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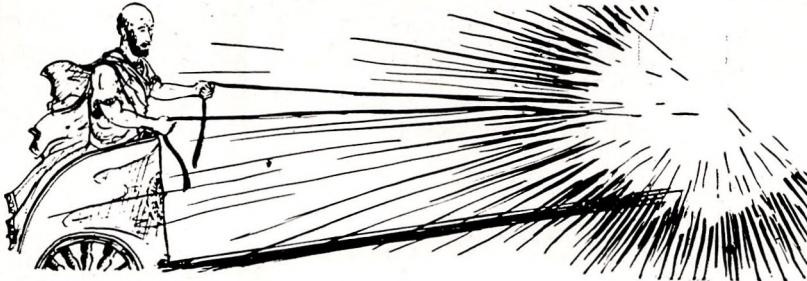
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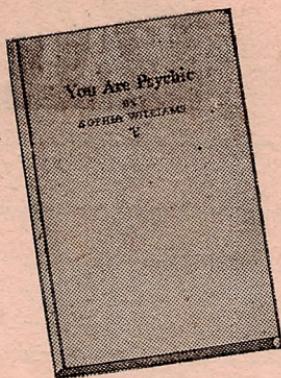
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Vol. 15—No. 12  
Issue No. 153

Publisher: CURTIS FULLER  
Assistant Publisher: PAUL FOGHT  
Editor: MARY FULLER  
Managing Editor: CHESTER S. GEIER  
Foreign Editor: MIR BASHIR  
Art Director: SYDNEY BARKER



FATE

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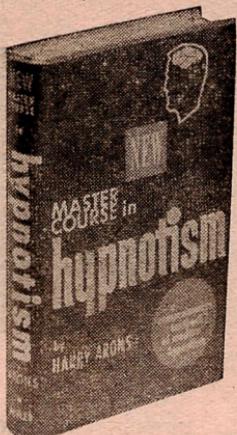
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# I See by the Papers...

## QUOTE OF THE MONTH

*If the continent did not wander,  
where was the Pole when the con-  
tinent was green? Where was the  
continent if the Pole did not wan-  
der?*

George A. Doumani and William  
E. Long in *Scientific American*,  
September, 1962



## WHERE, INDEED?

WITH THESE TWO succinct questions concerning Antarctica, Mr. Doumani and Mr. Long state one of the major problems in the Earth's history. It is a problem that was crystalized when the Geophysical Year turned new attention to Antarctica.

The problem is how the climate of the Earth's land surfaces could have changed so drastically that thick seams of coal and the fossil remains of great trees now exist in Antarctica under an ice sheet 10,000 feet thick.

Did the Earth capsize, as theorists like Hugh Auchincloss Brown insist? Or did the continents drift to their present position from a central land mass, as proponents of the Wagner school declare?

Doumani and Long say that the idea of continental drift solves



By Curtis Fuller

many hitherto unanswered questions, such as:

- The distribution of certain animals and plants that could not have come by land bridges because there is no evidence that land bridges ever existed.
- The strange directions pointed by the fossil magnetisms of the rocks around the world. This fossil magnetism "frozen" in the rocks points in the direction that the magnetic pole once must have been.
- There are geological evidences that Antarctica represents fragments of what was at one time a great central continent.
- The east coast of South America, the west coast of Africa, and

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coasts of Australia, East Africa, India and Antarctica seem to fit together like a jigsaw puzzle.

Doumani and Long say, "moreover, there are linear basins of sedimentary accumulation, called geosynclines, in four of the continents.

"When fitted together as suggested by the coastlines, these isolated basins line up. There are also deposits of glacial tillite at approximately the same level in each of the continents.



## OUR ALIEN MOON

**M**AN HAS possessed the mental equipment to think about such problems, let alone the tools to study them, for relatively a second of time as things are measured in the cosmos.

The newest speculation about the Moon is by no less than Dr. Harold C. Urey, the Nobel Prize-Winning physicist, who recently reported that the our Moon never was a part of the Earth and never split off from it, but was "captured" and is held as a satellite by the Earth's superior size and gravitational attractions.

Urey says the Moon's composition is more nearly like the sun than like the planets. He also suggests that, rather than being cold, its interior is probably quite hot. The moon's surface features probably were caused by collisions with ob-

jects. Most of these occurred shortly after its capture by the Earth and the objects that have struck since have hit with high velocity and come from interplanetary space.

Meanwhile, Dr. Zderek Kopal, head of the University of Manchester Astronomy Department, agrees that the interior of the moon is hot, not from radioactivity as Urey suggests, but from the tidal pull of the earth, which is 100 times as strong as the moon's tidal effect on the earth.

Dr. S. Fred Singer, director of the satellite programs for the U.S. Weather Bureau, surprised everyone by stating that studies suggest there are glaciers—deposits of dirty ice—at the poles of the moon.



### LIFE IN SPACE

THE RUSSIANS have confirmed Western findings that some meteorites contain evidences of organic life.

Our information is sketchy but a report in *Soviet Union* states that "microscopic remains of organic origin have been found by Soviet scientists in a stone meteorite which fell 73 years ago in southern Ukraine. This proves that spore capsules can survive amazing ranges of temperature and pressure. The investigations add considerably to the knowledge of life outside our

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own really small planet."

Meanwhile, many Western scientists still doubt reports that evidences of life have been found in a stony meteorite that fell in France in 1864.

In this meteorite, called a carbonaceous chondrite, organic matter includes chemical compounds akin to cholesterol and butter—both of which always have been thought to be confined to the end products of living processes. In addition, fossilized one-celled organisms have been found there.

Most of the doubters claim that these organic evidences were contaminants that entered the meteorite after it fell to earth. A few of the doubters, however, now are beginning to doubt their own doubts.



### MAN-MADE VIRUS

THIS WHOLE problem of life, its origins and its omnipresence recently was considerably complicated by the announcement of a University of Utah researcher that he had created an infectious virus from the inert chemicals of a test tube.

Back in the days of the alchemists, what passed for science was convinced that lower animals such as insects and probably even the smaller mammals were more or less spontaneously created from just about any refuse that happened to

be lying about. The claim of Dr. George W. Cochran, professor of plant pathology at Utah State University, is nearly as sensational.

It should not be thought, however, that Dr. Cochran has created "life."

There is considerable doubt that viruses are alive as we consider life since, even though they grow and multiply, this growth probably can be regarded as similar to the way inert crystals grow in a nutrient solution.

Dr. Cochran did provide the nutrients by which his viruses created themselves. He provided them with the nutrients of a tobacco leaf, and the virus he created was the tobacco leaf mosaic virus.



### ROAR OVER FRISCO

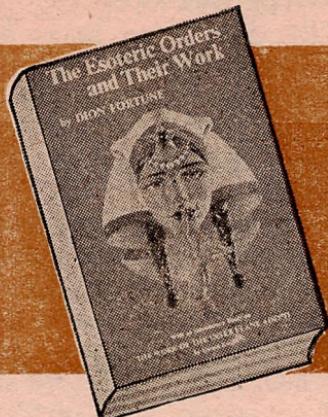
THE NIGHT of Saturday, August 18, was clear over San Francisco and the wind was very light. From somewhere, between 10 P.M. and 10:30 P.M., came a mysterious rumbling noise, sounding like the flight of heavy bombers.

Many San Franciscans were alarmed. One said, "I haven't heard anything like it since the war."

The easy explanation was that the noise came from planes being warmed up at Alameda Naval Air Station, with the thunder being conducted by atmospheric conditions which were "just right." But

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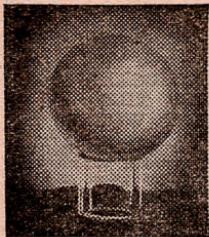
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Navy spokesmen gave conflicting reports, including "we don't run engines after 10 P.M."

**FORTEAN RAIN**

THERE WERE no beans or peas in the yard of Mrs. H. G. Gamble before the rain storm. But after the rain, man! There were navy beans and English peas all over the place.

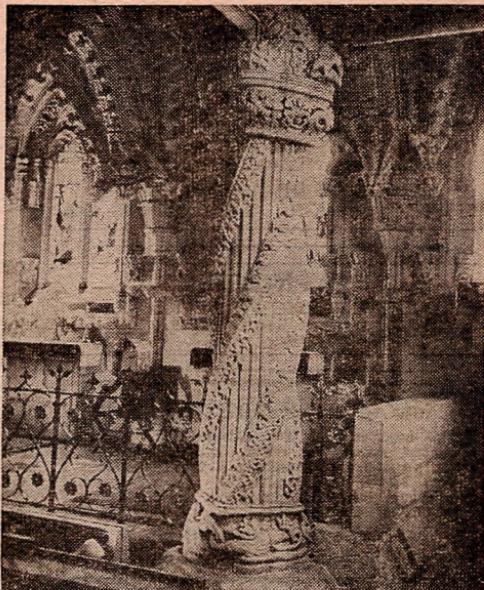
Mrs. Gamble lives in Blackstone, near Richmond, Va., and the peculiar rain took place early in August. A reporter from the Blackstone *Courier-Record* originally had his doubts but after he had walked over several acres of Mrs. Gamble's property "looking at and picking up the beans and peas," he realized the world has mysteries.

**LAWS AND MORE LAWS**

EVERYONE complains about laws which restrict him—but wants laws to restrict the other fellow. So it is that even psychic areas are often beset by restrictive laws.

Hypnosis is a case in point. The California Medical Association is campaigning to educate the public on what hypnosis can and cannot do, and wants laws to control the use of hypnosis in that state. This is all part of a national effort by "responsible therapists" to drive "charlatans" from the practice of hypnosis.

Ornate "Prentice Pillar" in the 15th Century Rosslyn Chapel at Roslin, Midlothian, Scotland, may be hiding place of the Holy Grail—the chalice believed to have been used by Christ at the Last Supper—according to Trevor Ravenscroft, 41, an Edinburgh history teacher. Ravenscroft, who has spent 18 years searching for the Grail, said his researches indicated it was hidden in a pillar, and the "Prentice Pillar" contains carved symbols he has sought. He now seeks permission to open the pillar, since he claims that tests for metal inside it have shown a metal substance in the middle of a block. UPI photo.



Well, there is little doubt that hypnosis is abused by ignorant and ill-trained persons. On the other hand, who is a responsible therapist and who is a charlatan? When such laws are passed you know as well as I who will be who. All physicians and medical men will be "responsible therapists" and all others will be charlatans.

Yet we know a non-medical hypnotist who regularly conducts classes for physicians, training them in hypnotic techniques. When the law is passed, and we have no doubt it will be one day, the teacher will be on the outside looking in at his pupils practicing the routines he

taught them but from which he is now barred.



#### TOUCHY BUSINESS

HYPNOSIS IS on a more "respectable" level than soothsaying and similar "fortune-telling" practices. Many localities have laws prohibiting fortune-telling. Recently New York City launched a campaign against "fortune tellers, tea leaf readers, spiritualists and other soothsayers."

That is quite an aggregation and we predict it will run into trouble, because where does such enforcement stop?

The New York *Times*, reporting

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Berkshire, England

this effort, says: "In scrutinizing such practices as palmistry, Tarot card reading, and crystal gazing, the Markets Commissioner is questioning beliefs that millions have accepted from the beginning of civilization."

Even Markets Commissioner Paccetta admits it will be a "touchy business to try to separate the legitimate from the illegitimate." Nevertheless, he has sent out about a dozen inspectors, experienced in investigating short-weight butchings or checking the hamburger-fat ratio, to issue summons and report offenders to the district attorney.



## COME HOME LITTLE BAT

ADD TO creatures with homing ability the pallid bat! Russell Davis and E. Lendell Cockrum of the University of Arizona experimented with pallid bats in the summer of 1960, and recently published their results.

They took individual bats in six different directions and as far as 68 miles.

A good many of the bats never showed up again but some few individuals returned consistently in many experiments.

Like humans, apparently, not all bats have the particular extrasensory ability known as homing.

When one considers the matter, though, one can only marvel at a

homing pigeon instinct existing in these night-flying creatures. Obviously they do not see landmarks to fly by. How do they manage to home, then?

Bats avoid obstacles and catch insects by using their built-in sonar abilities. But it is difficult to imagine this being effective for more than a few hundred yards, though we know of no experiment that has measured it.

Homing mechanisms of bats, like those of the birds, therefore, remain pretty much of a mystery. We only know — they home.



### GROWING HAIR

THERE IS a woman in Chicago named Franth Wetherholts who claims she can grow hair on bald heads. Not only that, she has some hair growing on some heads — which seems to prove it.

We talked with three men who have been using her *Mask-thal* shampoo and they swear they are growing hair; have before and after pictures to prove it, too.

Of course, they aren't completely furred out yet, they admit, but they have a lot more hair than when they started. Franth Wetherholts tells them it took quite a while to lose their hair, so it will probably take quite a while to get it back, which seems reasonable.

Men get bald and stay bald for

# Search

## MAGAZINE

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various complicated reasons that usually are linked with heredity. There are many bald-headed scientists who have studied this matter wistfully and longed for a breakthrough. So far they haven't made one.

Miss Wetherholts believes she has made that breakthrough, but there is really no great mystery about it, she says. She does it through the "power of God." She believes God has blessed her and her work, and she prints on the labels of her magic shampoo the enigmatic legend, "P.O.G. added."

"P.O.G." stands for "Power of God," of course.



**THE GODDESS**

IN 1957 PADDY Chayefsky produced a motion picture called *The Goddess*, which told the story of a poor girl from an unhappy home who grew up to be a sex goddess of the screen. She became wealthy, lived in a mansion, and men adored her. But despite all this she never could find happiness.

At the time the motion picture was released, everyone said it was based on the life of Marilyn Monroe. If so, it was also premonitory of Miss Monroe's death — for at the fadeout the goddess is shown with a bottle of sleeping pills in her hands . . .

(P.S. It would be interesting to

investigate the suicides and attempted suicides after Marilyn Monroe's death. In Houston, Tex., alone, there were 13 attempted suicides in three days. The average there is one or two reported suicide attempts per day.)



### COLD LIGHT

**C**HEMISTS AT John Hopkins University are finding out some of the secrets surrounding the mysterious cold light of the firefly's glow. They have succeeded in reproducing firefly light in the laboratory by combining five chemicals.

Dr. William D. McElroy began the study about 15 years ago by buying fireflies from Maryland children. He paid them 25 cents a 100. And he bought as many as 80,000 every summer.

By 1952 Dr. McElroy had isolated five substances responsible for the strange cold light. They are oxygen from the air, certain magnesium salts, adenosine triphosphate (ATP), and two hitherto unknown compounds named luciferon (light giver) and luciferase, an enzyme that makes luciferon work.

A team of chemists, headed by Dr. Emil H. White, began analyzing luciferon about three years ago

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and last year its composition was determined and it became possible to synthesize the compound in the laboratory. The most they have been able to make is one gram of it — the same amount contained in 2,000,000 fireflies.



### THE TROUBLED PSYCHE

**W**HAT MAKES a delinquent; what makes a genius; what makes an unhappy person? Psychologists and psychiatrists are perfectly able to answer this question *after* the determining events in a person's life. But to predict them in advance — well — no.

A recent book, entitled *Scientists: Their Psychological World*, by Psychologist Bernice T. Eiduson, dramatizes the difficulties here. She studied the early lives of 40 scientists and discovered there was a great deal in their environment that ought to have made them juvenile delinquents instead of constructive men.

Dr. Eiduson found that the 40 men she examined grew up in homes with little intimacy, warmth or close family relationships. In half the cases the father was gone or home so infrequently the child scarcely knew him. Ties with brothers and sisters were tenuous and there was hostility toward the mother.

But apparently, although these kids went into the streets, there was

something about their makeup that led the future scientists to look for teachers or adults who could take the place of parents. They became to a certain extent, more self-reliant and the teachers they found helped their intellectual abilities.



### PREMONITIONS

**T**HE LAST time Mrs. Joseph Ammer of Indianapolis saw her husband alive was at 11 A. M. Tuesday, August 7. She took some lunch to the shop for him and returned home to lie down — she had been under a doctor's care.

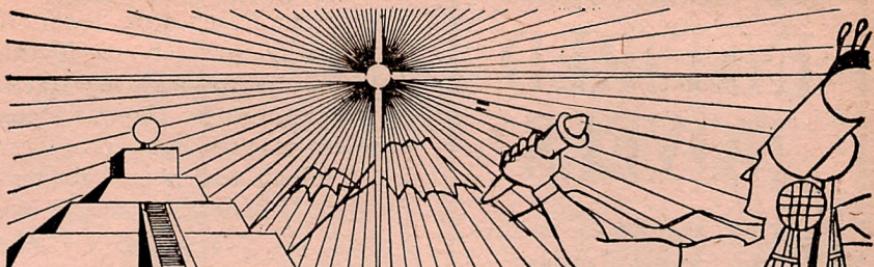
She slept, and shortly after 3:45 P.M. she woke from a nightmare with a terrible feeling of urgency that something was wrong at her husband's shoe repair shop. She went there and found him behind the counter, savagely beaten to death.

\* \* \*

**L**ATE IN August, three-year-old Stevie Papol became separated from his parents in Long Island's 1,600-acre Heckscher State Park. He could not be found. Hundreds of volunteers hunted for him for three days and it seemed impossible that he could still be in the area.

Among the searchers were Raymond Finger, a sergeant in the Islip Town Police auxiliary, and his wife Rosemarie, who has a

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three-year-old grandchild.

Sergeant Finger took time off from his regular job at Pilgrim State Hospital to join in the search for missing Stevie. He was going to return to work but Mrs. Finger said, "Ray, I feel so strongly that the child is somewhere around No. 3. Let's go back and give it one more day."

They went back at 8:45 A.M. to Parking Field No. 3, where Mrs. Finger thought she heard a child's voice. At first her husband thought it was a quail. But it was Stevie, insect-bitten, cut, bruised, dehydrated and suffering from exposure, and alive.

Mrs. Finger says she has had many premonitions. Her husband told her to get one for him. In the excitement of carrying Stevie out of the brush he lost his badge.

\* \* \*

**M**R. WINNIE Wilkinson, of Sheffield, England, dreamed that "a woman came knocking at the door to tell me my husband had been hurt in a fall from scaffolding at work. She said I must hurry because my husband was seriously ill. It all seemed so real."

Mrs. Wilkinson had not been living with her husband for the past six months. Yet four hours after her dream, 27-year-old Gordon Wilkinson was seriously hurt in a 50-foot fall from scaffolding while he was at work.

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**CROSSED WIRES**

**R**AADIO STATION KFRB of Fairbanks, Alaska, is having trouble with its long distance telephone lines. Between 7:10 P.M. and 11:55 P.M. on August 24, for instance, long distance calls poured in from all over the country. Only trouble was, nobody was calling Alaska.

The first came from a woman in Mottenham, Ark., who hadn't called the radio station. She had been connected with KFRB twice before so she wasn't as astounded as she might have been.

Meanwhile calls came through from Arizona, Ohio, Indiana, Massachusetts, Missouri, New York, Montreal, Michigan, Maryland, Illinois, California — you name it.

Three times KFRB was connected with two parties simultaneously. The only person who didn't believe Announcer Lowell Purcell was a woman in Massachusetts whose phone rang at 3:45 A.M.

The telephone company is a bit upset about all this, but nothing to what KFRB's auditor will be when he gets the next phone bill.

**THE PRECOGNITIVE DOG**

**O**F A DIFFERENT order, according to the *National Enquirer*, is the strange case of Chris, the psychic dog. Chris lived with his master, George Woods, in East

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Chris was a show dog, not a re-  
search psychic. He became a local  
celebrity, appearing at clubs and  
on television. First he did simple  
stuff — like counting backwards  
from 25. Then he began to work  
out square and cube roots of num-  
bers.

If asked what he thought of  
cats he tapped out D-U-M-B. Then  
he began to communicate about the  
future.

He told the local police they  
would get a salary raise, made  
weather predictions, predicted the  
winners of the daily double at Nar-  
ragansett Park, paying \$82.40.

Chris had a heart attack and re-  
tired from show biz in 1959. Wood  
asked him when he was going to  
die.

"Chris put his paw on my arm  
and tapped out 1962," Wood told  
Bernard Henry of the *National  
Enquirer*. "Then he tapped out the  
month — June — and the day, 10."

Chris was wrong. He died June  
9, 1962.



### LADY OF THE LAKE

THE DALLAS *Times Herald*  
hasn't documented this story  
very well by identifying the wit-  
nesses but these are understand-  
ably skittish.

Late in August, according to

Staff Writer Bob Sloan, a young Dallas couple reported that "a woman, dressed all in white and dripping wet" tried to enter their parked car at White Rock Lake. Another Dallas man asserted he had seen a woman hitch-hiker in a white gown, soaking wet, while driving on Northwest Highway near the lake.

These reports revived the story of the ghost of White Rock Lake, also called the "Lady of the Lake" who once again, according to Sloan, has begun to haunt lovers and lone drivers who travel the lake road on dark, moonless nights.

Some years ago she was seen frequently. Then she disappeared. Now she's back, as many telephone calls to the newspaper attest.

Some drivers say that when they slow down she vanishes — though the place where she was standing remains wet.

Things being what they are in Texas, it seems that Victoria, south of Houston, is reporting a similar wraith which rises out of the Guadalupe wearing a white wet robe.

Sigman Byrd, columnist of the Houston *Chronicle*, investigated this report — rather wistfully, we thought — but was unable to come up with the names of any eye-witnesses.

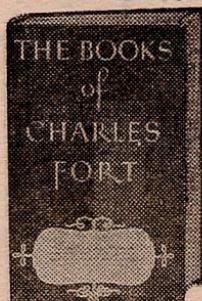
At this writing Dallas is ahead hands-down.

— *Curtis Fuller*

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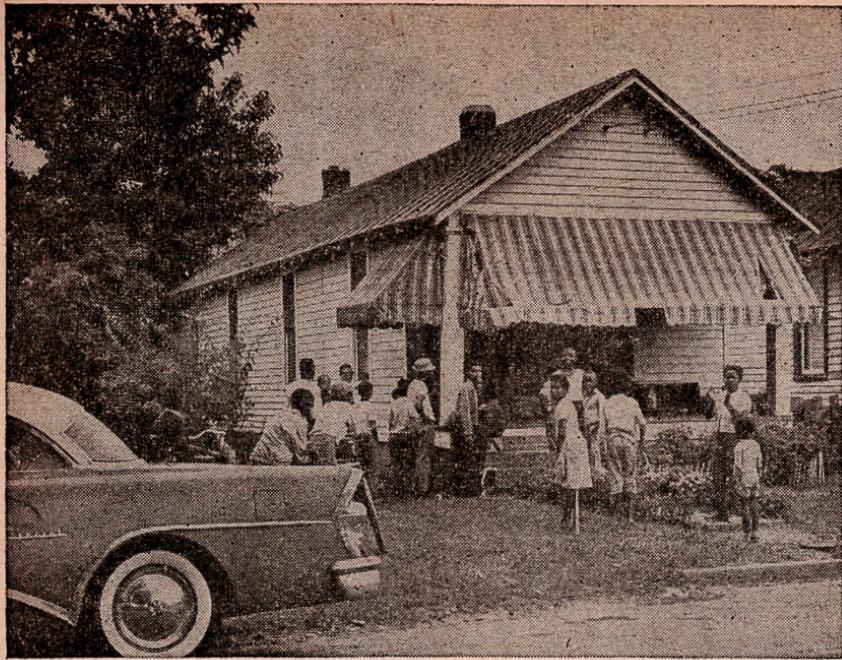
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Objects went flying about inside this house in Portsmouth, Va., during recent incidents that were apparently an unusually violent poltergeist manifestation.

**M**RS. CHARLES DAUGHTREY, of 949 Florida Ave., Portsmouth, Va., had just finished making up the bed when the covers, mattress and all came flying at her.

This was on Thursday, September 6. "It started along about 4:00 o'clock," Mrs. Daughtrey said.

After that other things began to happen — fast.

Following the covers and mattress, a bedroom dresser crashed to the floor. A vase flew from the parlor mantle and smashed a window,

seven feet away. A bottle of insecticide, called *Real Kill*, sailed from under the washing machine and hit Mrs. Daughtrey on the back of the head. The kitchen cabinet popped open and let the salt and pepper shakers jump out.

Mrs. Daughtrey's grandson, who lives with her and her husband, was dumped out of his chair, and his school books flapped around the room.

A neighbor, attracted by the family's cries on this first day of

*The*

# *Housebreaking Ghost*

*in Portsmouth, Virginia*

**One of the most veridical poltergeist manifestations of recent years occurred in this humble Virginia home.**

*By Mary Margaret Fuller*

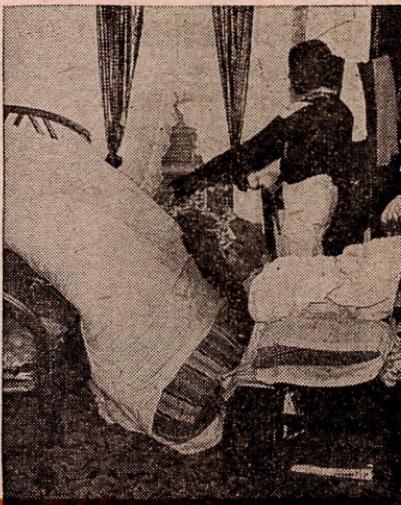
**Editor of FATE**

the visitation, came rushing over to be confronted by the sight of a pipe which drifted out of a bedroom and on down the hall to the kitchen.

The police did not arrive on the scene until about 7:00 P.M. of that first day. They brought along a police dog that was loosed on an inspection tour of the house and



13-year-old Cleveland Harmon holds stool that flew up and shattered ceiling light in overhead fixture.



Incidents began when mattress and covers came flying at Mrs. Charles Daughtery as she made this bed.

yard. It found nothing, but its handler was struck on the leg by some object — no one saw or ever found out what hit him.

Mrs. Daughtrey warned him, "You stay around here, you get hit by a lot of this stuff."

Ninety-year-old Charles Daughtrey, his 100-year-old wife—"give or take a few years"—and their 13-year-old grandson, Cleveland Harmon, had lived in peace in their old gray house on Florida Ave., up until that fateful Thursday.

Then for two straight evenings following this, on Friday and Saturday, from about 4:00 P.M. to nightfall a mysterious and mischievous force threw various objects around inside the house.

Pipes, tobacco tins, books, vases, any household items you can think of, were suddenly on the move. And they moved with speed and force. A stool jumped from the floor to shatter a ceiling light. A skillet floated slowly from the stove over onto a chair seat. Every window on one side of the house had broken panes and the glass also was broken out of the front door.

By Saturday things were not as lively as they had been, although there was evidence the spirits were still up to mischief.

The Police Report, assuming one had been made, was obliterated from the Complaint Book. And the fire department's daily log sheet

was nowhere to be found.

The poltergeist slowed down further by Sunday and limited its activities to breaking one window pane and throwing two ripe tomatoes with excellent aim. They hit Charles Daughtrey and his grandson, Cleveland Harmon, both right in the middle of their chests.

No one saw the tomatoes thrown.

\* \* \*

**J**OSEPH V. PHILLIPS, staff writer for the *Norfolk Virginian-Pilot*, went over to the house at 949 Florida Ave., and got goose pimples dodging flying household objects. He said, "I didn't believe in ghosts — until today."

Mr. Phillips had heard reports of a carpet which rose eerily off the floor all by itself, of the vases which jumped and smashed, and other incredible activities of otherwise inanimate objects. Not believing such nonsense, he went to see for himself and took a photographer with him.

A Mrs. Marion Bivens came to the house about the same time, to ask about Mr. Daughtrey's high blood pressure. She, together with Reporter Phillips, was leaning against the buffet. Mrs. Bivens suddenly exclaimed, "Did you feel the buffet move?" She looked scared though Phillips had felt nothing. In the next second a vase he had just handled jumped off the mantle in the living room and hit the wall in the hallway at the front

of the house. It had to round a corner to crash just there.

Mr. Phillips checked the living room again. There was no one there. Then, just as he came out of that room, a cup which had been sitting on the buffet in the dining room crashed at his feet. The photographer saw it hit also. Mr. Phillips now rushed back to the dining room. It was empty; Mrs. Bivens had fled from the house.

Phillips stated, "There had been seven people present. They were all in my full view when the cup crashed on the floor. I felt my hair stand on end.

"Then I saw an empty tobacco can fly toward me from the buffet. It was in the air when I saw it. It crashed and rolled to the floor at my feet."

Mrs. Daughtrey told Reporter Phillips, "I'm not nervous and I'm not afraid of ghosts."

\* \* \*

NEVERTHELESS, something scared Mrs. Daughtrey. It was the crowds that began to throng outside her home.

Police estimated that 10,000 persons visited the neighborhood, 600 to 700 at a time. Four would-be-ghost-hunters were arrested on charges of being drunk and disorderly and for insidious conduct.

The spectators, of course, came to see what they could see of the phenomena. But since the objects

moved only on the inside of the house and there was nothing to be seen on the outside, they were disappointed.

It was necessary for the police to throw rope cordons around the house to restrain the curiosity seekers and 12 patrolmen and two dogs were on duty outside the home for several days.

On Sunday, September 9, the Daughtreys, who had been undaunted by the ghost, decided to move out until order had been restored to their neighborhood.

"I'm not going around those crowds anymore," Mrs. Daughtrey said. "There's nothing to see out on the streets and I don't want them in my house."

By Monday a lone patrolman, on duty in front of the gray house where the excited thousands had milled over the weekend, reported "All quiet." The streets were empty except for a few neighbors, a paddywagon, and a squadcar. The cordon of ropes and tar pots still remained, however.

Someone had tacked up a crude, red-lettered sign on the front of the house, "Keep away!" it said.

It didn't say why.

\* \* \*

THE REV. FRED JORDAN, a retired Navy man who has been a practicing Spiritualist since the 1920's, is currently president of the International General Assembly

of Spiritualists, and is pastor of the Light of Truth Church of Divine Healing on Omohundro Ave., in Norfolk, Va., said there is nothing unusual about the poltergeist phenomena at the Daughtrey home.

"It is simply the work of an 'earth-bound spirit' who has been provoked into physical manifestations (such as upending furniture and throwing crockery) by recent events in the household."

By an "earth-bound spirit" Jordan explained that he meant one who hadn't progressed during life on earth to a point where he was able to free himself from earth ties when death came.

Rev. Fred Jordan further explained that the reason the spirit picked the Daughtrey household is that "Mrs. Daughtrey has mediumistic powers that she isn't aware of. These powers are physical — chemical — as well as spiritual. Without the presence of a medium, a spirit could not make his presence physically known."

When asked if the phenomena would continue in the Daughtrey household Jordan said, "It's not likely. I think that the lesson has been learned — the one the spirit was trying to impart."

The Rev. Mr. Jordan said he doubted that a team of scientists expected to investigate the poltergeist phenomena would learn anything. "Unless the basic spiritual

nature of the manifestation is recognized, there's no way of explaining it," he said.

\* \* \*

**T**HE RICHMOND NEWS *Leader* reported on September 11 that a contingent of educated ghost hunters, hoping they weren't too late, were headed for Portsmouth for a first-hand look at the antics of the prankish poltergeist.

There was some evidence that they were, alas, too late. On Tuesday, five days after the strange antics began, things were apparently back to normal on Florida Ave.

According to the *News Leader*, the psychical researchers were all from Durham, N.C., were all prominent scientists to whom poltergeists are old hat, and they all requested anonymity.

Three psychic researchers who are not so timid are Dr. T. J. Pratt of the Duke University Institute of Parapsychology, Hugh Lynn Cayce, head of the Society for Research and Enlightenment at Virginia Beach, and W. G. Roll, head of the Psychical Research Foundation at Durham, N.C. This foundation is closely associated with Duke University's famed Parapsychology Laboratory.

Dr. Pratt said, after visiting the Daughtrey home, that the situation was typical of the frequent reports of poltergeist haunting received at Duke.

One of the *typical* aspects of the case is the teen-age boy's presence in the household. Many researchers regard the presence of a disturbed or unhappy adolescent mandatory for poltergeist activity to be manifest.

Further *typical* aspects of the case are the objects flitting about for no known reason.

Up until the 17th Century such phenomena were blamed on spirits and a special word was coined in German to designate such spirits. This word, poltergeist, means boisterous spirit or racketing ghost. It was after this that some odd persons began to look around for a natural explanation for the phenomena. They still are looking.

Psychic researchers no longer believe that the mysterious moving of seemingly solid objects (no objects are really solid, you know) is necessarily the work of dead people. They now use supernormal or supranormal rather than supernatural in referring to such things. A supernormal-supranormal event is one which is beyond the range of modern scientific knowledge but this does not mean it has not got a perfectly natural cause once nature is more perfectly understood.

The activities of poltergeists are particularly exciting because they can be witnessed by anyone who can get there in time. (Although some poltergeists have been known

to continue for years.) You do not have to have a special sensitivity to witness poltergeist activity and you may find it exciting just dodging missiles. However, as a rule poltergeists, while destroying property, are harmless to people.

*Collier's Encyclopedia* says, "They typically involve unexplained noises such as raps, the throwing of stones, movement of articles of furniture without contact, breakage of crockery, etc.

"They are sporadic, seldom lasting for more than a few weeks or months, and they seem often to be associated with the presence of an adolescent child."

*The Encyclopedia Britannica* says, "this controversy remains very much where it was left many years ago."

\* \* \*

**A**S USUAL, there were no logical explanations for the startling events in Portsmouth, Va.

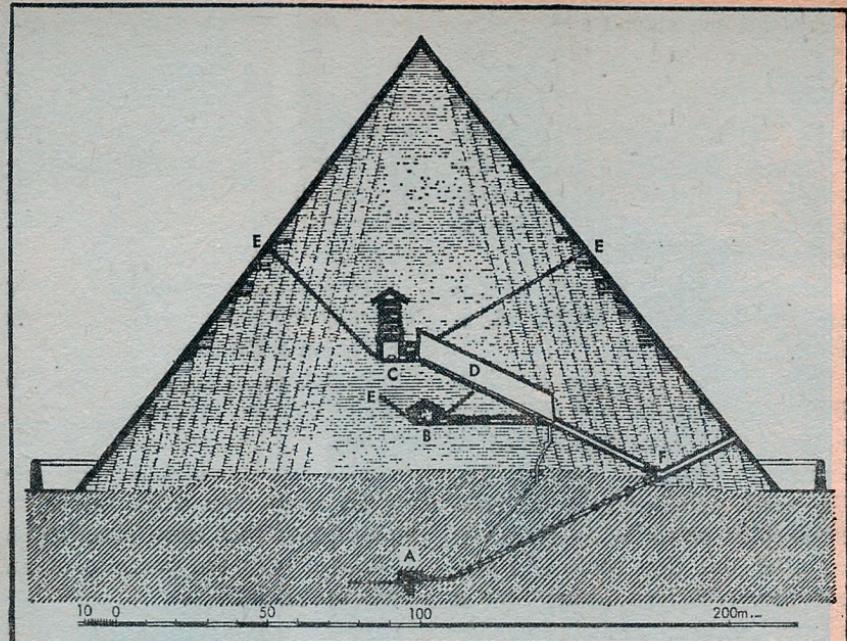
Only one person, a neighboring housewife, even thought she had an inkling of what happened.

"You take a black cat," she said, "and boil it down to the bones, and eat the bones. That'll bring 'em around every time."

"Ain't nobody in that house ate no black cat," one man reminded her.

"No, I reckon not," the housewife admitted.

And, as usual, that ends that.



Cross-section Great Pyramid of Khufu at Giza shows interior chambers and shafts.

## How the Pyramids were Built

*By L. Sprague de Camp*

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THE MOST FAMOUS monuments in the entire world are the pyramids of Egypt. Of these, the most celebrated is the Great Pyramid of King Khufu — the Cheops of Greek writers — on Pyramid Hill, a few miles west of Giza, near Cairo. Of the Seven Wonders of the World that Greek writers listed, this one alone survives more or less intact.

For centuries men have gaped at the pyramids, have speculated on how and why such vast piles were raised.

A whole cult of Pyramidology began when Colonel Howard Vyse blasted his way into Khufu's and Menkaura's pyramids with gunpowder in the 1830s.

From Vyse's measurements the London publisher John Taylor and

the Scottish astronomer Charles Piazzi Smyth evolved the theory that the Great Pyramid had been built by Noah, Melchizedek, or some other Old Testament patriarch under divine guidance; that it incorporated in its structure such cosmic wisdom as the true value of  $\pi$  (the ratio of the circumference of a circle to its diameter), the mass and girth of the earth, and the distance of the sun. The sarcophagus was supposed to be a standard of measurement — as if anyone but a lunatic would take as a volumetric standard a vessel holding the awkward amount of a ton and a quarter of water and then shut it up in a

man-made mountain so that it could not be used.

The measurements in the Grand Gallery were taken to prophesy the history of mankind. Smyth, a religious fanatic whose strongest passion was to discredit Egyptian "idolatry," inferred from these measurements that a miracle, comparable to the Second Coming of Christ or the Millenium, would occur in 1881. When no miracle took place in 1881, other Pyramidologists reshuffled the numbers to make other predictions, which likewise failed to come true. The last such prediction was that the world would end in 1953.

Pyramid of Seneferu at Dahshur was first true Pyramid. In rear is Bent Pyramid.

Popular ideas about the erection of these awesome ancient monuments are largely fable. Here are facts about old Egyptian engineering feats.



As engineering achievements, the pyramids are wonderful enough without bedecking them with whimsseys. Considering when they were built and the tools and materials then available to the Egyptians, they are among the greatest, most difficult constructions ever conceived by man.

Our great concrete dams or steel suspension bridges are more advanced and — to our way of thinking — more useful, but our engineers deserve less credit than the pyramid builders, because they have power machinery and structural steel with which to work.

\* \* \*

## BUT, HOW WERE the pyramids built?

About 2700 B.C., in the reign of Joser, lived the world's first known engineer and architect. This was Imhotep, who built the first pyramid for his king. Although hardly any details of Imhotep's life are known, he was famous in later ages as a physician, architect, writer, magician, statesman, and all-around sage. Evidently he and King Joser both were able men who worked long and effectively together. And, from the monuments they built, we can tell something of how Imhotep came to invent the pyramid.

The Egyptians had developed elaborate beliefs about the life after death. One of these was that the afterlife could be enjoyed only so

long as the body was kept intact. Hence arose the practices of mummifying corpses and building massive tombs designed to foil forever tomb robbers drawn by the hoards of jewels and precious stones buried with kings and nobles, who thought that the spirit of a dead man needed the spirits of the things he used in life to keep him happy in the afterlife.

Before King Joser, Egyptian kings were buried in tombs called mastabas — rectangular structures of brick, with inward-sloping walls, set over underground chambers. Kings of the Third Dynasty built larger mastabas and began to use stone for the exterior instead of brick.

Then, when Joser came to the throne he and Imhotep first built a stone mastaba of unusual size and shape west of Memphis at Saqqara. It was square instead of oblong and measured over 200 feet on a side and 26 feet high.

Not satisfied, Joser and Imhotep twice enlarged this mastaba by adding stone to the sides. Before the second of these enlargements was completed the king changed his mind again. He decided to enlarge the structure still further but also to make it a pyramid, resembling four square mastabas of decreasing size, piled one atop the other.

However, the tomb ended as a step pyramid of six stages, 200 feet

high on a base 358 by 411 feet. The main body of the pyramid was made of blocks of limestone quarried from local outcrops. To the outside, Imhotep added a facing of high-grade limestone from quarries across the Nile at Troyu (modern Tura).

Under this pyramid lay a burial chamber from which many corridors branched out, probably to hold the wealth that Joser hoped to take with him. Around the pyramid was built a walled enclosure, about 885 by 1,470 feet, which contained Joser's mortuary temple where a permanent staff of priests was supposed to perform rituals forever, to promote the welfare of the king in the afterlife. The temple compound included living quarters for these priests, tombs for royal relatives, and other structures, all of gleaming golden-buff limestone.

Joser's successors began step pyramids like his but these pyramids either were abandoned at an early stage or have been so plundered for stone that little is left of them. A few decades later, however, three large pyramids arose: two at Dahshur, a few miles south of Saqqara, and one at Maydum, 25 miles farther south.

The Maydum pyramid was begun as a step pyramid of the Saqqara type with seven steps. Then it was enlarged to a step pyramid of eight steps. Finally, the steps were filled in and the structure was converted

to a true, smooth-sided pyramid. Nowadays the last addition has fallen away from the upper part of the pyramid, leaving the top of the second stepped stage protruding out of a pile of debris.

The southernmost of the two pyramids at Dahshur was begun as a true pyramid. But, about halfway to the top, the angle of inclination of the sides decreases sharply, so that the sides appear folded in like the top of a carton. Hence this pyramid is called the Bent or Blunted Pyramid. Possibly the king for whom this pyramid was built expired before its completion, and his successor hurried and cheapened the work by finishing it off with a top lower than planned.

The other pyramid at Dahshur, usually credited to King Seneferu, was the first large true pyramid to reach completion as planned. It still stands—huge, silent, and solitary—brooding darkly over the undulating sands of the desert, near the new road from Cairo to the Fayyum.

\* \* \*

**T**HE SECOND KING of the Fourth Dynasty, Khufu, built the largest pyramid of all on a hill five miles west of Giza. Khufu called his masterpiece *Khuit-Khufu*, "Khufu's Horizon." Although some cultists have denied Khufu's authorship of this monument, there is no doubt about it. Besides the test-

imony of the ancient authors Manetho and Herodotus, Khufu's name was found in red paint on some of the stones of the interior.

This enormous pyramid measures 756 feet square. It originally rose to a height of about 480 feet, although the uppermost 30 feet are now missing because of the quantities of stone that have been stolen from the outside. The cathedrals of Florence, Milan, St. Peter's at Rome, St. Paul's in London, and Westminster Abbey could all be placed at once on an area the size of its base.

The Great Pyramid is made of about 2,300,000 blocks of stone, weighing an average of two and a half tons apiece. At least, that is the closest estimate that we can make without dismantling the pyramid. Except for the Great Wall of China, it was the largest single human construction of antiquity.

Khufu's Great Pyramid is not only the largest of the pyramids; it is also in many ways the best constructed.

The sides of the base come to within seven inches of forming a perfect square. They are oriented to within less than six minutes of arc — one-tenth of a degree — of the true north-south and east-west directions, and the south side is within two minutes of the true east-west direction. Such accuracy is amazing. None of the other pyramids

is oriented so closely, albeit some approach the Great Pyramid in this respect.

Like his predecessors, Khufu used limestone from local outcrops for the bulk of his pyramid, while for casing he used fine limestone from Troyu and the Moqattam Hills east of Cairo. The capstone was probably gilded. But nearly all the fine stone was peeled off by the medieval Muslim rulers of Egypt to build bridges and houses in Cairo.

Perhaps the real secret of the Great Pyramid is that King Khufu was a claustrophobe and, after the building had begun, called in his architect and told him that the thought of all those tons of stone lying on top of his final resting place gave him the creeps.

In any case, Khufu made up his mind not to be buried in the usual underground chamber of rock. This chamber therefore was abandoned and a large room, misleadingly called the "Queen's Chamber," was built into the structure. This Queen's Chamber had been roofed but not completely floored when Khufu decided to go higher yet. Hence work was stopped on the Queen's Chamber and the architects changed their plans to allow for a third and higher room, the so-called "King's Chamber."

As the construction already had risen above the level of the Queen's Chamber, the passage to the new

chamber was partly bored through the existing masonry. Moreover, lest an earthquake cause the King's Chamber to collapse, several small rooms, one above the other, were built into the structure above this chamber to lessen the weight on its roof.

The passage from the outside of the pyramid first slopes downwards towards the underground chamber. Then this passage forks, one branch continuing down to the underground chamber and the other, the Ascending Corridor, sloping up on its way to the Queen's Chamber. This corridor forks in its turn. One branch runs horizontally to the Queen's Chamber. The other, still rising, opens out into the Grand Gallery. This is a high, narrow, sloping tunnel in the form of a corbelled vault, leading to the vestibule of the King's Chamber.

Around the base of the Great Pyramid was built the usual inclosure, with mortuary temples and a great stone causeway leading down to the Nile. Herodotos, who saw these structures in good condition in the Fifth Century B.C., deemed them as impressive as the Great Pyramid itself. Now, however, they have almost entirely disappeared.

When Khufu died, his attendants placed his mummy in a wooden coffin. They carried this coffin up the Ascending Corridor and the Grand

Gallery to the King's Chamber. Here they put the coffin into a plain granite sarcophagus, which must have been installed during the building of the pyramid because it is a little too wide to go through the narrow passage to the King's Chamber. The sarcophagus had a heavy stone lid, so made that when it was slid into place, stone bolts dropped into recesses in the trough and secured the lid — it was hoped — for all time.

On their way out, the workmen knocked loose some props in the vestibule of the King's Chamber, allowing three huge portcullis blocks to fall to the floor of the vestibule, blocking it. Removal of more props in the Grand Gallery permitted three great granite plugs to slide from the Grand Gallery down into the Ascending Corridor, blocking it also.

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**K**HUFU'S SON and successor Dedefra began a pyramid at Abu Roash, five miles north of Khufu's pyramid. Nothing but its base remains.

Dedefra was succeeded by Khafra, probably another son of Khufu, though relationships of these early kings are uncertain. At Giza Khafra constructed the Sphinx, and also a pyramid slightly smaller than Khufu's. However, it looks taller than the Great Pyramid because it stands on higher ground.

Khafra's successor Menkaura built a much smaller pyramid on Pyramid Hill, and other kings continued the custom down to the Twelfth Dynasty.

Robbers broke into all the Egyptian pyramids despite the granite plugs, false passages, and other precautions of their builders. The Great Pyramid held out until the Caliph al-Ma'mum in the Ninth Century got past the granite plugs by boring through the softer limestone around them. Caring nought for the relics of the Days of Ignorance, as Muslims call the ages before Muhammad, he smashed the lid of the sarcophagus and tore Khufu's mummy to bits for the gold that decked it. (However, some archeologists think this pyramid had been robbed long before, about the 23rd Century B.C., and the mummy that fell victim to al-Ma'mum's greed was not Khufu's but that of a later intruder.)

\* \* \*

FROM VARIOUS sources, tool marks on stone, quarries with blocks half detached, ancient tools found in modern times, and tomb paintings that show Egyptians working, we know much of how the Egyptians built large constructions of stone. From these sources we learn that the Egyptians of Khufu's time used very simple methods indeed. They lacked tongs and pulleys. They had no tools of any

metal but copper. They made but little use of the wheel.

It is not even certain they moved heavy stones on rollers, as later engineers did. An Egyptian picture from the end of the pyramid-building age shows 172 men pulling the 60-ton statue of a nobleman on a sled, without rollers. To make the sled move more easily, a man pours a liquid on the ground before it.

The true secrets of the ancients' engineering triumphs were three: first, the intensive and careful use of such simple instruments and devices as they had; second, unlimited manpower and the ability to organize and command it; and lastly, willingness to take their time, to apply infinite patience to their projects.

\* \* \*

THE PYRAMIDS and other Egyptian monuments were not, as is often thought, built by hordes of slaves. Although Egypt was a land of vast class differences, slavery in the strict sense never played much part in its history. On the other hand, forced labor was common. All ancient empires built roads, canals, temples, and other public works by forced labor, because tax-gathering machinery was not yet effective.

Simple calculations show that Herodotus' tale of the building of the Great Pyramid by 100,000 men working for 20 years — two million

man-years of labor—is much exaggerated. Even with the simple methods of the time, the pyramid could have been built with a fraction of that labor.

Probably there was a small permanent staff of skilled workmen. A set of barracks of rough stone and dried mud, whose ruins were found near Khafra's pyramid, may have harbored this permanent staff. The barracks are thought to have housed about 4,000 men.

In addition, the king conscripted 10s of thousands of peasants to help with the heavy work during the season of the annual flood of the Nile when these farmers would otherwise have been idle. They probably were paid in food, because money did not yet exist. They were organized in gangs with such heartening names as "Vigorous Gang" and "Enduring Gang." The kings also freely pressed their soldiers into service for work on such monuments.

While it is not likely that the workers were constantly lashed with whips, as the slaves of legend are supposed to have been, Egyptian tomb paintings show the foremen of gangs as carrying yard-long limber rods. An occasional whack with a stick has been a customary part of bossing a gang of Egyptian workers, slave or free, from ancient times down almost to the present day.

Most of the stone for the pyramids, cut from local outcrops, could be dragged directly to the site on sleds. Fine limestone from Troyu had to be rafted across the Nile. Granite for the linings of chambers came from distant Swenet (modern Aswan) and was floated down the Nile on barges. For pyramids built on low ground, the kings had canals dug from the Nile partway to the pyramid, so that the stones could be floated near the site.

The Egyptians had divers methods of quarrying. One was to cut notches in the rock along the line of fracture, drive wooden wedges into these notches, and wet the wedges. Little walls of clay around each notch held the water in contact with the wood. When the wood swelled, the block split off. Another method was to drive copper wedges between thin copper feathers on the sides of the notches.

Still another way was to have a crew pound at the rock with balls of hard stone held in both hands until they had bashed out a trench all around the stone to be detached. A modern experiment has shown that pounding granite with a diorite ball, on an area a little over a square foot, lowers the level of the stone at a rate of one-fifth of an inch an hour.

The stones were moved by the lavish use of levers, ropes, and ramps, first to get the stones on their sleds, then to bring the sleds

to the building sites. The Egyptians made enormous ropes of palm fiber or reed. If, as a tomb painting indicates, 172 men could move a 60-ton statue, eight men should have been able to move an ordinary 2.5-ton pyramid block, at least on the level. Sometimes oxen were used.

While some men quarried the stones for a pyramid, others cleared and leveled the site of the tomb. The sides of the base were measured off with cords to form a square. There were several possible ways to check the trueness of the square, such as measuring the diagonals. For leveling, a long narrow trough of clay, into which water was poured, served just as well as a spirit level.

It is not surely known how the Egyptians found the true north so accurately. A likely method is to build an artificial horizon—a circular wall high enough so that a person seated in the center cannot see any earthly objects over the top of the wall. The seated observer, with his head at the center of the circle, watches a star rise and directs another surveyor to mark the place on the wall where the star appeared. When the star sets, he causes another mark to be made. By lowering a plumb bob from the marks on the wall, the places at the foot of the wall, inside, and directly below the marks are found. Lines are drawn to the center of the circle. By bisecting the angle

between these lines with cords and markings, the true north is found.

In building a pyramid, the stones were sledded to the site, levered off their sleds, and shoved into place with much prying and grunting. Probably the masons spread a layer of thin mortar or mud on the rock over which the stone was to be slid, to make the job easier.

As the pyramid rose, the builders raised an earthen mound on all sides of it, with one or more long ramps for hauling up the stones.

The core stones of common limestone were only roughly fitted together, but the fine limestone blocks of the casing were fitted so carefully that a knife blade hardly could be thrust between them. The joints between adjacent blocks are all more or less askew, showing that each row of casing stones was lined up on the ground and trimmed to fit before being hauled up the ramp and pushed into place.

Lastly, during the removal of the mound and the ramp, masons standing on the mound trimmed away any irregularities left in the facing.

Although the Egyptian kings built handsome palaces practically nothing is left of these because the palaces were made of sun-dried mud brick, while the temples and tombs were of stone. The Egyptians built palaces of brick, meant to last through their lifetimes only; tombs and temples were for eternity.



Robert Pierson is a news correspondent and former U.S. Foreign Service officer. His duties have taken him far afield.

## I Saw a Man WITCHED to DEATH

A target of black magic, my Indonesian servant grew weaker—  
although a doctor found nothing physically wrong.

*By Robert Pierson*

**D**ON'T LET ANYONE tell you witchcraft can't kill. It can. Once it struck in my own household.

As a newly-married young Vice Consul with the U.S. Foreign Service I was assigned in 1958 as a political and language officer in Djakarta, the capital of Indonesia. We lived in a small town called

Bogor, some 10 miles south of the capital and on the fringe of the great dinosaur-like backbone of volcanic mountains that extend from one end of Java to the other. I commuted to work.

The local inhabitants, while professing to be Moslem, in fact have only a thin outside veneer of Islam in many cases. Underneath they

cling to their old ancestral rituals and beliefs.

How quickly they turn back to their pagan beliefs in times of severe crisis was vividly demonstrated in my jolting experience. For as a result of an act for which I was directly responsible — though not blamed by local custom — a witch doctor killed my head servant by black magic.

At that time the average European household in Java had many servants. They included from the top down, a No. 1 boy, a cook, washing and cleaning women, and a gardener or two. There was also a chauffeur, but since he was seldom about the house he was not included in the "servant hierarchy."

Bogor at that time was surrounded by rampaging guerilla bands. Few crops could be planted and most farmers were unable to tend their rice fields in peace. Naturally, the result was starvation and much depravity.

During this period Djam Hari came to us asking for food. He was about 30, barefoot and in rags. My wife hired him out of pity as a gardener, for food and wages amounting to about five dollars a month — standard for the country at that time. Over the next two years of my first tour in Indonesia he worked diligently and had risen from gardener to No. 2 boy when we left for another assignment.

Then in 1954 the U.S. Government sent me back to Djakarta as a language specialist where to my pleasure and surprise I found Djam Hari. He had been working for Americans, but his employer just had been transferred. Djam wanted to work for us and, of course, we wanted him.

Housing was short as usual and since we now had a son aged three and a daughter five we looked to Bogor for accommodations. A friend employed as an adviser to the Indonesian Government became ill and, when he was forced to leave, offered us his house. We had to agree to keep his servant staff. Djam Hari was brought into the new household but to his great disappointment was assigned the No. 2 position because the old No. 1 boy was elderly and of wide reputation.

Djam Hari resented the older servant, named Maroen, and occasionally one of the other servants reported them quarreling. But from our side of the house there was never any open sign of resentment from either boy.

Then catastrophe struck. In a routine checkup of the family it was discovered that my little son had caught tuberculosis. Dr. Hans Tauchert, a skilled German doctor at the Bogor clinic, began a meticulous search for the possible source of the infection and quickly found

that Maroen had a serious case of tuberculosis. Furthermore, what had been described as "flu" in his family turned out to be tuberculosis. This was learned when an autopsy was made of Maroen's six-year-old daughter who died after a short illness.

I still remember the next six weeks as a nightmare as we took action to arrest the development of the disease in our son. Of course, we discharged Maroen and sent him directly to a nearby mountain tuberculosis sanitarium. In a month, however, he was back and demanded his old job again. We telephoned the clinic and learned Maroen had refused to take his treatments. Instead he had decided to change his brand of local cigarettes. This was the only concession he agreed to make before he fled the hospital, although a doctor had warned he would not live six months without treatment.

"Maroen," I said. "We can't bring you back into the house—no matter what we promised the landlord about keeping you as a servant. Think of the difficulty you already have caused us. You must, for your own sake, return to the sanitarium."

The handsome, hatchet-faced Indonesian stood silent, staring at the red tiled floor. His face was impassive, but I could see his light cotton shirt fluttering from his

obvious and too rapid heartbeats.

"I know, Tuan," he said, still gazing at the square tiles. "It is not your fault. You are a victim of circumstances. It is Djam Hari. He is trying to drive me away. I know, for he has hired one of the most powerful *dukuns* (witch doctor) in the area to destroy me."

Maroen lifted his head and tears dimmed his fiery black eyes. "He is determined to have my place as No. 1 boy. That job was my life." He half turned toward the door. "Well, he has won the first round. But the battle is not over . . ."

"Look, Maroen," I said, feeling sympathy for the old fellow. "As soon as you get released from the sanitarium you can return."

"No, it's not a release from that accursed place I want. No! What I am after is the most powerful witch doctor in Java." He smiled. "And he comes from my village."

Maroen bowed and walked away. Looking neither left nor right he strode out the gate and down the road toward the center of town.

Djam Hari became *de facto* No. 1 boy and for another month we did not hear of Maroen. Dr. Tauchert, still interested in stopping the spread of the disease, however, checked and found Maroen and his family had left Bogor. Later, one of our servant girls—the one whose job was to care for our son—mentioned that she heard Maroen was

back in his old village in the Bantam section of West Java. She also said he had enlisted the services of a most powerful witch doctor against Djam Hari.

"Does Djam Hari know of this?" I asked.

She nodded.

\* \* \*

**I**N THE INTERVENING two months we had taken our son to Singapore for further checks with specialists. Luckily, thanks a great deal to his own natural resistance, he began to overcome the disease and moved slowly toward recovery.

My job required much entertaining and Djam Hari worked long, hard hours. Often, when we had receptions, he would be busy from noon until past midnight. In addition, he kept the other servants organized and assigned their work. Yet, he never specifically placed another person in his old No. 2 position.

It was about six months after the departure of Maroen that an Indonesian police officer told me he had been to Bantam and met my old servant, who sent his regards. The police officer added that Maroen was reported working closely with a famous witch doctor of the area and implied he would return before many more weeks to his old position with my household staff.

This was the "cocktail season" in the Djakarta diplomatic crowd

and Djam Hari was busy almost every evening.

One night after a dancing party he came to me, for the first time looking tired. "Tuan, I want to take a week's rest," he said. "The last few days my resistance has been dropping. I must do something about it."

"Of course," I replied. "You've obviously been working too hard serving at these incessant parties. Take two weeks, if you like. But, really, you should already have assigned one of the other servants some of your harder tasks."

"No, Tuan," he hastened to add, "it's not the cocktail parties that are wearing me down. It's my resistance to . . . well, to other things."

"Other things?"

Djam Hari was silent for a moment and shifted nervously from one bare foot to the other.

"It's my resistance to his *dukun* that's breaking down."

"What?"

"Yes, for the past week I have begun to feel the spell of Maroen's *dukun*. I told my own witch doctor and he's working to counter it, but . . . well, it may be necessary for me to stay away from work and go through some special rituals . . . I hope it won't be long . . ."

Djam Hari stayed away for two weeks — one pay period and when he returned for his salary his eyes

were sunken, his face emaciated and he had lost at least 20 pounds of his normal 130 weight.

"Djam Hari," I said. "I'm taking you to the doctor." Half an hour later he was at my German friend's clinic undergoing a thorough examination.

The confidential report I later received said Djam Hari was in good physical condition — normal for an Indonesian of his age but that he was in a highly disturbed mental state. Perhaps, the doctor suggested, he was suffering from acute fear and this was affecting his entire body.

Two more weeks passed and on the next payday Djam Hari's brother came for the pay envelope explaining Djam was too ill to come in person.

"Then you must tell his wife to bring him to the hospital," I said. To make certain this would be done I sent along my car and called my German friend. The next day I was informed Djam Hari's weight was down to 70 pounds; he was able to eat only liquids and was quite weak. Yet, there was no detectable disease, no physical malfunctioning of any part of his body. He was driven back to his village and told

to follow a special diet and get plenty of rest.

That evening Maroen came to visit me. He was sallow-faced and still smoked his new brand of cigarettes. But he claimed he was recovered from his ailment.

"In another day or so I shall be completely cured," he smiled confidently. "Then I can return to your household. The *dukun* tells me it will not be long."

As he walked out into the kitchen toward the back entrance, however, his step was labored, his gait unsure. I heard him cough. It was deep, wracking. To me, as a layman, it sounded much worse than before.

Two days after Maroen's visit Djam Hari's wife came quite early to our house just as I was leaving for the office. Her face was without emotion as she stood beneath the long shadows of the banana trees bordering the walk.

"Djam Hari said if anything happened to him I was to come to you," she said.

"Of course," I replied. "What does he want?"

"Only to rest in peace," she answered. "Can I have money to bury him?"



# THE PHENOMENAL PSIONIC MACHINE

*By David M. Dressler*

**A new test with this ink-on-paper device indicates it has  
a startling function—foretelling the future!**

*NOTE: This is the final installment of a two-part article dealing with the author's experiments with a remarkable "machine," which he calls the Hieronymus Machine, Symbolic Type III. This device consists simply and almost entirely of a schematic diagram, drawn in ink on ordinary paper. Yet experiments by the author indicate that the symbolic machine somehow produces tactile sensations in the hands of subjects. These sensations are not heterogeneous or variegated, but fall into a small range of types: tingling, pulsing or vibration, heat and cold. And, equally startling in a machine which is basically a schematic drawing, the sensations occur only at certain dial settings—a small number within the 360-degree circle of the prism-dial.*

*Out of 100 persons tested by the author as operator of the device (52 males, 48 females), 52 per cent were positive—that is, reported detecting sensations at certain dial settings. The author considers it possible that psychic factors, such as telepathy, influence the operation of the machine. Now he relates how precognition also may be involved.*

**M**Y EXPERIMENTS suggest that the Hieronymus Machine, Symbolic Type III, may represent a strange force available at your fingertips. Preliminary evidence suggests this is true! In fact, the author's own brother has had some remarkable success at predicting the future by means of the machine in conjunction with Sydney Omarr's

## HERE IS HOW TO BUILD YOUR OWN PSIONIC MACHINE

A  
B

Diagram II. Sensor coil (below) is spiral drawn in ink on unlined paper and connected to output terminals A and B (above) by lengths of string or wire. Number of turns in coil may vary according to size of paper on which it is drawn. See diagram in Part I, November issue, for position of leads and sensor plate (not shown here).

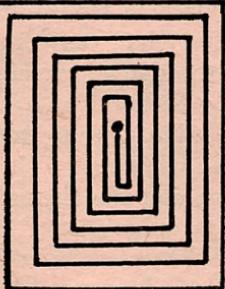
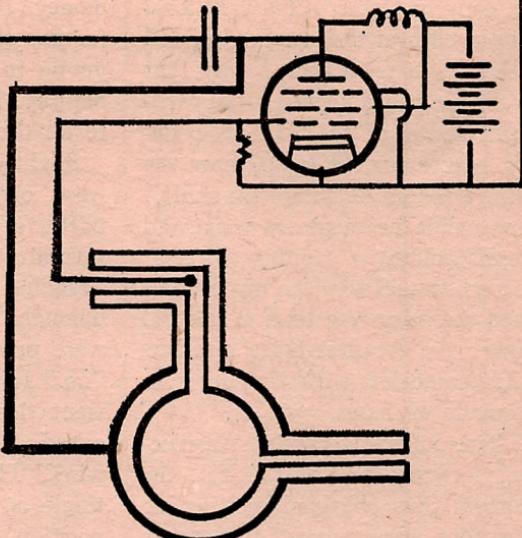


Diagram I. Schematic of Hieronymus Machine, Type III, (above) may be drawn in ink on paper of any size. Although size of schematic is unimportant, it should be copied exactly so that the relative size of the components and their relative positions remain unchanged. Schematic may be mounted on cardboard for rigidity and covered with transparent plastic for protection against soiling.

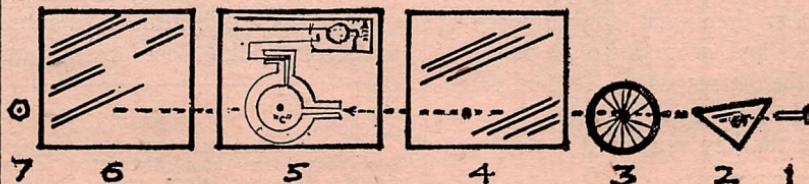


Diagram III. Numbers show steps for assembling machine. Bolt (1) fits hole in tuning prism (2) which is placed over calibrated dial (3). Transparent plastic (4) covers schematic (5) which is mounted on board (6). Nut (7) fits bolt (1).

*Thought Dial.* Briefly, here is how the outcome of several horse-races was ascertained in advance.

A copy of Omarr's *Thought Dial* was placed over the usual prism-dial of the machine in such a way that the plastic prism replaced the cardboard pointer of the TD. (It probably makes no difference how the dial is oriented on the prism shaft.) Thus, while he mentally visualized himself holding a winning ticket at the pari-mutuel window, my brother tuned the prism (instead of the TD pointer) to the first three numbers which coincided with tingling sensations in his hand.

Then, following Omarr's instructions for operation of the TD, the numbers thus obtained by tingling sensations were reduced to a single figure and this total was correlated with certain key words which appear in Omarr's book. (For example, the number 2, Omarr says, is psychologically associated with moon, brooding, home, patriotism, insanity, et al.) Still obeying the instructions for operating the TD, my brother then went down the list of horses and wrote down the names of all the horses which seemed somehow to be associated in his mind with the key words.\*

\* Readers familiar with Omarr's *Thought Dial* will recall that he prescribes this technique for persons interested in using the TD for predicting race results. By slipping the TD under the prism, I may have integrated the *Thought Dial* with the Hieronymus device. A lot of theo-

The results? He did far better than he ever has done by guess-methods; he won quite a lot of money. (Only theoretical cash, unfortunately: my brother is too young to place actual bets!) And, happily, so far he seems to be able to do this consistently!

Slightly less favorable results were obtained when my brother tried to forecast the outcome of several races with the Hieronymus Machine using—instead of the *Thought Dial*—a dial on which were printed the words "yes" and "no." In this experiment he simply went down the list of horses and asked the machine, "Will this horse win?" The machine replied with a tingle at either the "yes" or "no" position of the dial! As before, he did markedly better than by sheer guess-work—which is to say, *he won* oftener.

So it seems that the Hieronymus Machine is far more than a tactile stimulator. With this new evidence in the records, it is now possible to hazard a guess that the machine probably is useful also, to some extent, for finding lost objects, an-

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retical speculations could be done over this point!

Persons unfamiliar with the *Thought Dial* may find my discussion above slightly opaque; since space prohibits clarification, interested readers are advised to send for details on how to obtain Sydney Omarr's *Thought Dial* and the informative book which comes with it. They should write to: 9th House Publishing Co., Box 1092, Hollywood 28, Calif.

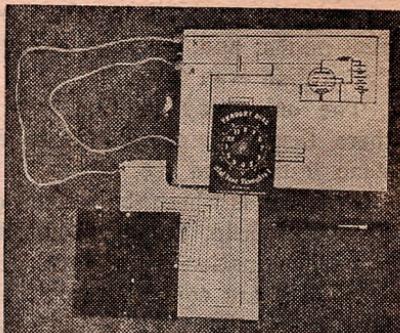
swering simple questions and for producing "automatic writing."

Consider: with a dial printed with "yes"- "no" positions, it might be possible to ask the machine for the location of a lost object, using the technique used with the pendulum. Sketchy indications are that it may be possible to determine a person's birth month (and possibly more) by asking him, "Were you born in January, February, March, etc.?" and awaiting a "yes" or "no" response from the machine in the hand of the person asking the question. (Is this phenomenon somehow related to telepathy?)

What would happen if a dial printed with the alphabet were slipped under the prism? Is it possible to work the machine like an Ouija board—that is, to tune the prism and note down the letters at which tingling sensations occur in the hand of the person manipulating the prism? Clearly, the Hieronymus Machine has come a long way. There seems an exciting and wide variety of possible applications for the machine and a vast expanse of uncharted area to explore!

**W**HOMESN'T wonder, "What causes the Hieronymus phenomenon? What produces the tactile sensations?"

Strictly speaking, it is too early to tell. Theories which have been



"Thought Dial" used in place of calibrated dial, reportedly gives machine future-predicting function. Plastic prism is mounted over "Thought Dial."

offered, however, generally suppose that the source of the tactile sensations is not, in fact, the machine but rather the operator. These theories usually continue by supposing that somehow the machine provides a lever, as it were, to pry open the subject's unconscious mind. In one way or another these theories say, the machine provides a bypass of the mental censors and allows the voice of the unconscious to speak in the form of the tactile sensation. But it is the subject's mind, not the machine—not the lines on paper—speaking through the fingertips.

If these theories are correct, then it is possible also to suppose (as has been suggested) that the voice of the unconscious mind may have many things to say—for example, the outcome of horse-races yet to be run; the whereabouts of hidden

objects; the thoughts in other people's minds; and, possibly, stranger things than even these.

The only way to find out if these theories are right is to do some testing and see.

And that is where the readers of FATE may help. Being gifted with more imagination than most persons, they are equipped to do especially creative work in the areas I have sketched and even in regions not yet discovered. Serious investigations should be undertaken and the results carefully recorded. These results should be reported for possible publication. Results which tend to discredit the Hieronymus phenomenon should be reported as faithfully as evidence tending to support it.

Interested readers may take the first step in this direction by constructing their own Type III Model of the Hieronymus Machine. It may be built by copying exactly the diagram of the circuit in any kind of ink on plain paper. The size of the circuit is unimportant so long as the relative sizes of the components and their relative positions remain unchanged. The schematic may be mounted on a board for rigidity and covered with a thin sheet of transparent plastic for protection. The symbolic prism is cut from a scrap piece of lucite or plastic; the material from which it is cut can vary in thickness from

1/32" to as much as 1/4" (possibly even thicker or thinner but this has not been determined).

Although the prism should be of transparent plastic or lucite, there is reason to believe that opaque material, such as masonite, will work. The prism is cut to the shape of a 45 degree-45 degree-90 degree triangle which just fits within the circumference of the inner circle (that is, the triangle's 45 degree vertices just touch the circumference of the inner circle). No precautions need be taken in cutting out the prism, so long as it is cut fairly accurately to the angles and size prescribed. No polishing or buffing is required.

In order to mount the prism, a hole must be driven or drilled through the plastic triangle in such a position that when a shaft is slipped through the hole it will pass through point "C" of Diagram III and thereby affix the prism to the diagram in such a way that the 45 degree vertices just touch the circumference of the inner circle. (See Diagram III) Point "C" is now perforated so that the prism can be mounted to the diagram by means of a shaft consisting of a machine screw or brass paper staple, in the manner illustrated in Diagram III. If the schematic is covered with a protective overlay of plastic, the prism can simply be mounted on top of the overlay.

If accurate experimentation is

contemplated, some kind of calibrated dial will be necessary in order to determine the position of resonance points. The selection of the dial type is left up to the imagination and ambition of the reader: a standard vernier dial mechanism would work admirably (but would be expensive); a pair of protractors, with their diameters cut out, might be glued to the schematic, over the path of the prism's rotation. The simplest and most direct method, however, seems to be to draw in calibration marks every 1 degree, 5 degrees or 10 degrees, etc., depending upon how precise one wants the prism-dial to be. Care should be taken here, however, to be sure that the calibrations are accurate and that they are not drawn on any of the lines of the schematic itself. If a plastic overlay is placed over the diagram and under the prism, the calibrations can safely be inked in on the overlay sheet. If careful investigation is not anticipated, one need not bother with a dial at all.

The sensor coil (Diagram II) is a spiral drawn in ink on unlined paper and connected to the machine's output terminals by means of two lengths of thread or string. These strings or threads should be kept to a length not in excess of 10 feet each. They are connected between point "A" in Diagram I and point "A" in Diagram II, and be-

tween point "B" in Diagram I and point "B" in Diagram II. The leads may be secured to their terminal points by means of glue or cellophane tape. A sensor plate should be placed on top of the coil for best results; as mentioned in the previous article, experimentation seems to show that steel makes the best sensor plate material, but aluminum will work also. The plate should be big enough to cover most of the spiral coils, and the spiral should be sufficiently large to accommodate the palm of a normal adult's hand.

FOR SCIENTIFIC purposes, one of the simplest and best methods of working with the machine is to station two persons in adjoining rooms. In one room the test subject sits at a desk with his hand resting comfortably, palm down, on the sensor plate which has been placed over the spiral coil. In the adjacent room, *out of the subject's line of sight and away from any highly polished surfaces*, the operator sits at the controls of the Hieronymus Machine. In order to prevent appreciable time lag between resonance and response, the threads or strings connecting the coil to the machine should each be limited to 10 feet or less in length. The operator instructs the subject that he is to tell him *at the very instant* when he thinks he feels *anything at all*—no matter how subtle or seem-

ingly illusory—in his hand or in his fingertips. At a signal from the operator the test begins.

The subject focuses his attention on his hand and the operator commences tuning the prism dial. The dial is rotated slowly, at a rate of about one revolution per minute, three times or more for *each* of the subject's hands (some subjects seem to be sensitive in only one hand). If the subject replies that he thinks he feels something in his hand the operator instantly stops tuning the dial and records the reading at which the response was reported and asks the subject to describe the sensation he experienced. (Note that the shaded 45 degree vertex of the prism constitutes the dial pointer; see diagram in Part I.) During the test period the operator must exert extreme care to prevent himself from inadvertently transmitting sensory cues to the subject. He must suppress expectant inhalations of breath, lip-licking, chair-squeaking, revealing tones of voice, etc. Hence, verbal communication between operator and subject should be kept to a minimum.

If a subject reports a sensation of tingling or heat at the same dial position (e.g., at 90 degrees plus or minus 2 degrees or 3 degrees) or at up to four of the same dial positions (e.g., at 45 degrees, 90 degrees, 225 degrees, 315 degrees plus or minus

2 degrees or three degrees) more than two times in six complete dial evolutions, this result stands as healthy evidence that the subject is sensitive to the Hieronymus phenomenon.

To be sure the subject is not imagining that he feels something, to be certain the results are not due to luck, auto-suggestion or some kind of periodic physiological function affecting his hand, a number of devices may be used. For example, unknown to the subject, the coil leads may be twisted together, thus short-circuiting the machine. (See that the leads are not allowed to tremble perceptibly.) When this is done the subject should feel no tactile sensation in his hand; if he was responding when the threads were crossed his sensation should vanish within a second.

Also, a screwdriver or other metallic object may be used to short out the symbolic capacitor plates in the diagram. (If a plastic overlay covers the schematic the tool will have to be inserted under the plastic and make direct contact with the inkline capacitor plates.) As before, the subject should not respond when the plates are short-circuited. A third and more direct method of checking the subject's responses is simply to *pretend* to tune the dial while actually it remains at zero. If the subject continues to report sensations at these times his

responses would have to be regarded as negative.

There are a number of reasons why the experimenter may not have instant success with the machine. First, his subject may not be sensitive to the machine. Broadly speaking, about 70% of all the people I have tested, under varying conditions over the years, were what I call sensitive. Second, it is possible that the subject is sensitive but is not concentrating hard enough—the sensations are usually quite subtle and therefore easily missed or dismissed as being due to imagination, hand falling asleep, etc. It also may be that the subject can respond in only one hand; try the other.

For some unaccountable reason, a subject seems, quite often, to lose his sensitivity after about 15 minutes of continuous testing; he suddenly begins to respond randomly or not at all.

Therefore it is wise to limit testing time to six or eight minutes, unless it is known that the subject can respond properly for longer periods of time. (Resumption of testing can take place after a few

hours of non-stimulation.) Other possible sources of difficulty include twisted coil leads, insecure connections to points "A" or "B" of the diagrams, broken ink lines, or failure to copy the schematics accurately. With regard to the sensor plate material—experiment! It may make some difference what kind of plate you use. Try pie tins and jar tops, leather and wood, plastic and glass. You may discover some material which will greatly increase the output of the machine. Use your ingenuity!

The operating technique I have described is fundamental to the design of any controlled scientific experiment which the reader may wish to carry out with the machine. Indeed, a good many other controls and precautionary measures would have to be incorporated in order to eliminate absolutely all sensory cues. However, in case the reader finds rigorous experimentation too time-consuming, the simple applications of the Hieronymus Machine which have been detailed are positively guaranteed to provide a number of startling surprises and a lot of downright *fun*.

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#### ALARMED AMBULANCE

**A**T ST. MARY'S Hospital in Knoxville, Tenn., a small fire broke out in an ambulance which was the veteran of many mercy errands. The ambulance's siren started screaming and did not stop until someone disconnected a wire and put out the blaze.

# THE CATS WHO WENT TRAVELING

Cats who home are a dime a dozen. But Cassidy and Mac Dougle homed to a place they never had been!

By Doris W. Weinsheimer

THE STORY IS true. Not even the names have been changed to protect the innocent—or should I say the innocents?

A plump calico cat named MacDougle, her slinking daughter Bad Baby, her contented grandson Cassidy, my husband and I all lived happily together. We lived happily, that is, until the day my spouse came home from work and announced that we were being transferred to Syracuse, N.Y. This meant leaving our cozy little Philadelphia home and worse, we were to become apartment dwellers. Thus we would have to leave behind two of our three little characters.

Cassidy, and his grandmother MacDougle were to be adopted by one of our neighbors the day before moving—the longer to keep them. So, the innocents dined those last few weeks on their favorite dishes — sauerkraut, spaghetti, oyster stew and all of the coffee and cocoa they could drink.

But three days before Decem-



ber 27, 1956, moving day, Cassidy and MacDougle disappeared. Because they seldom ventured out of the yard we were certain they had met with an accident. Naturally, we felt bad when we left Philadelphia.

However, on a biting cold morning in February, 1957, about 10 weeks later, when I poked my head out into the frosty Syracuse air for the morning paper and the

milk, there, crouched beside them, was an icicle-clad MacDougle. The bottoms of her swollen feet were completely void of skin. I carried her in and placed her in Bad Baby's cozy box by the fireplace.

She snoozed the greater part of 24 hours, then roused herself to eat an abundant meal before presenting us with three calico kittens. (This, by the way, brought her total progeny to 93. Now her offspring number more than 200.)

At the time of MacDougle's arrival the mercury had dropped to 24.1 degrees *below* zero. I reviewed the map to find that MacDougle walked 265 miles in 70 days. Thus she had to cover almost 3.8 miles per day. Besides that, she had to stop for sleep and

to find food. Then, too, if she read road maps (and I don't doubt that she did) like my better half, she surely must have taken several wrong forks during the trek.

As for seven-month-old Cassidy, we assumed he had begun the long trip with his grandma and had perished along the way. But a raucous meowing at the door two weeks later sent our assumptions packing. You're right! It was Cassidy!

He joined his family by the hearth where he alternately purred and ate with enthusiasm.

Now, we're all home in Philadelphia again.

Did they walk back? No, indeed. They rode in luxury on the back seat of our car.



### THE \$50,000 COINCIDENCE

**L**ATE in April, 1962, Charles Hickox, 67, a retired investment broker, and his wife, Catherine, flew to Chicago from New York to visit relatives at 229 E. Lake Shore Drive. Not until the following day, Monday, did they realize that they had left a satchel containing \$50,000 in jewels in a taxicab they had hired at O'Hare Airport.

Police and airport officials immediately began to trace the cab. Meanwhile, on Tuesday, the Hickox' son John, 25, also of

New York City, took a cab from 3650 North Lake Shore Drive where he was staying, to visit his parents.

The cab was similar to that the jewels had been lost in and the young man questioned the driver, William T. Rayburn, who recalled having driven Hickox' parents from O'Hare.

They opened the trunk and there, tucked neatly away in a corner where it had been overlooked for two days, was the satchel containing \$50,000 in jewels.



## "God Gets Around"

We could not afford the new car we needed, so we prayed for one. That may seem fantastic—but not as fantastic as the results we got!

Allen Spraggett is pastor of the Frankville-Toledo Pastoral Charge of the United Church of Canada.

*By Allen Spraggett*

**I** PRAYED THAT you would come and you came."

Many times my parishioners have asked me, "Why did you come? How did you know you were needed?"

The answer to these questions can be found in the obvious affinity between prayer and ESP. The truth is that many prayer experiences are psychic; they involve telepathy, or clairvoyance, or pre-cognition, or some other kind or combination of kinds of extrasensory perception.

Consider this case which, to my

mind, clearly involves telepathy. While I was minister of a church in Collingwood, Canada, I awoke one morning in 1954 feeling a strong urge to visit a certain home. There was no known, rational basis for my feeling. I had visited the home in question just a few days before and I knew no reason why I should return so soon.

But as the morning progressed my "concern," as the old Quakers would have called it, grew on me. It began to assume the proportions of an obsessive-compulsive neurosis. Although I had made other

plans for the day, I could not shake off this sense of urgency.

Shortly after noon I got into my car, firmly intending to follow my original plans. But I had not driven far before I found myself involuntarily changing direction, heading toward the home which, for some strange reason, I knew I must visit. It was as though I were in some kind of psychic thrall.

Arriving at the house, I walked up the path feeling slightly sheepish and diffidently knocked at the door. I wondered what I would say.

The door opened and the lady of the house stood there. Strangely, she did not seem surprised to see me. I said, "I'm here because I felt I had to come. Can you explain it?"

As it turned out, she could indeed. She told me that she had been praying all day that I would come. The way she put it was: "We have a terrible problem. I felt I had to talk it over with someone. I didn't know who to turn to. So this morning I prayed: 'Lord, if you want me to tell this to Mr. Spraggett, send him here today.'"

And here I was.

This was a case where clearly prayer triggered a psychic process; or, if you prefer, we can say telepathy was the means by which prayer was answered. This does not rule out the Lord. As Arthur

Godfrey says: "God gets around." And I believe He often uses psychic agencies as His way of doing so.

\* \* \*

**A**NOTHER CASE which comes to mind again features elements of telepathy, or perhaps clairvoyance, as well as non-material healing.

This incident occurred nine years ago, in 1953, before I was married. I was pastor of an evangelical church in the poke-and-plumb town (poke your head out of the car window and you're plumb through it) of Feversham, Ont. On this particular Sunday I had been invited to preach in the evening at The Gospel Tabernacle Church in Collingwood, some miles away. This was a rare opportunity to reach needy souls with my message and to enlarge my ministry. But that Sunday morning I awoke with a memorable case of the flu. My head felt as if I had been slugged with a piece of lead pipe; my body was racked with intermittent fever and chills — you know the symptoms. I had a classic case.

Somehow, I staggered through my morning service; then I collapsed into bed and, reluctantly, decided to cancel my preaching engagement for the evening. It was a great disappointment, but what could I do? Besides my general wretchedness my throat was so inflamed I could barely squeak. Accordingly, I asked

the lady of the house where I boarded to call The Reverend Mr. Harold Crone and tell him I had been floored by a virus.

However, something strange then happened. While my landlady was trying to put through the long distance call on our antediluvian rural phone system, I became aware of a most peculiar sensation. At first I thought I was taking a bad turn, brought on by the fever. Without being overly dramatic, I felt as if mild pulsations of electricity were undulating through my body — warming, strengthening, reviving me. Then I realized that whatever was happening, the virus was not responsible. In fact, the fever and the general misery were abating. I shouted down to my landlady, who was still at the phone trying to make contact with the outside world, "Hang up. You needn't bother making that call. I feel fit as a fiddle. I'm going to preach tonight."

As it turned out, I did preach that night, with more fire and energy than I had generated in some time. And even though the flu, alas, returned with a vengeance a few weeks later, I had no trace of it that night.

The most interesting and significant part of the story remains to be told: When I arrived at the parsonage that evening prior to the service, the first thing Mrs. Crone

said to me was. "You've been sick today, haven't you?"

Then she and her husband told me that at lunch they both suddenly had felt impressed that I was sick and needed their prayers. They had bowed their heads then and there and prayed that the Lord would quicken my body so that I could preach that night. They prayed until both, at the same instant, felt that they had "prayed through."

Later, we checked the time relationships; their prayer coincided exactly with my inexplicable recovery.

Here, too, ESP apparently was at work in the service of spiritual purposes: in the form of telepathy or clairvoyance, by which the minister and his wife became aware of my sickness, and possibly as a form of psychokinesis (mind over matter) in my spontaneous physical recovery. I do know this: it was the quickest recovery from the flu I ever have made.

At any rate, this experience stands out against the not infrequent times I have prayed for healing, and failed to receive it. Here, I was quickened without being aware that healing was being sought on my behalf. ESP in prayer, like the wind, "bloweth where it listeth." Some doctrinaire spiritual know-it-alls profess always to receive positive answers to their prayers. I wonder . . .

ONE ASPECT of prayer which has furnished striking results for my wife and me is prayer for material needs—notice, I say “needs,” not “wants.” Here is a personal case history, clear, dramatic, somewhat bizarre, but true exactly as I tell it. It happened shortly after my wife, Marion, and I moved to a community in Hamilton, Ont., in the fall of 1955.

Our car at this time was in such bad shape that one mechanic said, “If this were a horse, we’d take it out and shoot it!”

The car was a 1950 Prefect, a little English model in which I had learned to drive. It bore tragic evidence of its ordeal in telescoped fenders and also wore general signs of advanced disintegration. In short, we *needed* another car, but on our small salary it seemed unlikely that we could get one. Mind you, one can always use credit, but in those early days of our marriage credit seemed to us a device whereby one started with nothing and ended up in the hole.

We prayed about the matter.

To some persons it may seem fantastic to pray for a new car—but why? Apart from theological bias there does not seem to be any argument against it; why is this kind of prayer any more fantastic, *per se*, than any other kind of prayer? To the complete sceptic, all prayer is fantastic.

The breakthrough came one Saturday night. I remember it well. My wife and her parents, who were visiting us for the weekend, were chatting in the living room and I was in the other room reading my New Testament. Suddenly, this verse leapt from the page at me: “Beloved, I wish above all things that thou mayest prosper and be in health . . .”

*That thou mayest prosper:* Was this the answer to my prayer? In that luminous moment I felt faith pour into me from Somewhere outside myself. I did believe. I thanked the Lord in advance for the answer. It was not auto-suggestion; I just knew.

I have witnesses for what happened next.

Immediately I went into the next room and said to my wife and her parents, “I want you folks to witness this. Mark my words: within a week a car will be providentially supplied. Mark my words.”

Talk about going out on a limb—I had sawed it off behind me! I had no more idea where we were going to get a car than how to put a man on the moon. But Someone knew.

The next Monday evening my wife and I were out visiting. At the close of the evening we left the house and got into our “car.”

Then, Marion said to me, “Allen, I have a strange feeling that you

ought to go back to the house."

I felt the same way. When I went back and told our hostess of this feeling she smiled enigmatically and said, "Come in. I have something on my mind and I was just praying that if the Lord wanted me to mention it to you tonight, He should send you back."

She excused herself, went upstairs, and came back carrying a package wrapped in brown paper.

"In here," she said, "is something the Lord told me to put aside for you folks. Don't argue about taking it. It's yours. The Lord wants you to have it; I won't miss it."

She opened the package; inside were 50 \$20 bills — \$1,000.

I called Marion in and we embraced and cried and laughed.

Here again was ESP; telepathy, or clairvoyance, or a combination of both with perhaps a touch of pre-cognition too. Clearly extrasensory forces were at work. To attempt to

explain this incident in terms of coincidence, or "identifying paramnesia," or some other psychological jargon, requires a type of intellectual contortionism of which I am incapable.

I have no desire to pose as a great expert on prayer. Many and deep have been my disappointments in prayer, the times when it seems impossible to make "contact." Prayer never can be reduced to a formula any more than life can. But, perhaps, as we grow in spiritual understanding we come to see more clearly those creative laws which, I am sure, are at the heart of all successful prayer.

ESP and prayer are not identical, of course; ESP can function in contexts which are non-religious, or conceivably irreligious. There have been unscrupulous psychics who used their powers for evil. But prayer never can be separated from spiritual values.



#### FATEFUL FORTUNE

**A**LFRED KASPRICK, a dairy manager in Neepawa, Manitoba, Canada, was noted for being superstitious. Fortune tellers twice had told him he would be lucky to live to the age of 30. He feared Friday the 13th and took every precaution on that date. On Friday, April 13, 1962, he was driving alone when his car went out of control and rolled off the highway. Two days later he died of a fractured skull—at the age of 30.



# True MYSTIC EXPERIENCES

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

## WARNINGS IN BLOOD

By Louise deGraff

UNDRESSING FOR bed always has been quite an accomplishment for me, although uneventful, because I am a wheelchair arthritic. The night of the blood, July 1, 1956, was the exception.

In utter amazement I stared at my exposed abdomen, my brain struggling to grasp and evaluate what my sense of sight was recording. The spot my eyes beheld was as red as a bloody wound.

Frantically I brushed my fingers over the area. The spot remained and my fingers were not stained. For a tiny moment fear of the unknown gripped me, only to be replaced by a wondrous awe. I bowed my head and cried, "Holy," as I beheld the clear-cut definite lines of a Roman cross formed on my abdomen by a collection of blood under the first layer of flesh.

Questions raced through my mind. I was aware of the possible physical answers: weak capillaries and the like. However, I sought

more than just a physical explanation. Even to say that God was trying to speak did not satisfy. What was He trying to tell me?

I felt I was to expect something that I could not express, and for this reason this symbolic cross had appeared on my body in a hidden area. In a few days the experience came to me and it's nature was one of spiritual stress, but since I had been alerted, only good came of it.

I am convinced, that from this first appearance of blood in my flesh to the present time, God has spoken to me through this phenomenon. Many times, before I face a spiritual ordeal in which I need all my faculties alerted to remain Christ-like, a blood symbol appears on my body, often in the form of a nail print on my wrist.

For example, a nail print appeared on September 1, 1961. Two days later, a person with whom I am associated in a civic club subjected me to an hour of unexpected verbal abuse. To have such an as-

sault come from this individual was startling. However, having been alerted by the blood sign of the approach of spiritual stress, I was able to let the Christ spirit flow out from me through it all.

Does God speak to me through blood? Does He say, "Alert yourself! Rally your forces!" I think yes. — *Ponca City, Okla.*

### TRAGEDY ON TV

By Gus Cazzola

THE PROGRAM that was on television the first time it happened in my presence escapes me, but the event has left a permanent imprint on my mind. Our whole family was gathered around the television set on March 17, 1958, in the West New York, N. J., home of my father-in-law, Joseph DeStefano.

The TV had hypnotized everyone in the room. Suddenly at about 4:00 P.M. a bright flash cut through the crowded room. I blinked frantically to regain my sight. The television was black; obviously a tube had blown. My in-laws, however, didn't take it so lightly. My father-in-law turned a ghoulish white and abruptly left the room. The kids gaped in horror at the silent set and ran outside. Even my wife gripped my arm a little harder.

"What's going on?" I asked innocently. My wife shook her head mutely and uttered a strained laugh.

Shortly thereafter, we received word that my wife's grandmother, Mrs. Mary DeStefano, had died at about 1:00, three hours before the television set blew.

Eleven months later, at about 6:00 P.M. on February 17, 1959, my wife's grandfather, Anthony DeStefano, passed away. Three hours after that, at about 9:00, the TV set blanked out completely.

The third time the television went dead was at 5:00 on a Thursday in March, 1960. I meticulously noted the time. And I was not the least bit surprised when my wife later told me that her great uncle, Anthony Romano, had died at about 2:00, three hours before the television went dead.

This television set was not the same one that blew the first two times, but nonetheless, I asked my father-in-law for it. He relinquished it readily, and I brought it to a friend who is a whiz with television sets.

After a half hour of tinkering, he told me that the set wasn't worth repairing. Aimlessly he picked a few items from within the set and held them before me. The wire and insulation were melted together in a solid mass. Even the metal case enclosing them had buckled from intense heat. "These gadgets control the voltage in the set," he said. "Can't understand it, though. Everything is melted as if

a lightning bolt shot through this set. Never seen such evidences of heat before."

The last time a television set in my father-in-law's home went hay-wire was the morning of May 25, 1962. Although nobody died this time, neither did the television go completely dead. Only the picture tube went; the audio remained.

At 12:00 noon my father-in-law, a careful employee who had gone for 34 years without a mishap at the Consolidated Laundry in West New York, N.J., crushed his hand in a freakish accident.

This was the only time tragedy struck *after* the television blew though, peculiarly, the time interval in this accident was also about three hours.

The television sets in my father-in-law's home never have completely blanked out (no sound and no picture) without a death in the family.

The cause of this weird affinity between my father-in-law's televisions and our family tragedies remains unknown — *Union City, N.J.*

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#### MY HUSBAND CAME HOME

By Alice C. Hall

**D**UE TO UNEMPLOYMENT in our area, my husband and several of his friends found it necessary to go to Page, Ariz., to work on the fabulous Glenn Canyon Dam. Page is about 300 miles from

here and so for about six months I saw my husband only on weekends. He would arrive home about midnight on Friday and be on his way back to Page by noon on Sunday.

Thursday, October 8, 1959, was wet and dreary. I was lonely and discouraged, and the cold, unheated house did nothing to relieve my distress. It was too early in the year to turn on the furnace so I went about all day in a heavy sweater.

That night the bed was cold and damp. I lay between the sheets shivering and trying to decide whether to get up and get more blankets or to suffer it out.

I was too cold and lonely to sleep; I missed my husband terribly, and my one comfort was that it was Thursday and soon it would be Friday and he would be home.

After a while, however, I thought I could feel a kind of warmth on my husband's side of the bed. I ran my hand along the sheet and then decided I must be cracking up, because it did feel slightly warm.

A little later I felt impelled to reach out again and I ran my hand over the sheet in a caressing gesture. There was no mistaking it this time: the bed definitely was warm as toast!

Without giving one single thought as to why that side of the bed should be warm or where the warmth was coming from, I slid over into the blessed comfort of it

and in a little while I was fast asleep.

I forgot all about this incident until my husband and I were having breakfast the next Sunday morning. I remembered then, and told him about it. "Wasn't that a curious thing?" I asked.

He stared at me in astonishment and his reply filled me with wonder.

"I was resting on my bunk in the bunkhouse at Page Thursday night, surrounded by snoring, sleeping men," he said. "I was so sad and lonely that I was about to chuck it all—job or no job—and come home to you right then. If I had had my own car that's just what I would have done.

"Although it was already Thursday, it seemed a long time until I could come home and see you and hold you. I wanted to get into my own clean bed and feel you sleeping beside me. That was not possible, so I decided to try an experiment; I decided to come home for a few minutes!"

Smiling at my unspoken question he continued, "I decided to will myself home! I put my hands behind my head and with all the power in me I willed myself home. I cast out every thought from my mind except the thought of home and you. And I willed myself to come home . . . home . . . home . . .

"After a while I stood by the side of the bed looking down at

you. You were on your side of the bed, just resting, not yet asleep. I slipped quietly in beside you and soon you moved your hand along the bed beside me. I waited and presently you did it again. I thought you knew I was there because you snuggled over close beside me. I put my arm around you and we slept."

"What happened then?" I asked as he paused.

"I awoke back in my own bunk at Page," he answered a little ruefully. "But I wonder if I really did come home, or if it was only a dream which we both somehow shared."

Whatever the cause, we know that the deep love we share brought us together for a brief moment of comfort when we were both longing for each other.—*Provo, Utah.*

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#### UNSPOKEN SUMMONS

By L. Marrilla Kells-Murphy

WHEN I WAS only three, a kind neighbor, Mary Klein, came every day to help Mother, who just had had one of 23 operations on her eyes. Mrs. Klein would clean the house, prepare the meals and put drops in Mother's eyes. Then she would take my seven-year-old brother Fred, my one-year-old sister Edie and me back to her house so Mother could rest. The weeks that Mother remained in the hospital we also spent at her house.

After Mother, Mrs. Exilima Beaulieu, recovered, we used to bring this very dear friend potted lilies and other beautiful flowers every Good Friday after services. We trudged two miles through the snow from our house on Hillside Ave., in Hartford, Conn., to see her happy face when we handed her the plants.

The Kleins moved to Springfield, Mass., 26 miles from Hartford, when I was 10. In those days people travelled by trolley and train. Cars were relatively new and were considered a luxury. Now our only contact with the Kleins was through the mail, and usually only on holidays.

One afternoon in 1920 I returned home from Hartford High School and found Mother resting on her bed. She called to me, "Help me get my clothes ready, dear, and call a cab. I just saw Mary Klein standing by my bed trying to say something. I'm sure she needs me. She seemed so real. Funny we haven't heard from her lately."

I helped her dress and phoned for a cab. After getting her to the station, I placed her aboard a train for Springfield.

When Mother reached Mrs. Klein's house on Saratoga St., she was met at the door by Mrs. Klein's niece, who was a trained nurse.

"Knowing how ill you've been, we hesitated to send for you," she

told mother, "but Mary has been asking for you these past few days. She should be dead by now, but she kept herself alive hoping you would come."

Together they entered the bedroom. Mary Klein lay propped up in bed, quite speechless, but she welcomed Mother with her eyes. Mother took her hand. Mary tried hard to speak, but couldn't. Finally she smiled a little, heaved a sigh and passed on.

If this had happened to you, would you have gone? — *Culver City, Calif.*

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#### "LARRY'S DEAD!"

By William Clark

As Told To Nan Hampton

**F**OR YEARS Louise and I had dreamed of this trip and now it had become a reality. I had retired from the Southern Pacific Railroad and for the first time was making use of my pass for a trip across the country. The trip had been like a honeymoon; it was really the first trip we ever had taken completely by ourselves.

I had been a confirmed bachelor until I met Louise, whose husband had been killed in a mine accident several months before Larry was born. We were not blessed with more children and both of us simply adored Larry. He was very level-headed and at 16 caused us no worry.

Louise had been reluctant to

leave him, but he did not particularly want to go on this trip. And when her brother Tom offered to move into our house and look after things, she had given in gracefully and now was starry-eyed as a bride.

We had been gone almost a month and in July, 1942, were on our way home. We were enjoying the breath-taking scenery, when suddenly Louise turned ashy pale and let out a blood-curdling scream.

"Louise! What's wrong?" She had frightened the wits out of me.

"He's dead! He's dead! Larry's dead!" she cried.

Her screaming upset the rest of the passengers in our section and the conductor quickly went for a doctor who gave Louise an injection to put her to sleep.

But Louise awakened to the same fear, although she was somewhat calmer. She insisted Larry was dead and that he had died right at the moment she first had screamed.

I was terribly upset. Although I did not fear for Larry's welfare, I did fear for Louise's mental health. I could hardly wait to get home so she could see Larry and get a thorough check-up from our family doctor.

Tom met us at the station. I had wired him from the train that Louise was sick, and he had the doctor waiting at home. While the doctor was looking after Louise, we walked out into the yard.

"I shouldn't bother you wi now," Tom said before I complain Louise's breakdown, Larry hasn't been home for t three nights."

"Where is he?" I shouted, ing Tom like a rag doll.

Tom assured me that wasn't the type to get into ti but that he feared somethin' have happened to the car. had left a note three days ag he would be home late that and not to worry. When To ceived my wire about Loui had asked the authorities to him. He himself wasn't too but he knew Louise would be

Two days later they found He apparently had started visit a friend in Kingman, Ari had taken a short cut acro desert. The car had broken and he had left it to try and for help. It was July and ho hot. When the helicopter foun there wasn't much left to id him except his clothes, and were bleached white by the s except for the part he was lyi

He had left a scrawled n the car as to which direction I headed in case someone came It was dated the morning I home.

The coroner put the pr time of his death at just abo time Louise had screamed, "I dead!" — *Kankanaak, Alaska*

a report on



THE  
*Psychic  
Photography*

of TED SERIOS

By Pauline Oehler

Vice President

Illinois Society for Psychic Research

Parapsychology is confronted with a new challenge in the unexplained abilities of a Chicago man. Not only are his pictures paranormal in themselves but, like other parapsychological phenomena, transcend space. Through use of the Polaroid-Land camera, which permits films to be developed immediately and in view of witnesses present, most of the criticisms of former psychic photography experiments appear to be eliminated.

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Published by arrangement with the  
Illinois Society for Psychic Research, Chicago, Ill.



South portico of Chicago Natural History Museum as Mr. Serios captured it in a psychic photograph (Figure 1, above) compares with "normal" photo (Figure 2, right). Investigators decided picture could have been duplicated only with telephoto lens from precarious perch atop steeply slanted corner of roof across the parkway.



The world's most remarkable photographer may well be a humble and obscure Chicago man named Ted Serios. So far as is known, Mr. Serios is the only person in the world who can point a camera at his own head and catch a picture of the Chicago Natural History Museum. Incredible as it seems, he has done just that from a closed room in my home 15 miles from the scene, before witnesses, and with my Polaroid-Land camera fresh from the shop where it was checked and loaded from stock.

Mr. Serios has been taking his phenomenal photographs for the past eight years with a variety of cameras and film, in color and in black and white and, in one experiment, in motion. He has produced photographs of

places he never has been, never has seen, and of which, so far as can be determined, he has no previous knowledge.

Present knowledge of the laws governing the physical universe cannot explain this phenomenon. Mr. Serios himself makes no attempt to. He is as mystified by his talent as is everyone else who has witnessed it.

"Spirit photography" is almost as old as photography itself. Extra faces and human forms have been making unexplained appearances on photographic plates and film since 1861. Caught in the cross-fire between Spiritualists and anti-Spiritualists, however, its claims have not been examined with scientific objectivity.

When phenomena are inexplicable

by natural laws the possibility of fraud always looms large. When they also are incompatible with accepted theory the charge of fraud often proves a sanctuary too tempting to resist. This seems to have been the fate of "spirit photography." Although it persists in Spiritualist circles down to the present its validity never has been satisfactorily established.

It must be admitted, moreover, that considering the possibilities of the dark room the chances for fraud are considerable.

But psychic photography employing a Polaroid-Land camera is quite another matter. The simple precaution of providing one's own camera and film reduces the opportunity for trickery almost to zero.

Within the past few months Mr. Serios has demonstrated his psychic photography using the Polaroid-Land cameras provided by a number of

scientists, photographers and other intelligent observers. There is no longer doubt among those who have witnessed these demonstrations. He does take the photographs. There is no trickery. And they are paranormal.

This report is the first public record of Mr. Serios' work. Its purpose is to establish the truth of the claim from the facts as they are known to David Techter, Executive Secretary of the Illinois Society for Psychic Research, my husband, other members of my family and myself.

My own first contact with Mr. Serios was on May 11, 1962, in the offices of the International Guild of Hypnotists, on the sixth floor of a Loop skyscraper at 32 E. Jackson Blvd., Chicago. Mr. Techter and I had been invited by Stanley Mitchell, a professional hypnotist slightly known to us through the ISPR, to be among the witnesses to the demonstration.

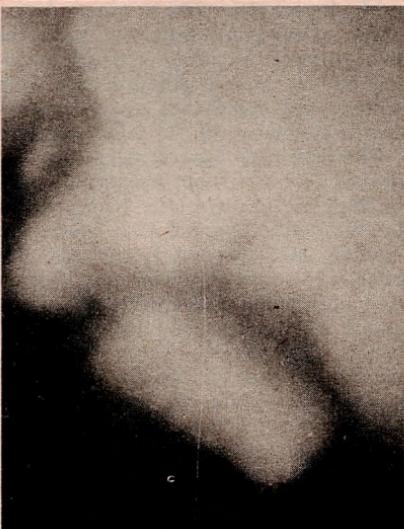


Figure 3, left, outlines what seems to be a bungalow with a glow of light coming through its windows and suggestion of a taller building at its left. Strange photomontage from first session (Figure 4, below) shows outline of hand and wrist in foreground, formal structure in rear.





I arrived late and missed seeing Mr. Serios take what were considered to be the two successful pictures of the day. But the sincerity of Mr. Serios and the awed respect of the other invited witnesses: an American Airlines pilot, his wife, a musician from the University of Chicago and a retired businessman, in addition to Mr. Techter, made a favorable impression.

The demonstration took place in the reception room of the suite of offices—a room without windows. The witnesses had watched a small Polaroid-Land camera loaded with a factory-sealed pack and had posed for a conventional shot of themselves for the first exposure of the roll.

The camera, ready for the second exposure, was handed to Mr. Serios who sat facing the witnesses in an armless, straight-backed chair against a blank wall. With the camera pointing at his upper torso and head, Mr. Serios concentrated for a minute or two, then snapped the shutter. The camera was taken from his hands and 10 seconds later a street scene was pried up, torn from the roll in the camera and the fixative applied.

This photograph is reproduced here as Figure 11. Later, standing on the sidewalk on the southeast corner of Jackson Blvd. and State St., I was able to verify every stationary detail as the entrance of Lytton's store, the

Possible clue to manner in which psychic photos build up is suggested by pictures from second session. Apparently meaningless shadows (Figure 5, left) begin to obscure background, and completely cover it (in Figure 6, above). Then on the ninth exposure (Figure 7, right) the shadows become the pattern of a street scene.

electric signs on the next building to the east across an alley, and a good portion of the street before them.

Mr. Serios later took another photograph of the same buildings but with two cars and an armored truck passing on the street. (Figure 10). This picture was made with my own camera in Wilmette, Ill., 15 miles north.

The first time I personally saw Mr. Serios take a psychic photograph was on May 21, 10 days later in my home in Wilmette. Present also were my mother, Mrs. Marion Lorentzen; my husband, a former advertising executive and since his retirement on account of illness, the author of the book, *The Great Sioux Uprising*, widely praised for its thorough and accurate research; our two daughters 18 and 16, and Mr. Techter.

The Polaroid-Land 800 camera used on this occasion had been examined during the afternoon in the Camera Shop of Wilmette by the clerk who had sold it to me three years before. After thoroughly in-



specting it, in the presence of a second witness, the clerk loaded it with 10-second film taken from stock, signed the "leader" of the film roll which would have to be withdrawn from the interior of the camera before the first picture could be made, and then sealed the camera with initialed tape. Signed statements to this effect by both the clerk and the witness are on file.

Mr. Techter and the four family members all inspected the intact seal, saw me break it, extend the bellows, adjust the focus to EV 11 at Mr. Serios' request, pull out the signed leader and hand the camera to Mr. Serios.

Immediately after the first successful shot, before he had moved from

the chair or had any opportunity to dispose of any possible secret equipment, Mr. Serios complied with a request to remove his shirt for search, and patiently submitted to a further examination of his undershirt and upper torso toward which the camera had been pointed.

The room was lighted in its normal way by three 150-watt bulbs in as many table lamps, two of which were approximately eight feet on either side of Mr. Serios: He was at all times in

Elephant or "spy"? Attempting to please Paleontologist David Techter, a witness, Mr. Serios tried for a dinosaur—obtained what might be an elephant starting to form (Figure 8). Mr. Serios had feeling of being watched when this photo was taken—and if turned upside down a portion of a face can be seen—although with distortion.



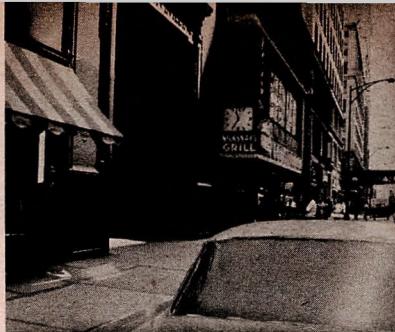
fully lighted view. An automatic Wink-Light flashed for each exposure.

For some reason he is unable to explain even to himself, Mr. Serios, a Catholic, was accustomed to hold a rosary in his hand when he took pictures. For some months he also had been holding a cylinder of cardboard,  $\frac{7}{8}$  inch high and  $\frac{3}{4}$  inch in diameter and fastened with friction tape. He placed this around the lens to prevent his fingers from inadvertently covering it when the shutter was sprung. He since has abandoned both objects.

For the two occasions which are being described he had covered the paper cylinder with transparent Scotch tape. The purpose, he said, was to forestall criticism that he might be slipping micro-film images into the cylinder. The precaution was unnecessary since a transparency held this close to the stock lens of the Polaroid-Land camera will not reproduce. However, the cylinder was duly examined before and after each session and retained for the record.

The first picture of this session was a dud: the print showed the photographer's own shirt-front, collar and tie and a black mist where his head should have been. The second shot is reproduced here as Figure 4.

It is a strange photomontage. The most immediately discernible feature is a brick or stone building, upper right, with three apertures, apparently doors. It appears to be a public building shot from an angle slightly above and some distance away. In the left foreground a closeup shot of a statuesque head with closed eyes is partly obscured by a hand and wrist in still closer perspective extending from it into the lower foreground of the picture. The hand is cupped in the same way Mr. Serios cups his left hand around his cardboard cylinder and the camera lens.



Jackson Boulevard entrance to Lytton's Department store is a recurring subject for Mr. Serios. Figure 9, above, is conventional photograph. Figure 10, on near right, was taken in Wilmette, Ill., 15 miles distant and shows traffic, including armored truck. Figure 11, far right, shows same entrance but an obviously different scene. It was photographed in near-by office of Hypnotist Stanley Mitchell.

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The four succeeding exposures were without significance for the present purpose but later in the evening, after Mr. Techter had left and only my husband, 18-year-old-Gretchen and I remained in the room with him, Mr. Serios obtained a diffused shot of a bungalow with a blaze of light coming through the windows (Figure 3).

This shot was a disappointment to him. He was sure he had snapped a picture of me, wearing a dark fur coat, about to cross Jackson Blvd. at State St.

For this shot Gretchen and I sat on the couch facing Mr. Serios whose chair was drawn up close to us. Gretchen held the camera on her knees while in other respects the procedure was as before.

Sunday afternoon, June 10, Mr. Serios again came to our house. This time he announced his intention of taking a picture of a dinosaur in its



native habitat to please David Techter. Mr. Techter is a paleontologist with the Chicago Natural History Museum. Present on this occasion beside Mr. Techter were my husband and myself. Sixteen-year-old Sioux, studying in another room, was called to see the museum shot while it was still wet from the fixative.

The session began about 5:00 o'clock in the afternoon in full daylight augmented by two 150-watt bulbs and the Wink-Light. A third 150-watt lamp was lighted before the session ended at 7:00 o'clock. Since the draperies were not drawn across the windows, Mr. Serios this time sat on a couch, his back to the wall with the large unglassed oil painting and facing the east windows. He held the camera in such position that each exposure of the series normally would have shown a portion of the picture and frame, wall, pole-lamp and part of a door

in the background—all on the west wall—as well as a good portion of his own upper torso.

It was not considered necessary to have the camera examined and sealed as on the previous occasion, since Mr. Serios had no access to it and it had been used between times for conventional pictures. Again the aperture was set at EV 11 at Mr. Serios' request because it seemed to have worked well in the past.

As before, the camera was in Mr. Serios' possession for only the few minutes before each shot.

During these preliminary minutes he places himself into a light hypnotic state. He gazes directly into the lens which is about two feet away from his eyes. He believes this is the best distance for obtaining successful pictures.

For each exposure he was seated facing us, holding the camera upright

against his crossed knee, thumb and index finger of his left hand holding the cardboard cylinder against the lens, the rosary in his right hand, right index finger on the shutter lever. Each time, immediately after he clicked the shutter, I removed the camera from his hands and extracted the print from the camera in the prescribed manner.

The first shot of this session produced only a badly focused portrait of Mr. Serios and the dark mass of the oil painting with a section of its ornate white frame showing in the background. This was the last exposure on a roll already in the camera, so I reloaded with 10-second film bought by myself and still factory sealed.

Just before he seated himself to take this second shot, Mr. Serios became uneasy, saying he had a feeling we were being watched.

With a recent unsuccessful experimental session for the benefit of two FBI agents in mind, Mr. Techter and I teased him about "Russian spies." Somewhat abashed, Mr. Serios then seated himself. Reiterating his determination to catch a dinosaur, he snapped the second shot (Figure 8).

It shows a peculiar shape which has suggested to those who have seen it an elephant beginning to take form out of a misty background. But when the print is reversed, the brow, nose, eye sockets, one in shadow and the other aglow with a staring eye, of a "Russian spy" appears.

Admittedly, interpretation of such ambiguous photos is as subjective as a Rorschach test. Nevertheless, the point must be stressed: *irrespective of interpretation, even these shots seem proof of a paranormal occurrence.*

The present state of man's knowledge cannot account for even such ambiguous images replacing the ob-

jects orthodox photography should have revealed any more than it can account for the view of the Chicago Natural History Museum which was soon to follow.

The right half of shot three (Figure 5) is almost normal. It reveals part of the photographer's shoulder, the door jamb and pole-lamp behind him. But on the left half of the print Mr. Serios is blotted out by lights and shadows which at first view conveyed no meaning. Later examination revealed them to be part of a street scene which an hour or so later imprinted itself on the ninth exposure.

With the fourth exposure (Figure 6) we were all sure Mr. Serios was now on his target. Billowing clouds seem to be forming an animal, less dinosaur than giraffe, its body reminiscent of a paleontologist's bony reconstruction in a museum when the print is turned sideways. But re-examination a few hours later revealed that when held in its normal position it too suggests the street scene finally captured on the ninth exposure. Here it was just beginning to form, this time not on just half, but over the whole frame.

Yet, even after this discovery, the giraffe is still there, tantalizingly suggestive of two separate ideas both trying to take shape, as in the second shot of the abortive elephant and the spy. It is hard to avoid the suspicion that what is pictured here is the actual creative process of the human brain. Shots of this sort are a common feature of Mr. Serios' photography apparently, but until its significance was noted in this series such photographs had been discarded as failures.

The fifth shot (Figure 1) was an occasion for rejoicing. It is an unmistakable photograph of the Chicago Natural History Museum.

Let me state again for the record: there was no picture of the museum in the room, not even in any book although a search was made through three or four in an attempt to confirm the identification. Chicago's Museum of Science and Industry is also similar in appearance to the museum in the picture, and Mr. Techter, who has passed back and forth between those pillars every working day for

der and a white and black mist supplanting the photographer's head. This again was to prove interesting on further examination for it is the unmistakable beginning of another shot of Lytton's entrance which was to come about three and a half hours later.

The seventh photograph of the series, made in the identical manner of the others, with no perceptible change

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#### MR. SERIOS AND ASSOCIATE

Mr. Serios (left) discovered his psychic ability in hypnotic experiments conducted with George Johannes (right) who implanted suggestion that Mr. Serios could take psychic photographs.



some years, couldn't be sure they were four in number. But a photograph found in a book on an upper floor of the house verified the identification and the number of columns, thereby proving once again that the camera doesn't lie—not even when it is under the strange influence of Mr. Serios.

The view is of the south portico, and later investigation revealed that it could have been taken only from a helicopter or from the pinnacled corner of the extreme northeast section of the roof of the Park Administration building across the plaisance. Access to this roof is possible with a guard who escorted our comparison photographer through permanently locked doors.

The sixth shot seemed anti-climactic, the familiar white-shirted shoul-

in lighting, is totally dark. This phenomenon is also common with Mr. Serios. Alternating with clear pictures of identifiable scenes will be prints all dark or all light with no procedural change to account for the difference.

Mr. Techter took the eighth exposure, holding the camera in the same manner as Mr. Serios. There is not enough evidence of paranormality to warrant comment.

Before the ninth exposure Mr. Serios announced he was going to try to catch Mr. Techter on his way to work at the museum. This turned out to be the unidentified street scene which was beginning to make an appearance on the third and fourth exposures.

The session was suspended at this

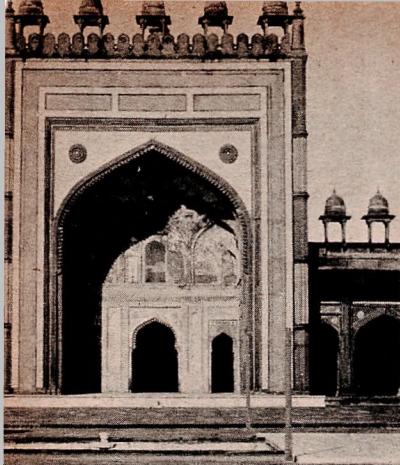
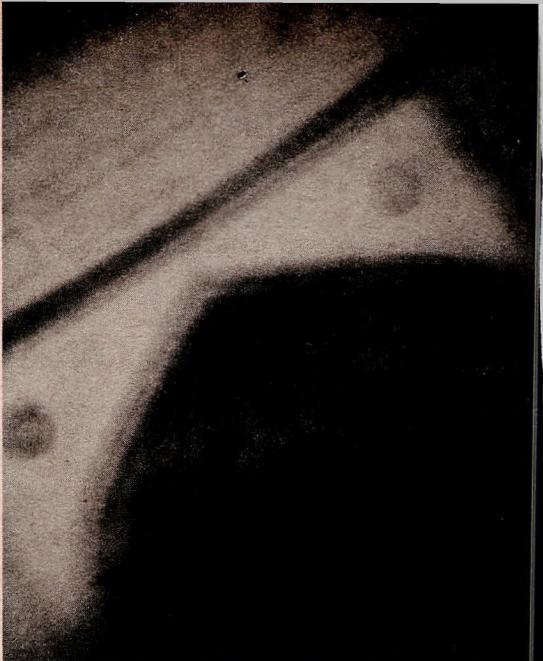


Figure 13 (right) is Mr. Serios' psychic photograph of the arch over the main entrance to the Mosque at Fatehpur-Sikri, 23 miles from Agra in India. Archives were ransacked to produce identification and conventional photograph (above) of the Sixteenth Century structure.



point for several hours. Just before 10:00 p.m., Mr. Serios said he'd like to take one more photograph of the Lytton entrance which had so impressed me at our first meeting.

It will have been noted that Mr. Serios seldom knows in advance what is going to come out of the camera and that when he thinks he does he is often wrong.

But this time, to his evident pleasure, he called his shot correctly. The picture (Figure 10) again shows the Lytton entrance from a little closer perspective than the first time and slightly elevated as though from a stepladder in the middle of Jackson Blvd. traffic. Immediately beneath the viewing level is the top of one car, another is just to the left of it, while before the entrance to the building is an armored truck.

If everything I have said is true, if what we witnessed has been accurately described, and if no pertinent detail has been omitted through failure to observe accurately, then we must conclude that some of the photographs were produced paranormally.

There is nothing equivocal about this. If the above reservations are removed, then the pictures are physical proof of a paranormal occurrence of considerable significance. A moment's reflection on the part photography plays in providing basic determinations in physics and astronomy gives some indication of how serious the implications are. If the phenomenon is genuine it cannot be brushed aside as a trivial curiosity.

But neither can the three reservations to accepting its authenticity be casually discarded.

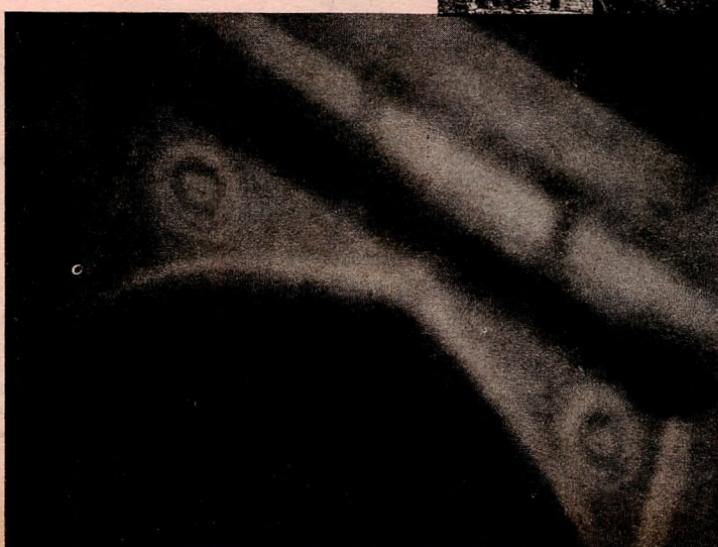
By what means could these pictures have been fraudulently produced? The matter is considered in detail by Stanford Calderwood, Vice President of the Polaroid Corporation in a recent letter to Curtis Fuller, President of the ISPR and publisher of FATE. In concluding Mr. Calderwood says:

*"Let me stress that while a clever man could tamper in advance with our film, I know of no way he could do it if you were to show up with the film you bought in a store at random and watched him load and shoot. Tampering with the film would be a long and*

The city of Fatehpur-Sikri was built around 1590 as the capital of the Mogul Empire and abandoned only 20 years later. Photograph above shows portion of the arch over the main entrance to the city. At first glance, Figure 15 (below) seems to be identical to Figure 13 (at left) but closer study of "normal" photos (Figures 12 and 14) reveals them to be different buildings. Although India and the occult are closely linked in the public mind, Mr. Serios himself actually has had no interest in either subject.

*complicated procedure and nothing that could be done by sleight-of-hand, especially if he had to photograph two or three pictures (or thoughts) on the same roll without reloading the camera and without an opportunity to substitute something in front of or behind the lens."*

If my veracity is accepted, every



possibility for fraud envisioned by Mr. Calderwood with the exception of the possible substitution of something in front of the lens is eliminated. In support of the accuracy of my report there is the concurrence of the witnesses.

The camera had not been tampered with beforehand; Mr. Serios did not open it nor handle it at any time when it was opened to remove the print or to replace the film. Hence he did not tamper with the film nor put a transparency behind the lens.

The only possibility for fraud that remains, therefore, is that he photographed something he placed *before* the lens.

If it is conceded that we observed correctly, photographs on the wall or any place in the room or attached to

Mr. Serios' person will have to be eliminated. There were none.

Could he have concealed a transparency between his fingers? Mr. Serios is not a sleight-of-hand artist and he was being watched very closely; however, the possibility must be considered. Presumably he could conceal a transparency no larger than a thumb nail. What could he do with it?

The Polaroid-Land 800 is equipped with a rather simple lens. There is no way it could blow up a transparency of such size to cover the  $3\frac{1}{4} \times 4$  inch area of the print. There is no way Mr. Serios could reproduce a transparency with this lens to cover the area of the print unless it were three or four feet from the camera and its dimensions ran into feet, not inches.

To produce such a picture he would have to have a wide-angle lens of very high diopter (refractive power). It would have to be especially ground. It could not be framed and clamped onto the regular lens without being obvious.

But he had his cardboard gadget in front of the lens. Let us assume it did not have the innocent purpose he claimed but was instead the means by which he held the special lens in place. Only his right hand was available. The left hand, with the rosary, was on the shutter lever and could not be utilized for holding anything in front of the lens.

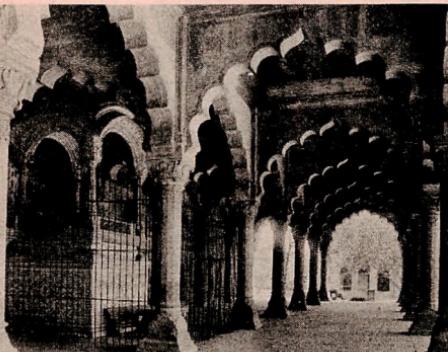
Mr. Serios held the cardboard cylinder with only thumb and forefinger. The other fingers of his right hand




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Patterns of light and shadow clearly indicate that Figure 16 is part of the garden of the Taj Mahal. Mr. Serios says he "saw" the garden in his mind and then photographed it, although he did not know what it was. There is not always a correlation between his "mind pictures" and what actually appears on film.

Series of archways (Figure 18, right) probably is the public entrance hall of the Red Fort at Delhi, India. Accompanying photograph (below) seems identical. Two other photos in this series also showed exterior views of the Red Fort.



were behind the lens. He had only the two digits which must hold the cylinder and press the special lens against the fixed lens.

Where would he hold the transparency he is to photograph?

And with what?

He cannot press it directly on the lens with the cardboard cylinder, for at this range it will not reproduce. With the highest possible diopter lens the transparency would have to be at least an inch away. And it was impossible for him to place a transparency at this distance without detection even if he had an extra thumb and forefinger on his right hand.

\* \* \*

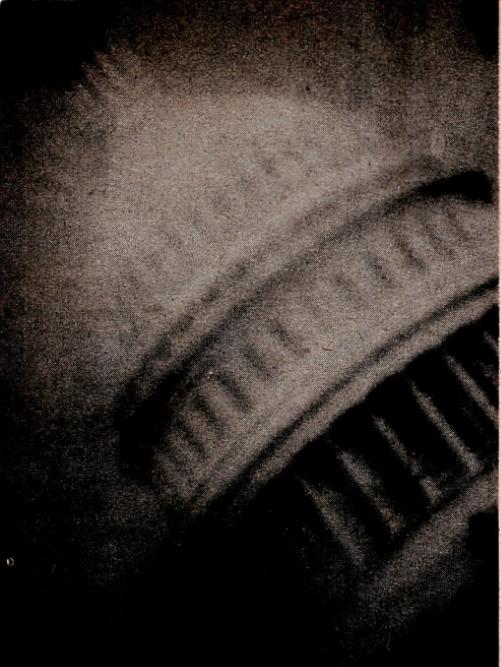
Mr. Serios is a friendly, simple and unassuming man in his early 40s. He

left school after the eighth grade to work at a variety of jobs during the depression. In the Army before Pearl Harbor, he was wounded in service. Since the war he has been dogged by ill-health requiring surgery and repeated hospitalization.

At least part of his health problem is in consequence of the strain of his mediumship and of the isolation it has created through misunderstanding and skepticism. Unable both to work and take his psychic pictures, he lives with his mother and brother. He has been hospitalized three times within the past 18 months for physical symptoms resulting from tension.

Mr. Serios says his psychic abilities began about 1953 or 1954 when he allowed himself to be hypnotized by George Johannes, a fellow bell-hop at Chicago's Conrad Hilton Hotel. Mr. Johannes, a young man of adven-





U.S. Capitol (Figure 19) was produced by Mr. Serios on March 3, 1962, after Mrs. Martha Weaver, secretary to Hypnotist Stanley Mitchell, had returned from a trip to Washington. The session of March 3 marks the high point of Mr. Serios' recent photography. At that session he took the two Fatehpur-Sikri pictures and the Taj Mahal garden (Figures 13, 15 and 16), as well as the photograph of the Pentagon on facing page.

of trance photography and other uncanny phenomena punctuated by fruitless attempts to turn the discovery to some practical and remunerative advantage. But the skepticism and hostility they met on all sides daunted their sense of adventure. A feeling of scientific responsibility began to eclipse their original incentive to make money.

Their efforts to place themselves at the disposal of science piled humiliation onto frustration. Apart from some attempts to exploit the phenomena for personal profit, the most characteristic response they met came from a medical doctor. He examined first the camera and then the photographer, inside and out, with the aid of a fluoroscope. Then he dismissed the whole matter with a shrug, "Well, I don't know how you do it, but it's an interesting trick."

University psychologists, the Parapsychology Laboratory at Duke and the American Society for Psychical Research responded with brief interest. But when confronted with claims that photographs were actually being taken in a closed room of objects thousands of miles distant in space and possibly thousands of years distant in time, none had sufficient faith to press the investigation.

Frustration and strain pyramided for the two men and by the winter of 1959 Mr. Johannes sought medical help. Mr. Serios also was ill. In the next few months his weight dropped from 250 to 135 pounds.

turous and romantic spirit, had experimented with hypnosis while living in Florida in an attempt to locate sunken Spanish treasure.

Discovering in Mr. Serios a responsive subject, his treasure fever was rekindled and spread to his friend. The two soon were spending all their spare time hunting treasure through hypnotic regression.

During one of the sessions, while Serios described the area he was exploring in trance, Johannes planted the suggestion that the scene could be photographed. For the next session they were equipped with a borrowed camera. Although Johannes claims previously to have developed the same faculty in another subject even he was surprised when the first roll produced prints of places unknown to either.

The next few years passed in a daze

The physician treating Mr. Johannes was a pioneer in the use of therapeutic hypnosis. Justifiably, his major concern was his patient's recovery. Disbelieving the "wild claim" of psychic photography he asked Mr. Serios to come to his office.

Placing Mr. Serios in a hypnotic state the physician planted the conviction that he had faked the pictures by photographing images taped to his chest or simply by taking pictures through the window. He made no attempt to verify whether Mr. Serios actually could take psychic photographs. The physician since has expressed to me his regret that he did not investigate the truth of the men's claims.

As far as the health of the men is concerned, however, his therapy was successful.

Today Mr. Serios draws a certain wry amusement from the recollection of having apologized to his family and friends for deceiving them with his "fraudulent" claims. Unfortunately, one effect of the hypnotic suggestion was that he gathered together nearly all the photographs he had taken, some 300, and threw them into the ash can.

As the hypnotic suggestion that it had all been a fake wore off, the conviction that he really had taken the

photographs was reborn and Mr. Serios decided to recover his lost capacity.

Encouraged by the interest of Stanley Mitchell of the International Guild of Hypnotists and his secretary, Mrs. Martha Weaver, Mr. Serios regained his ability. After a number of blank sessions, the first picture of the new series made its appearance in September, 1961—a shot of the Chicago Ave. water tower.

In January, 1962, Mr. Serios by chance observed a map of India. Apparently this triggered a series of Indian photographs beginning with a picture of the Taj Mahal. The same day he produced a photograph of a ventilating turret, that ubiquitous feature of Mogul architecture. Of a different design, this particular turret does not belong to the Taj Mahal or to any of the other buildings in the sequence. Three more Indian photographs followed on January 17, two on March 3, and another on March 19.

Except for the Taj Mahal, these photographs were not identified until considerable research produced matching pictures. Those reproduced here (Figures 13 and 15) were unearthed from remote archives where they had lain almost undisturbed for more than 50 years.

**Photograph of Pentagon (Figure 20)** was also shot after Mrs. Martha Weaver's trip to Washington. Mr. Serios wanted to please her and seems to draw strength from her encouragement. He also took a picture, not reproduced here, which appears to depict a scene in a deliberative chamber. It is one of the few Serios photos showing people.



It is certain Mr. Serios could not have seen these particular originals. An important question is whether he ever had seen other pictures of these buildings.

Effort is being made to discover sources to which he may have been exposed. Mr. Serios is not a great reader, so the area of search has limits. Any help readers might be able to offer as to possible sources would be appreciated.

\* \* \*

Mr. Serios has produced his pictures in a variety of ways in addition to the manner recorded here.

Mr. Techter was a witness when the camera was placed on a table and the shutter tripped by a casual witness. Mrs. Weaver says she has held the camera and snapped the shutter, producing a picture while Mr. Serios was present but not in contact with her or the camera.

Occasionally Mr. Serios produces a picture with no negative. This has occurred under unimpeachable conditions, most recently in the presence of scientists in an industrial laboratory.

In another innovation he projected a scene in color onto a blank wall by using the Wink Light without the camera. He is looking forward to experimenting further with a number of cameras synchronized to photograph the projected picture from various angles.

It is curious that in its long history psychic photography seems to have been almost exclusively confined to picturing human faces and forms superimposed on the conventional scene being pictured. Previous to Mr. Serios, I know of only two departures from this classification. One was reported in the *Journal of the Society for Psychological Research* in March, 1961. A

medium photographed what are purported to be human organs in connection with a box said to diagnose illness through a blood smear.

The other case is the better known and much more significant "Thoughtography" of the late Fukurai of Japan who died in the early 1950's. Mr. Fukurai's are the only psychic photographs I have seen reproduced that are comparable to those of Mr. Serios.

\* \* \*

Speculation on the nature of the phenomena described here is premature and beyond the scope of this article. The only purpose here is to record the fact that the photographs have been taken in the manner described and to call attention to the phenomenon, its repeatability, and to the possibilities it offers for additional research.

The resources of the *Illinois Society for Psychic Research* are too limited to undertake it and it is doubtful if other psychic research organizations have either the means or the staff to investigate the broad implications of Mr. Serios' work.

Mr. Serios is desirous of putting himself at the disposal of science. But he would like to get beyond the stage of perpetual demonstration and into more fruitful phases of investigation.

Recently a large industrial laboratory has been conducting an extensive series of preliminary tests with Mr. Serios. Perhaps it will be industrial science which will assume the responsibility for investigating this strange phenomenon.

At any rate, it is to be hoped that some scientific agency with adequate resources of money and imagination will soon accept the challenge to explore some of the capacities and unexploited forces of the physical world that Mr. Serios' case provides.

# Burl Ives

## is psychic, too



Burl Ives, singer and actor, collects old musical instruments like rare bagpipe he holds. UPI photo.

In his travels, Burl Ives has seen a lot of the world and its people. And he has seen things that don't belong in this world.

*By Danton Walker*

From *SPOOKS DE LUXE*, by Danton Walker, copyright 1956 by Danton Walker, published by Franklin Watts, Inc.

BURL IVES, the troubadour who turned actor and electrified Broadway with his first big dramatic performance in *Cat on a Hot Tin Roof*, is of Scottish-Irish descent, and therefore might be expected to have had a few brushes with the supernatural. As I discovered, he has had quite a few, a couple of which he has given me permission to relate.

"While driving to a house about an hour's ride from Dublin," as Burl tells it, "I was occupying the back seat of a small car. A woman friend was driving and another woman occupied the front seat alongside of her. We were heading for

the home of a mutual friend, with whom we were all to dine.

"About 20 minutes before we reached the house of our hostess, I noticed a figure standing in the road, directly in our path. It was approaching dusk, but even in that dim light I could tell that the figure was that of a man, wearing a large cloak.

"Like most back-seat drivers, I was tempted to cry out and warn the driver, but just before we reached the spot where the man had been standing, he disappeared. My impression was that he had paused only momentarily in the middle of the road, then had crossed over it,

to the side that was bordered by a low stone wall. Beyond this wall was a sheer drop, which would have made an exit by this route very dangerous, unless a person were extremely sure-footed. At the time, it occurred to me that whoever the person was, he was taking quite a chance to attempt to climb down that bank.

"After we passed the spot, I mentioned this to the two women in the front seat, and then learned that *neither of them had seen the man*. This, of course, aroused my curiosity, and when we arrived at our destination, I mentioned the incident to my hostess. She smilingly explained that many people coming down that road had seen the man—or a man—at just that spot. On the other hand, just as many hadn't! In short, he was an apparition.

"Do you know who he is—or was?" I asked.

"Yes," she answered. "Or at least, I know who he is supposed to have been. It is one of the local legends that St. Kevin sought refuge from the world in a cave near here. A woman found her way to his hiding place and succeeded in making the holy man break his vows and make love to her. St. Kevin was so overcome with remorse—the story goes—that he killed the woman, and then did away with himself by leaping over

the stone parapet that borders the road, at the spot where you say you saw the apparition disappear."

\* \* \*

**I**HAD ANOTHER rather odd experience while traveling through Scotland," Burl continued. "It couldn't be called a 'ghost story' but it does have an element of the supernatural.

"It was in what they call the 'Rob Roy country,' where the grave of the Scottish hero is located. I had expressed a wish to see his grave, which is up in the hills, and was being taken there by a local guide.

"I never had been in this part of the country before, and never had had this particular trip described to me by anyone. Yet as we progressed I began to describe quite accurately just what we could expect to find on the path that lay ahead of us. At one point, I remember, I stopped, closed my eyes and said: 'In about five minutes we are coming to a bend in the path. Just around that corner are three giant boulders.' I described them.

"The boulders were there, all right, when we reached that spot, and my description had been so accurate that the guide was astonished—so was I!

"As I said, I had never made the trip before, but doubtless many of my forebears had. So it probably can be put down to race memory. Rob Roy was my ancestor."

# Fingers of FATE

By Harold Helper

May 27 is a day to be remembered by Mr. and Mrs. Ronald Hudson, Rochester, Minn. Their four children, Franklin, in 1961, Theodore, in 1960, Daniel, in 1959, and Cynthia, in 1958, were all born on that day.

A Dunsmuir, Calif., court received a letter from Stanley Cody of Hillsboro, Ore., explaining why his wife failed to answer a speeding citation.

"Mary was killed 60 miles away on down the highway the same day she was stopped," he wrote. "Please tell the officer he was right. Speed kills."

In Sutton Coldfield, England, 210-pound Charles Walters got into the tub to take a bath. He became stuck, couldn't get out, was discovered three days later — dead.

All his life Patrick Skelly, of Belfast, Ireland, was afraid to ride in a motor vehicle. At the age of 30 he finally took his first motor ride, in a panel truck with some friends. The truck hit a concrete post and Skelly was killed.

Picking a number at random out of the Detroit phone directory a man called it and offered to sell a lottery ticket to the woman who answered. The call was traced and the man was arrested. He had called Policewoman Nellie Baldwin.

Samuel Feldman appeared intoxicated at the time he was involved in a traffic collision, so Los Angeles police gave him a sobriety test. He passed it; a doctor was called and found Mr. Feldman suffering from a diabetic attack which might have proved fatal if he hadn't had the accident.

Lobster Fisherman James Smith of Edinburgh, Scotland, fell out of the boat as he was setting his lobster pots. The boat chugged off into the fog and Mr. Smith swam the 100 yards to shore. He found the boat, named *Lead Me*, had landed ahead of him.

James Blassing of Nashville, Tenn., dropped his wallet containing \$600 in a lake. Four weeks later, his fishing companion, Jesse Pearree, hooked and landed it.



# Bringing THE BIBLE

## The Raising of Lazarus — From John 11:1-44 —

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

3 Therefore his sisters sent unto him, saying, Lord, behold, him whom thou lovest is sick.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judea again.

14 Then said Jesus unto them plainly, Lazarus is dead.

17 Then when Jesus came, he found that he had lain in the grave four days already.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ,

the Son of God, which should come into the world.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, . . .

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned . . .

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted his eyes, and said, Father, I thank thee that thou hast heard me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.



## In the Light of Parapsychology and Modern Knowledge

THE RAISING of Lazarus from the dead is one of the most controversial miracles in the New Testament because it appears to contradict natural law, which holds that death is an irreversible experience. Many who accept the healing miracles of Jesus cannot accept the idea of a man four days dead being restored to life.

Of course, at this late date it is impossible to say whether Lazarus was merely in a catatonic state. But more than this, today we cannot say without qualification that the death of the physical body is absolutely irreversible, for we have had many incidents in which patients have "died" on the operating table during surgery. Their hearts have stopped beating and all vital functions have ceased for periods of longer than 30 minutes. Even their surgeons have spoken of them as "dead." Yet physical therapy has restored them to life.

Also, we must note that the word "dead" in verse 39 is not found in the original Greek text of John's Gospel. Neither is the word "lain" in verse 17. A more accurate rendering would be, "he is in the fourth day." This could mean, not that he had been dead, but that he had been sick for four days before he died. This would make indeterminate the length of time he had been dead.

However, Lazarus was undoubtedly dead by the time Jesus arrived, and the fact that the original Greek text is not specific about the length of time does not detract in any way from the miraculous nature of his return to life in response to the charismatic power of Jesus.

In this single incident we see displayed many of the psychic gifts of Jesus. In verses 13 and 14 he is clairvoyant ("Lazarus is dead"). No one had told him this. In verse 23 he is precognitive ("Thy brother shall rise again"). In the restoration of life to Lazarus we see psychokinesis—the ability of mind or spirit to transform psychic energy into actual kinetic energy to heal and restore the body—working in much the same way that this ability is demonstrated in the Parapsychology Laboratory at Duke.

Finally we witness the power of *prayer* to heal and restore, for *prayer* was the method employed by Jesus. And *prayer*, says the physicist Dr. Alex Carrel, "is the greatest source of energy we know."

The raising of Lazarus, a stumbling block to many, is to the psychical researcher today an illustration of the ability of prayer-directed spiritual energy, employed in this instance by the greatest charismatic healer the world has ever known, to restore the body and mind of a man.

NOTE TO THE EDITOR: I once made a great discovery: the discovery that certain sorts of things which, from the beginning of the world, have always been regarded as merely "curious coincidences"—that is to say, accidents—were no more accidental than is the sending and receiving of a

a service—and a very great service, I think.

In this old manuscript you will find mention of an extraordinary experience of mine in the mental telegraphic line, of date about the year 1874 or 1875—the one concerning the Great Bonanza book. It was this experience that

When his friend's letter detailed what had seemed his own original book idea, it was another amazing instance of —

*By Mark Twain*

telegram an accident. I made this discovery 16 or 17 years ago, and gave it a name—"Mental Telegraphy." It is the same thing around the outer edges of which the Psychical Society of England began to grope (and play with) four or five years ago, and which they named "Telepathy." Within the last two or three years they have penetrated toward the heart of the matter, however, and have found out that mind can act upon mind in a quite detailed and elaborate way over vast stretches of land and water. And they have succeeded in doing, by their great credit and influence, what I could never have done—they have convinced the world that mental telegraphy is not a jest, but a fact, and that it is a thing not rare, but exceedingly common. They have done our age

MARK  
MENTAL

called my attention to the matter under consideration. I began to keep a record, after that, of such experiences of mine as seemed explicable by the theory that minds telegraph thoughts to each other. In 1878 I went to Germany and began to write a book called *A Tramp Abroad*. The bulk of this old batch of manuscript was written at that time and for that book. But I removed it when I came to revise the volume for the press; for I feared that the public would treat the thing as a joke, whereas I was in earnest.

**M**AY: '78: Another of those apparently trifling things has happened to me which puzzle and perplex all men every now and then, keep them thinking an hour or two, and leave their minds barren of explanation or solution at last. Here it is — and it looks inconsequential enough, I am obliged

Mark Twain, famed author of such literary classics as "Tom Sawyer," was a student of psychic phenomena.

## TWAIN'S TELEGRAPHY

to say. A few days ago I said: "It must be that Frank Millet doesn't know we are in Germany, or he would have written long before this. I have been on the point of dropping him a line at least a dozen times during the past six weeks, but I always decided to wait a day or two longer, and see if we shouldn't hear from him. But now I will write." And so I did. I directed the letter to Paris, and thought, "Now we shall hear from him before this letter is 50 miles from Heidelberg—it always happens so."

True enough; but why should



it? That is the puzzling part of it. We are always talking about letters "crossing" each other, for that is one of the very commonest accidents of this life. We call it "accident", but perhaps we misname it. We have the instinct a dozen times a year that the letter we are writing is going to "cross" the other person's letter; and if the reader will rack his memory a little he will recall the fact that this presentiment has strength enough to it to make him cut his letter down to a decided brevity, because it would be a waste of time to write a letter which was going to "cross" and hence be a useless letter. I think that in my experience this instinct has generally come to me in cases where I had put off my letter a good while in the hope that the other person would write.

Yes, as I was saying, I had waited five or six weeks; then I wrote but three lines, because I felt and seemed to know that a letter from Millet would cross mine. And so it did. He wrote the same day that I wrote. The letters crossed each other. His letter went to Berlin, care of the American minister, who sent it to me. In this letter Millet said he had been trying for six weeks to stumble upon somebody who knew my German address, and at last the idea had occurred to him that a letter sent

to the care of the embassy at Berlin might possibly find me.

Maybe it was an "accident" that he finally determined to write me at the same moment that I finally determined to write him, but I think not.

With me the most irritating thing has been to wait a tedious time in a purely business matter, hoping that the other party will do the writing, and then sit down and do it myself, perfectly satisfied that that other man is sitting down at the same moment to write a letter which will "cross" mine. And yet one must go on writing, just the same; because if you get up from your table and postpone, that other man will do the same thing, exactly as if you two were harnessed together like the Siamese twins, and must duplicate each others' movements.

One evening last summer I arrived in Washington, registered at the Arlington Hotel, and went to my room. I read and smoked until 10:00 o'clock; then, finding I was not sleepy, I thought I would take a breath of fresh air. So I went forth in the rain, and tramped through one street after another in an aimless and enjoyable way. I knew that Mr. O--, a friend of mine, was in town, and I wished I might run across him; but I did not propose to hunt for him at midnight, especially as I did not

know where he was stopping. Toward 12:00 o'clock the streets had become so deserted that I felt lonesome; so I stepped into a cigar shop far up the Avenue, and remained there 15 minutes, listening to some bummers discussing national politics. Suddenly the spirit of prophecy came upon me, and I said to myself, "Now I will go out at this door, turn to the left, walk 10 steps, and meet Mr. O--- face to face." I did it, too! I could not see his face, because he had an umbrella before it, and it was pretty dark anyhow, but he interrupted the man he was walking and talking with, and I recognized his voice and stopped him.

That I should step out there and stumble upon Mr. O--- was nothing, but that I should know beforehand that I was going to do it was a good deal.

Now I come to the oddest thing that ever happened to me. Two or three years ago I was lying in bed, idly musing, one morning—it was the second of March—when suddenly a red-hot new idea came whistling down into my camp, and exploded with such comprehensive effectiveness as to sweep the vicinity clean of rubbishy reflections, and fill the air with their dust and flying fragments. This idea, stated in simple phrase, was that the time was ripe and the market ready for a certain book; a book which

ought to be written at once; a book which must command attention and be of peculiar interest—to wit, a book about the Nevada silver mines. The "Great Bonanza" was a new wonder then, and everybody was talking about it. It seemed to me that the person best qualified to write this book was Mr. William H. Wright, a journalist of Virginia, Nev., by whose side I had scribbled many months when I was a reporter there 10 or 12 years before. He might be alive still; he might be dead; I could not tell; but I would write him, anyway. I began by merely and modestly suggesting that he make such a book; but my interest grew as I went on, and I ventured to map out what I thought ought to be the plan of the work, he being an old friend, and not given to taking good intentions for ill. I even dealt with details, and suggested the order and sequence which they should follow. I was about to put the manuscript in an envelope, when the thought occurred to me that if this book should be written at my suggestion, and then no publisher happened to want it, I should feel uncomfortable; so I concluded to keep my letter back until I should have secured a publisher. I pigeon-holed my document, and dropped a note to my own publisher, asking him to name a day for a business consul-

tation. He was out of town on a far journey. My note remained unanswered, and at the end of three or four days the whole matter had passed out of my mind. On the ninth of March the postman brought three or four letters, and among them a thick one whose superscription was in a hand which seemed dimly familiar to me. I could not "place" it at first, but presently I succeeded. Then I said to a visiting relative who was present:

"Now, I will do a miracle. I will tell you everything this letter contains—date, signature, and all—without breaking the seal. It is from a Mr. Wright, of Virginia, Nev., and is dated the second of March—seven days ago. Mr. Wright proposes to make a book about the silver mines and the Great Bonanza, and asks what I, as a friend, think of the idea. He says his subjects are to be so and so, their order and sequence so and so, and he will close with a history of the chief feature of the book, the Great Bonanza."

I opened the letter, and showed that I had stated the date and the contents correctly. Mr. Wright's letter simply contained what my own letter, written on the same date, contained, and mine still lay in its pigeon-hole, where it had been lying during the seven days since it was written.

There was no clairvoyance about this, if I rightly comprehend what clairvoyance is. I think the clairvoyant professes to actually see concealed writing, and read it off word for word. This was not my case. I only seemed to know, and to know absolutely, the contents of the letter in detail and due order, but I had to word them myself. I translated them, so to speak, out of Wright's language into my own.

Wright's letter and the one which I had written to him but never sent were in substance the same.

Necessarily this could not come by accident; such elaborate accidents cannot happen. Chance might have duplicated one or two of the details, but she would have broken down on the rest. I could not doubt—there was no tenable reason for doubting—that Mr. Wright's mind and mine had been in close and crystal-clear communication with each other across 3,000 miles of mountain and desert on the morning of the second of March. I did not consider that both minds originated that succession of ideas, but that one mind originated them, and simply telegraphed them to the other. I was curious to know which brain was the telegrapher and which the receiver, so I wrote and asked for particulars. Mr. Wright's reply showed that his

mind had done the originating and telegraphing and mine the receiving. Mark that significant thing, now; consider for a moment how many a splendid "original" idea has been unconsciously stolen from a man 3000 miles away! If one should question that this is so, let him look into the cyclopaedia and con once more that curious thing in the history of inventions which has puzzled every one so much—that is, the frequency with which the machine or other contrivance has been invented at the same time by several persons in different quarters of the globe. The world was without an electric telegraph for several thousand years; then Professor Henry, the American, Wheatstone in England, Morse on the sea, and a German in Munich, all invented it at the same time. The discovery of certain ways of applying steam was made in two or three countries in the same year. Is it not possible that inventors are constantly and unwittingly stealing each other's ideas whilst they stand thousands of miles asunder?

Last spring a literary friend of mine, (W. D. Howells) who lived 100 miles away, paid me a visit, and in the course of our talk he said he had made a discovery—conceived an entirely new idea—one which certainly had never been used in literature. He told me

what it was. I handed him a manuscript, and said he would find substantially the same idea had been in my mind since the previous November; it had only entered his while I was putting it on paper, a week gone by. He had not yet written his; so he left it unwritten, and gracefully made over all his right and title in the idea to me.

The following statement which I have clipped from a newspaper, is true. I had the facts from Mr. Howell's lips when the episode was new:

"A remarkable story of a literary coincidence is told of Mr. Howell's *Atlantic Monthly* serial 'Dr. Breen's Practice.' A lady of Rochester, N. Y., contributed to the magazine, after 'Dr. Breen's Practice' was in type, a short story which so resembled Mr. Howell's that he felt it necessary to call upon her and explain the situation of affairs in order that no charge of plagiarism might be preferred against him. He showed her the proof sheets of his story, and satisfied her that the similarity between her work and his was one of those strange coincidences which have from time to time occurred in the literary world."

I had read portions of Mr. Howell's story, both in MS. and in proof, before the lady offered her contribution to the magazine.

I have never seen any mesmeric

or clairvoyant performances or spiritual manifestations which were in the least degree convincing—a fact which is not of consequence, since my opportunities have been meagre; but I am forced to believe that one human mind (still inhabiting flesh) can communicate with another, over any sort of a distance, and without any artificial preparation of "sympathetic conditions" to act as a transmitting agent. I suppose that when the sympathetic conditions could be kept up right along, the two minds would continue to correspond without limit as to time.

Now there is that curious thing which happens to everybody: suddenly a succession of thoughts or sensations flocks in upon you, which startles you with the weird idea that you have ages ago experienced just this succession of thoughts or sensations in a previous existence. The previous existence is possible, no doubt, but I am persuaded that the solution of this hoary mystery lies not there, but in the fact that some far-off stranger has been telegraphing his thoughts and sensations into your consciousness, and that he stopped because some counter-current or other obstruction intruded and broke the line of communication. Perhaps they seem repetitions to you because they are repetitions, got at second hand from the other

man. Possibly Mr. Brown, the "mind-reader," reads other people's minds, possibly he does not; but I know of a surety that I have read another man's mind, and therefore I do not see why Mr. Brown shouldn't do the like also.

Here is an incident which comes strictly under the heading of mind-telegraphing.

My mother\* descended from the younger of two English brothers named Lambton, who settled in this country a few generations ago. The tradition goes that the elder of the two eventually fell heir to a certain estate in England (now an earldom), and died right away. This has always been the way with our family. They always die when they could make anything by not doing it. The two Lambtons left plenty of Lambtons behind them; and when at last, about 50 years ago, the English baronetcy was exalted to an earldom, the great tribe of American Lambtons began to bestir themselves—that is, those descended from the elder branch. Ever since that day one or another of these has been fretting his life uselessly away with schemes to get at his "rights." The present "rightful earl"—I mean the American one—used to write me occasionally, and try to interest me in his projected raids

\*She was still living when this was written.

upon the title and estates by offering me a share in the latter portion of the spoil; but I have always managed to resist his temptations.

Well, one day last summer I was lying under a tree, thinking about nothing in particular, when an absurd idea flashed into my head, and I said to a member of the household, "Suppose I should live to be 92, and dumb and blind and toothless, and just as I was gasping out what was left of me on my death-bed—"

"Wait, I will finish the sentence," said the member of the household.

"Go on," said I.

"Somebody should rush in with a document, and say, 'All the other heirs are dead, and you are the Earl of Durham!'"

That is truly what I was going to say. Yet until that moment the subject has not entered my mind or been referred to in my hearing for months before. A few years ago this thing would have astounded me, but the like could not much surprise me now, though it happened every week; for I think I know now that mind can communicate accurately with mind without the aid of the slow and clumsy vehicle of speech.

This age does seem to have exhausted invention nearly; still, it has one important contract on its

hands yet—the invention of the phrenophone; that is to say, a method whereby the communicating of mind with mind may be brought under command and reduced to certainty and system. The telegraph and the telephone are going to become too slow and wordy for our needs. We must have the thought itself shot into our minds from a distance; then, if we need to put it into words, we can do that tedious work at our leisure. Doubtless the something which conveys our thoughts through the air from brain to brain is a finer and subtler form of electricity, and all we need do is to find out how to capture it and how to force it to do its work, as we have had to do in the case of the electric currents. Before the day of telegraphs neither one of these marvels would have seemed any easier to achieve than the other.

While I am writing this, doubtless somebody on the other side of the globe is writing it too. The question is, am I inspiring him or is he inspiring me? I cannot answer that; but that these thoughts have been passing through somebody else's mind all the time I have been setting them down I have no sort of doubt.

\* \* \*

**S**OMETHING THAT happened the other day brought my

hoary MS. to mind, and that is how I came to dig it out from its dusty pigeon-hole grave for publication. The thing that happened was a question. A lady asked it: "Have you ever had a vision—when awake?" I was about to answer promptly, when the last two words of the question began to grow and spread and swell, and presently they attained to vast dimensions. She did not know that they were important; and I did not at first, but I soon saw that they were putting me on the track of a mystery which had perplexed me a good deal. You will see what I mean when I get down to it. Ever since the English Society for Psychological Research began its searching investigations of ghost stories, haunted houses, and apparitions of the living and the dead, I have read their pamphlets with avidity as fast as they arrived. Now one of their commonest inquiries of a dreamer or a vision-seer is, "Are you sure you were awake at the time?" If the man can't say he is sure he was awake, the doubt falls upon his tale right there. But if he is positive he was awake, and offers reasonable evidence to substantiate it, the fact counts largely for the credibility of his story. It does with the society, and it did with me until that lady asked me the above question the other day.

The question set me to considering, and brought me to the conclusion that you can be asleep—at least wholly unconscious—for a time, and not suspect that it has happened, and not have any way to prove that it has happened. A memorable case was in my mind. About a year ago I was standing on the porch one day, when I saw a man coming up the walk. He was a stranger, and I hoped he would ring and carry his business into the house without stopping to argue with me; he would have to pass the front door to get to me, and I hoped he wouldn't take the trouble; to help, I tried to look like a stranger myself—it often works. I was looking straight at that man; he had got to within 10 feet of the door and within 25 feet of me—and suddenly he disappeared. It was as astounding as if a church should vanish from before your face and leave nothing behind it but a vacant lot. I was unspeakably delighted. I had seen an apparition at last, with my own eyes, in broad daylight. I made up my mind to write an account of it to the society. I ran to where the spectre had been, to make sure he was playing fair, then I ran to the other end of the porch, scanning the open grounds as I went. No, everything was perfect; he couldn't have escaped without my seeing him; he was an

apparition, without the slightest doubt, and I would write him up before he was cold. I ran, hot with excitement, and let myself in with a latch-key. When I stepped into the hall my lungs collapsed and my heart stood still. For there sat that same apparition in a chair, all alone, and as quiet and reposed as if he had come to stay a year! The shock kept me dumb for a moment or two, then I said, "Did you come in at that door?"

"Yes."

"Did you open it, or did you ring?"

"I rang, and the colored man opened it."

I said to myself: "This is astonishing. It takes George all of two minutes to answer the door-bell when he is in a hurry, and I have never seen him in a hurry. How did this man stand two minutes at that door, within five steps of me, and I did not see him?"

I should have gone to my grave puzzling over that riddle but for

that lady's chance question last week: "Have you ever had a vision—when awake?" It stands explained now. During at least 60 seconds that day I was asleep, or at least totally unconscious, without suspecting it. In that interval the man came to my immediate vicinity, rang, stood there and waited, then entered and closed the door, and I did not see him and did not hear the door slam.

If he had slipped around the house in that interval and gone into the cellar—he had time enough—I should have written him up for the society, and magnified him, and gloated over him, and harumphed about him, and 30 yoke of oxen could not have pulled the belief out of me that I was of the favored ones of the earth, and had seen a vision—while wide awake.

Now how are you to tell when you are awake? What are you to go by? People bite their fingers to find out. Why, you can do that in a dream.

### SUCCESS THROUGH YOGA

**A** 68-YEAR-OLD woman flying enthusiast, according to a recent news report, now is able to perform aerial acrobatics while wearing dentures. Previously they pressed against a nerve and caused pain, forcing her to remove them before flights. Such Yoga exercises as lying on her stomach and touching her head with her feet, said Miss Sadie Harrison of Manchester, England, "worked wonders."



# The SEERESS of Amsterdam

A 60-year-old spinster reportedly has visions of the Virgin Mary, heals the sick and issues true prophecies.

*Translated from "Das Grune Blatt" by D. K. Mand*

A PICTURE of Mary, Mother of Jesus, is being distributed throughout the world in millions of copies. It shows the Virgin as a beautiful Jewess, with dark curls, in a flowing white gown, standing on a globe.

"I have seen Mary in this image more than 50 times," declares Dutch Tjsje Peerdeman in Amsterdam.

Is this spinster a seeress, a second Bernadette? Already persons are talking about fulfilled prayers, about miracle healings. Catholics from all over the world are rushing to Amsterdam. The Vatican has been informed and, of course, Rome will have to say the final word. Will reports of the astonishing experiences of Tjsje Peerdeman convince the high dignitaries of the

Catholic Church, and above all Pope John XXIII?

One of the latest incidents in this case concerns a nun who allegedly was saved from death through a certain prayer. Tjsje Peerdeman claims she was given this prayer by Mary, Mother of Jesus. In an approximate translation it is as follows: "Our Lord Jesus Christ, Son of the Father, send now your Spirit over the earth. Let the Holy Ghost dwell in the hearts of all people so they may be saved from decay, disaster and war. May the woman of all people, Mary, be our intercessor."

The report of the nun's miraculous escape caused quite a sensation, particularly in the St. Thomas district where Tjsje Peerdeman lives.

The Catholic clergy so far keeps silent about the experiences of the 60-year-old Miss Peerdeman. They have removed the original of the Virgin's image from St. Thomas church where it had been for years. They are opposing any kind of publicity, except for one thing—the picture of Mary of Amsterdam together with the prayer (translated into 23 languages) was published with the bishop's imprimatur, in millions of copies.

The clergy now waits to see whether Rome will confirm or reject the visions of Tjsje Peerdeman. The matter has been presented in all particulars to the proper ecclesiastical personages. It is a complicated procedure and one which can take years, even decades. In the meantime, however, a steady flow of people seeks healing and relief.

Tjsje Peerdeman is said to have had her first vision on a Saturday evening in 1918, when she was 13 years old and just coming from her first confession. All she had to confess were harmless childish misdeeds, recognized as such by the father confessor, Father Joseph Frehe. Nevertheless, relieved and happy to have made her confession Tjsje was headed for home when suddenly she saw a brilliant light in the door of an old storehouse which was on her way. In the middle of all the brilliance the figure

of a beautiful lady appeared.

The lady was supernaturally beautiful, Tjsje later wrote in her diary. She had Jewish features but was more beautiful than any of the Jewish girls in Amsterdam Tjsje knew. The lady had flowing dark curls and a brilliantly white, flowing gown, and she just smiled, saying nothing. She moved her head, as if to motion the child not to be afraid and to go away without fear. Tjsje rushed home without looking back.

Her father and her oldest sister, Gesina, who had cared for the three youngest sisters since the death of their mother, paid very little attention to Tjsje's story. They told her to hush and not to sound ridiculous. So Tjsje kept silent when she experienced the same vision a second and a third time within the month.

Her confessor, Father Joseph Frehe, was not particularly pleased either. He told her to forget about it and tore up her diary in which she had written her experiences.

After this nothing unusual happened for a long time. Tjsje grew up like a normal young girl. Eventually she accepted an office job. She had not done too well in elementary school and even her office work did not appear to interest her greatly. However, she stayed with the same company for 28 years, until she was pensioned off

on account of ill health.

Tjsje was a plain looking girl, neither looking for fun nor for isolation. She had some young men friends but it did not result in love, nor even in a short affair. Tjsje said, "I have never met a man I really could look up to."

When Tjsje was 29 years old remarkable things happened in her home. According to witnesses doors kept banging, a shrill whistling as if of flying bullets was noticeable, a devilish smell occurred without apparent cause. Someone suggested that such things come from the devil but realistic textile merchant Peerdeman scoffed at such "silly talk". However, when his daughter finally succumbed to a very violent obsession he made up his mind to call on the father confessor, who applied the usual exorcism. According to a witness's report the tormentor of the girl was overheard to say he would take care of that "black coat" (the priest) too. After this the obsession was over and never returned.

Today the old ladies of the Peerdeman family do not like to talk about these past times. Many persons believe that Tjsje was a battleground between the powers of good and evil at that time. This, they say, was evidenced by the devilish obsession and the visions of the beautiful lady.

Eleven years later when Tjsje

was 40 years old, the war broke out and the Germans occupied Amsterdam. Food, fuel, clothing, everything became unbelievably scarce. Daily friends and acquaintances disappeared into concentration camps and slave labor.

One evening Tjsje had another vision, right in the middle of her family group. Father Frehe also happened to be with them. The image, which appeared to be the Holy Virgin, told Tjsje that the war would be over on May 5 and that at that time all the soldiers would go home. Furthermore, the "prayer" was given to her for distribution.

Tjsje's family was sceptical but the father confessor told her to ask the apparition who she was. "Are you Mary?" asked Tjsje.

"You shall call me Woman," was the reply of the smiling lady.

Tjsje has seen the same vision more than 50 times, mostly when other persons were present, at home, at church, once even on the street. She transmits the messages given to her. Tjsje herself or her sisters put down every word. Tjsje does not understand everything she takes down. Some of it has to be explained to her by Father Frehe. These messages fill a whole book which has been translated into German, but is not yet available.

The messages are said to contain prophecies of political catastro-

phies, a way of deliverance which has been concretely worked out, and a demand to confirm Mary as co-saviour, mediatrix and intercessor in a new dogma. The revolution in Hungary, the disturbances in the Middle East, the disagreements over Formosa and Quemoy are said to have been predicted.

In 1947 Tjsje saw the cold war of our time. "I get pains in my hand and see America and Europe lie close together through economic war, boycott, currencies, catastrophes. Then I see blue and white stripes all mixed up and then stars. After that I see hammer and sickle, but the hammer separates itself from the sickle and everything is whirling around. I see a half-moon and a sun, they also circle along. As this picture disappears I see some kind of cigar or torpedo fly by unbelievably fast. The color appears to me like aluminum. Suddenly that thing blows apart. I feel with my hands and sense something horrible. First I loose my sense of feeling completely. I live and yet I don't. Then I see faces in front of me with broad deformed jaws, covered with horrible abscesses, like some kind of leprosy. Then I feel horrible ailments, like cholera and similar diseases. I see very small black things floating around me. I cannot distinguish them with my eyes. I have to look through something

first to notice the tiny things sharply and distinctly on a white base. 'Bacilli?' I ask. The woman says, 'It is devilish.' I feel my face swelling up; the skin is swollen as if ready to burst and it is stiff. Then the woman says, 'They are just about to invent this.' And then, very lowly, 'The Russians, but the others too.' Then she says, 'People, be warned.'

Even the vital question of whether the East will start an aggression or not finds its answer in a vision of Tjsje Peerdeman: "... then the woman indicates a thick line through Germany and says, 'Europe has been divided into two parts.' I extinguish that line with a movement of my hand. And now I see a black spot which covers everything except for the coastal countries. Then I hear, 'The Oder.' I see the stream and I hear again, 'And it is red with blood.'

Tjsje predicted the death of the recent pope a half a year before it occurred. On February 19 the prediction was deposited in a sealed envelope with Father Frehe and immediately after the death of the pope it was sent to the Vatican.

Again and again the messages urge the church to officially recognize Mary as co-saviour, mediatrix and intercessor. This dogma is being discussed right now in the Catholic Church, however, not all Catholics regard it favorably.

More and more often the apparition calls herself the Woman of All People in her messages and it is under this title she would save the world. But she makes conditions too. She demands the recognition of the dogma, the distribution of her picture and her prayer throughout the world, the construction of a new church to her veneration in the place she indicated at the last vision on May 31, 1958.

Tjsje Peerdeeman is urged to help fulfill these conditions. The Woman tells her, "Don't be afraid. You have to do it. It is of greatest importance. Tell your father confessor; he should not be so cautious."

Tjsje found a German painter named Heinrich Repke to paint the picture of the Virgin according to her exact and detailed instructions. This Westphalian painter, who miraculously survived the heavy air raids of World War II had promised to paint a picture of Mary "like nobody has ever seen it." He heard about Tjsje Peerdeeman and following her directions

painted the "Woman of All People."

And Tjsje heard the Lady contentedly say, "Lo, it is good."

On May 31, 1958, Mary's Day of the "Mediatrix of all mercies", when the Lady appeared she bid Tjsje farewell forever. She experienced her vision in the church during a well attended service. Suddenly Miss Peerdeeman got up right in the middle of the congregation and walked into Mary's chapel right to the picture of the "Woman of All People." Loudly she prayed her prayer to the "Woman". It was a sensation. Tjsje said afterwards, "I did not want to. But still I had to go, driven by an irresistible force."

Many persons regard Tjsje as a favored person, others shrug over her as a cranky old spinster in need of psychiatric care, still others regard all of this as a public stunt done for the sake of sensation.

She herself says, "I know what I have heard and seen. If that was not Mary, then someone should tell me who or what it was."

#### AN AUTHENTIC TREASURE

**W**HEN Dr. E. V. Stewart, 71, of Cincinnati, O., died in a private airplane crash in July, 1961, investigators found in his safe an envelope marked "Property of Bayard Shumate." The envelope contained a map telling Shumate, Dr. Stewart's nephew, how to locate an iron box hidden in Stewart's home. Shumate followed the instructions and found 10,000 in cash.

# My PROOF of SURVIVAL

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

## GRANDMA UNDERSTOOD

By Janice Burrows

I WAS ONE of several grandchildren who loved my paternal grandmother, Mrs. William Baker, very much. She passed away in Oneonta, N.Y., on April 8, 1937, when I was nine years old, and I seemed unable to grasp the fact that she was gone. At the funeral, my cousin and my younger sister, Anne, cried piteously. Although it seemed my throat would burst, much to my shame, I remained dry-eyed throughout the service and the burial. My lack of visible emotion caused the other children to shun me after that, and they spoke cruelly to me, saying that I didn't love Grandma, that I was not even sorry she had died. This was farthest from the truth and served to double my grief. I was thus tormented for weeks, but still unable to convey my feelings to anyone.

Alone in bed at night, I would "talk" to Grandma and tell her I did love her and missed her.

One night a cool breeze on my face awakened me. The misty figure of a woman stood at the foot of my bed. I was not afraid, because I recognized the face of my grandmother. She smiled and nodded to me. Then she gradually faded

away into the darkness. After that I was never again ashamed that I had not been able to cry at her funeral. Grandma had come back to let me know she understood.—*El Paso, Tex.*

## I DO BELIEVE

By Maryann Pardo

I WAS LIVING in Pittsburgh, Pa., in 1953, at the time of my oldest nephew's illness. On a bright Sunday afternoon in August I visited my former home in Youngstown, Ohio. I found my sister greatly relieved at my nephew's condition. "He is to come home from the hospital on Tuesday," she said.

I was delighted. I know that pleurisy is a miserable thing to suffer and was most happy that Johnny was over his bout with it. The doctor had recommended the hospital for him as, while his case was not serious, it was a very stubborn one.

So, clutching my camera and in high spirits, I went with my sister and her family to the hospital for a visit.

We found 19-year-old Johnny in great form. I began to take pictures to record and remember the day. I took pictures one and two. Then at the third picture an astounding thing occurred.

As I sighted through the lens I looked at death. This is a sight I

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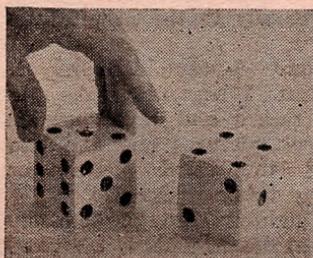
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will not and cannot forget. There was an aura about the face of the young man before me. It only can be described as a mass of wavering luminous lines. His eyes were vivid fires in the center of this mass of luminosity.

I was so shocked that I took the camera away from my eyes—only to see the same thing the lens had shown me. Trying not to show my horror, I once again sighted through the lens and snapped the third picture. Then, to make matters worse, the film stuck in the camera and the roller would not turn.

Suddenly, I felt that I had to get out of there—at once. I stammered some excuse to my family and, kissing my nephew, I left. Johnny, in high fettle, called that he would see me at home next week.

I left the hospital in a daze, hoping that my eyes had been playing tricks on me. I walked to my niece's home, only a few blocks from the hospital. As I walked, I began to cry and by the time I reached my niece's house, I was sobbing aloud.

My niece pooh-poohed my story that Johnny was going to die. Gradually I began feeling myself again.

However, the roll of film that

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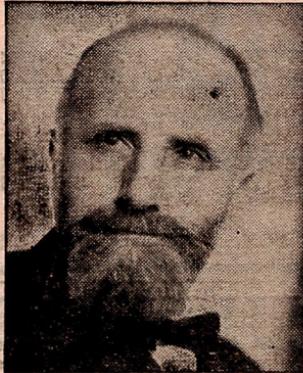
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stuck in the camera could not be moved. I struggled with it for a while and then gave it up as a lost cause. Not bothering to be careful, I opened the camera and exposed the entire roll of film. I removed the film and rerolled it back on the spool and tossed it into my handbag.

I returned to Pittsburgh that night with a troubled heart and feeling disgusted with myself, because, through my fancies, I had ruined my visit home.

But on Tuesday morning I received a phone call from my mother telling me that Johnny had been stricken with a blood clot and had died at 4:00 o'clock that morning. The day he was to have come home was the day he died.

The next few days passed as in a bad dream. Finally, the funeral over, we four sisters sat in the living room alone, sadly mulling over the event that had brought us together. The house was empty except for us. The visitors had departed and the menfolk had gone to collect the children. The confusion was over, the house was quiet. We spoke in muted voices and tried to cheer Johnny's mother. But it was of little use. Even Johnny's dog left the living room. I was the only one seated in view of the staircase and I watched poor Duke slowly climb the stairs. "Poor dog," I thought, "you miss him already."

The dog out of sight, I then turned back to the conversation. Suddenly from the second floor came an unearthly howl. The dog fell, not ran, down the stairs. My sisters were startled when the dog bolted into the living room to crouch beside a chair. But they were not

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half as startled as I was. For there on the stair landing stood my nephew. Wearing the suit in which we had buried him, with a wide smile on his face, he looked almost impish. I sat silent, wondering if I were losing my mind.

Then, on the day I went to collect several rolls of film that I had left to be developed, I received another shock. For the three pictures that I had exposed to the light and had considered lost were the best of all.

Now, when I am asked, "Have you ever seen a ghost?" I say, "Yes."

These pictures are proof, at least to me, that there is another world and another life beyond this one.—  
Youngstown, Ohio.

## BELOVED GHOST DOG

By Mary B. Boersma

**S**NOOKY WAS one of those dogs who always turn around and around before lying down. We all loved him very much. He had been our dog since 1938 and he invariably slept at the foot of one of our beds. Most of the time he chose one of my sisters' beds but once in a while he would choose mine.

He was not a young dog when he came to live with us and by 1944 he was quite old and had begun to snap at people. Mother told us they had found a place in the country where Snooky would be happier than he was in the city. Later we realized he had been put to sleep but at the time Mother's explanation satisfied us all.

My younger sister, Margaret, and I shared a bedroom and several months after Snooky went away Margaret felt him jump up onto her bed, turn around three times and



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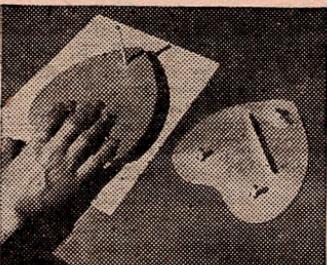
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lie down. At first we were frightened because we couldn't see anything but soon we remembered Snooky and then we were no longer afraid.

During the next few years we often felt him jump up on the bed, turn around, and lie down. As time went on it happened less and less frequently but when it did happen it was just as if Snooky really was there.

In 1951 Margaret's friend, Rose, came to spend the night. By this time Margaret and I had separate rooms and she and Rose went to bed in Margaret's double bed. As they were trying to go to sleep Snooky jumped up on the bed. Margaret never had said anything to Rose about Snooky, yet Rose felt him as plainly as Margaret did. In fact, Margaret wasn't going to mention it, hoping Rose hadn't felt anything but Rose asked, "What is that?" She was amazed to hear the story of Snooky, our "ghost dog."

—San Diego, Calif.

### BROTHER KNEW BETTER

By Alice M. Scipione

MY OLDER BROTHER passed away in April, 1918, leaving two daughters, aged eight months and three years respectively. At the time I was 20, married for two years and childless. As my sister-in-law was unable to care for the girls we decided to adopt the younger one.

The adoption papers were all in order, ready for us to sign on the following day, when, in my home in Leadville, Colo., I saw my dead brother at the side of my bed. I was not asleep. It was not a dream.

"Do not adopt my baby," he said, and walked away.

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We put the adoption off for a few days to think the matter over. My sister-in-law became very angry at the postponement and we almost had been persuaded again to go through with the adoption when once more my brother appeared at the side of my bed.

"Do not adopt my baby," he said. "She would be an anchor around your neck."

So we waited.

My brother came a third time and, standing as before at the side of my bed, repeated, "Do not adopt my baby. You will soon have one of your own. This adoption would ruin your lives. I cannot come again."

We decided not to adopt his baby and a few days later I learned that I was going to have one of my own.

We have had reason to be very grateful for my brother's warning, because for the last 42 years his daughter has been in an institution for the deaf and dumb! — *Little River, Calif.*

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By Ethel Laris Rawson

**I**N 1940 I WAS 23 years old and was about to be married. My mother, Viola Laris, who has been a widow for many years, had an unusual dream a month before my wedding.

She dreamed that my father came to her and said: "You must give our daughter your wedding band to wear." My mother had answered: "But I can't remove it from my finger! My fingers are swollen with arthritis and I've been unable to take it off for 11 years."

In the dream my father answered: "Then I shall remove it for you." He easily slipped it off her finger

and placed it on her dresser at the far corner of the room.

The following morning when she awoke, she looked at her wedding finger and the ring was missing. She was startled and quickly jumping out of bed walked to her dresser. *There lay the ring! Just where her husband had placed it in her dream!*

She tried to put it back on—but couldn't.—*Chicago, Ill.*

### GRANDMA STILL HELPED

As Told To

Marene Peak

IT WAS LATE at night in November, 1929, and our Oklahoma farm was shrouded in silence. Mother was wearily attending my sister, Joanne, age 6, and me, age 8, both very ill with pneumonia. She and our kindly country physician, Dr. Bert, had persuaded Dad to nap while Mother took her turn at watching us.

Before Dr. Bert left to check on a neighbor's labor pains he had cautioned my mother that, although Joanne was over her crisis, there was still the possibility of complications. He also warned her to keep a close watch over me, as my condition was even more critical.

Mother told me later that as she kept her lonely vigil she wished with all her heart that her mother was there to help. Grandmother had been all kindness, always eager to help in an emergency and always at the beck and call of her family and neighbors when there were sick ones. She had died six months before, leaving Mother and all of us overcome with grief.

My breathing, Mother told me, seemed to become progressively more difficult; each gasp seemed to be my

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last. Mother became alarmed and knelt to pray by my bed.

At that point I dimly heard someone calling Mother's name. Then I heard it again, a little louder, from the direction of the adjoining porch. The voice called once more, softer this time.

Mother rose to her feet and started for the door.

"Mommy," I called feebly, "Grandma is calling."

"Yes, darling," she replied. "Be quiet. Don't try to raise up."

I sat up in bed anyway. "Mommy," I repeated, "Grandma is calling you."

Mother opened the door to the porch and called, "Yes, Mother?" She called again, "Mother!" And again "Mother!" There was no reply.

She later said she thought her overwrought nerves were playing tricks on her.

I broke the silence that followed to ask, "What did Grandma want?"

Mother did not want to excite me. She came over to my bed and said, trying to be calm, "She wants you and your sister to get well."

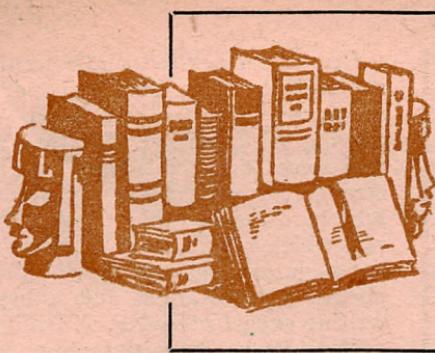
She felt my brow. It was cooler and I seemed to be breathing normally.

She said, "Lie back down and try to go to sleep."

At this point, she told me later, it was as if a burden had lifted from her shoulders. No longer did she feel depressed; there was a lightness in her heart.

In a few weeks my sister and I both were healthy again. Mother always has been grateful to God for answering her prayers—and to her mother for coming to her assistance once again.—Arcadia, Calif.





## NEW BOOKS

BEYOND THE HORIZON, by Grace Rosher. James Clarke & Co., Ltd., London, 1961. 138 pages, probable price \$3.50.

Grace Rosher is an artist who paints miniature portraits of such a calibre that they have been shown at the Royal Academy. An honest and independent woman with a good sense of humor, she had no knowledge of, or interest in, Spiritualism. "In fact," she says in *Beyond the Horizon*, "I was quite definitely prejudiced against anything of that kind, and had no wish to investigate the subject."

She had no knowledge of automatic writing, either, "beyond the fact that I had heard there was such a thing, but just what it was I had no idea, nor had I any wish to find out."

And yet one day as Grace Rosher was sitting at her writing desk with pen in hand, pausing to decide what to write next, her pen wrote of its own volition, "With love from Gordon." Gordon Burdick was Miss Rosher's fiance who had died four days before, on September 20, 1957. She suspected her own subconscious mind of writing the line, but as time went on and the messages con-

tinued and grew lengthier, Miss Rosher became quite confused as to their origin.

Forty years before, when Grace was in her early twenties, she had left her London home for a visit in Vancouver, Canada. There she met Gordon Burdick, director of a shipping salvage firm. They fell in love and became engaged, but family interests required that they delay their marriage. Grace returned to England and Burdick remained in Canada. They wrote frequently and finally it was arranged for Gordon to come to London so that they could be married. But a week before he was to sail, he died. It was while Grace was penning the sad news to a cousin that the automatic communication began.

At first Grace constantly argued with herself about the source of the messages, only to have her pen refute the arguments the next time she sat at her desk. Oddly enough, as time went on the handwriting became just like Gordon's. And even odder, the communications continued even when Grace made a fist and leaned the pen against the outside of her thumb—merely supporting and not guiding it.

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Grace kept her automatic writing a secret for some time, still partly convinced that her own mind was playing tricks on her. But then she told some of her friends about her strange correspondence, and eventually word reached *The London Mirror*, which sent a team of skeptical investigators, consisting of a reporter, a cameraman and a hand-writing expert named F. T. Hilliger.

Miss Rosher was uncertain that she would receive anything in front of all these witnesses, but apparently Gordon had no stage fright. As he wrote an answer to the question Grace had written, it was evident that his small back-hand style was completely different from her bold forward slant. And it wrote, as described before, with Grace's hand merely supporting and not guiding the pen. A photograph in the book shows this unusual technique of communication.

The witnesses from the newspaper were agog.

"On a purely scientific basis," handwriting expert Hilliger said, "this is impossible. Forgery and copying must be ruled out, because they require laborious care—and this message was written with speed.

"I picked twenty handwriting characteristics which repeat themselves in the letters Gordon wrote during his lifetime. Sixteen of them are reproduced consistently in the writing that has just occurred on these pages. That fact is staggering but conclusive."

Gordon's messages abound in information about conditions "on the other side of the veil" and in philosophy about how to live on earth so that life "over there" will be more successful. He writes:

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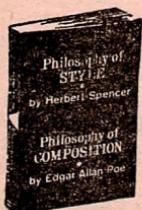
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"If people were taught that by the way they act and think and use their God-given abilities in their earthly life they were building up their future for good or ill in the 'Hereafter' . . . they would pay less attention to the things of the material world."

Another point brought out by Grace Rosher's communicator is that, "You see, the earth itself is just one of the planes of experience we all have to pass through and is not, as we were inclined to believe, a place quite separate from the world people call Heaven and Hell. It is just one of the stepping stones on the way of our spiritual evolution and we are only at the beginning of that journey toward the ultimate spiritual goal. We are, all of us, in different stages of development, some further on than others, but all have a long way to go as yet."

Compare this to the information received by Stewart Edward White, Alfred Russel Wallace, and dozens of others. It gets "curiouser and curioser," the way spirit communica-

tions always tell the same stories about conditions in the afterlife. If spirit communications are not indicated, what is?

To those who like enigmas, as well as to those who already believe, *Beyond the Horizon* is recommended.—*Susy Smith.*

THE KAMA SUTRA OF VATSYAYANA, translated by Sir Richard F. Burton. E. P. Dutton & Co., Inc., New York, 1962. 252 pages, \$4.95.

*The Kama Sutra of Vatsyayana* is a classic Hindu treatise on love and social conduct. Long forbidden in America because of its supposedly erotic contents, it is characterized by a high moral tone. While it details techniques for the attainment of sexual pleasure, it advocates marriage as the only proper sphere in which to practice them. In essence it is a marriage manual and as such it is probably one of the oldest in existence.

Although the *Kama Sutra* has endured for some 1,700 years, it is the only classic of world literature which as yet has not appeared widely in English. It was translated from the Sanskrit in 1838 by Sir Richard F. Burton, who made the beautiful translation for the unexpurgated edition of the *Arabian Nights*.

Scholars consider the *Kama Sutra* essential to an understanding of ancient Indian civilization. One of the greatest Hindu books extant, it is a work of philosophy, psychology, sociology, Hindu dogma, sexology and, in general, one of the earliest products of scientific inquiry. It furnishes important insight into the history, politics, secular life and social customs of ancient India.

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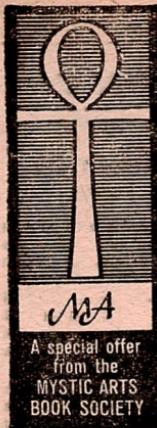
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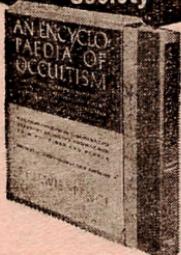
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All in all, he offers information which would go far to promote happier marriages among modern couples—who, as reports of their difficulties indicate, largely lack the sort of education presented in this volume.

Students of the literature of India will find the *Kama Sutra* of great value. The sophisticated gen-

eral reader will find it one of the most readable and entertaining classics of antiquity.—*Guy Ar-  
chette.*

THE VAMPIRE IN EUROPE, by Montague Summers. University Books, Inc., New Hyde Park, N. Y., 1961. 329 pages, \$7.50.

It should be explained, for readers unfamiliar with the books of Rev. Montague Summers, that the author holds a sincere, implicit belief in the reality of the Devil, werewolves, and vampires. In the present volume, he uses vampire in the sense of any corpse displaying post-mortem activity, not simply the blood-sucking variety.

His survey of vampire activity ranges geographically from Ireland to Russia, and in time from ancient Greece to early 19th Century. It is noteworthy that, despite his repeated insistence that vampires still roam today (the book was completed in 1928), the few cases he is able to cite after about 1850 more properly might be termed apparitions or poltergeists.

The source material quoted by Summers is of variegated authenticity, ranging from sworn official documents to the most fanciful superstitions of peasants. His quotes are so numerous and lengthy that frequently it is difficult to distinguish direct quotation, paraphrase, and commentary. The actual tales are interspersed and extensively padded by much irrelevant material, most of it intended to impress the reader with Summers' extensive research into obscure theological treatises and regional "historical" narratives. One feature of this "scholarship" this reviewer found partic-

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ularly annoying is the frequent inclusion, without translation, of extensive passages in Latin (both classical and medieval), German, French, Italian, and Greek.

Summers is frequently so engrossing that one is indulgent toward this rambling. But what of the validity of these phenomena? One might argue that the internal consistency of reports drawn from so many diverse cultures and over so many centuries suggests that there well could be some factual basis to these incredible-sounding tales. But even so, few if any present-day students will enthusiastically support the author's interpretation: the phenomena result from the deliberate, malicious activity of Satan himself. The problem is one demanding thorough review by researchers open-minded towards all possible explanations: natural diseases leading to excessive anemia, the effect of suggestion in hallucinating appearances of the deceased, paranormal preservation of interred corpses, and a full range of para-psychological possibilities.

Not the least interesting section is the introduction by Fr. Sewell, surveying the life and work of the author. A self-styled Catholic priest, Summers presents the enigmatic picture of a 20th Century scholar adhering to the theology of the 12th Century—a subject just as absorbing as the dead who walk by night, chronicled in this last of his literary productions.—David Techter.



# REPORT FROM THE READERS

## "FOR THE RECORD"

I read with some chagrin and I must admit, humor, Max Miller's review of my book, *The Great Flying Saucer Hoax*, in the "New Books" section of your October issue. I feel that in the interest of objectivity and for the record, at least, one or two things should be set straight:

Dr. Fontes has earned a reputation for thoroughness, objectivity and originality of thought. He is much respected among UFO researchers the world over. Miller's attempt to slyly discredit him may be based on the fact that his (Miller's) efforts to interest Fontes in reporting to him for his magazine (*Saucers*) were to no avail.

The so-called "rape" case (this designation is inaccurate—it should be called "seduction") cited by Miller was never published in the *APRO Bulletin*, nor was it mentioned in my book, for the simple reason that we do not feel that it is sufficiently authenticated. I do not know how Miller happened to come upon this particular incident, but I do know that he did not get it through me or APRO. I believe it is especially significant that he should use such mention of a disreputable incident in a review of my book.

Miller also insinuates that the book contains little new information. It is true that there is little information which is new to APRO

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The late Dr. Reginald Mills

wholly ridiculous and rather juvenile.—*Coral E. Lorenzen, Director, APRO, Tucson, Ariz.*

In regard to Max Miller's criticism of Coral Lorenzen's book, I have this to say:

I think Mr. Miller's attitude is rather unfair and perhaps he shows more than a little jealousy. We all feel this emotion at some time or another, but it is quite unwise to indicate it in writing.

Since there is practically no censorship on any news in the Latin American countries, it is to be expected that much of the most valuable and provable data will come from that vast land area.

The incident concerning the seduction of the Brazilian farmer by a space woman was first related to us in our home by George Hunt Williamson, who had gotten the story from a Rio newspaper sent to him by a Brazilian scientist, who with two colleagues had investigated the case, questioned the witnesses and had no choice but to believe it.

Dr. Olavo Fontes also personally examined and questioned the farmer at length and evidently the story checked out. Mr. Miller's use of the word "rape" is curious.

And let me assure you that neither Coral nor Dr. Fontes have by any means finally concluded that the saucer occupants are hostile.

We consider that Coral's arguments on government censorship of UFO information are extremely useful. It is perhaps a good indication of the many facts that the government is keeping from the public.

My husband and I have known the Lorenzens for two years—they

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At the time of this story we were repairing a tractor for a farmer in Somers, Conn. We had a mechanical problem and, although we worked on it for many hours, we were unable to solve it. During our 30-mile ride home we meditated over our problem and did not talk much.

As I was leaving the truck to enter the gate to my home, Smith said, "What will we do tomorrow? I can't take that farmer's money for doing nothing."

Something inspired me to say, "Don't worry I'll have the answer when you pick me up tomorrow morning."

During the night a perfect picture of the tractor appeared before me. I saw myself crawl under the tractor, remove one stud belt and saw the block drop into place. Then I saw the tractor being driven into the field.

When Smith arrived to pick me up, he said, "Well, wise guy, I suppose you have our problem all solved."

"Yes," I said, "and I won't take more than a minute."

When we arrived at the farm, I took a wrench, crawled under the tractor and removed the stud belt.

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## TWINKLING OBJECTS

The "Beautiful Ohio" is especially so here at Evansville, Ind., where the river curves dramatically in a perfect crescent. Usually, before retiring for the day, my son Eric and I drive to the river front to sit a long and peaceful while.

Friday morning, August 2, 1962, was no exception. Eric had been on duty until late at the hospital where he is employed as a medical technologist. We reached the water front at about 1:00 A.M. The view westward is particularly attractive, since at that point the city sparkles like a jeweled necklace against the dark waters.

Immediately we saw what looked like a giant super-star almost within reach. It was relatively low in the sky, appearing to be over the general area of the water tank at Mead Johnson Co., makers of Metracal and Pablum. It twinkled brilliantly and constantly—green, blue, red, white.

Unfortunately, we were not watching the object when it changed position, moving conspicuously to the right, as we were watching a



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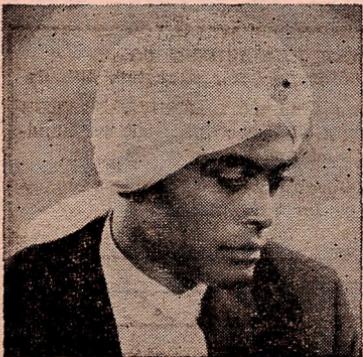
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barge go by at the time. The object continued to twinkle silently in its new position until slowly a fog rose to hide it from view.

Eric estimated that it was visible to us for somewhat less than an hour. Needless to say, the object was not there the next night, nor any night since. Nor had we ever seen it before.—*Mariechen Al-An', Evansville, Ind.*

### THE WHITE MIST

The article *Science Studies Death* in the March, 1962, issue, was read with great interest by both my mother, Mrs. Grace Lloyd, and myself.

Last November, 1961, my mother was a patient at Moses Taylor Hospital here in Scranton, Pa. She was in the women's medical ward, on the first floor. One of the beds on the opposite side of the ward was occupied by an elderly woman, a Mrs. Melberger.

Late one night, shortly after 12:00 o'clock, my mother lay awake. Suddenly, she told me, she felt her attention drawn to Mrs. Melberger's

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bed. As she watched, she saw a white mist rise from Mrs. Melberger's head. It hovered for a few seconds, then slowly began spiraling and floated away from the woman and out through the closed door of the room. My mother said she felt nervous for a while but eventually fell asleep. She said it was the first time she ever had had such an experience.

The following morning, when my mother was awakened for breakfast, she saw that Mrs. Melberger's bed was unoccupied. The nurse told my mother that Mrs. Melberger had died shortly after 12:00 o'clock the night before.

Last May 20, 1962, my mother was taken to Moses Taylor Hospital, where she died on May 22, at 12:35 A.M.—in the same room where she had seen the white mist and at almost the same time.—*Peggy Acker, Scranton, Pa.*

#### "ANGEL VISITANTS"

The Rev. G. Maurice Elliott and Irene H. Elliott, in a book entitled *Angels Seen Today* (Elliott, 1919, page 123), described how, when they were present at a death-bed, they saw "an angel-visitant" stand near the dying woman and say, "I have come to take you home!" Then three other visitants came.

The Elliots stated, "We saw, just above the bed, a white hazy mist which grew larger . . . In a short while it took the perfect form of the suffering one. Then we realized that the visitants were angel nurses and doctors, attending the birth of a newly-born soul.

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The Soul Body was immediately released from the physical body and joined many friends who had come to give it welcome."

The undersigned would welcome accounts that are familiar to the above. (A stamped envelope should be enclosed if a reply is desired.)

—Robert Crookall, D.Sc., Ph.D., 12 Woodland Ave., Dursley, Glos., England.

### "THE DANCING SUN"

In "I See By the Papers," June, 1962, issue you printed an item about a "dancing sun" phenomenon seen on Easter Sundays in certain parts of Canada and also in northern Finland.

This "dancing sun" perhaps could be a visual hallucination telepathically induced in the witnesses by a "group mind" or *gestalt* of thoughts, mental images, etc., associated with the idea of "Easter Sunday." Somehow, this association is shared in common by Finns and Canadians, so that whenever the idea of Easter Sunday is vividly and forcefully presented to the minds of those people, the idea of a dancing sun also tends to appear in their minds.

See my letter, "Ghost or Gestalt?", in the July, 1962, issue; also *Thought Transference and Matter, Mind and Meaning* by Whately Carrington, *The Haunted Mind* by Nandor Fodor, and *Apparitions* by G. N. M. Tyrrell.—T. Peter Park, Garden City, N. Y.

### "WRITTEN TO ORDER"

Does not the story *The Guest Was A Ghost* in the October, 1962, issue refer to *The Apparition of Mrs. Veal?* I recalled the author as Dickens, but if Mr. Ayre says it's

Defoe, I'll accept the correction.

Did not Mr. Ayre know, and did you not know, that this story was written to order for the publishers of the book (according to Mr. Ayre, Drelincourt's *Book of Death*) to stimulate its sale by having it recommended by a sure-enough ghost? Or perhaps you are just testing how many of your readers are informed enough to detect this error? —Charles Crabbe Thomas, Camden, N. J.

#### SPASM OR SPEECH?

I've been re-reading some back issues of FATE and in the August, 1960, issue appears the article *The Severed Head Spoke*.

Many years ago I came across a book (I think it was the diary of Queen Elizabeth's physician) which said that Mary, Queen of Scots' lips moved for several seconds after decapitation. Was it muscular spasm or was she cussin' somebody? Too bad a lip-reader wasn't present.—Frank F. Reynolds, Arlington, Va.

#### OTHER PREHISTORIC VILLAGES?

I have just re-read the article about the stone village in New Hampshire (in the September, 1962, issue). I personally found nothing to get excited about.

Literally thousands of prehistoric village sites are scattered around the U.S.A. and southern Canada. Nothing described about the New Hampshire site was different from many of the others.

Other altars with the drainage groove have been found, notably in the Ohio and Mississippi drainage-districts.

Evidently the so-called Y Cave

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is the same as some of the mounds found in the central part of the U.S.A. Two-edged celts have been found in excavations in the south-eastern U.S.A.

The interior of the cavern is an almost exact reproduction of a Pueblo *kiva*. The speaking tube undoubtedly is a ventilating shaft. These were common in the worship caves of the people who preceded the cliff-dwellers, was copied by them and still are in use by the Pueblos.

It is a pity that an amateur with odd ideas reached the site first. They always do a great deal of damage.

There can be no doubt that at least two civilizations were in this country before the Indians. The identity and origin of the original inhabitants has been a puzzle for many years. The Cherokees have a tradition that they came, many hundreds of years ago, from the East, that their ancestors, when they first came to North America, were white; that they became a dark race through inter-marriage with Indians.

Many artifacts found in this country cannot be distinguished from those found in Europe—even by an expert.

In my possession is an artifact which never has been identified. All who have seen it agree on just one thing—that it undoubtedly is very old, possibly of Mound Builder origin.

If more is discovered about the New Hampshire village, or mysterious villages elsewhere in the country, let us hear about it. American archeology is my hobby—but, thank

(Continued on page 144)

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heaven, I know enough to leave the digging to persons who know their business.—*Violet Parkell, Westfield, N. Y.*

#### "GIANTS FROM ATLANTIS"

About those large stones at North Salem: Only the white giants from Atlantis could handle such heavy stones, same as found in Mexico and South America, and also in Cambodia, where they built Angkor Vat and other structures during the last degree of the Cycle Gemini the Twins. I took a picture of the Twins along the west bank of the Columbia River in 1959, because a power dam then under construction soon would cover many Norse records and a few Atlantean records in the form of rock markings. Of course, some idiots still call all such markings Indian writings, in direct contradiction to all Indian legends, just as they claim Angkor Vat was built by the natives. If there was any truth in that claim, then how come we find carvings there of the Serpent, the white man's symbol of Wisdom, instead of the Oriental Dragon?—*K. H. Isselstein, Spokane, Wash.*

#### PSYCHIC SIOUX

I read with a great deal of interest the article about the levitation

of D. D. Home as witnessed by Lord Adare in the June, 1962, issue. As you possibly know, Lord Adare (later Lord Dunraven) was quite a traveler in the American "Wild West" of the 1870's. In his autobiography, *Past Times & Past-Times*, Dunraven-Adare says this of the Indians, in part:

"I have always felt a keen interest in the Red Man, for though their ideas and customs are in many cases repugnant to us, they are interesting, and are credited—and, I believe, accurately—with qualities which are lacking or dormant in us. How is it that parties of horse-stealing Sioux keep in touch with each other?

"The Sioux are, or were, very bold. A big band would leave the reservation. When they break up, selected individuals in each party exchange blankets and if one party wants news of another, the appropriate man will, after a fast, go off by himself and find out all about him and his party.

"How they get this information I leave it to psychologists to say but I am pretty sure they do."—*Charles A. Seibold, Jr., Pikesville, Md.*

#### ENLIGHTENING ARTICLE

The most interesting and enlightening article in the September, 1962, issue was *Russians Photograph Life—and Death*. I am sending a copy of this article to a doctor. I have written to this doctor about electricity in the system and perhaps this will be of help to him (and his colleagues). At least it will be food for thought.—*Capitola Paxton, Norfolk, Va.*

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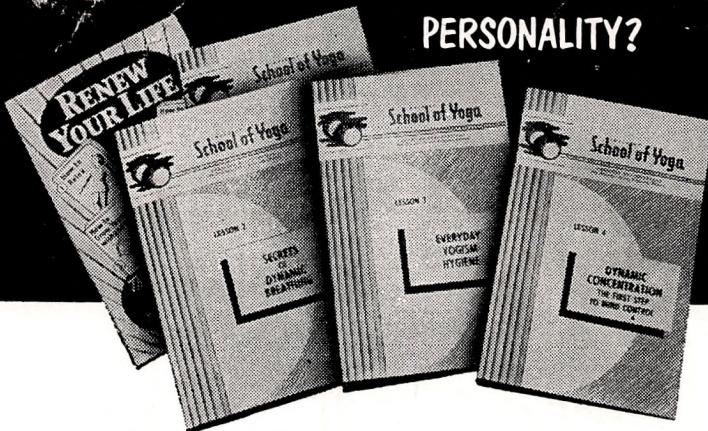
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