candid and introspective moments. But our lack of awareness does not convince the psychologist that the threat is not there demanding a defense from everyone. To the psychologist it seems likely that each of us must have some way of continually rediscovering "the gift of being," some way of sensing that despite our faults and audacity towards nature, man and God, we are acceptable and worthy of the miracle of existence. Most of us find the necessary assurance from those who love and respect us and from the "myths" we hold that seem to make sense out of life. However, the psychologist warns that the promise or gift of "being" tends only to be strong and believable to those who find it by somehow going through, not around, the "threat of nonbeing." Only by taking some kind of risk, some kind of chance that "nonbeing" might win out and land us in loneliness and despair, can our arrival at the joy of "being" alive and loving and productive seem convincing.

In his excellent research work on hallucinations produced by LSD and psilocybin Dr. Walter Pahnke, of the Massachusetts Mental Health Center, has questioned the significance of a person's being ready to go through his own "threat of nonbeing" when it comes up in drug-induced visions. Apparently nearly everyone who takes these powerful drugs experiences moments of blackness and ugly imagery which come to him from his own unconscious. At this point some draw back in panic over what they may find locked in their hearts and try to stop the imagery entirely. Usually they are unable to stop the flow of such visions and their drug experience becomes one of horror and terror. Other persons manage to wade right into this blackness and monstrous imagery, accept-

ing it as their own and risking the possibility that this may be all that will come to them from the depths of their hearts. Typically, then, these people pass through the period of hallucinations (which dramatize the "threat of nonbeing" within them) and enter a period of very different, pleasant imagery which quickens in them a deep joy at being alive. As Dr. Pahnke describes these two types of responses, it appears that one must be ready to traverse "the valley of the shadow of death" with inner certitude that his "cup runneth over."

Dr. Anton Boisen has traced similar stages in his brilliant study of his own period of mental illness, which he uses to illuminate the mental illnesses of others. In his view serious mental disturbance is basically a religious struggle deep within the person, as he tries to find the courage to confront his own inward negative forces (again, the "threat of nonbeing") and to accept them and risk their power over him in order to develop the capacity to have faith, to trust himself and others.

Is there a widespread, even universal human need to find a way through "nonbeing" to "being" and a myth to picture the way?

The young minister struggling against Arthur Ford's demonstration on survival and communication found that in fact he was struggling to protect his own uncriticized "myth" of death and the afterlife, which was serving him as a vehicle for handling the problem of "nonbeing" and "being" in his personal life and his professional ministry.

The myth he was using turned out to be a common one in American life, a myth much more pagan than Christian in that, despite its Christian trappings, its closest affinities were with the myths of the ancient Hellenistic mystery religions which offered men passage from death to eternal life (and thus from "nonbeing" to "being") by asking them only to identify with an heroic divine savior who had himself ravished the realms of death. Unlike the dominant New Testament myth which calls men to transformed lives, this modern pagan myth calls only for belonging to the cult of the Savior — and then perhaps only at Christmas and Easter! He who so belongs will somehow make it from death to an afterlife, for "God is loving."

This popular modern pagan myth tends to throw the whole weight of the threat of nonbeing onto the once-and-for-all event of

bodily death, where once-and-for-all it can be overcome by achieving an afterlife. The myth works according to psychologists (insofar as it does work for modern man) because death and the coffin so well symbolize the forces of nonbeing that actually are scattered throughout man's life — in every bit of wretchedness he acts and sees. But the myth often fails to be convincing in the view of psychologists, for its picture of a nice afterlife for everyone fails to take man through nonbeing to new being — except in the very dim sense that the hero-Savior did it somehow for himself by managing to survive crucifixion.

The young minister saw, as he pondered his feelings about death and life beyond death, that to give up his neat and popular death myth would require his relocating the threat of nonbeing and the gift of being. He would have to transpose evil and separateness to daily life, into the midst of divorce and reconciliation, into parent-child quarrels and loving, into racial hatreds and overcomings. There he knew that he and his parishioners would find the challenge of nonbeing much greater than if he continued to foster a "myth" which pushed these serious questions into a supposed drama of death and its automatic afterlife. He would have to take up a new and much deeper myth of human evil and hope — perhaps the entire New Testament story from which he conveniently had been selecting only the colorful Easter story minus the threatening crucifixion.

Many months later when I talked with him I found he no longer needed to defend his death myth against the research of parapsychologists. He was interested in communication through death because he was convinced, like the modern psychoanalyst, Erich Fromm, that to love truly we need to rediscover each other again and again. The young minister had learned this meant rediscovery both of the dead and the living.

He also had become interested in intercession, guidance and other joint work with persons beyond death because he was convinced, like Fromm, that to love is to want to create together. To him this now meant joint creating with both the dead and the living. And he was full of factual questions on survival which he felt were especially important in a faith that proclaims a God of Love who is also Creator.

To such questions we will turn next month in a second article on modern psychology and the Easter story.

WE SIX
FORESAW OUR FATHER'S DEATH

How to explain presentiment "en masse"? Sons and daughters relate it to deep love within close-knit family.

By Maxine Bell

TWO YEARS AGO a heart attack brought instantaneous death to my father in his home in Kentucky. The time of his death was established as 5:00 P.M., April 27, 1964.

At two o'clock in the afternoon that day in my home in Lancaster, Calif., I foretold his death in the course of a conversation with a cosmetic dealer. I had placed an order with her and during the ensuing small talk she asked me if my parents were living. I had received a letter from Mother a few days earlier assuring me both she and Dad were well but now, without hesitation, I answered, "No, my father is dead."

"When did he die?" she asked.

"I don't know," I answered.

The look on her face told me she thought I needed immediate psychiatric attention — and startled me into realizing my reply had been odd indeed. The cosmetic woman hurriedly gathered up her display and after another apprehensive glance at me she walked out, shutting the door firmly behind her.

I loved my father dearly and throughout the afternoon I found myself listening for the telephone call that would bring the confirmation I expected.

I think perhaps it is not unusual for one member of a family to foresee the death of a loved one. But in our family each of his six children knew Father's death was coming. Some knew as early as two weeks before and some, like me, knew on the day it occurred. None was aware of the other's forewarning until we talked of his death later.

My father loved his family fervently and his friends sincerely. His home always had been his first concern and his intense

interest in us and our accomplishments made our home a happy place. A cordial bond of friendship and love brought unity among us. He had been an evangelist in his younger days and his philosophy had a lasting effect on us, drawing us together in Christian solidarity. Perhaps the closeness that existed between us explains why each of his children was aware of his impending death.

My oldest sister, Margurite Hemingway, lived in Louisville, Ky., about 130 miles northeast of my parents' home. She worked six days a week and had been unable to visit them for several months. Each time a free day came around some eventuality prevented her making the trip.

About the middle of April, 1964, an irresistible urge to see Dad came over her. She felt that if she did not make the trip now she wouldn't arrive in time to see Dad alive. Finally she asked for a day off. She hadn't mentioned her premonition to her family so she was astonished when her son told her he felt they must drop whatever they were doing and go. He too would lose a day's work but he was determined he would accompany her.

Early Saturday morning, two days before Dad's death, they arrived to spend the weekend at our parents' home.

After an early evening meal Dad played the violin while Margurite accompanied him at the piano. When he seemed tired she would ask him if he wanted to rest.

"No," he would reply and suggest another favorite tune to play.

Several times he remarked, "It's sure good to be playing with you again!" while tears coursed down his wrinkled cheeks.

Finally he put away the violin and a few minutes later they retired. Margurite awakened the next morning to find Dad preparing breakfast in a kitchen filled with the fragrances of perking coffee and frying bacon. But as she began to set the table Dad turned to her. He was grasping his right shoulder and saying, "I have a terrible pain here!"

All Margurite could do was suggest that he lie down. "I'll finish breakfast and call you," she told him.

Just as breakfast was ready Marvadean Tyler, another sister, came through the back door. She had stopped to eat breakfast with them before going on to work. Dad came into the kitchen, apparently feeling a little better, and the three of them sat down

at the table together.

Dad ate a light breakfast and excused himself. As he left the room Marvadean suddenly burst into uncontrollable weeping. For no apparent reason, she said, she felt terribly depressed as if the heavy shadow of impending tragedy hung over her.

Later that day Margurite had to leave for her home in Louisville, and she didn't look back to wave as she drove away. She later said she just couldn't bear to see the pained look that always crossed Dad's face when one of his children left him. She said she definitely felt she had bade him a final good-bye. She carried home with her the conviction that she soon would be returning for his funeral. One day later she was cleaning up the dinner dishes when the phone rang. As her husband reached for it she said, "Mitchell, that call is about Dad." It was. Marvadean was calling to say that on her return from work that afternoon she found Dad had died.

Two weeks before Dad's death, my oldest brother, the Rev. Charles Holland, had closed a spring revival service and on impulse left his home in Lexington, Ky., feeling that he *must* see Dad. At the same time, another brother, the Rev. Robert Holland, also a Baptist minister, had finished revival services at a church in Cincinnati and had started for his home in Willoughby, O. He was about to pull onto an expressway when the feeling struck him that he must hasten to Kentucky to see our father. His time also was limited by his extensive church work but his apprehension was so pronounced that he pulled over to the shoulder and sat for half an hour trying to reason his way out of it. Finally he gave up and turned toward Kentucky. He arrived the same day Charles did, each answering his individual conviction that he must hurry if he were to see Dad alive.

Like Charles and Bob, about two weeks before Dad's death our brother Dawson who lived in Evansville, Ind., felt the same strong urge to visit Dad. He packed his tackle box and overnight kit and a few hours later he and Dad were sitting on a creek bank. Dad, an active man, usually became impatient after an hour or so of fishing and he was exceptionally intolerant when anyone talked at the water's edge. He thought it scared the fish away. But on this occasion he and Dawson spent the entire day in harmonious conversation and companionship.

Later in the evening Dawson

returned home fully believing that he had seen Dad for the last time.

On the afternoon of April 27 Dawson was talking with the owner of the piano company where he worked as a concert tuner when he heard Dad's voice calling, "Daw!" Startled, he interrupted the conversation to tell his boss he was worried about his father and believed he had better go to Kentucky. He first went home for dinner and was about ready to leave when the phone rang. He answered, knowing it would be Marvadean. Before she had a chance to say a word he said, "Dad is dead, isn't he?"

Marvadean later told us that when she left on the morning after her outburst of tears her depression remained. Throughout the day the sensation increased and she anticipated a phone call that would bring bad news. On her way home after work as she was approaching the turnoff that would take her to our parents' home she again began to weep. When she drove into the driveway she saw Mother admiring some early blooming flowers. Together they entered the house and Marvadean *knew* they would find Dad dead. He looked as if he might have fallen asleep in the big easy chair where he had been playing with their small dog — but he was dead.

After the coroner had verified his death Marvadean began to call the rest of us. I received her call just as we were finishing dinner. (When my husband returned from work I told him of my experience and he suggested I call home. I had decided to wait until after dinner and we were about to leave the table when the call came.)

"I have bad news for you," Marvadean said.

"What time did Dad die?" I asked.

"At five o'clock this afternoon."

When our conversation ended I immediately dialed my cosmetics dealer friend to tell her I had received the news to verify the prediction I had made earlier.

She remembered that our conversation had taken place about 2:00 P.M. and she reminded me that it would have been 5:00 P.M. in Kentucky.

She never had experienced anything like this and admitted being quite shaken by it. Her religious convictions discouraged giving any credence to such a premonition — but when she learned of my brothers' and sisters' similar experiences she no longer doubted she had wit-

nessed a dramatic example of extrasensory perception. She had heard me foretell my father's death.



GLOOMY PROPHECIES OF AN "OFFICIAL" SEER

GEORGES HARRAR, a 48-year-old theology professor who lives in Holon, a suburb of Tel Aviv, Israel, probably is the world's only officially recognized clairvoyant.

His career as a prophet began when he was 14 years old, according to a recent article by Leon Heiman of the North American Newspaper Alliance. He kept his father from being buried alive at the Jewish cemetery in Rabat, Morocco, after seeing a vision of his father pleading with him for help. The elder Harrar, who was pronounced dead after he had suffered an epileptic attack which had been diagnosed as heart failure, was found stirring in his coffin and lived for another 30 years.

After studying at the Sorbonne University in Paris, Georges Harrar earned money by leading prospecting parties to underground sources of water, oil and minerals, which he claimed to see during sleep. Later he opened a private clinic where he employed his ability at clairvoyant diagnosis to aid patients given up as hopeless by regular doctors. He has numerous testimonials, certificates and newspaper clippings as proof that he has saved many lives.

As his fame spread through North Africa, aided by accurate predictions of the death of Russian dictator Josef Stalin, two earthquakes and a tidal wave, he was appointed chief magician and occult adviser to King Mohammed V of Morocco. His clairvoyance warned him of attempts on his life by enemies he made after he persuaded the Moroccan monarch to authorize the mass migration of Moroccan Jews to Israel. Escaping three assassination attempts, he moved to Italy and later to Israel.

Some of Harrar's predictions for the near future, recorded in the presence of witnesses, are that in 1967 the Vietnam war will end with an American victory; in 1968 President Lyndon B. Johnson will fail to be re-elected and President Nasser of Egypt will be assassinated; in 1969 an Israeli-Arab war will break out, ending after huge losses on both sides; in 1970 Russia and China will fight a destructive nuclear war over the control of Mongolia and eastern Siberia, and severe earthquakes will devastate Syria, Lebanon, Jordan and most of Israel.

Did EDGAR WALLACE Prove He Survived Death?

The famed writer had solved the mysteries he devised in life. Could he solve the one his death created?

By Nandor Fodor

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IN MY EXPERIENCE as a psychic researcher, I have uncovered a few cases which have given me strong indication of the possible survival of human personality after death. In these cases messages received through a trance medium indicated that communication from some discarnate entity was the most acceptable explanation of the information obtained. Despite confusions, obscurities, and contradictions, the insistent fact remained: the quality of the message could not be attributed to fraudulent research or telepathic research or telepathic information obtained by the medium.

Since a quarter of a century has now passed, the characters of the drama, if still alive, will no longer be embarrassed by the challenge of the press for a statement. The story, dealing with a writer of established reputation in the mystery field, is of unusual interest. As an active participant in its unfolding, I feel it is now fitting to give a full summary of the case.

After his sudden death in Hollywood in the beginning of March, 1932, Edgar Wallace, the most successful writer of detective fiction in England since the

days of Conan Doyle, himself became a mystery. While in his own stories the mystery was always cleared up at the end, this personal one has never been fully resolved.

I was associated with the Rothermere Press in England at the time when Edgar Wallace died. My private office was in Geraldine House, the office of the *London Daily Mirror,* on the staff of which at one time, Edgar Wallace worked. I was a friend of George Ward Price, one of the chief personalities on the *Daily Mail,* the main publication of the Rothermere chain of newspapers. In view of the tremendous popularity of Edgar Wallace with the reading public of England, I suggested to George Ward Price that we should try to contact him through spiritualistic means for a story. He readily agreed. As I was well connected in such matters through my own research activities, I made an appointment in my own name at the British College of Psychic Science. It was with a Miss Francis, the only medium of good repute who was immediately available. No one knew I would bring a fellow sitter, nor could any intimation reach her as to what we wanted.

The sitting took place on March 5, 1932 — it was not a spectacular success. Miss Francis was handed a piece of manuscript in Edgar Wallace's own hand and was asked to contact the writer. We chose this means of contact as neither of us really knew the "Master of Mysteries."

Miss Francis immediately sensed tremendous mental power and a sudden passing as "a great shattering" far away. However, the contact was full of confusion. Nevertheless, a few things stood out:

"The journey was to achieve, to put some work of mine into motion, into motion pictures."

This was a true description of his trip to Hollywood.

Also this:

"My wife was not with me. She was here. There are two children. She intended to join me when she heard of my smash."

This, also, was a true description of the circumstances at the time of his sudden death. But then, in a sudden burst from the deep, two letters were shot at us: "E.W."

I was electrified. These were, of course, the initials of Edgar Wallace. In search of more information, I asked, "What is E.W.?"

"Now you threw me off . . . Books, books, books. You know me. You tell her. Was she in Switzerland? I was right over the

water. You know where, on the other side of the world. She was in Switzerland. Wasn't she coming? My boy is at school. My daughter is to stay where she is. I keep getting Switzerland."

Margaret Wallace, his daughter, was studying in Switzerland.

"Let her remain there. I like the school where she is."

I suppose I was impatient for something more dramatic. I asked him a question about spiritualism, recalling a story he wrote of a ghostly visitation he experienced on May 10, 1931, the account of which he ended by saying: "I shall no longer sneer at spirits."

That story had been a highly remarkable one. Wallace was engaged in writing a vitriolic attack against Hannen Swaffer and his championship of spiritualism, when, in the stillness of the night, he heard a voice:

"I think that is very silly and you ought to be ashamed of yourself."

There was no one in the room. The voice repeated:

"It *is* silly."

"What is silly?" Wallace had asked, considerably rattled. There was no answer.

To regain his composure, he went into his wife's room, leaving the manuscript on his desk, with his watch and chain on top of it. When he returned the writing had disappeared. The watch and chain had been moved.

At 5:00 o'clock in the morning, a still more amazing event took place. He was awakened by his own coughing and got up to make a cup of tea. He saw in the corner of his study, sitting in a chair, a woman whom he recognized instantly. She was the dead sister-in-law of Hannen Swaffer. He had known her well. She looked perfectly natural and they carried on a long conversation. Then she faded out.

Edgar Wallace never revealed what the conversation had been about. Was the voice and the subsequent vision and conversation an auditory and visual projection of his conscience? At this time I wondered if he would remember the event and confirm or deny it.

The fog in which my communicator's mind seemed to be wrapped slowly lifted and this is what I was told:

"I doubt if I ever wrote for spiritualism . . . This is so tantalizing. I went to visit somebody. Had I written the article or did someone else write it? No, I wrote it. Somebody came and visited me . . . A visitor from the spirit world. He came to prove that what I had written was not

right, to show me that I was wrong. I see myself now at my desk in the library. I believe I had been smoking. Suddenly, I looked up and there was this fellow before me. I knew the fellow. It was a knock-out. I was denouncing somebody and that somebody appeared to me. I wish I could remember who he was. He was not a friend. It happened in the early hours."

Note the denial and the confusion. The woman visitor is made into a man. Hannen Swaffer is confused with the ghost of his sister-in-law. But the memory is there. And it was not our memory. If the medium had tapped our mind by some telepathic mechanisms, the confusion should not have existed. In our own minds the original story stood out clearly. It looked as though the references to it originated in another mind, independent of our own and in a very confused state.

Interesting as all this was, it was not good enough for our purposes. It did not supply enough meat for a newspaper story. But it was encouraging for another try — two days later at the British College with Miss Naomi Bacon, one of their best trance mediums.

The booking was done in my name. My friend was still anonymous, and naturally I did not breathe a word to anyone as to what we were after. The material received was tremendous in volume and of such private character (for the most part) that even we, his fellow journalists, were unable to make a complete verification. The information certainly could not have been accessible to anyone outside Edgar Wallace's family. Later, when the hubbub over Ward Price's report had died down, I visited Mrs. Wallace and read her the full notes. She broke down and sobbed. I had the distinct feeling that her reaction was indicative that she recognized the essential truth of Miss Bacon's revelations. Much later, I handed a full transcript to Bryan Wallace, the son. His comment about the medium's statements was: "They are remarkably accurate."

The trance session did not get going easily. Time was wasted on the description of Edgar Wallace's physical appearance (good as it was) and shots at initials were taken that did not seem to mean much. But slowly, Miss Bacon warmed to the scent. Then:

"Something about smoking. I have a smoking thing put into my hand, a special thing he always used. It is a long thing. It

goes up and he screws up his upper lip with it. He smokes all the time."

Many pictures of Edgar Wallace show him with an unusually long cigarette holder that he held at an upward angle.

As identification this was good. Scripts, scenarios, the turf, and the stage were mentioned next, and a statement, only too well known, that he had burned the candle at both ends and literally worked himself to death. But we still lacked the trivial details which convey so much about the real personality.

Then came a dramatic turn:

"I keep getting a very flourishing signature, either E or B. Is E part of his name? Does W mean anything? E.W. Egar. Is it Edgar?"

In a state of considerable agitation, Miss Bacon's hand moved in the air as if writing. I pushed a pencil into her hand and placed a sheet of paper in front of her. Her hand shook violently. It seemed to scribble wavy lines with no meaning. But when I turned it towards myself, I found a word resembling "Wallace."

As if prey to a new impulse, Miss Bacon continued:

"What does a place with bricks on it mean?"

I did not know. Nor did Ward Price.

She seized the pencil again and began to draw little squares on the paper. Then with the same tremulous motion, she wrote something. It looked like a W. Then a W was repeated again. It spiralled into a queer, distorted word: Wall.

"Wall," she exclaimed. "That is a place with bricks on it."

We could not help agreeing. She drew bricks and these conveyed to her the idea of a wall. What will happen next, I wondered.

Her excitement was unabated. She burst forth:

"It is the deuce."

Then as if taken aback by her own interpretation of the sound, she frowned, perplexed:

"That is Mussolini. The Duce . . . I don't know. He is the deuce, but another kind of deuce. It is the deuce, whichever way you take it."

Frankly, I did not understand. But Ward Price poked me in the rib and whispered:

"The deuce is the next card to the ace. Wall and ace: Wallace."

I was astounded. "Wall" had been impressed on the medium's mind in a pictorial manner, brick by brick. The "ace" could have been conveyed in a similar manner, by the pictures of an ace from a pack of cards. That is what we should have expected.

Breaking up a name into two such pictorial components would have been remarkable in itself. The name Wallace does not inspire a pictorial perception of wall and ace. Only a keen, planning mind would be able to convey the name with such ingenuity. As a telepathic feat, it would have been a remarkable achievement. But the ace had not been conveyed pictorially, in fact, it was not conveyed directly at all. As if it were a monkey-wrench, deliberately dropped into the telepathic work, a vocal substitute had been chosen. This is astonishing in itself, as the deuce could have been made into a mental image just as easily as the ace, but we know it was not, or the medium could not have confused it with Il Duce. The deuce, as the next card to the ace, is so cleverly devised that one is so tempted to postulate behind it a brain steeped in mysteries and in startling denouements. The whole incident appears to be far beyond the range of what we call telepathy. Even with mediums who were supposed to be specialists in invading the sitters' mental atmosphere, I never saw anything similar.

I am satisfied that Miss Bacon did not guess what we were after. Miss Francis did not have enough perception to arrive at any conclusion as to whom we wanted to contact. If she had, her messages would have been far more strenuous for her than genuine mediumistic work. Further, the breathlessness with which her statements, from this moment on, began to pour fourth, itself was phenomenal.

As far as I knew, in his lifetime Edgar Wallace was pleased with his tremendous literary output. He had written over 150 separate works, which would sell up to five million copies in a year. *Red Aces, Being Three Cases Of Mr. Reader; On the Spot;* and *The Terror* were typical.

Now, he spoke of his books with disgust and said he was glad that he at least had not created a persistent character (like Sherlock Holmes, I suppose):

"My characters were like puppets. They don't exist. They did not follow me over here like other characters follow other writers."

This is one of the oldest ideas imaginable. Dickens used to complain that his characters never stopped when he put down the pen: they pursued him in his daily activities and jabbered into his ear. Life after death must have been a torment for him, if

they followed him beyond the grave!

"I feel now like a king in a castle," he continued. "Strange to say, I had such ideas on earth: that I could make human beings obedient to my will . . . There was a castle where I wanted to retire later."

That was probably a reference to an estate that he wanted his wife to dispose of. He seemed to be very anxious about her finances. His earnings had been enormous and he had lived like a king, except that a racing stable he kept devoured much of his income. He was said to have been both extremely jealous and extremely generous to his wife and other members of the family.

Then came a most unusual statement:

"Something about a peal of bells. Something about a disappointment. Was he playing bells? Something he was doing. I don't know what it means. He says you don't know either. Who would be an agent with some work he was doing? Was there something done in a theater with bells? He shows me bells and says: something to do with a play. He was disappointed over that. It did not take well over there."

Where?

"In Nuova York."

I don't know why he pronounced New York in such an odd way, but the reference to the bells was a bull's eyes. *The Ringer,* one of Edgar Wallace's most successful mystery stories, was made into a play. In England, the play was very successful, but in New York it was a total failure.

We were told that he had a dog on earth, a whitish dog. That he was a good cardplayer and liked to use a special set of cards. That he had an oblong cigarette case of silver and the cigarettes were special, of his own brand, and that he had a device to keep the smoke out of his eyes because his right eyelid used to twitch and he was afraid that something was wrong with that eye. Mention was made of a previous wife and of some private letters that should not have been printed. That he had an unusual chair and disliked anybody else using it. That he was extremely bad with his private accounts and, but for others, would have lost a great deal of money. That he used to wear big cuffs on his sleeves and continually pushed them back. That he had two ways of writing, with small and with very large letters. That in his early days he used a quantity of notebooks that still existed. That he was always

short of change and was always going through his pockets to find money. That he was fond of wearing a carnation in his buttonhole. That he was something like a Mason. That he had been a newsboy in Fleet Street. That he was a war correspondent in Africa (Boer War). That he belonged to some regiment, with an emblem of royalty, and was angry because people refused to believe it. That he had been given an ornate gold watch and chain which had great sentimental value for him. Now he wore a wrist watch. Horses and betting were mentioned. Mustard, no, it is French, La Joutarde. Did he have pearl studs that he used to lay on the table? Sometimes he wrote poetry.

These are some of the personal statements which give the reader an idea of how long guessing shots would have to be to be correct. When Ward Price told the essence of this story in the *Daily Mail,* Mrs. Wallace was asked to comment. She said: "I am left with a strong doubt that the messages said to have been received were from my husband."

There were reasons why she should have been skeptical before the public. She was a public figure, operating a fashionable theater and it would have created a disturbing public sensation if she had really spoken her mind. Her doubts were based on some of the medium's statements like the one about the wrist watch. She said her husband never wore one. But when the *Daily Mail* began to publish Edgar Wallace's diary, I came across the statement that he had bought a wrist watch and was wearing it.

It was not in anybody's interest to dispute with the bereaved widow, so the refutation was allowed to stand. The much later admission by Bryan Wallace that the statements of Miss Bacon were remarkably accurate has never been put into print until now.

However, at the time of the sitting with Miss Bacon we wanted to be prepared for the eventuality of a further contact with Edgar Wallace, so before we parted I had asked him to give us a kind of password by which we would know him. He gave an excellent one that pictorially would be easy to convey: Nero fiddling over burning Rome.

We felt that if we would ever get this password through another medium, there would be a fair case presented of our communicator's identity with Edgar Wallace.

An unexpected and very interesting opportunity arose soon. I heard that an English lady residing in Paris was receiving regular communications from Edgar Wallace in which she described his adventures in the after-life.

I was put in touch with the lady's sister in England. She borrowed the manuscript of the sittings for me. I read it with avidity. It was very amusing and contained characteristic touches of the humor of Edgar Wallace.

That these communications originated in the mind of Edgar Wallace was no more impossible than that our messages came from him.

So, through the lady in England, I sent a query to Paris for the password. This is how the question was eventually put to the communicator:

"Do you remember getting through a trance medium to two young fellows in London, and do you remember what test you promised to give them? You said you would give a password, a descriptive password."

The answer came immediately. It read:

"What a d . . . cheek! I've never spoken to anyone besides yourself."

Out of the two Edgar Wallaces one must be spurious, or both were. As our Edgar Wallace gave evidence, while the other only romanced, the choice is perhaps not very difficult. But did our Edgar Wallace really prove his survival after death? Is the information we received only explainable on the basis of that assumption?

For all we know the survival theory might yet be superseded by another one, even though we cannot well imagine what it might be.

On the other hand, there is something to be said for the communicator in Paris before rejecting him. It is a well-known claim in the literature of after-death messages, that those communicating for the first time are in a daze. "They are like persons who have received a blow on the head and are in a state of semi-encouraged, assured that their delirium. They must be calmed, idea will immediately be of great importance."

Waking from a daze, people may not remember what happened previously. Was it possible that Edgar Wallace had forgotten his first and dramatic communication?

People do not always recall what we want them to recall. Sir Oliver Lodge once made a test. He played a survival game with his children.

He asked them to ask him, on

the supposition that he was dead and was coming through a medium, all the questions to which, in their opinion, he was bound to return an affirmative answer provided he was their father.

One by one questions came forward. To his amazement, Sir Oliver found that he could not answer a single one. What the children considered important and evidential had no place in his recollection. So he turned to them in mock despair and said:

"That settles it. I am not your father."

If such obstacles stand in the way of complete proof when everyone is in *this* world, it is no wonder that communications from the spirits of the dead have not yet been proved to the satisfaction of everyone concerned with the problem.

THE MAN WHO COULD NOT DIE

AN EAST GERMAN worker, identified by police only as Helmut S., recently was taken into custody in a Frankfurt suburb after failing at six suicide attempts.

Helmut S. had escaped from a sanitarium in East Germany planning to kill himself. He fled over the barbed wire border into West Germany, crossing a minefield in the hope that stepping on a mine would bring a swift and easy death. But to his dismay he crossed safely — his searching feet found no mine.

Back in East Germany, Helmut continued his efforts at self-destruction by jumping off a footbridge into the Main River. Two laborers who were at the scene pulled him out of the water. Cursing his rescuers, Helmut ran dripping toward some railroad tracks as a train approached. He lay on the tracks, but the train braked to a stop a few feet short of his prone body.

He tried another track bearing another approaching train. This train also screeched to a stop before hitting him.

Signalmen in a nearby railroad tower watched as Helmut next climbed a steel pillar supporting 15,000-volt power lines. Before he could reach the deadly cables, they threw a master switch and cut the power, bringing several trains in the area to a stop.

Still determined to die, Helmut descended the tower and threw himself on a set of tracks in a different power circuit. By this time, however, police had arrived and Helmut offered no resistance as they took him away.



SAINTS POLTERGEISTS AND FIRE

Review of the record shows that religious mystics and poltergeists share tendency to play with fire.

By Raymond Bayless

FIRE SEEMS TO be a favorite plaything of the poltergeist. In many poltergeist cases unaccountable fires have been present in one form or another until they have become almost a tradition with the poltergeist.

The noted Ringcroft poltergeist set furniture ablaze, set the house afire 27 times during one day, threw a large quantity of burning peat inside the house, tossed a hot stone into the children's bed which then burned through the bedding between the children, brought bundles of burning straw into the yard and created an effect of "fire-balls" falling inside the home.

The Tedworth manifestation featured lighted candles thrown under beds but such incendiary activity is quite limited by comparison with other cases. The Great Amherst Mystery featured a number of fantastic fires and the Phelps Case also included fires of unknown origin. These are only four examples of what is a very long list of poltergeist

disturbances that include fire phenomena of one type or another.

An interesting, typical and relatively recent fiery poltergeist was reported in the *Los Angeles Times,* April 3, 1960. Strangely it received little notice, perhaps because it took place in faraway Georgetown, British Guiana. The news item included these statements:

"A newspaper reporter tore the shirt of 15-year-old Carl Lopes yesterday when it mysteriously caught fire.

"That made the sixth unexplained blaze of the day in the house of John Lopes where, the story is, dozens of fires have broken out for no apparent reason over the last three weeks. . . .

"Thursday night, after four blazes which destroyed or damaged articles in the house, a group from the Salvation Army came and offered prayers. Yesterday the fires continued. . . . Carl's shirt caught fire in the presence of *Daily Chronicle* reporter Trenton Paul. Lopes just had finished showing Paul how the tail of the shirt had been scorched in an earlier fire when it actually broke out into flames.

"A seamstress visited the family yesterday to sympathize. She took along some dress material belonging to a client. Suddenly it caught fire and before she could beat out the flames the cloth was a charred ruin."

Abnormal fiery phenomena of this type is quite well-known to parapsychology and to the public and has been mentioned here to provide a background for another kind of fire-effect which has received comparatively little notice. These are the manifestations concerned with the religious mystic, the saint, etc., and certainly can be related to the flames and heat of poltergeist origin.

It should be noted that this effect cannot be restricted to the West for we have references to mysterious warmths in Tibetan lore — the production of *Tumo* — which can refer to actual body heat as well as to "spiritual" fire, and the reciting of Indian Mantras for the creation of fires is well-known.

* * *

THE STRANGE history of the stigmatist Palma Matarrelli of Oria, Italy, who was born in 1825 and died 63 years later in 1888, contains an account of a presumed paranormal fire which burned her while she was in a trance. This incident is described by Dr. Imbert-Gourbeyre in his book on the phenomena of stigmata. Dr. Imbert-Gourbeyre was

characterized by Fr. Herbert Thurston as "in historical matters quite uncritical". Still Father Thurston observed that Dr. Imbert-Gourbeyre was a professor in a respected school of medicine and occupied this position for many years.

At any rate, Palma Matarrelli was a peasant who could neither read nor write. She was married and had three children all of whom died at an early age. When Palma was 28 years old her husband also died. She became stigmatized four years later in 1857 and remained so until 1865 when the stigmata disappeared as mysteriously as it had appeared eight years before.

Palma Matarrelli subsequently displayed many types of mystical-paranormal phenomena including prophetic clairvoyance, telekinetic transference of a host into her mouth, a near-complete fast and other alleged marvels. She finally fell into disrepute, her phenomena were questioned and utlimately Pope Pius IX is said to have remarked that a report based on an investigation of Palma's activities and placed in the hands of the Holy Office declared that the entire matter was diabolic in origin. Her miraculous communions, the telekinetic flights of hosts in her presence, it was further stated, were the product of fraud and she was accused of systematically cheating her admirers and believers.

Palma, however, cannot be quite so easily dismissed. Her history, her phenomena, real or fraudulent, present complex and puzzling problems. Obviously the supposed mystic was in many ways similar to a present-day spiritualistic medium and like so many of her modern counterparts used sleight of hand and other tricks to accomplish her supposed phenomena.

Dr. Gourbeyre studied four stigmatists and said that of the four Palma's manifestations were the most remarkable. He said he twice had "seen her on fire inside her clothes" and had determined afterward that she actually had been burned as though with boiling liquids. He reported that linen cloths placed over her heart during the time these fantastic fires burned were marked with strange patterns. Dr. Gourbeyre further noted that blood trickling from the stigmatic wounds upon her forehead and caught in a handkerchief which he held for this purpose formed patterns similar to those burned into the linen cloth.

This case must remain a mystery, of course. Apparently it includes some typical examples of fraud but, as stated, Dr. Gour-

beyre's observations seem to eliminate fakery at certain times and it is hard to imagine how Palma could have fabricated some of the effects he mentions. For instance, it is difficult to believe she could or would have set herself "on fire inside her clothes". The slightest scrutiny quickly would have exposed any trickery connected with this. It is an absolute necessity in parapsychological investigation to be alert for trickery but the practicality of fraud must be considered also.

The conclusion necessarily rests upon Dr. Gourbeyre's competence as a witness and, although he may have been credulous, a professor of medicine must have certain powers of observation! It does seem possible that Palma produced genuine paranormal phenomena part of the time. Upon this unsatisfactory note the case rests.

* * *

The story of the life and death of the Domican nun Suor Maria Villani provides accounts of well-attested paranormal phenomena — although they may contain a certain amount of exaggeration. During her lifetime she was described as "continually consumed by an insupportable flame of love". A biography states that she drank as much as three-and-one-half gallons of water a day to counteract the feeling of intense interior heat. It is mentioned also that when she drank the water it "was attended by a hissing sound like that of water falling on a sheet of red-hot iron". This phenomenon is known as *Incendium Amoris* and is mentioned many times in the biographies of Catholic mystics.

After Suor Maria Villani's death at the age of 86 surgeons made an incision in her chest and blood flowed from the wound and from the heart itself. One of the surgeons suddenly discovered that "smoke and heat" was issuing from the heart also. In fact, so much heat was present that they had to wait before extracting the heart. When they again attempted to remove the heart the heat still was so intense they were forced to try several more times before succeeding. A formal affidavit describing this fantastic condition was drawn up and signed by the two participating surgeons.

* * *

During the last illness of Saint Catherine of Genoa she too felt a tremendous interior warmth and her hands greatly pained her. A cup filled with water was brought and in this Saint Catherine dipped her hands for relief. After she had cooled her

hands in the cup an attendant found that the stem was very hot.

After Saint Catherine's death her body remained so warm for a period of 33 hours that the attending nuns were able to warm their hands by placing them in the region of the Saint's heart. The body became cold only after the heart was extracted. Incidentally, the weather at the time was quite cold even for the month of March.

* * *

A Dominican nun, the Venerable Agnes of Jesus, also manifested a strange heat. When water was poured over her while she was in an ecstatic state the water was said to sizzle and hiss as if on a hot iron.

Numerous other mystics mentioned this feeling of heat when in an ecstatic state. St. Philip Neri, for example, continually referred to the intense heat that he felt — usually in the region of his heart — and which warmed his entire body. He commonly walked about in the winter with his clothes open from the girdle upwards explaining that he did so because of the fierce interior heat he felt.

A Carmelite nun, the Venerable Serafina di Dio, the Capuchin Fra Girolamo da Narni, Saint Stanislaus Kostka, the Venerable Orsola Benineasa, all are credited with the abnormal heat phenomenon.

These few examples have been chosen because of the evidence supporting them. There are many other accounts of mystics who encountered mysterious heat but the evidence in their cases is not as convincing. This, of course, does not in the least mean that the phenomena themselves were less valid. Undoubtedly, many of them were quite authentic. In still other cases exaggeration, poor observation, etc., obviously existed and they can be dismissed from serious consideration.

From the Golden Legend we read that Saint Martin, while visiting a certain village, slept upon a bed of straw but during the night left it to sleep on the ground because the bed burst into flames and set his clothes on fire. According to the story he routed the flames by making the sign of the cross.

The little hut of Saint Abraham and its immediate surroundings frequently were disturbed and his matting set ablaze according to stories of his life.

According to legend a mysterious fire that behaved in a most unearthly manner was routed in a monastery kitchen by Saint Benedict.

A strange little tale is told of the mystic Teresa Higginson who created a needed fire by miraculous means.

Obviously these last examples possess no evidential value whatsoever but they do indicate the high probability and/or association of paranormal heat phenomena with the saints and mystics. For this reason alone the stories have a certain value.

* * *

IT IS APPARENT that fire and heat phenomena with the mystics may fall into more than one category. Some examples duplicate the commoner fires of obvious poltergeist origin. Other examples are limited to the human body alone and are superficially like the strange phenomenon of human combustion. However, the latter, in my opinion, is of purely normal physical origin although still little understood.

With poltergeists and religious mystics the strange fires and heats encountered are of paranormal origin and obviously are related to each other. The foremost difference between them is that of ethical content, so to speak, and another notable difference is that the cases of body warmth alone seem present only with the known mystics.

The burnings of materials and belongings clearly belong to the poltergeist and have no direct relationship to religious mystics and saints.

Unfortunately, many of the histories of Christian mystics are uncritical and completely unscientific. Exaggeration, credulity, legend and wishful thinking all are evident in the reports. As a result the entire subject has a bad name. The eagerness with which some authors accept unproven, legendary and historically impossible accounts has set up a resistance and a bias in many persons' minds which will be hard to overcome. Whereas, actually, there is a great deal of perfectly sound evidence attesting to the reality of such manifestations.

The value of this evidence was summed up by the famed psychical researcher Fr. Herbert Thurston when he observed that this material, accumulated in the process of beatification and canonization and published with the sanction of the Congregation of Rites, frequently is more evidential than any which has been published in the *Proceedings of the Society for Psychical Research.*

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FATE will pay $5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

MY DAD SAVED MY SANITY

By Olive Joy Wallace

IT IS GENERALLY believed that healthy children quickly forget unhappy incidents and readily adjust to new surroundings. I guess I wasn't healthy, for I didn't follow this pattern.

My father died when I was eight years old and during the months after his death I myself almost died of grief. I became ill both mentally and physically.

We had continued to live in our small farm home near Black River Falls, Wis., since Mother's death two years before. We had grieved for her but eventually we became resigned to this loss — at any rate, I did. Dad worked the land as best he could and kept the house clean but mostly he concentrated on giving me "tender loving care" in his capacity as both mother and father. He called me "Tiny" and his gentle voice speaking that nickname was like a soft caress.

We had wonderful times together. We'd hike in the woods and sometimes sit quietly to watch the animals in their natural habitat — or Dad would lift me up so that I could see baby birds in their nests. In the summer we picked wild berries and fishing in the river was a special treat.

Dad always carried me on his shoulder when we crossed the marsh. I would feel high and proud and I knew no other little girl in the whole world ever had had such a good strong daddy as mine.

After supper he would sing or tell stories while we sat together in our big rocking chair. At these times I saw the long scar across the palm of his left hand and tried to find out where it came from. But he never would talk about it.

Then one terrible day as I watched



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him come up the hill, he stopped and leaned against a tree for a moment, then slowly sank to the ground. Young as I was, I somehow knew my dad was gone.

We had no relatives so our neighbors took charge. I remember being taken to the funeral but I never was allowed to return home again. Within a few days I was admitted to the Sparta State Home for Dependent Children (now the Wisconsin Child Center where emotionally-disturbed children are treated).

I was old enough to worry over our farm animals and other belongings and to sense the tragedy of my new condition. Day by day I became more depressed until finally I was ill in body and mind. The doctor seemed not to know what to do with me.

The climax came one Sunday afternoon in chapel. The children were singing one of Dad's favorite hymns and I simply couldn't bear it. I screamed in anguish. The superintendent quickly carried me to the infirmary and explained I would have to stay there, for I was disturbing the other children.

Late that night I lay in bed crying bitterly. I kept saying, "I wish I could die and go where Daddy is!" Then a strange calmness came over me as I heard a soft whisper, "Don't grieve any more, Tiny dear. Remember only the good things and the happy times."

No one but Dad ever had called me "Tiny"! Then two hands spread over me as if in blessing. The left one had a long scar across the palm.

Skeptics may say it was a dream but I know I was not asleep. I believe my cries of heartfelt loneliness reached the spirit of my parent. However it happened, my father's brief return saved my life and my sanity. — *Green Bay, Wis.*

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I awakened in my hospital room at 11:00 P.M. I recognized my wife standing near my bed, then passed into a coma. During these critical comatose hours the vision appeared.



Charles E. Hicks

Physicist Niels Bohr has said, "We are both spectators and actors in the great drama of existence." As a "spectator" I saw myself lying unconscious on a hospital bed. In another part of the "stage" I was standing at the gateway to another world. Somehow I knew the man at the gate, the doorway to eternity, wasn't real. He was an image of the man on the bed but composed of some ethereal substance.

Stretching out before me (in my

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role as gatekeeper) I could see a broad white expanse — a field of cotton batting. In the distance a range of low gold-tipped hills stood sharp against a clear blue sky. From somewhere beyond the hills came the sound of a choir singing in a strange tongue. A brilliant morning sun lighted the blue sky above the hills. I wanted to walk into the sun — but a voice from beyond bade me go back to finish something I had left undone. I turned and walked into a black void that rose like a high wall around me.

To paraphrase Lincoln Barnett in his book, "The Universe and Dr. Einstein", my inescapable impasse is that I myself am part of the mystery I try to understand. All my "highways of conjecture" end at the void through which I passed that night at the hospital. Truth lies beyond the void. — *Largo, Fla.*

IN JESUS' NAME

By E.C.M.

WHEN I WAS 11 years old in 1950, I spent the summer at my uncle's and aunt's country home near San Diego, Calif. Neither my three cousins nor I could swim but we spent the hot afternoons splashing along the water's edge at Mission Beach.

One afternoon my aunt left to go shopping and told us not to go near the water until she returned. We promised and returned to our game of tag. None of us missed my cousin Nancy until we saw her splashing in water that was up to her neck.

She ignored our warnings, instead calling "Help" and then ducking under the water.

"Leave her alone," her brother said. "She'll come out if we ignore her."

But I couldn't help thinking perhaps Nancy wasn't playing a game. Perhaps she really was in trouble.

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She was only a few feet from shore and I held my hand out to her. Grabbing it she pulled hard. She pulled me into the water and then I knew for sure Nancy wasn't pretending. There was a steep drop-off along this part of the shore and we both fought frantically to keep our heads above water.

Eventually I realized that I was dying. The boys thought we were playing a game and had forgotten us. I was going to die soon, very soon.

My lungs no longer burned for air. A peaceful lassitude fell over me. Dimly, in the back of my mind, I remembered one last duty to be performed before I slipped away forever. I could almost hear my teacher's admonition, "If you are dying and have no way to get to a priest then be sorry for your sins and make a good act of contrition."

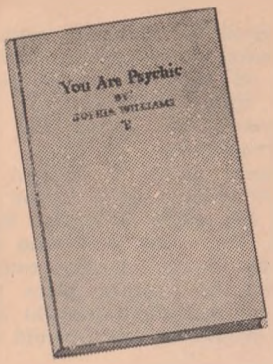
"Oh, my God," I began — but it was useless. I couldn't remember more. Even though I said prayers daily now my sluggish brain could not remember how to pray.

Several times I lapsed into unconsciousness only to come awake again and try to pray. Then I remembered what a neighbor, a Protestant woman, had told me. "If you ask for anything in Jesus' name," she had said, "He will grant it to you."

I prayed, "Father, in the name of Jesus save my soul! Father, in the name of Jesus save me!"

I awoke to a strange place. I was no longer in the ocean. I was nowhere on earth. I hung suspended in a vast abyss of nothingness. My bodily senses were gone. I had no body. I floated in a night far blacker than the darkest of earth's nights — in an eternal night of the kind that must have existed before God created light. I was utterly, completely alone, without even my own body for comfort. Yet the real me

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existed. I still possessed existence and the awareness of existence and memory. The world was gone but somewhere I, without my body, still existed.

I pondered the blackness perhaps for a fleeting second, perhaps for an eternity; in the nothingness there was no time. Past, present and future were mere words. All was now and now alone.

But even while I seemed so completely alone I knew I was not alone. If the world was gone there still was God — the God who had created me. Father, mother, cousins all existed in another place and time; in my solitude I thought only of God. I wondered how I would find Him.

A small light appeared in the distance. I knew this light was where God was and wondered how I could draw near it without a body to move me. The light grew and grew. Perhaps I was approaching it by the power of my willing it. The light grew so large it almost filled my consciousness. Soon I would be there!

I had almost reached the light and God when there was another change. Once again I heard a voice saying over and over, "Save me, Father, save me, Father, save me."

And now another voice answered, "You're safe."

Again I felt the presence of my body. I was lying on warm sand. Opening my eyes I saw a ring of faces. I saw one woman with tears flowing down her cheeks.

Once more I heard the words, "Father, save me." And I heard a man's voice repeat, "You're safe."

I closed my mouth. My prayer had been answered. I had asked in Jesus' name and He had granted it to me. — *Colton, Calif.*



New Books

THE JACKDAW AND THE WITCH: A TRUE FABLE, by Sybil Leek. Prentice-Hall, Englewood Cliffs, N.J., 1966. 118 pages, $3.95.

This is a book about a bird — and is only incidentally by a witch. It is indeed a true fable, an absorbing and thoroughly entertaining story with only the most casual mentions of witchcraft. That Mr. Hotfoot Jackson, the jackdaw, had been privileged to attend some ceremonies in the New Forest is about as deep as it goes.

Or is it? While she doesn't probe witchcraft *per se*, it seems to me that Mrs. Leek's matter-of-fact love toward those she encounters (man, beast and jackdaw alike), which she unselfconsciously sets into print, is the nub of what the philosophy of the occultist should be . . . what, for lack of a better phrase, I'll call a glowing spiritual humanism.



Mr. Hotfoot Jackson and Sybil Leek

The majority of students of the occult fail to understand, I think, that their old prejudices do more than anything else to block their proper maturation. Mrs. Leek herself is ample evidence that in greater sympathy and tolerance developmental opportunities lie. — *Henry Cole.*

HEALING HANDS, by J. Bernard Hutton. W. H. Allen, London, 1966. 201 pages, 30s net (about $3.50, not including postage).

Healing Hands tells us that in England today many believe their ideal psychic surgeon is producing daily miracles. He is named Dr. William Lang. In life he was an eye specialist as well as general surgeon and now operates on the spirit bodies of his patients through his medium, George Chapman.

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without touching the physical body. There is no mess, no fuss and no bother when this type of operation is performed — in contrast with the Philippine psychic surgeons, most of whom use bloody and earthy techniques which as revealed by photographs are repelling. (Recent reports cast considerable doubt on the genuineness of much of this Philippine healing, and one should be highly cautious about rushing off there for instant health and happiness.)

About alleged former surgeon Lang's knowledge of his subject, we are told by Percy Wilson, former vice-president of The College for Psychic Science, who has visited the medium frequently over a period of 12 years: "One is never in doubt when listening to Dr. Lang that here is an old and learned and experienced medical man. And this is not merely my own opinion, but also that of many members of the medical profession, some of whom indeed were his friends and pupils when he was at the Middlesex Hospital in his earth life."

Can such a statement as this be backed up? The author of the book, J. Bernard Hutton, who became interested in Chapman-Lang after being healed by them of an eye condition that had made him nearly blind, checked up on Wilson's remark. He watched meetings between the entranced medium and several people

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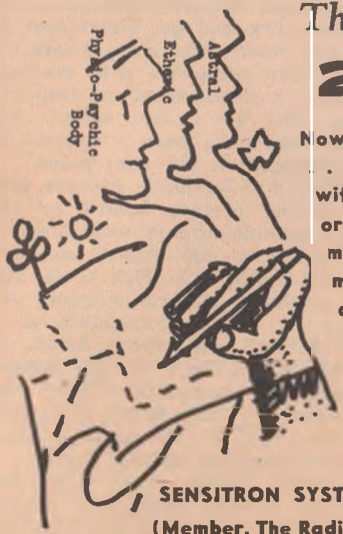
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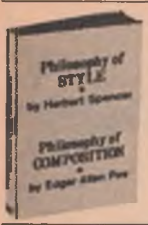
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who had known Lang in his earth life. They were forcibly impressed when the medium recognized them and talked with them about old times. They said that even the medium's mannerisms and way of speaking were similar to Lang's.

Of special value in this book is the fact that its author is a professional writer with an understanding of the need for better evidence than the mere testimony of the newly healed patient that he "had cancer and was cured of it". When one considers that even at Lourdes very few cases are accounted miracles for lack of proof that an actual illness existed before the healing took place, the value of strict evidence should be obvious to all.

Author Hutton has spent over a year digging into the case histories about which he writes. He still, of course, does not have the medical records and doctors' dossiers of the patients. Try and get them! And he still has found some cases where the M.D., when presented with the evidence of a supernormal healing, reflects, "No, we cannot accept this. There must have been a mistake in the diagnosis in the first place."

Hutton was fortunate because several of the persons healed by Dr. Lang's psychic surgery were hospital staff members and nurses, and one was a doctor's wife. Mrs. S. G. Miron's husband, an oral surgeon, observed Dr. Lang's techniques as a most difficult and trying fistula in her mouth was healed by the psychic surgeon. He concludes: "There was not a shred of doubt in my mind that this was due to the spirit surgery William Lang had carried out . . . " He added: "Quite apart from the fact that he was telling me exactly what he was doing — he was building up the tissue, not in the physical sense but on the spirit body — I



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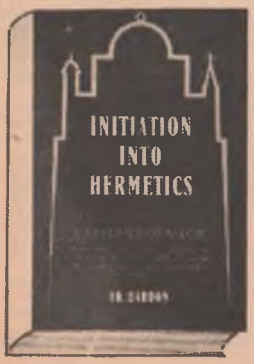
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It is encouraging to learn from Dr. Lang that other mediums are being trained to do this type of work, which might eventually revolutionize not only psychic healing but the medical profession as well. — *Susy Smith.*

GHOSTS AND HAUNTINGS, by Dennis Bardens, The Zeus Press, 171 Strand, London W.C.2, 1965. 255 pages plus 8 pages of photographs, 25s net or $3.50 plus postage.

"Ghoulies and ghosties" and "things that go bump in the night" are well represented in this book. The author is a member of the Society for Psychical Research but he also is a journalist who sees no need to reject a good story because it is vouched for only by one person. Rather than be too strict he prefers to garner the stories and see how they sound, since one develops an ear for the ring of authenticity. So he has solicited true ghost stories through the public press and has drawn liberally from his mailbag in what he presents. He also tells



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stories obtained by interviews and, of course, draws too on published material. Some ghost lore is included for whatever it may signify.

Ghostly goings-on of all kinds are covered. Some chapters are devoted to a single kind of manifestation while others deal with various locales or settings. Besides ghosts in haunted houses we read about ghosts who associate themselves with pieces of furniture. Some of the ghosts are seen, some are heard and some only are sensed — although "only" is hardly the word.

Some of the stories are from America but most are from England. True to tradition stately old houses provide the settings in many cases and some of the ghosts are ghosts-of-distinction.

Prominent among the historical ghosts is the Brown Lady of Raynham Hall, elegant of dress, with deep-set eyes that sometimes aren't there at all. Captain Marryat, once well-known as a teller of popular sea stories, had the audacity to put a bullet through her on one occasion but of course she survived — as a ghost. It apparently was she who, while descending the staircase as a filmy shape, had her photograph taken with good results. This photograph appeared on page 59 of the August, 1953, issue of FATE. I believe it appeared in *Country Life* and also in *Life* magazine. It is excellently reproduced in this book.

Some ghosts are very solid and normal-looking, like the Grey Lady of Levens Hall who reportedly has a penchant for stepping in front of vehicles, coaches and now motorcars, causing no end of commotion and near-accidents.

One gentleman played billiards with an obliging ghost, learning only afterwards of the unsubstantial nature of his opponent — whom he

beat rather soundly, by the way.

Another gentleman would have missed a ghostly visitation entirely if he hadn't had his cat on his lap. He says in a matter-of-fact way, "I became aware that she was digging her claws into my leg." It was a hair-raising experience — for the cat. Following the cat's gaze he also saw the ghost, hazy but recognizable as a woman in old-fashioned dress.

Another ghost was no more than "a small, jet-black skull" somehow visible in the dark. It floated toward the percipient who dived under the bedclothes.

Some persistent ghosts come to be regarded almost as members of the family. In one case a visitor, startled by unwonted noises, was reassured (perhaps) by being told, "Oh, it's only the ghost."

The stories are legion. The book certainly educates one about ghosts. It includes even a description of the wail of the banshee, which provides a good note to end on: ". . . it was a mixture of terror, agony and grief, and at first seemed like the cry of some animal. It changed and became half-animal, half-human, and took on a note almost of pleading, and in a strange way directed at me." This went on for 15 minutes. The one who heard it was "terribly shaken" and for some reason hopes never to hear it again. — *Harold Steinour.*

A STUDY IN TELERGIC PHENOMENA. California Parapsychology Foundation, San Diego. 31 pages, 35c.

This is the first of a series of publications by the San Diego-based California Parapsychology Foundation, founded in 1957 by Kay Sterner. The pamphlet presents two research reports, both reprinted from *Parapsychology* (formerly called the *In-*

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dian Journal of Parapsychology). Both deal with alleged physical phenomena and were presented by Dr. Kurt Fantl and his wife (under her professional name of Dr. Margaret Paul), practicing psychiatrists in San Pedro, Calif.

The first report, credited to Dr. Paul, is a study of alleged thought photography. Two photographic experts joined the Fantls in this study which was conducted in the dark with photographic film. The Rorschach-like impressions produced by mental concentration apparently were caused by chemical effects, although psychological factors also seemed to be important. The interesting departure was to choose as targets such ideas as "the subconscious mind of George C.", then to evaluate the results by projective techniques. From the examples discussed it would appear that this procedure might be a useful therapeutic tool in addition to whatever psychic effect may be involved.

The second paper, credited to Dr. Paul, Dr. Fantl, Lechard B. Gardner and Henry K. Puharich (the same gentleman better known by the first name Andrija), deals with a very extensive series of investigations conducted with a table-rapping sensitive. For some incomprehensible reason the material published here is the second half *only* of a two-part report, whereas all of the description of the experimental procedures and the summary of the results appeared in the first half (which likewise appeared in *Parapsychology).* The second half, dealing with psychological aspects of the investigation, is fascinating but not easily understood on its own. Let us hope that the Foundation will issue a revised monograph containing both halves of this challenging report. — *David Techter.*

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Report FROM THE Readers

REFER UFOs TO U.N.?

The investigation of the Wanaque UFO flap ("UFO Plagues N.J. Reservoir", October, 1966, FATE) has led Mr. Babcock and me to the firm belief that all such future incidents should be investigated by private civilian organizations who would turn over full reports to the United Nations. This feeling is shared by such noted investigators as Jacques Vallee, Dr. J. Allen Hynek, Prof. Hermann Oberth, famed oceanographer Antonio Ribera and many others. Their mutual ideas are brought forward in a privately published volume entitled *UFOs Around the World* edited by Mr. Babcock and me.

We have collected data from more than 18 foreign countries and special reports from Iron Curtain countries such as Red China, Cuba and the U.S.S.R. Our data indicates that the UFO enigma deserves detailed scientific study. (Many authorities agree) that the United Nations should take a good long look at UFO developments from all parts of the globe.

We also have learned since the investigation of the Wanaque flap that New Jersey seems to seethe with UFO activity. The nearby town of Oradell (about 15 miles from Wanaque) saw a gigantic flap in

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September, 1962. At that time more than 25 witnesses saw a craft dive into the Oradell Reservoir and emerge sometime later. Since the original Wanaque sightings in January, 1966, we have investigated additional reports including the case of the UFO that passed directly over Basil Wallack's car as he drove over Raymond Dam. At the beginning of August a Korean war veteran and three other persons reportedly observed a strange formation of lights flying toward the Wanaque Reservoir. Perhaps Sgt. Sisco's conjecture that the UFOs may be draining water from the Reservoir is not so bold after all. — *Timothy Green Beckley, New Brunswick, N. J.*

THE SEA-SERPENT REPORT

From the French magazine, *Paris-Match,* September 17, 1966, I have learned that in the first week of June, 1966, two British army parachutists — Capt. John Ridgway, aged 28, the son of a multimillionaire, and his teammate of several canoe and kayak championships, Chay Blith, aged 26, sergeant in the Third Parachutist Battalion — left Orleans, a small fishing village on Cape Cod in a flat-bottomed 20-foot rowboat. Called *English Rose III* the craft carried neither sails nor motor. The two men reached the port of Galway, Ireland, 92 days later (on September 3).

Rowing across the Altantic the men took two-hour turns. On the night of July 25 in mid-ocean Captain Ridgway manned the oars while his companion slept. Here is what he saw, in his own words:

"I saw an extraordinary sight at about 1:30 A.M. I was oaring in a relaxed manner. The sea was phosphorescent. Suddenly I feel a presence and I see with my own eyes — I, an officer of the British

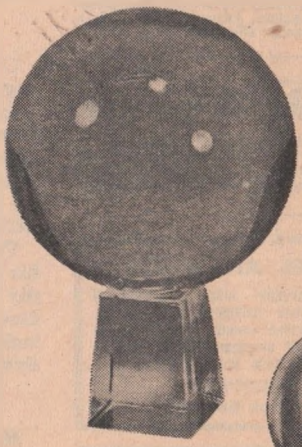
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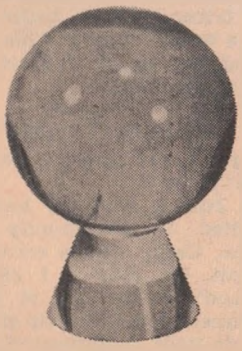
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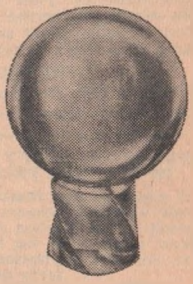
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Army in full possession of my mental abilities — I see a snake-like animal 35 to 40 feet long. It heads straight towards our boat in the same way an ordinary snake crosses a river. It passes our boat at a distance of seven to 10 feet, dives, then reappears and I can see the animal's rather monstrous head. Then the animal disappears in the night. The animal, I repeat, was 35 to 40 feet long and had the shape of a snake." — *Razumova, Arlington, Va.*

EVEN UNTO DEATH . . .

One night in September, 1966, our dogs started barking and wouldn't stop. My husband finally decided there must be someone around the house and he turned the big dog loose, expecting him to dash off in the direction of the noise that had bothered him. He didn't.

The dog took my husband's hand in his mouth and led him to the door of my father-in-law's house. He had died a week before and his house was locked and empty. — *Muriel Walton, Sebastopol, Calif.*

FATE AT WORK

Here is my latest observation of "fate" at work.

On July 2, 1966, my husband was admitted to Community Hospital, Fresno, Calif., with a serious kidney ailment. On July 3 I cleaned my husband's room and at that time disconnected the electric clock on his bedside table forgetting to connect it again. He passed away on July 10 at 12:10 A.M., after three days in coma.

When the relatives arrived from the funeral I gave the bedside clock to my daughter and my husband's watch to my grandson. I noted that the hands on both pointed to 12:10.

On the day of the funeral, July 18, the family returned to our home and we noticed that the electric clock in

the living room, which had been running continuously, now unaccountably had stopped — at 12:10.

Mathematicians, numerologists and astrologists, take up your pencils and figure the odds on this triple coincidence. — *Dulcie Brown, Fresno, Calif.*

CAUTION! SPIRIT AT WORK

Having read the article "Table Up" in the November, 1966, FATE I would like to pass on a word of advice to the "table tappers" and Ouija board enthusiasts — and for that matter, anyone who plays psychic "games".

If we accept that spirits or entities have the ability to operate these instruments we also must realize that both positive and negative spirits or entities exist. Therefore we always must take precautions to protect ourselves.

I would suggest that anyone, especially amateurs, interested in psychic games first recite The Lord's Prayer, then ask for God's protection for all who are participating and/or present and pray that only a positive truthful spirit be allowed to enter.

For the skeptics I would add that these simple prayers can do no harm and certainly would prevent anything unpleasant. — *Jeanne Hess, Redondo Beach, Calif.*

THE FINE-TOOTH COMB

In the November, 1966, FATE, I was especially happy to find "Paranormal Foundations of Zoroastrianism" by Marcus Bach, the well-known writer, thinker and seeker. However I would like to clarify two points on which I am sure Dr. Bach himself would agree since I understand he is as impartial as can be.

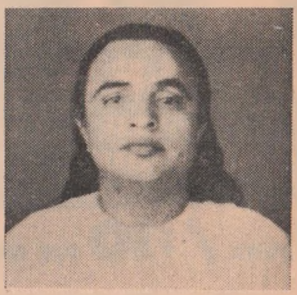
(1) On page 57, column two, line 14, he writes: "The Parsis (the Persian term for followers of Zoroaster) . . . "

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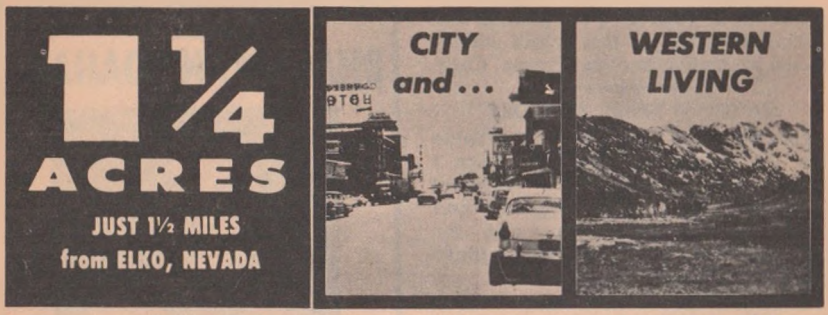
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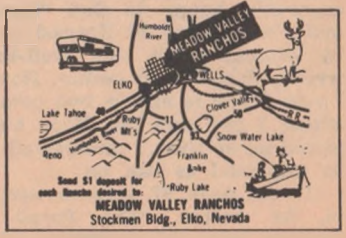
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"Parsis" is not the "Persian term for followers of Zoroaster". The correct term is "Zardushti" from "Zardusht" or Zoroaster in Persian. "Parsis" or "Parsees" was the name given to the Zoroastrian emigrés who came to India from Iran, some before but most after the Muslim invasion of that country, generally known by its Persian name: "Pars" or "Fars". "Parsi" means "Persian". That is the name given by non-Zoroastrians to Zoroastrians residing in India, not in Iran.

(2) On page 58, column one, line 16, Dr. Bach says, ". . . in the subcontinent".

This clearly indicates that the Parsis in question are those Zoroastrians who reside in India, otherwise known as the subcontinent. However, I wonder how many readers are aware of that?

Further, I'm not so sure that the Zoroastrians of Iran use that *nirangdeen* (urine made sacred by an esoteric rite and used as an anointing sacrament at weddings and deaths mentioned on page 59). The Parsis of India may have borrowed this from local Indian customs.

I enjoy reading your magazine but when pure information is concerned I like to point out what is not exactly right and may be misleading. Otherwise, who am I to judge anything? — *F. Merle des Isles, New York, N.Y.*

CIVIL RIGHTS FOR GHOSTS?

Having studied the paranormal since 1934 I caution against "ghost-hunters" and their "mediums" going around the country exorcizing ghosts. This not only deprives other parapsychologists of studying hauntings but possibly effects mischief on spirits banished from homes they were attached to.

Pity the poor ghost suffering from acrophobia (fear of heights) sent off

to some place in space — subjected to nuclear blast, UFOs, orbiting satellites and the jet intakes crisscrossing our skies!

Incidentally, has anyone the full story on the torpedo-shaped objects that hovered for more than an hour over Los Angeles one night in January or February, 1942 — drawing considerable anti-aircraft fire? — *J. Bessor, Pittsburgh, Pa.*

THE NONBELIEVERS

On Saturday, September 17, 1966, the Manned Space Center at Houston, Tex., released some splendid pictures of the earth taken by Gemini 11 astronauts Charles Conrad and Richard Gordon. These pictures, some taken at the record altitude of 851 miles above the earth, have settled once and for all for most of us that the earth is round.

However, amazing to say, a small group of people still believe the earth to be flat and actually have seized on these pictures as absolute proof of their theory. The Huntley-Brinkley news report on September 19 covered the story.

None of this is new to FATE, for an article on this theory appeared several years ago in your magazine. At the present time it would be interesting if some of these flat-earth theorizers would bring us up to date, possibly by stating their case in "Report From the Readers." — *W. N. Stattman, Natchez. Miss.*

PEPE'S FAME GROWS

Since the publication of Clare Adele Lambert's story, "Pepe, California's Talking Dog", in your July, 1966, issue, my dog Pepe has become nationally known. The producers of Art Linkletter's House Party got in touch with me after reading the article and made a tape for their show.

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stands my phone began to ring — people calling to ask if they could come to hear Pepe. Of course my home was open to all, but so many called that I had to set up appointments. Most of the callers told me they had read FATE for years and found some of the stories hard to believe, but if they could hear Pepe they never would doubt FATE again. I assure you that all who heard Pepe left my home with the highest regard for your magazine.

By the way, Pepe now has a six-month-old son, Pepperoni, who is starting to "take after" his father. saying so far "I love you" and "How are you?" We all thank you. — *Irene Genova, Torrance, Calif.*

DEADLY STRONTIUM 90?

After reading the article on the "deadly stuff" in Oklahoma in the December, 1966, issue of FATE, I frankly am surprised at the ignorance of the investigators. All of the symptoms described are those of strontium 90 poisoning. Here is a partial quotation from my encyclopedia:

"Radioactive isotope strontium 90 is the chief immediate hazard of fallout. Strontium 90 is now dispersed in varying concentrations throughout the earth's atmosphere and soil. Because of its chemical similarity to calcium, strontium 90 is taken up by the tissues of plants and animals. It can enter the food supply, especially milk. Consumption of large amounts of strontium 90 can cause leukemia or bone cancer."

Judging from the experience of dizziness, glandular swellings and burning sensations in people who pass the Allen farm, I would say that it appears obvious that a heavy radiation hazard exists in the area. These are common symptoms of radiation exposure.

I think it would be an intelligent move to consult the Atomic Energy Commission on this matter. They would be the people who could determine accurately how to proceed in clearing up the situation. — *D. Bruce Berry, Chicago, Ill.*

THE ARMOUR OF GOD

Irvin Rosen of Kansas City, Mo., asked FATE readers for information on how to repel "psychic attacks" in your December, 1966, "Report From the Readers".

Thought transference and telepathy are proven. We can't control the thoughts of others but we can fortify ourselves so that nothing can harm us. We can protect ourselves with the light, love and protection of Jesus which no evil can penetrate. In the words of Paul in *Ephesians* 6:11-13, "Put on the whole armour of God that ye may stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to stand in the evil day . . ." — *Ruth Clephane, Clarksville, Ind.*

LUNAR LUNACY

I wish to involve you in the particulars of the "lunar lunacy" I am concerned about.

As a child I had many vivid and fanciful dreams. Some were repetitious and others came only once. In one dream I found myself a fireman in a grownup's uniform which was much too heavy for me. A classmate appeared in the dream and we carried on a conversation. The next day in school, talking to him about random subjects, I mentioned the dream and his part in it.

To our mutual amazement he said



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he had had the same dream and proved it by relating the content of the dream.

This led me to wonder about the whole process of what I call "lunar lunacy." Recently I went to a library to find a book about the supernatural in general. I learned from that book that brothers and sisters, relatives and close friends are prone to have simultaneous dreams.

Now as casually as possible I began to inquire among my friends about this sort of thing. I came up with two categories of responses. First, several people in a group will dream of the same thing at the same time and all will remember it later. Second, there appears to be a delayed dream or a distorted dream. In other words, one of two girls will dream of riding horses with the other and on the following night her friend will have exactly the same dream. A distorted version of this dream might be that the second girl dreams that she and the original dreamer are riding not horses, but in a car.

It has been determined that some persons have telegraphic minds and others have receiving minds. I go further to say that people who are close to each other are open to each other's minds.

Possibly among your many readers are persons who have had dreams that fall into the categories I have mentioned. I would be very interested in knowing more about this subject.—*Charles Jeffrey Forsher, Granada Hills, Calif.*

OLD SLAVE HOUSE

The following item is verbatim from the *Ridgway News* (Gallatin County, Ill.) issue of April 28, 1966.

NIGHT IN OLD SLAVE HOUSE
TOO MUCH FOR THEM

"Two young men came to southern Illinois determined to do something

that has not been done since the slave days. They were determined to spend a night on the third floor of the Old Slave House in Gallatin County where slaves had lived.

"But they did not do it. The two, Jerry Brown and Danny Hunter, arrived at the Old Slave House around 3:30 P. M. to ask the owners, George M. Sisk and his son George, Jr., for permission to stay all night on the third floor and this permission was granted.

"So about 8:00 P. M. they returned to the house taking two chairs and an old kerosene lamp to the third floor to begin their night-long watch.

"According to their report, all went fairly well until a little past midnight. Then they heard sounds all over the slave quarters—moaning noises, a group of people talking together and many other strange sounds.

"They left the slave quarters in a state of shock and returned downstairs shaking from their experiences and saying they had had enough."

This slave house once belonged to the late John Crenshaw who owned a salt springs. He leased slaves from Kentucky to work for him. A north wall of what is now the dining room was a huge double door where wagons came into the house to load and unload the slaves who were transported chained to the wagons. A whipping post still stands on the third floor and small bunks remain built into the side of the long upstairs room. A staircase connects this third floor directly with the loading place, bypassing the second floor.

Many gay parties were held in this impressive mansion and even Abraham Lincoln was royally entertained here when he stopped overnight during a speech-making tour. But few persons knew what was taking place on the third floor. Runaway slaves

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were brought there to be shipped back south.—*Harriet B. Vaught, Carmi, Ill.*

APOLOGIA

In the January, 1966, FATE we proposed a "psycho-prognosis" experiment in "Report from the Readers." We agreed to read psychometrically the health of interested persons who wrote us.

We expected 200 to 300 replies but much to our concern we received over 2400 letters and in March, 1966, they still came at the rate of 10 to 12 a day.

Since it is impossible for me to do this many readings, I've had to throw in the towel. It takes about 15 minutes to do each reading—and I have a house, husband and son to care for as well as being charge nurse five or six nights a week in the maternity department of our local hospital—11:00 P.M. to 7:00 A.M.!

I did accomplish about 266 readings (by devoting just as much time to it as I possibly could). Of these 266 readings, 170 persons returned our questionnaire. These revealed that our prognosis was correct 87 times, partially correct 32 times and dead wrong 51 times, an average of 62 percent correct overall, since several items were tabulated in each reading.

We experienced a number of interesting and unexpected developments. In 10 readings we indicated ailments which were not apparent when these persons wrote us but had become apparent by the time they received our response. On two occasions the illness did not show up until a week or so after our readings were received. (One was a pinched nerve and the other a back injury, so we felt that neither could have been attributed to suggestion on our part.

(Continued on page 161)

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(Continued from page 150)

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