

# FATE

JULY 1965

40¢

TRUE STORIES OF  
THE STRANGE AND  
THE UNKNOWN

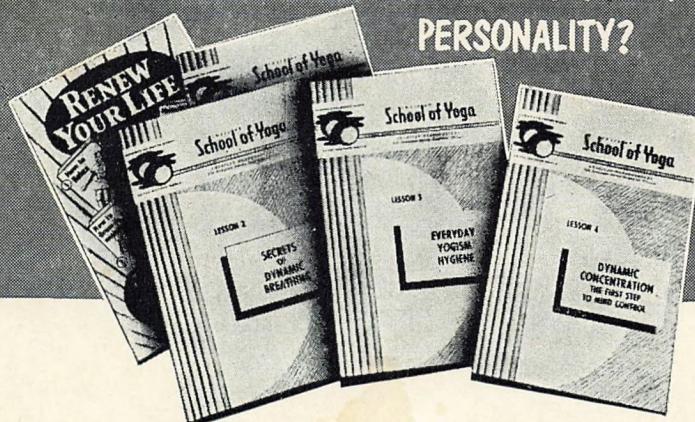
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Singer Jane Morgan's Haunted House • Omen Of The Shattered Glass  
 Latest News Of Strange Events • True Mystic Experiences  
 My Proof Of Survival • Fingers Of Fate • Reviews  
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WHATEVER SUCCESS in life I have won, I owe to the development of my memory. With sincere humility and a desire to help others, I share this knowledge with you now.

I have spent my lifetime researching the mysteries of memory. It began by chance years ago in Germany. I was a fuzzyminded student, poor in all my studies—and was even left behind in the 5th grade. Everyone who knew me ridiculed my bad memory. I was plunged into gloom until I hit upon an audacious notion: I would cure my forgetfulness forever!

During my first year in college, I took a memory course at Munich and soon transformed my memory into an ordered filing system—quick, powerful—ready to do my bidding. My dazzling feats of memory amazed my bewildered friends and teachers!

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# FATE

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# I See by the Papers

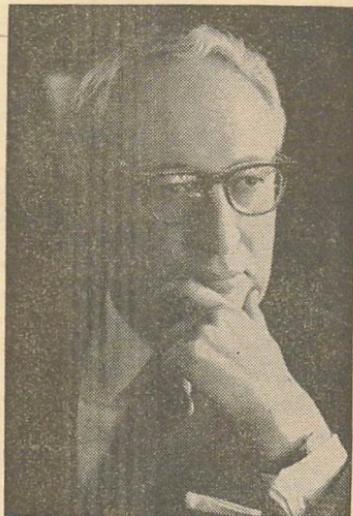
## YOU CAN GO THERE

After long planning, FATE's editors announce they have organized a psychic tour of Europe that will encompass haunted houses, holy shrines and, though not strictly psychic, several important ancient archeological sites.

The tour will begin Monday, September 13, with a flight from New York to London and last until September 30 with an optional five day extension to North Africa. Price hasn't been exactly determined but it will be on the order of about \$800 for 18 days plus some extra charges for the extension. This will include all ordinary expenses such as transportation, lodging and meals.

FATE readers who long have read of the haunted houses of England or who saw a recent TV program featuring them will have an opportunity to visit Beaulieu, Longleat House and Salisbury Hall. Tours in England also will include Stonehenge and Glastonbury Abbey, as well as visits to other historical sites. There will be lectures on psychical affairs, and readings have been arranged with a famous British medium.

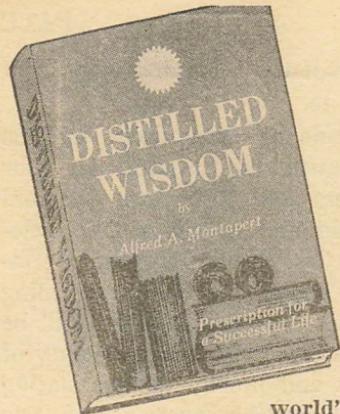
In France there will be sight-



CURTIS FULLER

seeing at famous cultural monuments, visits to historical shrines, and time for sight-seeing and shopping in Paris. A flight will be made to Lourdes where a meeting will take place with the non-sectarian Medical Bureau which evaluates the cures there. Tour members will be free to participate in the services or ceremonies taking place at Lourdes if they wish.

Proceeding to Rome, the tour will visit the Colosseum, the Holy Stairs from Pontius Pilate's palace in Jerusalem, and the magnificent



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beauty of the fountains at the Villa d'Este.

Outside of Rome there will be two outstanding attractions: tour members will visit San Giovanni Rotondo and attend a mass celebrated by Padre Pio, the world-famed stigmatist. Before returning to Rome a second highlight will be exploration of the unique beauty of Naples and nearby the fascinating archeological excavations of two of the most famous cities of ancient times.

Those taking the North African extension will visit Tunis, a land of exotic beauty, veiled women, white cities and a predominately Moslem culture. Here life seems little changed from Biblical times. There will be shopping in bazaars, a visit to the ruins of Carthage, and the Arabian nights charm of Sidi-Bou-Said, perched on a hillside with a magnificent view of the Bay of Tunis. Activities on the trip are as diverse as theater parties, shopping in chic Paris shops or musty Tunisian Bazaars, bathing in the Mediterranean and riding camel-back.

Arrangements for the tour are being managed by Mr. James Branciforti, FATE Psychical Tour of Europe, Alitalia Airlines, 666 Fifth Avenue, New York, N.Y. 10019, telephone 212-JU 2-6500. Mr. Branciforti can provide additional information and copies of the preliminary itinerary.

## THE WAY IT WAS AT POMPEII

THE TWO famous Archeological sites to be visited on FATE's tour of Europe will be Pompeii and Herculaneum, the luxurious ancient cities buried by an eruption of Vesuvius and still in process of excavation. As they are restored, they reveal an amazing culture in remarkable preservation.

No one can observe these cities without being impressed by the high state of Roman civilization of those days—as well as the depths to which the Dark Ages plunged Europe by destroying this culture.

The ashes of Vesuvius preserved Pompeii and Herculaneum almost as they were at the moment they perished. But meanwhile other cities and other cultures are being excavated around the Mediterranean basin, showing civilizations even more remarkable in some ways than the Roman.

Reconstruction of these civilizations is more painful and takes longer than that of the Roman because they do not exist all in one piece as at Pompeii. Nonetheless, they may be even more exciting to archeologists.



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Here by the side of the sea is a picturesque medieval castle. At the foot of the castle lie the remains of an Etruscan city—ancient Pyrgi.

Pyrgi was the seaport for the Etruscan metropolis of Caere or Cerveti. Ancient authors record that Pyrgi was the site of the well-known sanctuary to the goddess Leukothea, which was sacked by Dionysius, tyrant of Syracuse, in 384 B.C.

Massimo Pallottino, professor of Etruscology and Italic Antiquities at the University of Rome, has been digging at Pyrgi during seven campaigns between 1957 and 1964 and has uncovered significant finds, including the foundations of two large Etruscan temples—one more than 90 feet long by more than 75 feet wide. Even in seven years the expeditions have uncovered but a fraction of the great area that Pyrgi and its religious center must have covered.

Quite obvious from the excavations so far is the very strong Greek cultural, religious, artistic and economic influence in the region of Pyrgi. There are many pieces of statuary and terracotta which show Greek influence and there are many Fifth Century (B.C.) coins of Athens and Syracuse. The most unusual discovery, however, has been three thin rectangular sheets of gold leaf. One of the sheets is inscribed in

Phoenician and the other two in Etruscan. Here at last may be the key to the Etruscan language which scholars have been seeking for so long, since it is evident that the subject matter of the inscriptions is the same in both languages.

Professor Pallottino points out that, contrary to popular opinion, the Etruscan language is not mysterious and its alphabet is "perfectly readable and understandable". The problem is, what do the words mean? The gold tablets should help scholars determine this.

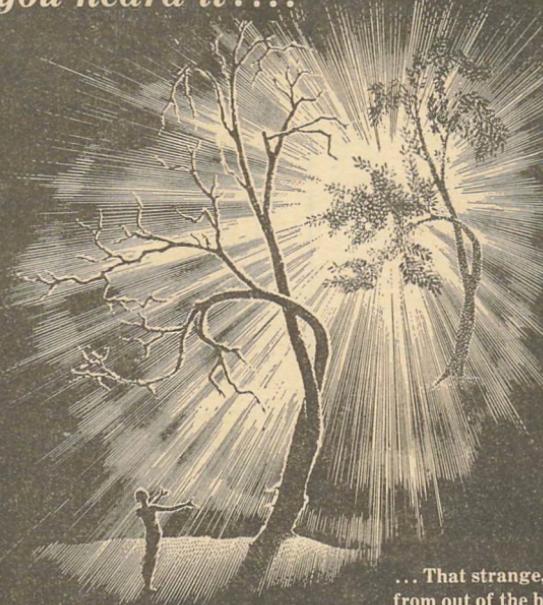


#### GREEKS AND HEBREWS

TRADITIONAL history and archeology have regarded the classical civilizations of Greece and Judea as representing entirely different cultures. On the contrary, says Cyrus H. Gordon in a recent issue of *Scientific American*, two lines of evidence now support the hypothesis that they have a common background.

Professor Gordon is chairman of the department of Mediterranean studies at Brandeis University. The two streams of evidence common to both cultures he believes are the vivid parallels between early Greek and early Hebrew literature—and the other archeological and linguistic parallels—such as the fact that the earliest Cretan inscriptions are written in a Semitic language. It

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is also Professor Gordon's view that the arbitrary separations of "rational" Greek and "spiritual" Israel—or of the Semitic and the Western—was invented by scholars.

In the Semitic city of ancient Ugarit, for example, one ancient epic involves the loss and recovery of a king's bride, including the royal quarrel over a kidnapped woman, carried on with the help of the gods. This parallels the story of Helen of Troy recounted in the *Iliad*—yet the former dates from the 14th Century B.C.

There are other parallels in the legends and Gordon declares that "both ancient Greece and ancient Israel recognized the strong bonds that had united them from remote times. The Hebrews included the Ionian Greeks in the Table of Nations; Noah's son Japheth numbered Javan (Yawan, the ancestor of the Ionians) among his sons . . ."

The problem lies, according to Professor Gordon, "not in any lack of ancient parallels but rather in the artificial boundary between the two cultures that is built into our education."

Gordon points out that the language of Crete was what the Greeks called "Phoenician" and said that it "came as a blow to him recently" to discover that a Fourth Century Latin author, L. Septimius, recognized this fact. The decipherment of Cretan Linear A, says Gor-

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## About the author . . .

Holding a degree in pharmacology and chemistry, as well as in religion, Dr. Joseph Murphy is now Minister of the Church of Divine Science in Los Angeles. Years of research convinced him that a mighty Cosmic Mind lay behind both science and religion, and was the moving force in human affairs, and in this book he presents proof that this is so.

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don, "amounts to a rediscovery" of this fact.

Decipherments of texts and other parallels between the early Greek and early Hebrew literature lead Gordon to the "inescapable" conclusion that both the Greek and Hebrew heritage "are rooted in a single cosmopolitan culture that flourished throughout the eastern Mediterranean during the second millennium B.C. with Crete as its major center."



### AROUND THE ANCIENT WORLD

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Photo which he believes shows electrical or psychic emanations related to the human aura is result of darkroom experiment by FATE reader John Mittl of Kempton, Pa. Mr. Mittl developed a sheet of Kodak printing paper for one minute, then placed it on a blotter with the glossy side up. He exposed the paper to a 50-watt light for a few seconds, then pressed his hand on the paper until the uncovered portion began to darken. Finally he placed the paper in short-stop solution, fixed it in hypo and washed it.



as any of the active sciences where money has been available for research. Here are a few other, recent, major finds:

● In the valley at Sakkara, Egypt, Prof. Walter B. Emery of London University believes he is on the verge of unearthing the tomb of Imhotep, the Third Dynasty physician, astronomer and architect who came to be worshipped as the god of medicine. Imhotep was a minister to the Pharaoh Zoser, for whom he built the famous stepped pyramid about 2,900 B.C. Last November in the vicinity of Imhotep's pur-

ported tomb, Professor Emery discovered a buried temple contemporary with the great physician which contained the mummies of thousands of ibises and bulls. The importance of the Imhotep find is that it should tell us much about the diseases, medicines, surgery and magic of ancient Egypt. For, says Professor Emery, "Imhotep was a genius unequaled in ancient times, and these secrets are so far undiscovered."

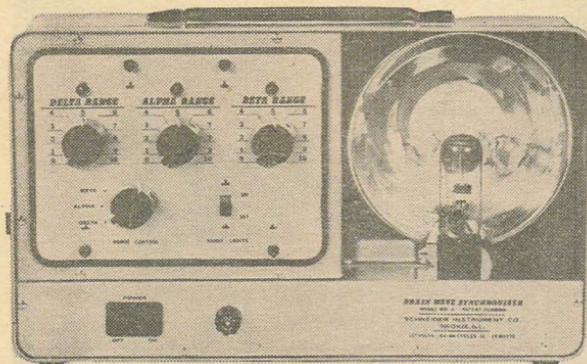
● At Tikal, in northern Guatemala, two vaulted, brilliantly decorated tombs, containing five skele-

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## PHOTIC STIMULATOR

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Until now the BRAIN WAVE SYNCHRONIZER has been available only to physicians, dentists and psychologists. Professional people in 22 different nations are using the BRAIN WAVE SYNCHRONIZER wherever there is a need to shorten induction time, deepen the hypnotic level, overcome resistance or relieve the strain of difficult induction.

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The BRAIN WAVE SYNCHRONIZER is an electronic instrument that can be tuned to the natural frequency of the human brain. Medical scientists have discovered that every man's brain has a

Designed for use by professional researchers, this instrument is now available to qualified students of hypnosis who agree to use the equipment in an ethical manner only, and will advise us of their specific application of hypnosis: self-improvement, law enforcement, marriage counseling, medicine, dentistry, psychology, etc. If your order is accepted, your BRAIN WAVE SYNCHRONIZER will be shipped to you direct from the factory without delay. You deal only with the factory on any service or application matter.

characteristic electronic rhythm. When a subject sees the specially-shaped light source pulsing with the same frequency as his own brain his resistance to hypnosis diminishes. Scientists call this photic stimulation.

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

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

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

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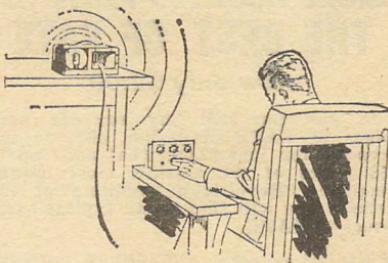
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Journal of the American Medical Association, Mar. 21, 1959, page 1402  
International Journal of Clinical & Experimental Hypnosis, April 1959, pages 93-98  
Armamentarium, June 1960, Vol. 3, No. 7, page 5  
Pulse (medical paper published in London), Nov. 17, 1962  
Illinois Medical Journal, July 1963, pages 39-42  
Hypnosis Quarterly, Vol. 6, No. 4, 1961 page 23  
Journal of the American Osteopathic Association, Feb. 1964

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tons of persons who died in the First Century B.C. have been uncovered by University of Pennsylvania Museum archeologists. Tikal has been inhabited since 1500 B.C. according to available studies. It was the great ceremonial city of the Mayans from 300 A.D. to 900 A.D., and then it died, to be unseen for 1,000 years. There is evidence in the paintings that the Mayans of this period practiced decapitation.

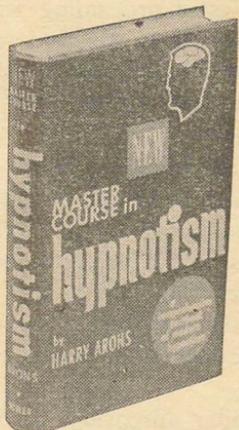
● At Katal Huyuk, in southern Turkey, British archeologist James Mellaart has uncovered what appears to be the world's first "city plan"—a large wall drawing showing the layout and landscape of a site which is at least 8,000 years old. Mellaart has been digging at Katal Huyuk since 1961 and even now has explored less than five per cent of the area. Here, beneath the 30-acre mound on the Konya plain, Mellaart has reached a depth dating to 6,500 B.C. but has not yet got down to virgin soil. The city plan itself was found in one of several religious shrines or ritual rooms. It is nine feet long and shows what appears to be about 80 boxlike dwellings dominated by the twin peaks of a volcano. This has been identified as Hasan Dag, a volcano about 80 miles from the site, according to John Hillaby in a *New York Times* dispatch. Hasan Dag is now extinct. These early

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residents of Katal Huyuk evidently were preoccupied with fertility and death. The shrines were dominated by the remains of enormous bulls' horns on what appear to be altars with rows of women's breasts in plaster protruding from the wall above them. Death is depicted by drawings of vultures with wings outstretched, flying down to headless figures.

● Sketches have been found on cave walls near Escoural, Portugal, which are estimated to be 25,000 years old. Drawn with manganese and iron ores they show, for instance, a pregnant cow, a horned witch doctor, and the head of a cow or bull.

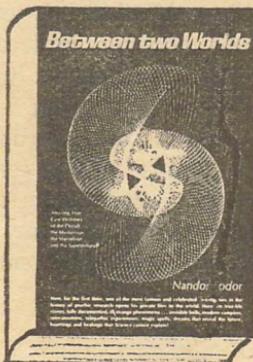
● In a similar discovery in Soviet Central Asia, the Soviet News Agency has reported the discovery of prehistoric figures drawn on a cliff gallery near Ferghana, Uzbekistan. The strangest figures show "something resembling an airtight helmet with antennae on its head and some sort of contraption for flight on its back," according to Tass. The Soviet News Agency admits the drawings strongly resemble cosmonauts.

● Not to be outdone, Australians have found a stone age tribe of 40 persons, completely unclad, whose members never had seen a white man before. Donald F. Thomas, a Melbourne University anthropologist, says these Bindibu live chiefly

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on seeds and fringed lizards and if they are lucky they occasionally manage to kill an emu or kangaroo. They use digging sticks, throwing sticks, long wooden spears, and an all-purpose tool about two feet long and four inches wide that is a spear thrower, shield, chopper, knife and food container. Investigators were amazed to observe a Bindibu "put an adze stone to his lips and begin to trim it with his incisor teeth, biting flakes from the margin and spitting them out one by one, so that they fell on the sand like snowflakes."



### THE OLDEST BURIAL?

ABOUT 130 MILES East-North-east of Moscow last fall, Soviet archeologists made an important and exciting find. At what is known as the Sungir site, located on the outskirts of the ancient Russian city of Vladimir, they uncovered the grave of a man of Cro-Magnon type that has been dated at 33,000 to 40,000 years old by radiocarbon methods.

The grave was in permafrost and the remains were well preserved. They are of a man about five feet eight inches tall, who died at about 55 years of age. These remains appear to be the oldest human relics known which are in such an excellent state of preservation and can be so precisely dated.

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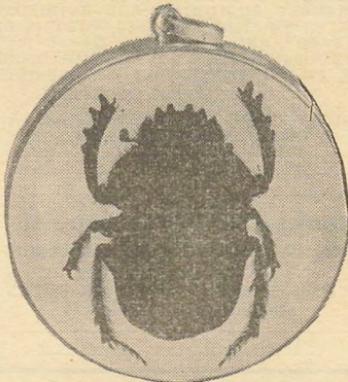
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In preparing the grave, the tribesmen first had strewn it with live coals from their hearths and then a layer of red ochre. They placed the corpse in the grave and then covered it with red ochre.

The man had been dressed in fur clothing, consisting of trousers and a pullover shirt. Additional shirts had been buried with him. In addition the grave contained more than 1,500 bone ornaments, a flint knife, a massive scraper and a stone pendant with a hole bored in it.

The ornaments were bored polar fox fangs, two dozen bracelets in the shape of thin plates carved from mammoth tusks and beads of mammoth ivory sewn on the clothes in rows. There was an exquisite flat figure of a horse painted in bright red ochre on bone.

Aside from the evidence that this ancient man lived in a society that prized art and that had the leisure to manufacture it—even though it must have been a subarctic culture—one other thing is clear. The people of his tribe obviously believed that he would live again!

And this was 40,000 years ago.



## HUNTING FOR SYBARIS

SYBARIS, in southern Italy once was considered the wealthiest city of the ancient Greek-colonized world. The word "sybarite" for

those who love luxury has come down to us from ancient Sybaris.

Now archeologists of the University of Pennsylvania have discovered what they believe to be the ruins of Sybaris on the Crati plain.

The archeologists are using an extremely delicate detector, known as the rubidium magnetometer. They have detected structures that may be temples, walls and paved roads buried beneath as much as 20 feet of soil. Froelich G. Bainey, director of the university museum, has been head of an expedition searching for Sybaris for three years and believes his discovery must be either the city itself or what was once its seaport on the Ionian coast.

Ancient writers say that the Sybarites taught their cavalry horses to dance to pipe music. In 510 B.C. the army of the neighboring city of Crotone attacked Sybaris, playing pipe music. This set the horses dancing and threw the Sybarite cavalry into confusion. Thus Sybaris was destroyed.



### THE SPINDLE WHORL PROBLEM

**W**HEN NORWEGIAN Archeologists Ingstad excavated in the northern tip of Newfoundland, one of the evidences of Viking settlement discovered was a little doughnut shaped rock or piece of pottery which they identified as a

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Some months ago, Mrs. William M. Wing, a FATE reader, found a similar doughnut-shaped stone on the shore of Walker Lake in western Nevada. When she saw the photographs of the Ingstad spindle whorl in the newspapers she took her find to Dr. Gerald A. Smith, director of the San Bernardino County Museum in Bloomington, Calif.

Dr. Smith identified the stone as an Indian spindle whorl, and suggested it might be up to 1,000 years old. Then he proceeded to take issue with Dr. Ingstad's discovery of the "Viking" spindle whorl, asking:

"I would like to know why this stone should be thought any different from the many, many spindle whorls made by our native Indians."



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ACCORDING TO theory a telepathic message may originate in the conscious or unconscious mind of the sender, then it is sent by an unknown mechanism using unknown energies to an unknown receiving mechanism. Here, theoretically, it enters the unconscious mind of the receiver, which is almost sure to garble it in its own self-protecting way, and may finally reach the recipient.

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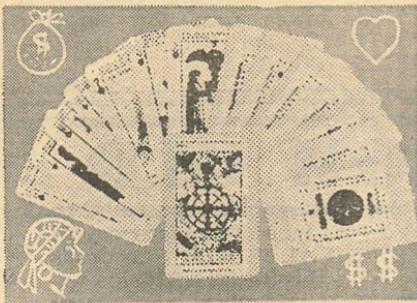
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It is no wonder that things get confused and garbled along the way, the more so if the message has to pass from the conscious mind of the sender into his unconscious. The original conscious message is thus filtered through two conscious and two unconscious minds and Lord knows how much unknown business in between.

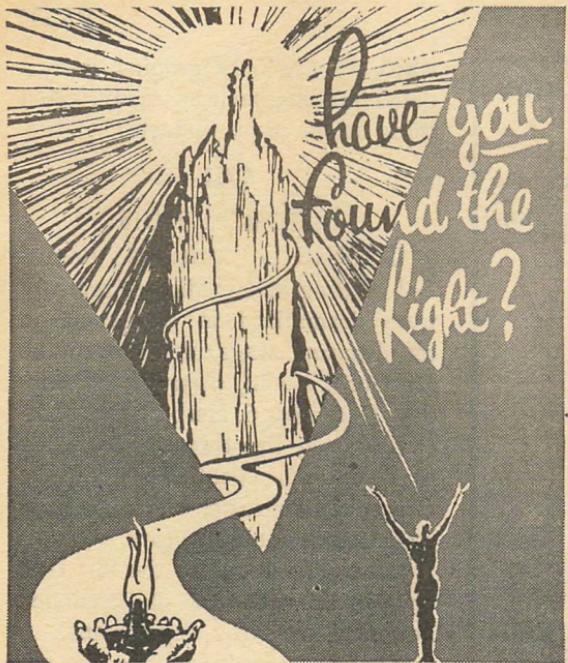
To this must be added the influencing sensory apparatus of both humans.

All these theoretical complications are profoundly criticized by skeptical scientists—when they don't even know how the senses send their messages to the brain.

For example, at Harvard University, Physiologist Dr. Georg von Bekesy, has been making a detailed study of how the sense of taste functions. He has determined, apparently for the first time, that temperature is actually a taste. Taste sensations on the tongue can be divided into two groups: bitter, sweet and warm, and sour, salty and cold.

Von Bekesy has found that cold water can change the taste of salty and sour substances but will not affect the taste of bitter and sweet substances. On the other hand, hot water affects the bitter and sweet but not the salty and sour.

Not surprising, don't you agree, that we haven't discovered the mechanisms of psychic phenomena



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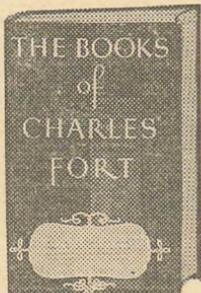
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when we are only groping toward understanding such an easily tested thing as the sense of taste?



**HISTORICAL NOTE**

**C**hanging attitudes toward healing and medicines recently were dramatized in an article in the *Courant Magazine*, part of the Hartford, Conn., *Courant*, on Sunday, December 6. Herbert J. Stoeckel discussed the threatened closing of Hartford's oldest drugstore, the Griswold Drugstore, which has been in existence for 128 years.

Griswold's is one of the few U.S. drugstores with an old-fashioned botanical or herbs department.

From the 1850's on, the store advertised that "both physicians' and clairvoyants' prescriptions are carefully dispensed at reasonable prices."

In 1880, old records reveal, there were nine "clairvoyant" physicians in Hartford, who proudly advertised themselves as such, and eight others who advertised that they were "magnetic" physicians.

The most famous of Hartford's clairvoyant doctors were Dr. and Mrs. J. R. Mettler, a husband-wife team who advertised they were "psycho-magnetic physicians" providing "clairvoyant examinations, with all the diagnostic and therapeutic suggestions required by the patient carefully written out."

There are no psychic doctors left in Hartford, of course. Many years ago the state stepped in and made the practice illegal, although John E. O'Neil, present owner of Griswold's, still gets inquiries seeking referrals to such doctors. These must remain unanswered.

Nonetheless, botanical medicine continues its popularity and Griswold's trade extends as far as Texas, Florida and Wisconsin.



#### POSTSCRIPT

A RECENT ISSUE of FATE told of the accomplishments of "My Wee Missie", a tiny Boston terrier owned by Miss Mildred Probert of Denver.

"Wee Missie" went on television from Denver not long ago and did everything claimed for her. She correctly barked answers to many questions such as the time, her age, the numbers on a dollar bill and a five-dollar bill—and the question of a station official who asked his TV rating the previous Sunday. "Missie" barked the answer and he opened a folder proving her correct.

Whether "Missie" is clairvoyant or Miss Probert is the medium is the problem here, though even to ask the question presupposes telepathic communication between mistress and pet.

—Curtis Fuller.



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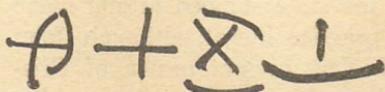
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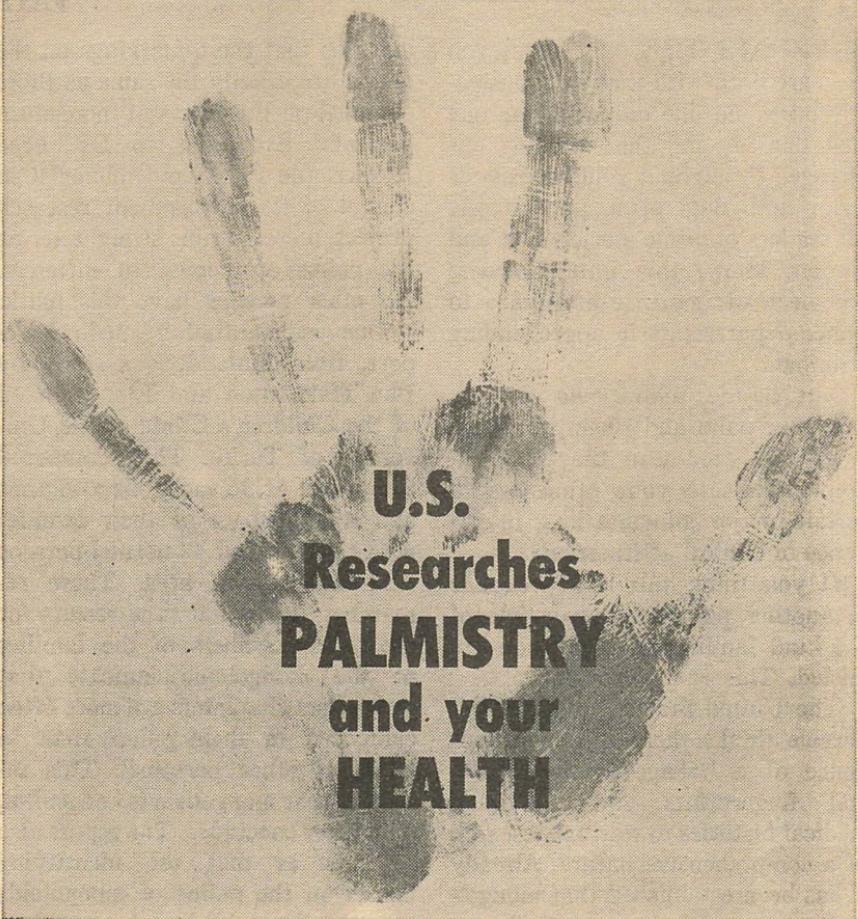
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**U.S.  
Researches  
PALMISTRY  
and your  
HEALTH**

*By Richard E. Saunders*

Investigation of a link between palm markings and fingerprints and major diseases may enable doctors to read your medical future in your palm.

PERHAPS THE only thing you are born with that is exclusively yours—no one on earth has one just like it—and that remains unchanged throughout your life is your palm and fingerprint pattern. As all readers of crime stories, fact and fiction, know, this immutability has been of immense assistance to police departments in apprehending criminals.

But, besides telling *who* you are, can your palm and fingerprints tell *what* you are? Can they, for example, indicate your proneness to certain major ailments long in advance of clinical affirmation?

If you think this is a preamble to another palm reading article of the kind familiar to us all you are misled. This is a news story.

The United States Public Health Service thinks there is enough evidence of a linkage between palm and fingerprints and individual medical histories to warrant research of a comprehensive nature. Already it has been established that mongolism (an affliction marked by yellowish skin, slanting eyes, and mental retardation) carries an identifying mark on the palms of its victims. The origin of the term mongolism as applied to the ailment has been traced to telltale markings observed on the statue of the sitting Buddha and has nothing to do with the Mongolian race. Background writing in medical journals

explains that these markings on the statue are exactly the same as those detected on the palms of mongolism patients. According to Dr. Fred Rosner, the PHS Epidemiologist in charge of the government research project, a crease runs straight across the palms of mongolism sufferers. No other persons have this mark.

One substantiating medical report, from Finland, is a study by Ilka Hakkensen and Elno Lundell of the Children's Clinic of the University of Turku. They compared the prints of 36 mongolism victims and 47 members of their families with the prints of 42 normal persons from the Turku area. These researchers state that "the results for the other members of the families of the mongoloids indicate that mongolism characters are more often evidenced in their palms than in those of other persons". This indicates that mongolism is congenital, the report concludes. The report also reminds us that the identifying marks on the palms of mongoloids have been established by previous studies.

Another study of the tie-in between mongolism and characteristic palm marks was made by Norma Ford Walker, Ph.D., in Toronto, Canada. She compared the prints of 150 certified mongoloids with those of 540 normal persons. One conclusion from this study is that, "70 per cent of the mongoloids possesses

combinations of patterns (on palms) not repeated in the non-mongoloids, while 76 per cent of the non-mongoloids had combinations not found among those afflicted."

Dr. Rosner cites other reports in medical literature indicating a correlation between palm and fingerprints in other disorders, including congenital heart disease, organic brain syndrome, and neuroses.

As early as the April, 1961, American Medical Association *Journal* there is a published report on the dermatoglyphics observed in connection with congenital heart disease made by Drs. Alfred R. Hale, John H. Phillips, and George E. Burch of the Tulane University Medicine and Charity Hospital, in New Orleans, La. The finger and palm prints of 157 patients with congenital heart disease, organic pared with the prints of patients with acquired heart disease. It was noted that "a distal location of the axial palmer triradius was more frequent in the group with congenital cardiac disease".

The AMA *Journal* of April, 1962, carried an account of a study made to determine whether there is a connection between finger and palm markings and schizophrenia—the mental and emotional disturbance popularly called split personality. In this research, conducted at the State Hospital at Ypslanti, Mich., by Dr. Theophile Raphael and

Louise Raphael, the palm and fingerprints of 100 carefully diagnosed male schizophrenic patients were compared with prints, obligingly furnished by Scotland Yard, of 5,000 persons considered to be normal. The Raphael report observes that whorls, arches and "tented arches" are much more in evidence among schizophrenics than in the prints of the control group. Also "pattern disturbances (ridge disassociations) on one or more fingers" were observed in the case of 18 per cent of the schizophrenics—a frequency which the research team regarded as "notably high".

The AMA *Journal* made a most interesting comment on the Michigan report. "Accented also," it observed, "is the significance and value of dermatoglyphics as such for medicine, as a clinical tool and a genetic lead."

\* \* \*

**O**BVIOUSLY THIS undertaking is worthwhile in the eyes of the Public Health Service because it can provide an invaluable diagnostic tool if it can be demonstrated that there is a relationship between palm and fingerprints and certain major diseases. Because fingerprints do not change it even would be possible to forecast some ailments, locked in some mysterious way in the physical structure of the newborn infant, which cannot be detected by any other means.

This study, already launched, will take about a year to complete. Dr. Rosner is looking only for a linkage between palm and fingerprints and various neurological disorders. Epilepsy, with which one-and-one-half million persons are afflicted, is one of the diseases he hopes to tag. Another is cerebral palsy, a disability that now claims one-half million victims in the United States each year.

However, Dr. Rosner has no doubt that if his project is successful further research will be undertaken—to see what other afflictions are written in the markings of finger tips and palms. He believes, for one thing, that forewarnings of cancer may be evident.

This Public Health Service project will be both expensive and complicated if significant results are to be obtained. Dr. Rosner has enlisted the cooperation of three institutions, with a total of 5,000 patients, in Virginia, Lynchburg Training School and Hospital, Petersburg Training School, and Central State Hospital, also in Petersburg.

Five palm and fingerprints have been taken from each of the 5,000 patients. These prints then were "read" by a retired police expert who concisely identifies the basic patterns on a form provided for this purpose. Another form gives the patient's name, sex, and age, to-

gether with his medical history and Intelligence Quotient. The final step will involve feeding the information into a computer—without which a project of this nature, requiring so much sifting of data, would not be feasible.

If it is shown that mongolism is pre-recorded on the palms and fingers of its victims then it will be logical to assume other ailments also may be recorded in these markings. New doors to improved medical diagnosis would seem to be opening and further studies should be made.

For his part, Dr. Rosner states emphatically that he is concerned only with his neurological research work. But he also makes it clear that he does not consider that he has a patented method; any agency or group is free to do similar research.

\* \* \*

**T**HREE ARE possibilities outside the medical field for the use of the characteristics to be read in the individual's palm and fingerprints.

The FBI is said to be pondering the interesting question of whether fingerprints, used so long and effectively to identify criminals, may have a heretofore unsuspected crime-prevention potential.

Such a hypothesis does not seem to stretch too far the developing theory that palm and fingerprints

may provide clues to at least some of an individual's inborn characteristics. Suppose, for instance, that further research indicates that personality traits tending toward a life of crime are indelibly stamped on a youngster's palm and fingers. This would give parents and authorities an opportunity to attempt remedial treatment before the indicated traits could fully develop.

To be sure, this application of the diagnostic process has built-in limitations. Many parents would scoff; countless other persons would refuse to participate on the grounds that personal liberty was being violated or because of their religious views.

Also, the effectiveness of corrective treatment for detected criminal tendencies would be hard to count on. Nevertheless, with the stakes so high, criminologists cannot be blamed for wanting to try any avenue that holds out hope for reducing our mounting crime rate.

There is a possibility, too, that

some variation of Dr. Rosner's process can be used to verify the reading technique of palmists. Thus readings of what is indicated in the palm and fingers as regards one's life-span, love-life, and general life expectancies could be made and kept for reference. By continually checking test readings the truth or falsity of this method eventually could be determined.

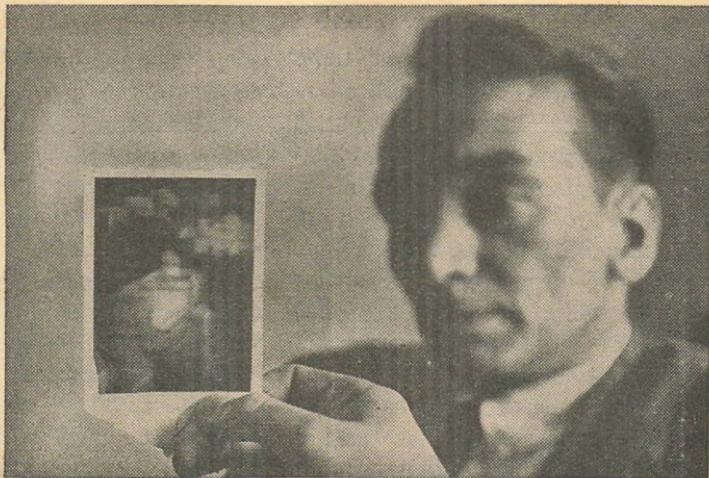
Paradoxically, it seems that medical science, which traditionally does not deal with mythology, is letting the last genie out of Pandora's box —the genie which can give the ability to foretell the future. Legend has it that Pandora herself slammed the lid on this one.

If this new Public Health Service project shows us a correlation between what we see in the markings on our hands and what we can expect for ourselves, medically and characteristically, we may be able to do more than just look into the future—we may be able to do something about it.



### RESCUERS RESCUED

**W**HEN his 16-foot sailboat was blown out to sea by high winds, Joseph Cofer, of Norfolk, Va., radioed the Coast Guard. A 30-foot patrol craft which sped to the rescue became entangled in the lines it tried to put aboard the sailboat and capsized. A 40-foot Navy utility boat came to the rescue, but hit bottom and sank when its clutch failed. Finally a 40-foot Coast Guard patrol boat rescued all the crewmen and towed the 30-footer to safety. The sailboat drifted ashore undamaged.



## **TORONTO TEST OF TED SERIOS' Paranormal Photographs**

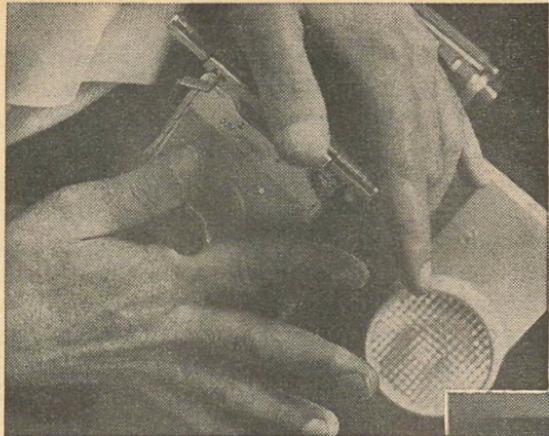
As skeptical experts watched, he concentrated into the camera lens—and produced an aerial view of a city.

*By Allen Spraggett*

**N**OTED parapsychologist Dr. Jule Eisenbud—professor of psychiatry at the University of Colorado—says careful research has convinced him beyond all possible doubt that Chicago's Ted Serios actually can photograph objects that aren't there.

Or more precisely: That by staring into the lens of an ordinary camera, and willing a picture to come, Serios is able to produce paranormal photographs.

Not only is Serios' bizarre form of photography now vouched for by parapsychologist Eisenbud, but a



Cardboard cylinder is held over camera lens by Serios during effort to obtain a picture. Purpose of cylinder, he explains, is to prevent his fingers from accidentally covering lens when shutter is tripped.

demonstration of his fantastic power was successfully captured on movie film in Toronto.

Dr. Eisenbud—who formerly taught at Columbia University Medical School and the New York Psychoanalytic Institute—has been studying Serios in Denver for more than a year. He told me recently: "There is no possibility of doubt. Ted Serios' power is absolutely bona fide. That I can assure you."

He said that Serios has produced numerous paranormal photographs in Denver (apparently more than 100) under a variety of test conditions and in the presence of many experts—psychiatrists, physicists, optics specialists, etc.

At this time, Dr. Eisenbud says, they are not far enough along to make any public announcement.



Serios stares into camera lens in deep concentration. During test he perspired and breathed rapidly. He usually has a picture, he says, when he "feels something go out of him."

The Ted Serios demonstration in Toronto was instigated by me. It took place August 13, 1963, in a Toronto motion picture studio. Present, besides technicians, were two official witnesses and myself.

The official witnesses—chosen to be reputable, competent and disinterested—were Prof. Benjamin Schlesinger of the University of Toronto, a social psychologist, and Barry Black, photography expert and manager of a leading Toronto photography store.

Neither of these men had any previous knowledge of psychical research, and both, by their own confession, were utterly sceptical of Serios' alleged powers.

The official witnesses brought to the studio a pair of brand new Polaroid cameras—for fast developing—and several rolls of new film. These objects had been taken from stock at the store managed by Barry Black.

Serios sat in a straight-backed chair directly in front of the motion picture camera which was to record everything that happened in the studio. Barry Black sat immediately next to Ted, close enough to scrutinize every movement. Prof. Schlesinger and I watched from a distance of four or five feet. Serios, gaunt and jittery, was bathed in illumination from the studio lights.

At Serios' request, Black fashioned a finger rest—a device which

Serios used to prevent his fingers from inadvertently covering the lens when the shutter is sprung. Many questions have been asked about this gadget but there is no mystery about it. It is a cylinder of cardboard, about an inch high and three-quarters of an inch in diameter, fastened over both ends by cellulose tape. Mr. Black made the gadget in a few minutes while Prof. Schlesinger and I watched. Then he handed it to Ted Serios.

In the presence of Schlesinger and myself, Black then removed one of the polaroid cameras from its sealed polyethylene bag, loaded it with film fresh from a sealed package, and handed the camera to Serios.

As a target subject, Serios was asked to try to get a picture of the Toronto armories, a set of buildings which at the time were in the process of being torn down. Serios had never seen these buildings.

A Roman Catholic, Serios clasped a rosary in his left hand during his demonstrations ("Sometimes I pray that the picture will come," he says). With his right hand, he steadied the camera which was cradled in his lap and held the cardboard cylinder over the lens.

Ted stared into the lens as if trying to hypnotize it. His thin face was drawn, his lips a tight line. Beads of sweat appeared on his forehead. His breathing became notice-



## ABOUT THE AUTHOR

A researcher and writer on psychic subjects, Allen Spraggett is Religion Editor of the *Toronto Daily Star*, Toronto, Ont., Canada. He completed his theological studies at Queen's University, Kingston, Ont., and served for several years as pastor of the Frankville-Toledo Pastoral Charge of the United Church of Canada.

ably rapid and shallow.

The tension in the studio was electric. Every eye was riveted on Serios. All that could be heard besides his labored breathing was the steady hum of the movie camera, grinding away.

Suddenly, Serios released the shutter. He sank back, as if drained. Immediately Black reached over and took the camera from him. He waited 10 seconds, then removed the exposure. It was black—no picture!

Six tries produced blanks. However, from the third exposure on, what seemed to be fog patches appeared on the prints. Serios was pleased, saying that these were signs that a picture was trying to "build up."

On the seventh try, as Black removed the exposure from the

camera, an audible gasp went up from everybody in the studio.

"Good Lord," said Barry Black, "it's a picture."

The photograph was fuzzy—as Serios' shots often are—but clearly distinguishable as an aerial view of a city scene with a fortress-like



Author Spraggett (left) and photo expert Barry Black (dark suit) discuss test with Ted Serios (seated). Black later signed statement that he could not explain what he had witnessed.

building in the foreground and a row of high-rise apartments in the distance. Ted said he had no idea what the scene was. The official witnesses also failed to identify the building. Research so far has failed to positively identify it.

The witnesses—who were both dazed by what they had just seen—signed formal statements which read: "I hereby certify that I have observed the Ted Serios demonstration and after checking the film, the camera, Mr. Serios' person and clothing, I did not detect anything that could create or explain the phenomenon I have witnessed."

The mysterious photograph itself, duly initialed by the witnesses and me (to forestall any later suggestion that we had switched photographs) was submitted to A. W. Thomson Research Associates Ltd., Toronto, an independent research laboratory. The cardboard cylinder Serios used as a finger rest also was submitted. These objects were subjected to careful examination. The report reads in part:

"Our conclusion is that there is nothing about the finger rest now which could be used by any combination of illumination or restricted motion to produce a picture such as you have shown us.

"We can only say that if all other potential sources of a picture are ruled out with the sole exception of the cardboard gadget as it now ex-

ists, then the source of the photographic image is indeed to us unexplained."

How did Ted Serios produce this picture?

The incorrigible sceptics say that what he does is clearly impossible, therefore he must use fraud. And they offer some interesting suggestions.

Did Serios, for instance, slip a transparency of some kind over the camera lens and photograph that?

Hardly. Barry Black sat only a few inches from Serios ~~through~~ <sup>the</sup> demonstration and closely watched his every movement. Moreover—and this seems conclusive—at Serios' request Black focussed the polaroid *at infinity* before the session started. This means that a subject to be photographed would have to be at least 40 feet from the camera or the exposure would produce merely an indefinable blur.

Other sceptics have come up with truly ingenious guesses. Does Serios have a glass eye on which he paints the images which he then photographs? Another intransigent sceptic refined this to a contact lens which Serios presumably slipped into his eye before the session started. One physicist invoked the blessed word "radioactive" which he repeated over and over like a benediction. His suggestion: That Serios' watch, or rosary, or even his finger nails, were painted with a

radioactive material capable of marking the film.

These strike me as attempts to explain the apparently impossible by the patently absurd.

Serios' eyes, of course, are normal. We examined them closely, as a matter of fact, during the demonstration. And, of course, radioactive emanations from a watch, rosary, or anywhere else would not explain the photographic images which Serios produces.

In addition to the picture, Serios produced some other unusual effects during the demonstration. He seemed to be intrigued by the possibility of "marking" the movie film and mentioned several times that he was trying to do it. When that film was developed it proved to bear strange markings which the processing technicians dubbed "unidentified radiation patterns." These look like bursts of fork lightning and appear in several places throughout the movie footage, even on unexposed film. The technicians, baffled, said they had never seen anything quite like them.

How do the two witnesses feel about Serios' feat now, almost two years after they observed it?

Prof. Schlesinger told me: "I don't think it's a trick. I think it's a big question mark. There are many such question marks in life —things which, at present, just cannot be explained."

Barry Black said: "I don't think it's a trick because frankly I don't think Serios is that clever. I was very sceptical all the way through. But after the session I spent many hours trying to duplicate what Serios did. I couldn't. I couldn't even produce fog patches on the film under the same conditions."

Other expert witnesses have been baffled by Serios' feat. In 1963, he was employed for several months by the Borg-Warner Corp. in Chicago, one of the world's largest industrial complexes, where the research staff intensively studied him. I talked recently by phone to Harold Ray Snider, who is now on the staff of the University of Illinois but two years ago was a patent attorney for Borg-Warner.

"Ted Serios was hired by Borg-Warner through me, as a subject for research," Mr. Snider told me. "They tried to cover up the real purpose for hiring him by occasionally giving him messages to run. But the real purpose was to study his strange powers.

"Serios produced at least a half-dozen photographs for Borg-Warner in their laboratories. The official company statement about these experiments was: Inconclusive. But the fact is that what Serios did could not be duplicated or explained by the company technicians."

Mr. Snider, who is a trained physicist as well as a lawyer, said that

he did not believe Serios' power was "supernatural."

But he added: "I believe Serios is genuine, completely sincere. I don't think he's bright enough to fool experts. If what Serios does is a trick, all I can say is it's a hell of a good one!"

Dr. Leonard Sloma, director of research at Borg-Warner, confirmed to me that Serios had worked for them for research purposes. He said that no explanation had been found for his strange performance. The official verdict: Undecided.

When I asked Dr. Sloma if he thought Ted Serios was clever enough to outwit the research staff of Borg-Warner, he chuckled: "I wish I knew the answer to that."

I am persuaded that the only adequate explanation of Ted Serios' stupendous feat is psychokinesis—or, a psychic force released by Serios' unconscious mind which affects the emulsion on the photographic film in some inexplicable way and impresses thought images on it.

Of course, as the word "inexplicable" in that last sentence indicates, psychokinesis is more a label than an explanation. It does not purport to elucidate a host of profound questions associated with the Serios' phenomenon.

Such as: What is the source of the images which come out of, or pass through, Ted Serios' uncon-

scious mind and are frozen into photographs? Why does he sometimes capture a target subject while at other times he doesn't? Since Serios' power was awakened by hypnosis (back in 1954 by a man named George Johannes) could hypnosis be used to direct the phenomenon, so as to capture target subjects every time, for instance?

In the Toronto session, Serios did not hit the target suggested, the University Avenue armories which have since been torn down. However, there is an interesting point here. If Serios had successfully captured this subject some of the observers were then going to request that he try for a shot of the capital dome in Washington, D.C. Now, at least two people have said that the fortress-like building in the photograph which Serios produced looks like a composite of the Toronto armories and the capital in Washington.

If this proved to be true, it would not be surprising. Certain characteristic distortions in the psychic process have been noted by researchers. One of these is *displacement*. In ESP card-guessing tests, the subject may consistently score not on the correct card but on the card ahead. This is "forward displacement." Or he may be scoring on the card behind—"backward displacement".

Does a similar process operate

sometimes in Ted Serios' psychic photography? Perhaps his unconscious mind in the Toronto session seized upon both the spoken and unspoken targets and combined them into a montage.

Dr. Eisenbud told me that the first paranormal photograph produced in his presence contained symbolism which definitely pertained to "unconscious, conflict-laden material from my own psyche." A kind of Rorschach Test in reverse?

At any rate, it is clear that Serios' unconscious mind can act as a magnet which sometimes picks up fragments from the psyches of his observers.

What does Ted Serios himself experience when he takes one of his phenomenal photographs?

He told me that he finds the intense concentration, if prolonged, actually painful—"I *will* and *will* the picture to come," he said. On occasion, he has bled internally from the strain apparently as a result of intestinal irritation.

I scrutinized this unique human being during his ritual of photographing the unseen. It was a study in superhuman concentration. Just before he made his hit on the seventh exposure he looked as if he would explode from tension. His

body trembled. His face streamed perspiration. His diaphragm contracted until it seemed it would touch his backbone. He sucked in air with gasps in a frightening way.

Then he sprang the shutter—and collapsed like a punctured balloon.

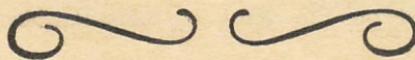
When Ted Serios is trying to project a photograph he says he feels as if he were "pushing" the necessary power out of himself, from somewhere in the region of his eyes.

"Suddenly I feel something go out of me," he said, "and when I do I usually have a picture."

When I quoted this last statement to an Episcopal bishop he said it reminded him of Jesus' words in the Gospel at the healing of the hemorrhagic woman: "Virtue hath gone out of me."

For me, witnessing Ted Serios' astounding power in action was akin to a religious experience. Emotions swept through me—awe, joy, intellectual excitement, a sense of wonder at the mystery of the universe and of the mind of man.

One thing I am sure of: Ted Serios can do the "impossible" and in doing it he gives one more indication that this universe is vastly more complex than many scientists fancy it to be.



*By Harold H. Deneault, Jr.*

UFOs were hovering over highways and stalling cars. UFOs were landing "little men." The reports came from everywhere, indicating a flap without equal since UFOs buzzed the capital in July, 1952.

# UFO's

## return to Washington

UNIDENTIFIED FLYING objects welcomed in the New Year over the nation's capital and extended their "celebration" for a few weeks into the nearby Maryland and Virginia areas.

The wave officially began on December 29, 1964, at 8:30 P.M., when radar at Patuxent Naval Air Station, Md., picked up two unidentified flying objects 30 to 40 miles south of them. The UFOs sped toward the station at 4,800 miles an hour, executed a tight turn, and disappeared from the scope. These objects were not conventional aircraft, because the fastest plane to date is the short-range experimental X-15 based on the West

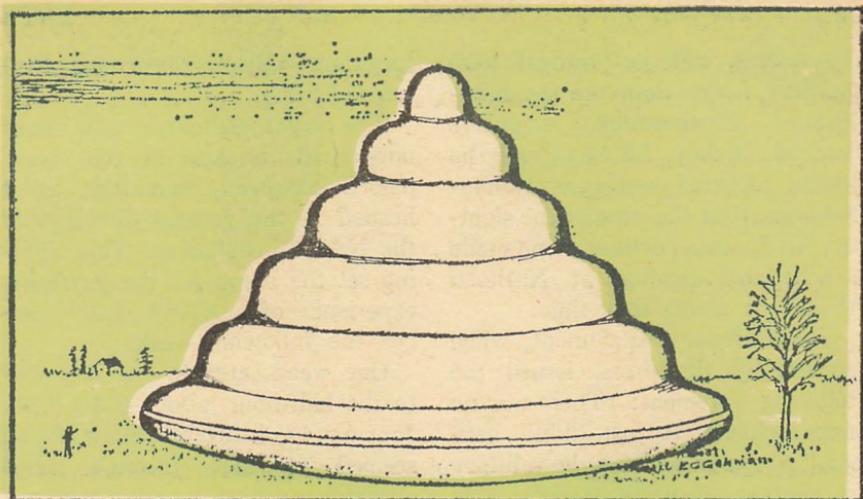
Coast. Its maximum speed is 4,104 miles per hour.

This was the story that leaked out to the press.

Actually, the sighting occurred on December 19, not December 29, and sighting time was about 3:30 P.M., not 8:30 P.M. Three objects were tracked in rapid succession; one object, then two objects streaked across the radar screen.

Weeks after the sighting the Air Force explained that defective radar equipment caused imaginary "solid" objects to fool radar operators—whose interpretation of radar protects Americans from enemy attack.

This Patuxent UFO explanation



Sketch shows huge cone-shaped UFO reported by witnesses in Washington area.

parallels that given for the 1952 Washington sightings which created such a stir that the largest Pentagon news conference since World War II was held to appease the press and the public. For two consecutive weekends in July, 1952, UFO's buzzed the nation's capital. Official explanation: Radar operators at Washington National Airport and Andrews Air Force base had seen mirages on their radar scopes; visual observers had seen lights reflected from the ground; and pilots had mistaken a steamship on a moonlight cruise up the Potomac River for an unidentified "flying" object.

Meanwhile, newspapers in the

Washington area headlined the January 11, 1965, case with: PENTAGON CAN'T SEE SPOTS IN SKY. The spots were 12 to 15 oval-shaped objects reflecting the 4:20 P.M. sun. At least a dozen persons, six of them Army Signal Corps engineers, looked out their office windows in the downtown Munitions Building and saw the objects zig-zagging across the sky from north to south in the direction of the Capitol Building. The engineers agreed on the shape and the approximate number of the discs, judging their height at 12,000 to 15,000 feet. Not only did they see the discs, but they insisted that two delta wing jets were chasing

the objects, and the "things" were speeding faster than the jet interceptors. Furthermore, engineers Paul M. Dickey, Ed Shad and the others, reported seeing a commercial aircraft at the time of the sighting. An Eastern Airlines plane made a scheduled landing at National Airport at about that time.

The Defense Department, when queried by the press, issued the following statement: "There was no such incident. It just didn't happen." A spokesman for the military installations in the Washington area made the same comment.

\* \* \*

**E**ARLIER IN THE month a UFO shot over the NASA installation at Wallops Island, Va. The same UFO or a similar one, appeared a week later, executed the same maneuvers, and disappeared, leaving the witnesses open-mouthed.

Chief of Satellite Tracking at Wallops, Dempsey Bruton, saw a bright object shoot up from the southwest horizon while standing outside his home near Wallops on January 5 shortly before 6:00 P.M. He said the appearance was generally round but the bright, yellowish-orange glow that surrounded the object made it impossible to tell the exact shape.

"It looked like an oversized comet without a tail," Bruton reported.

Several area residents phoned the installation and reported a yellow-

ish-orange object, confirming Bruton's sighting.

The object, estimated to be about one-fourth the size of the moon, passed overhead, twinkling, as it headed in the general direction of the NASA installation. This sighting set the scene for the terrifying experience of a NASA staff member the following week.

One week later to the day and to the half-hour, about 6:30 P.M., January 12, a bright yellow object seemed to hurl through space straight at a NASA public relations employee and her husband. Mr. and Mrs. Milliner were walking toward their house when Mrs. Milliner clutched her husband's arm. For two minutes they watched the fiery object streak over NASA's rocket launching facility, just as the UFO of a week earlier had done. She said: "At first I thought it was a comet coming straight at us."

Unidentified flying objects are not unusual around the Wallops Island NASA site. In an account of the January 5 incident, *Virginian-Pilot* correspondent Innes Harris reported: "This recent incident was preceded by another sighting, hitherto unpublicized, in October," when an engineer and three technicians saw a triangular-shaped UFO speed over Wallops Island from the north, make a 90-degree turn and disappear within a minute. The witnesses all agreed that the object traveled

faster than any jet; that the sharp turn was beyond the capabilities of any known aircraft.

On January 14 reports of UFO's in Virginia came from people in diverse walks of life. Two Staunton, Va., girls, Jody Smith, 16, and Carol Billings, 15, called radio station WTON about 4:45 P.M., and said that from their dormitory window they watched a UFO fly slowly over the city.

Less than two hours later (6:20 P.M.), WTON received another call; this one from an hysterical woman who said she had just seen a large cone-shaped object flying over the city.

North of Waynesboro about 6:00 P.M., seven high school students and a school bus driver watched a shapeless glow of light hover over the area near Dooms, Va. They said the object did not move during their three-minute observation of it.

Elsewhere in the Waynesboro area (around 6:00 P.M.), eight-year-old Bruce Hogshead ran into his home calling, "Mama, do you want to see a flying saucer?" Mr. and Mrs. Hogshead and five children watched a bright object hover above the ground for five minutes. Then, like a "snap of the finger," it disappeared.

On the same day, the 14th, about midnight, a UFO appeared over Norfolk. James Myers, an Old

Dominion College student, when reporting his story to the *Virginian-Pilot* said: "It sounds crazy and all that so I didn't think anything about it until I saw the story in the paper about people seeing them in Waynesboro."

Myers said he first saw the diamond-shaped object as it rose from the ground and disappeared at about 1,500 or 2,000 feet. He lost sight of it because a church steeple and other buildings on the skyline obstructed his view. When it reappeared, it looked round, silvery, bright and flowing. "It didn't look anything like a shooting star or anything I've ever seen before," he commented.

At one point in the January UFO sightings, Augusta County Sheriff John E. Kent said: "This thing has gotten completely out of hand. It is now dangerous to county residents."

Kent was referring to the complaints he received that county residents were arming themselves to hunt down creatures supposedly landed by a UFO. He said he never has seen a UFO and doesn't believe in them, "Anyone can go out at night and see some sort of reflections in the sky."

\* \* \*

**I**FF PEOPLE were seeing only reflections in the sky, Horace Burns, a Grottoes, Va., gunsmith, saw a unique "reflection" on De-

ember 21, 1964. His experience attracted civilian, as well as Air Force investigators, and hordes of curious spectators.

While driving east along U.S. 250 between Staunton and Waynesboro, a large cone-shaped object crossed the highway ahead of him. The object was gigantic; he could not see all of it at once through his car windshield. As it swooped across his field of vision, he felt "some sort of force" pulling his car to a halt. The UFO settled "gently as a soap bubble" in a meadow about 100 yards from the highway. He described the object as cone-shaped, with circular sloping sides that rose in about six large rings that diminished in diameter to a dome at the top. The strange craft emitted a bluish glow around the perimeter in a band about a foot wide.

"I stood beside the car for perhaps one and a half minutes before it (the UFO) rose up and took off," he said. "But when it went . . . it went real fast. It took off at a perfectly square angle." The UFO made a "wooshing" sound when it took off and no sound at all when it landed, he said.

Burns estimated that the UFO was 125 feet at the base and 75 feet high, having no windows, doors, nor any evidence of seams. Drawings made later indicate the object resembled an upside down ice cream cone.

After a belated investigation the Air Force claimed it found no evidence of the alleged landing of an unidentified flying object as reported by Horace Burns. But Professor Ernest Gehman of Eastern Mennonite College, Harrisonburg, Va., who went to the scene as soon as he received news of the landing and checked the site with a geiger counter reported he found an exceedingly high concentration of radiation, registering over 60,000 counts per minute.

"The needle shot off the dial," he exclaimed. "I realized I had picked up some highly radioactive material." In going over the area, he said he could trace the outline of the UFO. "I know the area was fully as large as Mr. Burns described it," the professor said.

In its press release, the Air Force failed to mention several facts relevant to the Burns case. One, that Professor Gehman's geiger counter reading was confirmed by two DuPont engineers, who registered the same high count. One engineer said he knew of three reluctant witnesses who had seen the same UFO. A second significant detail missing from the press release was that Professor Gehman examined the site *nine* days after the sighting. Air Force investigators, who could find no other witnesses to the object, arrived at the site 22 days after the sighting. In the meantime, the area

had been rained on, snowed on, and trampled by hundreds of curious citizens.

One Virginia paper, under the headline, **UFO REPORTS HERE BLAMED ON MIRAGES**, blasted the Air Force in its opening paragraph: "Sightings of unidentified flying objects this weekend in the Tidewater area may just as well be chalked up to mirages as far as the Air Force is concerned. They will not even admit investigation unless they have positive identification of the object or objects sighted."

Evidence that a cone-shaped UFO was in the Virginia area increased when 14-year-old Kenneth Norton of Staunton reported that he had seen an object, fitting the description of the Burns UFO, from his bedroom window a month earlier. His family withheld the information until Burns reported his sighting.

On January 23 two Richmond businessmen driving in opposite directions on U.S. 60 near Williamsburg reported that a hovering cone-shaped object caused their cars to stall. In two separate phone calls, spaced 12 minutes apart, police authorities received the following reports:

At 8:43 A.M., one man told Williamsburg city police he would not have noticed the object, described as aluminum colored and cone-shaped, if it had not caused his car to stop. He watched the object hover over

a corn field for 20 or 30 seconds before it shot up into the air and disappeared. Although the witness did not estimate the size of the object, he said it gave off a bluish light on one end and a reddish-orange light on the other end.

At 8:55 State Trooper R.D. Ferris listened to a similar description from the other witness who was travelling west on Route 60. At the intersection of Routes 60 and 614, when his car stopped for no apparent reason, he looked to his left and saw the UFO hovering four or five feet above the ground. As he got out of his car a "swishing" sound came from the object, then it shot straight up at a tremendous speed and disappeared. The witness compared the object, which he estimated to be 75 feet tall, to an inverted ice cream cone.

Police officials said only that the men reporting the incident seemed to be reputable and reliable persons who must have seen something.

The witnesses, who wish to be unnamed, told police they had no difficulty in starting their cars after the UFO disappeared.

This UFO near Williamsburg had all the features of the object seen by Burns near Staunton a month earlier: aluminum colored; cone-shaped; bluish lights; 75 feet tall; low flying (or hovering); stalled cars; made a "swishing" or "wooshing" sound when it accelerated; and

disappeared at a fantastic rate of speed.

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BYRD FIELD Va. TAC command officials explained that a glowing object seen by area residents on the mountainside near Marion on the night of January 25 was a plane with a new arc light. But Marion policeman Woody Darnell, his family, and several of his neighbors claimed that the glowing object hovered, and then after an explosion the UFO took off in a shower of sparks.

A group of Marion residents and state forestry officials climbed the mountain but found no trace of a UFO or a plane with a new arc light. They reported finding several tree tops bent over and one green tree on fire where the UFO had been seen.

But did a UFO cause the fire?

A.M. Decker, Fire Control Officer for the U.S. Forestry Service at Marion, said he thought a hunter had bagged a squirrel that had taken refuge in a dead tree, tried to burn the tree down to get to the squirrel, and then left the scene. And later, the smoldering tree flared up again fanned by the wind. Decker speculated that the tree had burned and then fallen in a "spectacular" shower of fire and sparks. This, he said, could have prompted the many reports of "sparks," a "ball of fire," and a "bright orange glow."

Some persons still wondered how this accounted for several bent tree tops, how a *green* tree, not a *dead* tree, had been made to burn. And more puzzling, why had a hunter chosen to hunt squirrels in the black of night? Particularly, they never had heard of burning down trees to bag squirrels.

Twenty minutes after the Marion fire, nine persons near Fredericksburg, 275 miles from Marion, reported seeing a UFO that resembled a "Christmas sparkler." One viewer said it looked like a spinning top spitting sparks out of the bottom as it moved up the Rappahannock Valley skimming the tree tops.

During the last week of January a UFO (s) variously described as an "orange light," a "Christmas sparkler," and a "shower of sparks," was reported throughout Virginia.

On the evening of January 26 Marion police and local radio stations were deluged with phone calls from people reporting they had seen an object hover 600 feet over the city. One witness, Rev. H. Preston Robinson, said the UFO made a steady buzzing sound and had a "round-shaped bottom from which several lights showed." The object sped out of sight, spinning clockwise, at a fantastic speed. What looked like a ball of fire came spitting out as the UFO disappeared.

Since 1947 the Air Force periodically has assured the public that

unidentified flying objects represent nothing beyond our present scientific and technological knowledge. UFO's, they say, can be explained as conventional objects, mirages, hallucinations, balloons, etc. In essence, they do not exist. These periodic press releases are not investigative reports; they are public relations statements.

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THE 1965 AIR FORCE press release failed to impress Major John Nayadley (USAF, Ret.), a former pilot. As a flyer he had been instructed to keep a close lookout for any strange flying objects. He never saw a UFO and never "placed much stock in them—until tonight" (January 27). The major, employed by NASA in the Instrument Research Department, was scanning the sky about 5:40 P.M. attempting to spot the Echo I satellite.

"At about 5:55 P.M., I spotted something that looked at first like a shooting star. Then it developed into a V shape—something like a flock of geese." The object had blinking orange and red lights along the outer edges, and passed overhead silently during the one-minute observation. The major told reporters: "You know there must be something, because so many sightings have been reported lately."

Another case that defies logical explanation concerns a Waynesboro industrial worker who practically

bumped into a UFO before seeing it and three "little men" who emerged from it.

The incident, compiled from newspaper accounts and personal interviews, resembles a science fiction story. But the man, vouched for by several high-standing individuals in and out of the community, will not change his story, will not talk about it any more, and chooses to remain unidentified. His story (paraphrased):

I was out chopping wood at the Augusta Archery range at Brands Flat for archers who were to practice that night (Tuesday, January 19, 1965).

Around 6:15 P.M., I saw two saucer-like objects hovering 2,000 to 4,000 feet above me. The larger one was about 80 feet across and the smaller one 20 feet across. While the larger UFO remained stationary, the smaller craft landed 15 to 18 yards from me, emitting no sound as it landed.

A door opened, making a slight noise, and three figures, 35 to 37 inches tall, emerged and walked to within 12 yards of me. I stood frozen, a double-edged axe in my hands. I am not a brave man.

The "beings" looked very much like human beings, but they had reddish-orange skin, and eyes that seemed to look right through you. The one on the right had a long finger on his left hand. They

wore clothes resembling the color of the saucer.

During the confrontation, the door to the object remained open, giving off a strange light, but the outside shell of the craft gave off no light. I never saw metal polished like that in my life. I'll bet you couldn't see that thing at 5,000 feet on a clear day."

The "beings" uttered unintelligible sounds, turned around and returned to the craft. The door closed and the opening seemed to mold itself to the ship, leaving no evidence of a door after it had closed. Immediately after his experience, Mr. X said, he wrote up the account and mailed it to himself, to be opened only if someone else had a similar experience.

He spoke freely of his experience, until Monday, January 25, when he

reportedly was visited by Federal agents. Since then Mr. X repeats the words "no comment." Asked if his decision not to talk was a personal one, he said: "Definitely not." He did not identify who silenced him but said he was told *very sternly* not to talk, adding that "it wasn't anyone at my job who told me this."

For something that officially doesn't exist, it seems great trouble is taken to maintain a veil of secrecy.

For 18 years, reputable witnesses (radar operators, pilots, technicians, engineers, and police authorities) have reported UFOs much like those recently observed over the national capital area. Yet, annually, the Air Force assures us all these witnesses are deluded.

But are they?

Officially or unofficially UFO's are still with us.

#### THE SON FOLLOWED

**I**N ANADARKO, Okla., recently, Filmore Edgmon, an Oklahoma highway patrolman, served as a pallbearer at the funeral of a friend, John A. Lucas, 65. Twelve hours later, while on patrol, Edgmon was called to the scene of a fatal traffic accident. He found that the victim was Robert Allen Lucas, 19—son of the man he had just helped to bury.

#### DAY OF DISASTER

**H**AVING LOST his job, Menno W. Voth, 37, a maintenance worker, returned to his home in Brooklyn, N.Y., to find his wife hysterical with fear that their eight-month-old daughter had smothered to death. As he tried unsuccessfully to revive the infant by mouth-to-mouth resuscitation, his wife went up to the roof of the four-story building and leaped to her death.

# 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.

## BROKEN PROMISE

By Blanche Weidmuller

THE AFTERNOON of July 28, 1927, was perfect for our promised boat-ride on *The Favorite*, a double-decker making short excursions on Lake Michigan between Chicago's Municipal Pier and Lincoln Park.

My six-year-old daughter and my mother had suggested *The Favorite* because its red and white decorations and leisurely cruising would make the outing seem more festive. I promised readily because I feared the small motor boats with their spurts of speed.

When we stepped onto the pier we saw *The Favorite* slowly approaching her dock. The water gleamed blue and green, rippling gently. My daughter urged us to hurry but I explained there was plenty time. Passengers had to disembark and Captain Arthur Olson wouldn't start off again until there were sufficient passengers to make the trip worthwhile.

As we walked eastward a boat-

man invited us to board his motor launch for a ride to the park.

"Thank you," I said, "we're taking *The Favorite*."

A bit further another boatman extended an invitation. My little girl exclaimed, "We're taking the big boat."

"Good!" he answered, "you'll enjoy it. She's a beauty."

As we went on a third boat own-



BLANCHE WEIDMULLER

er stepped forward saying, "This is your boat for Lincoln Park, ladies."

Without the slightest hesitation I answered, "Yes, this is the boat."

He lifted my youngster into the boat and she screamed, "This isn't the boat! Mother you *promised!*!"

I motioned my mother to step aboard and her dark eyes sparked anger. I paid our fares and in a few moments we sped away.

I was sorry I had caused disappointment but not sorry I had broken my promise. When the man said, "This is your boat" I felt a sharp sensation between my eyes and something mysterious assured me that this was the boat for our ride.

Arriving at Lincoln Park my mother insisted I cancel the return trip to the pier. "We'll take the trolley home," she snapped. At home she slammed her bedroom door shut indicating her displeasure.

I drew my child close to me. "Darling," I murmured, "promises should be kept but this one had to be broken. I don't know why."

She gave me a forgiving kiss.

A little later the streets were electrified with shouts of "Extra! Extra!" from newsboys. I sent my daughter to the door to buy a paper.

The banner headline on the *Daily News* extra for July 28, 1927, read, "25 Drowned As Lake Boat Sinks". The story stated that *The Favorite* had capsized a half mile off North

Avenue in a sudden terrific squall.

What I still do not understand is why and how some mysterious force directed me to break my promise when so many others were doomed to die.—*Ft. Lauderdale, Fla.*

#### ELSIE'S NEW DRESS

By Mrs. C. U. Smith

SOME YEARS AGO my youngest daughter, Elsie, had a nervous breakdown and was taken to Western State Hospital in Fort Steilacoom, Wash., some 60 miles away. Our home is on an island which, at that time, was reached only by boat. Since then a bridge has been built connecting us with the mainland.

On this morning in 1953 I hopped out of bed at 5:45 A.M. to build the fire in the kitchen stove and to get the other children up and off to school. I dressed and sat down on the edge of the bed to put on my shoes. As I looked up I saw Elsie standing in the bedroom door. I was quite surprised and asked, "How on earth did you get here?"

She made no answer. She never was talkative anyhow, so I said, "Well, come into the kitchen. I will have the fire going soon and I'll fix you some cocoa."

Still she did not answer.

I got up from where I was sitting and started for the door. At this moment my daughter melted away. She wasn't there at all. I looked all

over the house still not convinced that she just wasn't there.

I had no phone and we were a long way from town so I could not contact the hospital very fast, but I thought to myself, "If she is sick or worse they will surely let me know." Then I wrote a letter to her and told her how she had appeared at home and asked if she was all right.

I got a letter from her in a few days which read, in part, "That morning when we got up and were putting our clothes on the nurse brought me a real pretty white dress. It was new and it had little black flowers all over it. I put it on, all the time wishing so much that you could see my pretty new dress. I sat down and shut my eyes and pictured myself standing in the door so you could see how nice I looked."

She was there and I did see her new dress.

That was years ago. Elsie is still in the hospital.—*Bainbridge Island, Wash.*

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#### "PLEASE, FIND THEM"

By Mrs. A. F. Dorn

WHILE VISITING us my daughter and her husband, Anne and Bob Dittman, purchased three fine paintings at a nearby art store. They travelled both ways, from their home in Gladstone, Mich., to our house, by railroad

train. When they were leaving my husband, two friends, Mr. and Mrs. Francis Hule, and I took them to the small rural station to catch the train. There was no attendant at the station at that time of day and on that particular evening in June, 1959, there were no other passengers.

We helped with their luggage but Bob was carrying the three pictures which had been carefully wrapped. The train arrived and left amid a flurry of goodbyes and last minute messages.

On our way home we had to cross a bridge under which the train passed, on Highway 95. As we drove across, watching the train beneath us, I suddenly screamed out to the others, "Turn around! We have to go back! They forgot the pictures."

Everyone thought I was crazy but my husband humored me, turned the car around and drove rapidly back to the station. Reaching the depot I jumped out of the car, rushed over to the little corner by the building's front windows and there were the pictures on an oil barrel, just as I had seen them in my mind's eye a few minutes before.

I telephoned Anne when she arrived home to tell her their pictures were safe. She said they realized they had left them as soon as the train pulled out. Bob told

her he laid them on an oil barrel to remove his jacket, as it was a warm evening, and in the excitement of the train's arrival he had forgotten to pick them up. She said that while going under the bridge, as the trail pulled out of town, she looked out of the window and implored me to find them.

It was at this exact time that the image of this package on the oil barrel registered in my mind.

None of us remembers seeing Bob lay the pictures down, so ESP seems the best explanation for what happened.—*Forest Lake, Minn.*

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#### A FRIEND IN NEED

By John J. Maher

**I** RETIRED as Sergeant in 1948 from the Boston Police Force and bought a log cabin in Maine. I winterized it and settled down.

Near me, on Laurel Road, was another cabin occupied by Leon Doiron, a soldier stationed at Dow Field, a military Air base near Bangor. In his spare time Mr. Doiron worked on his camp. We helped each other and became intimate friends.

About 1950 there was a period when relations between the U.S.S.R. and the United States were tense. Nobody could get a pass to leave the airbase due to the constant alert. During this time we had a heavy blizzard. The snow covered my back door completely and froze, so I

could not get out that way. However, my front door opened in, so I wasn't imprisoned even though the snow was four feet deep around my camp.

One night I got up from by bunk and went into my living room. The light was not on but I thought I could make my way safely by the light from the bulb in my kitchen. But a newspaper lay carelessly on the long narrow bench in that room and, in sitting down in the dim light, I sat more on the paper than on the bench. As a result there was an abrupt collision of my spine with the floor. (I drink very moderately but at this time had no alcoholic liquor in my cabin.) I was conscious; but the blow to my spine paralyzed my legs and I was unable to get to my feet for several minutes. Finally I rose; but had to use a cane in order to walk at all. I was so badly hurt I was nearly helpless.

Leon Doiron, my only neighbor, was restricted to barracks due to the constant alert. But he had a dream in which he saw me fall. The next morning he told his C.O., "It was so clear that I know my friend is in bad trouble. He is alone and has no phone. I would like to go to him."

The captain first enjoyed a good laugh. Then he said, "This is sure a brand new one. However, I know you for a conscientious soldier who

doesn't ask for favors. I will give you six hours."

Leon got out to Warren's small grocery store on Route 1A, in Lucerne-in-Maine, and there borrowed snowshoes. On these he made it to my cabin.

Was I glad to see him!

He cleared my back door, shoveled a path to the highway and mail box, and did other chores for me so that I could get along there alone.

I was laid up for about three days and feel I could have perished.

Leon Doiron never before had experienced any clairvoyance; but this certainly was a genuine demonstration.—*East Holden, Me.*

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### I RODE A DEATH CAR

By Hazel Welch

I FELT a chill run down my back when I awoke in my dimly lit room on November 4, 1951, in Superior, Wis. Looking at the clock, I saw that it was too early to get up on a Sunday morning so I climbed back into bed.

The next thing I remember is being in a car which was racing wildly through the dawn. I felt an unspeakable terror as I reared back, instinctively pushed my feet hard against the floorboard and, at the same time tried to grab the steering wheel.

I became more frightened when I saw my reckless driver's face. He was very dark. I tried to scream

when suddenly I saw a large obstruction looming directly ahead of us. I clawed frantically at the man's arm. He was staring straight ahead, his arms rigid. He tried to speak and in that instant we crashed. I could not feel nor hear a thing, but I began fighting desperately to push a thin, wet vapor-like substance from my eyes and mouth.

Suddenly, I was back in bed, in my room.

I got up and tried to dress but I was trembling so that I couldn't manage it for a few moments. I ran my hands unbelievably down my gown which was soaked, and through my clinging, wet hair.

"Oh, what a horrible, horrible nightmare!" I cried to myself.

I finished dressing and hurried to catch the Duluth-Superior bus which I always rode to church. Although I waited a long time, the bus didn't come. I was about to give up and go home when a passer-by told me there had been a serious accident on the interstate bridge, delaying traffic (and my bus) until the bridge could be repaired.

The next day, the Superior *Evening Telegram* carried a story that an Indian named Ernest Cloud had crashed his car at high speed into the Duluth-Superior bridge which connected the two cities. The Indian was drowned in the deep waters of the bay. Apparently Ernest Cloud had been drinking.

I still feel that I was a passenger in that death car hurtling toward a watery grave. I never heard of this man before I read about him in the *Telegram* and I wonder why I was chosen for this terrifying experience.

The public library in Superior, Wis., contains microfilm files of Ernest Cloud's death as reported in the November 5, 1951, issue of the Superior *Evening Telegram*.—*Superior, Wis.*

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#### THE UNKNOWN SOLDIER

By A. B. C. Dario

WE LIVED ABOUT three miles from Yauco, on the way to Guanica, Puerto Rico. Guanica is the place where the American troops landed on July 25, 1898, to take possession of the island from the Spanish at the end of the Spanish-American War.

About two miles from Yauco there is a hill where the Spanish soldiers waited for the signal to attack. However, at the moment the Spanish lookout tried to sound his bugle a bullet went right through it, killing him instantly. Because of this the American troops took over without further bloodshed. But in the confusion following the surrender the body of the dead Spanish lookout remained on the spot where he had fallen for two days. Then charitable people from the vicinity buried

him right there, piling stones on his grave and marking it with a wooden cross bearing the inscription "The Unknown Soldier".

About 15 or 20 years later a monument was raised on the site, and tourists now stop there to take pictures.

At a time when I was already out of school and working as a store clerk in Yauco I travelled by bike every day to and from my work. Many times I passed by the monument late at night and never saw nor heard anything until one Sunday night when I was returning from the movies.

That night as I came uphill toward the monument and when I was about 300 yards away, something very heavy jumped on the back of my bike. I tried to stop but the brakes would not work. The lights went out and would not go back on. And, although I was going uphill, my speed seemed to increase. Exactly when I was in front of the tomb and ready to start downhill something like a heavy bundle fell off the back of my bicycle. Immediately the lights came on again, by themselves.

I got home safely but very shaken. The next day I could not go to work; I was running a high fever. But everybody laughed at me when I told of the incident.—*Brooklyn, N.Y.*

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# The BOOK that came ALIVE

## ABOUT THE AUTHOR

A freelance writer and a researcher into strange happenings and beliefs, Comtesse Madelein de la Riviere lives in Canada. Born and raised in Hungary, she was married in 1937. Her husband, a fighter in the French Resistance during World War II, died in the German concentration camp of Mauthausen in 1945. The author herself was imprisoned from 1944 to 1945 in the camp of Lundenberg.



A small, firm hand and a silvery voice saved my life. Did they belong to a character in a famous romantic novel?

By Comtesse Madeleine de la Riviere

POSSIBLY NOWADAYS only a few youngsters read the romantic adventure stories of the great Victorian writer, H. Rider Haggard. However, many of you will remember the movie of his book *King Solomon's Mines*. But H. Rider Haggard wrote not only about great hunters, adventures in Africa and lost kingdoms, but about the supernatural, the mysteries of the human soul, reincarnation, and what nowadays is known as ESP.

Haggard's book, *She*, and its sequel, *Ayesha*, played an important, even a supernatural part in my life.

I read the second book, *Ayesha*, first, as a child, because it was part of my father's library. My father had studied at Oxford and brought back to Hungary many English books. He died young but, according to his wish, I was brought up to know English.

\* \* \*

THE STORY of *Ayesha* is briefly as follows:

In ancient Egypt two women, the Princess Amenartas and the Priestess Ayesha, are rivals for the love of Kallikrates, a beautiful young priest of Greek origin. He flees with the Princess who seduces him into betraying his vows and is pursued by Ayesha, seeking vengeance both on her own behalf and that of the Goddess Isis, to whose service Kallikrates was bound.

Discovering the hidden Fire of Life, Ayesha renders herself immortal and superhumanly beautiful; but when Leo fears her and turns from her splendor to Amenartas, the human woman, she kills him in her jealous rage. The Princess bears a child and bids him and his descendants avenge their father and gain power through the Fire of Life.

Many generations later, after discovering Amenartas' writing upon a potsherd, her last descendant, an Englishman named Leo Vincey, goes to Africa to find the immortal Ayesha—who has waited 2000 years for his reincarnation—and falls in love with her. Yet when Ayesha seems to triumph, having attained immortality and regained her lover, she is struck down by fate and again separated from Leo. Before his eyes she seems to shrivel and die, annihilated by the same Fire of Life which once gave her superhuman beauty and power.

Following her dying words and a dream, for over 20 years Leo seeks his lost Goddess, endangering his life to find her again at last in the wilds of a Himalayan kingdom. Here his trials include a meeting with reborn Amenartas, now the Queen Atene, and a new struggle begins between her and Ayesha for Leo's love. Leo himself has to decide. When, despite her old and hideous appearance, he chooses Ayesha who waited 2000 years for him, and rejects Atene who married a man she did not love to become a queen, he has, by his choice, released Ayesha from her bondage to the powers of evil.

After the ensuing war with Atene Leo dies—killed, being a mortal, by his consuming love for Ayesha, a goddess. Ayesha renounces her immortality to follow her lover through the gates of death where they will be reunited forever.

\* \* \*

I WAS DEEPLY impressed as a child by this *Ayesha* story and wished to read the first volume too. But there were few English books in the Hungary of my childhood. Then in 1931 my mother took me on a trip to France. This trip marked the beginning of my strange adventures with *Ayesha*.

We stayed in an old hotel in the Latin Quarter. I never had been to Paris. I was in my teens, a shy, retiring girl, yet that first evening

when Mother had gone out, I walked out of the hotel, like one led.

I told myself, aloud: "Now I will go up this little street which leads to the Boul' Mich'. There are many great bookshops there. It is evening but they are still open. There will be, right before my eyes, as I come to the boulevard, a huge bookshop, brightly lit. I will go in and ask for *Ayesha*."

Like a sleepwalker I followed with absolute certainty the steps I had outlined. The bookshop was there; all the doors were open; all the lights were on; it was waiting for me.

I walked in and told the salesman, "Donnez-moi le livre de Rider Haggard qui s'appelle *She*, la première partie de la série *Ayesha*."

The man did not appear surprised. He turned to a nearby shelf and lifted out the two volumes which were the first part of the Haggard series and for which I had waited so long. Without speaking he wrapped them up, led me to the cash desk where he took my money and handed me the books.

I left, still in that daze; I walked slowly back to the hotel, the books pressed tightly against my heart. There I stayed awake half the night, reading. When I had finished them, back home in Hungary, I started all over again.

This strange relationship between me and a book—or rather, the char-

acters in a book—continued after I was married in 1937.

\* \* \*

MY HUSBAND was French; and, although he was a creative person, a writer and an artist, he could not understand my attachment to Rider Haggard's characters. He could not understand that to me Ayesha, Leo, Amenartas and Holly, Leo's friend and the narrator of the book, were living people, that I listened to their words, followed their adventures, and lived in their world, where the supernatural was possible and real.

He read the books at my insistence and found no virtue in them. His positive Gallic mind refused "such nebulous stories" and he used to shake his head when often, on coming home, he found me lying on the couch caressing our cat and reading my specially bound volume of *Ayesha* again.

"Ma chérie, why do you read again this nonsense?" he asked. "There are so many new, interesting, good books you ought to read. Why do you waste your time on this?"

I could not answer. All I could say was: "Ca me dit quelque chose — for me it has meaning."

Smilingly he tolerated this weakness of his foolish young wife.

Then war came and our easygoing lives were changed utterly. André, my husband, joined the French Resistance and I worked together with

him. Sometimes, when he was away on a mission, I was alone in our flat, lonely and frightened. I would look at our pretty possessions, the pictures, the silver, china, furniture, and some inner feeling told me coldly, "You will lose all this. Do not fool yourself. Nothing you possess will remain."

But another, friendly voice, would encourage me saying, "You must not be afraid. Much will happen to you, but you will survive it all."

I thought it was the voice of my dream-lady, Ayesha, and fancied she stood by my side.

During one of the first bombardments of Budapest I was alone at home and afraid of the roaring of the planes overhead, of the bursting bombs and of the many fires that broke out in the neighboring villas, and I decided to spend the night with friends. As I took up the overnight bag we always had packed for such occasions I distinctly felt a small, womanly but very firm, hand take hold of mine and force me to put the bag down. I heard a woman's voice say, "No. You must not go. Stay here."

It was a melodious voice, but it's silvery, bell-like notes did not entreat, they commanded.

At the same time I was aware of a scent, of perfume or incense, indescribable but very heady. It made me dizzy. I had to lie down. A deep, death-like sleep overcame me just

as I was, all dressed to go out. I knew nothing more until the next morning when I was awakened by my maid, who was in tears. She told me our friends' house had been hit by a bomb and everyone in it had been killed.

I was convinced that Ayesha had saved my life but I never told anyone about this experience. I was afraid that I would be mocked for an hysterical fool who believed in the reality of a character out of a book.

The cold cruel voice had been right; I did lose everything I had, and much more than material possessions—my liberty, the husband I loved, and nearly all my family.

André died in the German concentration camp of Mauthausen in 1945; I was in prison for one year, 1944 to 1945. And meanwhile Budapest was bombed; Hungary was occupied by Soviet troops. Some members of my family died in the flaming ruins, others were killed by Russian soldiers, while the sickness that comes after wars and with famines carried off the old people one by one.

Our own house had been hit and many of our belongings damaged or plundered. What was left was moved to my grandparents' villa, but Russian soldiers entered and forcibly occupied it.

In those days I was not quite myself. I was looking, always look-

ing, for something or someone. After my return from prison I could not believe André was dead, for I had not seen him die. I kept searching for survivors from my family although I knew in my heart they were gone. And I went back, day after day, to the villa where my grandparents had lived, to what used to be their dining room, now a ruin, filled helter-skelter with the remains of my belongings.

At first I tried to explain to the Russian soldiers that this house had belonged to my family. They did not understand or did not care. With Oriental disinterest, they shrugged their shoulders and let me come and search and leave again. They only forbade me to take anything with me. They hardly entered the dining room once they had made sure it contained no more than a heap of half-burned debris. Sometimes I just sat there for a long time. Sometimes I tried to find a picture, a manuscript, a book; many times I looked for *Ayesha* but could not find it.

After a time the soldiers became impatient with my continued presence. They motioned me to go; they made threatening gestures; they forbade me to enter and guarded the front door. But, as all windowpanes were broken, I waited until they were busy elsewhere and crawled in through a dining room window.

If anyone had asked me why I

did it I could not have given a reasonable answer. I knew only that I had to be there. In those ruins was all that remained of our former lives. There I felt nearer to André and I had to be close to him, for there was nothing else left for me.

One day one of the Russians, a thin man with the haggard face of a wolf, caught me in the room. Half pulling his gun from its holster he told me to go—and never come back.

I looked at him and saw that he meant it. This was the very last time I ever could come to this place, to the remains of what had been.

I knew a few words of Russian and the soldier knew some German. I tried to tell him why I came but he shook his head.

"Go," he said.

"Then let me take just one thing with me, only one book," I pleaded.

He hesitated, then nodded, "One book, yes—and go, quick."

I had no time for searching; I bent down and picked up the book lying nearest. I swear it was as if someone put it into my hand. It was *Ayesha*.

I turned to go and it was like saying farewell to André; yet, his hand was on my shoulder, his pitying smile was before my eyes, and the feeling in my heart was that he had given me the book I loved, the book at which he had laughed so often—a book about reincarna-

tion, love, and survival of the spirit after death.

When I walked out of the room, out of the villa, away from my childhood and my happy youth, never, never to return, it was Ayesha's own words that accompanied me, "There is love . . .

which makes all things beautiful and doth breathe divinity into the very dust we tread."

And I remembered the words written on Amenartas' potsherd, in Haggard's story, "I speak of these things, that though they be past belief, yet I have known and lie not."



### SINGER JANE MORGAN'S HAUNTED HOUSE

**N**OTED SINGER Jane Morgan has known ghosts since childhood, according to an article written by Norton Mockridge in the *Pasadena Star-News*. Miss Morgan, he wrote, owns a huge, old house "in which ghosts have been active since the Revolutionary War."

When Miss Morgan's family acquired the property, natives warned them that the house was haunted by a ghostly couple named Ned and Nellie. The two, they said, had been earthbound since Ned, a Revolutionary War soldier, had murdered Nellie's other lover.

As a child Miss Morgan spent her summers at the house. She told Mockridge she heard nocturnal laughter, wails, and the opening and closing of doors. At times she saw ghostly figures moving from room to room.

A woman who had a reputa-

tion as a medium once refused to stay at the house because she found "the psychic vibrations" disturbing. Guests told of having received no answer when they spoke to a "woman in gray" whom they had met in the hall.

Across from the house is a barn housing the Kennebunkport, Me., Playhouse, which is operated by Miss Morgan's brother, Robert Currier. Playhouse actors, Mockridge wrote, often have reported seeing a man and a woman framed in the upstairs windows of the house. They described the man as being in uniform and the woman as wearing what appeared to be a Quaker costume.

Jane Morgan no longer stays at the old house but at a place she bought nearby. She plans to leave the ghosts in peace, as she feels they have nowhere else to go.





## In Defense of F. W. H. Myers

Frederick W. H. Myers was one of the founders of the (London) Society for Psychical Research and author of *Human Personality*, considered a great classic in literature on psychic research.

Another famed psychic researcher is under attack. Can we accept evidence that he was a "moral fraud"?

By Robert D. Stein

IN 1964 ARCHIE JARMAN, a former member of the British Society For Psychical Research, published in pamphlet form (1) a vicious attack on Frederic W. H. Myers, one of the founding fathers of psychical research, and on Dr. Alan Gauld, a British psychologist interested in the early history of psychical research, who attempted to defend Myers (2) from certain specific charges made against him by Mr. Jarman in a review of Myers' *Fragment Of Inner Life*. (3)

### ABOUT THE AUTHOR

Robert D. Stein currently is a Lecturer in English Literature at Northwestern University, Evanston, Ill. He received his A.B. degree from Brown University and his M.A. from Northwestern, where he has taught for four years. He expects to receive his Ph.D. from Northwestern in the summer of 1965.

1. Archie Jarman, Dr. Gauld and Mr. Myers. Privately printed by the Alcun Press, Garden City, Herts., 1964. pp. 33.
2. Frederick Myers and Phyllis, Journal of the Society for Psychical Research, Vol. 42, No. 720, June 1964. pp. 316-323.
3. Failure Of A Quest, Tomorrow, Winter 1964.

It is Mr. Jarman's contention that Myers was a hypocrite, "a perfidious poseur", a betrayer of friend and family, and a moral fraud whose personal integrity and candor is open to serious doubt. In truth, Mr. Jarman does not even give Myers the benefit of the doubt, for he states his thesis as if it were a categorical imperative — Myers was thoroughly disreputable.

Let us analyze and evaluate at least some of the aspects of Mr. Jarman's argument to see whether his conclusions can be accepted as a definite statement on Myers' character.

I wish to state clearly, at the outset, that in my opinion they cannot be accepted as such.

Mathew Arnold, a good friend of Myers, once wrote of the English romantic poets that their failure was a consequence of their not knowing enough. This, I feel, is Mr. Jarman's failure. Because he does not know enough, he makes the statements he does make. His scholarship is far from impeccable; it is neither thorough nor objective. His conclusions, therefore, often betray his ignorance and his narrow perspective. I do not have the space or the information at hand to counter all his charges effectively, so I shall present my argument selectively, commenting only on a few of Mr. Jarman's statements. This, I hope, will suggest to the reader the

nature of Mr. Jarman's scholarly approach to his material and the possibility of error in his thesis.

First of all, let's consider the nature of Mr. Jarman's evidence and the tools of his research. What are the sources of his information? At first glance they look respectable. He utilizes contemporary newspaper accounts to gain information on Annie Marshall's suicide in 1876 and Myers' plagiarism of a Cambridge prize poem in 1863. He draws upon published memoirs, such as those of Lady Caroline Jebb and G.G. Coulton, for anecdotal material relating to Myers' character and personality. In the same category, he refers to an interview he had with Helen Gurney, daughter of Edmund Gurney, Myers' closest associate. Mr. Jarman also relies heavily upon some of Myers' own published writings, both poetry and prose. For example, he takes two lines from the poem *A Sister Of Phyllis* and uses them to validate his opinion that Myers impregnated his cousin's wife, Annie Marshall. Mr. Jarman's pamphlet, finally, draws upon some recently published material relating to Myers, including Phyllis Grosskurth's study of John Addington Symonds, W.H. Salter's study of Myers' relationship with Annie Marshall, and several letters of Dr. Gauld addressed to Trevor Hall asking for his opinion on the possibilities of Annie Marshall's pregnancy.

All well and good, but the question remains whether these sources are adequate for drawing definite conclusions about Myers' character and personality. Edmund Gosse, A.C. Benson, and R.C. Jebb, all of whom knew Myers from their own perspective, Gosse as a man of letters, Benson as a youthful student, and Jebb as an intimate friend and contemporary, agree that Myers' private life was far more important to him than his public image. He was, in effect, always something of a stranger to those who were not among his small circle of intimate friends. Consequently, if we are to understand Myers as a man, as a distinctive personality, it will be necessary to see him intimately. To understand a man's motives and character, we must see him from within, and it is precisely this view that Mr. Jarman's sources do not provide. What can a public gossip like Lady Jebb tell us about Myers? What can a newspaper article, or an article in the *Encyclopedia Britannica*, or Miss Helen Gurney for that matter, tell us about Myers?

At the same time, it is just as important to consider what materials Mr. Jarman does *not* employ in constructing his portrait. He does not use Myers' own unpublished papers. He does not use Myers' diaries. He makes no use of Myers' correspondence, published or unpublished, to his friends, family or associates. He

makes no use of letters written to Myers from his friends, family, or associates, nor of any manuscript material relating to Myers' published prose or poetry which might provide interesting insights into Myers' motives or intentions. Although he draws heavily upon Myers' poetry for biographical purposes, he makes no attempt to reconstruct a hypothetical publishing diary in order to date the poems for biographical purposes. Thus, in an early review of Myers' autobiographical fragment which Mr. Jarman published, he has taken a series of poems and decided that they refer to a series of events in Myers' life which took place at least three years *after* the poems were published.

Without reference to any of this primary source material Mr. Jarman contends that he positively, unequivocally possesses the key to Myers' character. Even if we assume that no primary source material was available to Mr. Jarman we have to say that his appraisal of Myers is nothing more than supposition. Mr. Jarman's tone, however, shuts the barn door behind him. He refuses to temper his judgement; as a consequence he leaves himself no out.

Mr. Jarman's portrait of Myers fails in a second important respect, for he lacks historical imagination. He suggests that Myers was a product of the Victorian age, but his attitude toward that age is limited to

the vague supposition that it was a period of gushy sentiment and thinly veiled hypocrisy, the insinuation being that Myers was a sentimental hypocrite. This attitude toward the 19th Century was popular, no doubt, among intellectuals who reached maturity after the First World War and thought it fashionable to debunk their fathers. It is no longer a popular attitude today, since the general scholarly reappraisal of the Victorian period during the past 20 years puts it in a far more favorable light.

Myers was a late Victorian figure. We can assume he was a product of his moment and his milieu. We can agree that his writings reflect the spirit of cosmic optimism so common to so many 19th Century figures, that he had, like Tennyson and Browning, a strong emotional interest in evolutionary progress and the immortality of the soul, that he believed, like Carlyle and Newman, that the utilitarian or materialistic hypothesis was an insufficient evaluation of man and nature, that the psychical research movement in England and Europe during the 19th Century filled an emotional and intellectual vacuum which many thought it necessary to fill.

Granting all this, we may disagree with Myers and the whole system of values and ideas which he represented, but intellectual dis-

agreement is far different from moral and ethical censure. Most of us, today, can accept a plurality of intellectual systems without condemning the morals and ethics of those with whom we disagree. But this takes imagination and Mr. Jarman's imagination, as I have intimated, is limited to the construction of ethical and moral judgments of character where the appropriate facts are lacking.

Mr. Jarman devotes several pages of his pamphlet to the controversy centering around Myers' Latin poem of 1863 which won the coveted Camden Medal at Cambridge University. The facts of the controversy, briefly, are these. Myers was the outstanding undergraduate poet at Cambridge. In 1863, his last undergraduate year, he submitted a Latin poem to the Camden competition. He won the prize. That summer a letter to the *Cambridge Chronicle* and *University Journal* written by another competitor disclosed that Myers' poem was not entirely original. Other letters followed and, by the end of the summer, it was evident that one-quarter of Myers' poem was taken from other sources, primarily the *Musae Oxonienses*.

A nasty scandal reached national proportions. Oxford ridiculed Cambridge and several prominent Cambridge men wrote letters to the press condemning Myers' actions. Myers resigned the prize. Two years later

he was elected a Fellow of Trinity College and a Lecturer in Classics. These are the bare facts. In his autobiographical fragment Myers admits his actions, describing them as a "braggart act", a swaggering folly. He "forced into his new poem such Oxford lines as he deemed worthy of preservation". Thus, Mr. Jarman concludes, "Myers showed himself a cheat at 20 years of age and a hypocrite at 50".

Mr. Jarman seeks no motive for Myers' actions, does not take the necessary time to find one. He apparently is unaware that Myers gave a copy of his poem, with full documentation, to a Trinity Fellow to hold during the judging. He apparently is unaware that Myers notified all his friends that he was using lines from various Oxford prize poems. Mr. Jarman writes that a letter, dated August 15, 1863, and published in the *Cambridge Chronicle*, was a "long, cynical and sarcastic letter" directed at Myers, when, in fact, the letter was written by Myers and states his defense clearly and coherently. Myers also wrote several long letters to his family explaining his motives.

As a Lecturer in Victorian literature at a major American University, I believe these letters constitute a significant development in the history of English poetic theory in the 19th Century. I do not have the time nor the space to develop

these motives fully, but I suggest to Mr. Jarman that he will find the motive for Myers' "plagiarism" in the introductions to the first two volumes of John Conington's edition of the works of Virgil, the first volume of which was published in 1858. Myers was a close personal friend of Conington (Oxford Professor of Latin) and corresponded with him.

The letters to Conington, the letters to his family, and the letter to the *Cambridge Chronicle* (which, incidentally, quotes Conington directly) throw a new light on the subject altogether and suggest why Myers was appointed to the Fellowship two years after the hullabaloo. A recognized authority on Virgil, a young man of 20 who believed himself a master of the Muse, an acclaimed university poet, Myers attempted to put into practice his own notions of what constitutes poetic achievement, notions based upon Conington's analysis of Virgil's poetics and aesthetics.

Furthermore, Myers' letters were not just the rationalizations of a young man caught in the act. Although his poetic theory underwent several significant changes in the next 30 years, his aestheticism and interest in pure poetry was a lifetime preoccupation. In the early 1890's, for example, he delivered two lectures on poetry at Newnham

*(Continued on page 73)*

## BACKGROUND ON THE CONTROVERSY

By David Techter

THE RECENT privately published pamphlet, *Dr. Gauld and Mr. Myers*, by Archie Jarman is a very illuminating document. It illustrates, for one thing, the extremes to which the Trevor Hall-Dingwall-Jarman school will go in attempting to bolster their preconceived notions. More important, Mr. Jarman becomes so carried away in this ill-mannered diatribe that he, perhaps unintentionally, discloses the attitude toward psychic research underlying the continuing attack upon noted researchers of the past.

Psychic research, in Jarman's estimation, can be described as "A hotchpotch of fantasy, fallacy, emotional theory, exaggeration, hypothesis, hope and ghost gossip". With this attitude in mind, much which seems enigmatic and even bewildering about the denigration of Harry Price, Sir William Crookes, and Frederick Myers, and the concurrent criticism of J. B. Rhine, Soal, and other living researchers, becomes understandable.

If psychic phenomena are really mere "fantasy" it then follows that the alleged evidence for ESP and other psi faculties is wishful thinking and an individual who presents such evidence is either a fool or a knave or both. But when the psychic researcher putting forward such claims is a distinguished scientist or noted classical scholar, the critic cannot so easily charge stupidity. The alternative, clearly, is to attack the integrity and good faith of the investigator.

The rules for this game are elementary:

First, wait until the researcher and all his immediate colleagues have gone to their reward. This reduces the likelihood of being answered by someone who knows the true facts.

Second, search diligently through the literature of the period under study for assorted gossip and slanderous remarks. No man is immune from malicious enemies, especially if he has gained some measure of distinction that others can envy. Such contemporary slander can be quite impressive, the more so if quoted out of context and without explaining the writer's bias.

Third, apply the same treatment to any person rash enough to defend the researcher's reputation.

It all makes for a rather sordid affair.

The onslaught began in 1956 with *The Haunting Of Borley Rectory* by Trevor Hall, E. J. Dingwall, and Mrs. Goldney, and the pattern was set. Not only is it charged that Harry Price invented stories of the haunting phenomena but himself fraudulently produced certain manifestations to mislead other investigators. Hall and Dingwall continued the attack on Price with *Four Modern Ghosts* in 1958, in which Price is accused of likewise fabricating the Rosalie materialization case.

When the blasts against Harry Price went largely unanswered Trevor Hall grew bolder. Under the auspices of Mrs. Eileen Garrett

Hall began a study of Sir William Crookes. Unlike Price, Crookes was noted, not primarily for psychic research but for his work in chemistry and physics, for which he was knighted. But in his earlier years Crookes had published accounts attesting to the physical mediumship of Florence Cook (later Mrs. Corner). This was one of the rare instances in which an eminent scientist testified to the reality of materialization; indeed the case for materialization has rested almost solely upon Crookes' testimony. Further, he had been almost the only reputable person to publish a conviction of the mediumship of Florrie Cook. Thus to establish duplicity on Crookes' part was simultaneously to undermine the evidence for materialization and to discredit Florrie Cook.

Hall duly propounded his predetermined verdict. Florrie Cook was a dismal fraud and Sir William Crookes willingly abetted her deceit in order to mask a love affair with her. Hall's book *The Spiritualists* embodying his charges against Crookes evoked the expected controversy. Many rushed to the defense of the distinguished scientist, but others gave full support to Hall's vicious attack, notably F. Clive-Ross, Jarman, and Simeon Edmunds (all associated with *Tomorrow Magazine*).

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College which reiterate the poetic and critical principles he adopted in the early 1860's. He refers to them again in his essay on Tennyson and Virgil published in Hallam Tenny-

Hall greeted his critics simply with more anecdotal material of the late 19th Century.

The stage was now set for the next target: Frederick W. H. Myers, the brilliant classical scholar largely responsible for the founding of the (London) Society for Psychological Research, in 1882. Myers' *Human Personality* is still rightly regarded as the great central classic in psychic research.

Archie Jarman launched what might be termed a neo-Freudian attack on Myers, not unlike that directed against Morey Bernstein after the publication of *The Search for Bridey Murphy*. Much simpler than a reasoned refutation of arguments presented, the neo-Freudian approach tries to establish that the proponent of unpopular ideas must of necessity have an overwhelming obsession for believing evidence other men choose to ignore. Jarman proceeds to claim that Myers had a consuming guilt complex because he had caused the suicide of his cousin's wife, Annie Marshall, by deserting her after a passionate affair had gotten her pregnant.

When answered point for point by Dr. Alan Gauld, Jarman failed to maintain Hall's unruffled calm. He resigned from the S.P.R. and published the afore-mentioned pamphlet, which is here reviewed by Robert Stein.

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son's *Tennyson, A Memoir* (Vol. II). Part of the same idea can be found in Myers' essay on Jebb's classical translations published in the *Fortnightly Review* for 1873. Not to understand that one side of

Myers was the aesthete is not to understand Myers.

While we are considering Myers as an artist, I would like to say something about Mr. Jarman's use of Thomas Seccombe's article on Myers in the 11th edition of the *Encyclopedia Britannica*. Mr. Jarman uses Seccombe as a character reference to support his own low opinion of Myers. Mr. Seccombe wrote that Myers' *Saint Paul* (one of the most widely read of all Victorian poems until the First World War) was artificial, insincere, and rhetorically arduous.

In part, I agree with this analysis, although better critics than I, such as George Meredith and Edmund Gosse, would disagree. But Mr. Jarman assumes that these poetic qualities reflect the poet's moral character. I would suggest to Mr. Jarman that artificiality and rhetorical ardour are poetic devices and aesthetic strategies and do not reflect the poet's character in any way. The late T.S. Eliot wrote poetry which he claimed was totally objective in its strategies, but in his personal life he was a deeply committed man, emotionally and intellectually. Eliot, incidentally, ranks Myers along with Mathew Arnold and others as "some of the best critics of the late 19th Century."

Mr. Jarman is very much concerned about Myers' betrayal of his good friend Edmund Gurney. In a

letter to Trevor Hall and in conversation with Mr. Jarman, Helen Gurney, Edmund Gurney's daughter, stated that Myers tried to prevent Gurney's marriage to Kate Sibley in 1877. Myers, Miss Gurney believes, "was a thoroughly dishonorable character". Not only did he try to prevent Gurney's marriage, he also unsuccessfully pursued her prior to her hasty engagement to Gurney, caused constant trouble, and accompanied the Gurneys on their honeymoon. Unlike Edmund Gurney, Miss Gurney and her mother obviously did not like Myers. Why? Part of the answer, I believe, is to be found in a letter of George Eliot's to Mme. Eugene Badichon dated August 2, 1877:

"... And do you remember Edmund Gurney? He and his graceful bride lunched with us the other day. She was very poor before her marriage and had worked in an exemplary way both to help her mother and educate herself, her father having lost his Property and left his family destitute . . ."

George Eliot meant these remarks to be complimentary and I, for one, never have seen a reference to Kate Sibley which suggested she was other than lovely and charming. But we can read the letter from an entirely different perspective. Tongues were wagging about Gurney's hasty engagement and the financial position of his bride. Many did not

think a former Fellow of Trinity College from a socially and politically prominent family should marry a woman whose family was destitute and who worked to support her mother and herself. Myers should have kept his thoughts to himself, for he no doubt caused Gurney and Kate considerable embarrassment and earned the distrust of Mrs. Gurney, but I see no evil in Myers' attempt to discourage them. It was simply bad taste and poor judgment.

There is every reason to believe that a second source of antagonism between Kate Gurney and Myers was Edmund Gurney's death in 1888. Several prominent obituaries connected his tragic and early death with his work in psychical research. The obituary by G. Croom Robertson in *Mind* is an excellent illustration. The burden of guilt for Gurney's death consequently fell on Myers' shoulders because, supposedly, he intellectually tyrannized Gurney into devoting so much time and energy to this dubious field of inquiry.

Myers' influence upon Gurney, pernicious or wholesome, never has been evidentially established, but assuming, as many did, that Gurney's mental and physical exhaustion was a consequence of his work in psychical research and an instrumental factor in his death, and assuming, as do Helen Gurney and

Trevor Hall, that Myers was largely responsible for Gurney's devotion to psychical research, it is not unfair to saddle Myers with the responsibility for Gurney's tragedy.

If Kate Gurney saw Myers in this light, and from Helen Gurney's statements she did, there is every reason to believe that her dislike for Myers became genuine hatred. She had disapproved all along of Gurney's devotion to these inquiries and especially objected to the time he spent on them when they travelled on the continent. Gurney would leave her somewhere and go off with Myers to investigate this medium or that. It would only be human nature for a wife to object to this. We have no way of knowing how accurate Miss Gurney's statements are, but I think we can comprehend the reasons for them and thereby put them into proper perspective.

The most important aspect of Mr. Jarman's pamphlet is his treatment of Myers' relationship with his cousin's wife, Annie Marshall. Some of Mr. Jarman's conclusions about this relationship are as follows: Up until 1873, the year that Myers' romantic attachment to his cousin's wife began, the Marshalls' marriage was a relatively happy one. Mr. Jarman believes that Myers' "affair" with Annie took place on the grounds of the Marshalls' home at Hallsteads in Cumberland. This necessitated a

considerable amount of running around by Myers who, during the years 1873-1876, lived alternately at Cheltenham, London, and Cambridge. Mr. Jarman asserts that Myers met with Annie thrice weekly during this period. Walter Marshall resided at Hallsteads before his internment in a mental institution in the spring of 1876 while Annie lived apart from him at Old Church, a smaller home on the grounds of Hallsteads. Mr. Jarman also states that at the time of her suicide, Annie Marshall was pregnant with Myers' child.

But evidence suggests that the marriage of Walter and Annie Marshall was not altogether a happy one. Dr. Gauld, who has studied Myers' letters and his correspondence with his mother, tells us that the marriage was plagued by ill-health. In a letter that I have examined, for example, dated May, 1874, and addressed by Myers to Henry Sidgwick, Myers writes that he and Gurney were planning to travel to America to investigate American Spiritualism. He writes Sidgwick, however, that they had to cancel their plans because of Walter Marshall's extremely poor health. Annie relied heavily upon Myers during Walter's long periods of illness.

A further suggestion that everything was not well with Walter and Annie is found in the poem *Vevay*,

published in Chapter V of the autobiography. In February, 1871, Myers was travelling on the continent. Writing to his mother from Milan, he suggests that he will perhaps go to Switzerland and while there "possibly stop a day or two at Vevay (I have sent a wire to Annie to ask about child's smallpox) and talk with Walter." Myers did stop at Vevay to visit with Walter and Annie and five years later (*Vevay* was written after Annie's death in 1876) while he was travelling to the same place he recalls his experience. The lovely lyric, describing Myers' relationship with Annie before they became "romantically" involved suggests that Annie was unhappy in her marriage as early as the winter of 1871.

*"For here she stood, and here  
she spoke, and there  
Raised her soft look thro' the  
evening's crimsoned air;  
And all she looked was lovely;  
all she said  
Simple and sweet, and full of  
tears unshed;  
And my soul sprang to meet  
her, and I knew  
Simply the hope we twain were  
called unto."*

Long before he became romantically attached to Annie, Myers served as a confidante for the Marshall's problems. He had known Walter since childhood; the two were cousins, and very close friends.

Mr. Jarman disputes Dr. Gauld's statement that the Marshalls lived in London at Thurloe Square. This is the "reddest of herrings from the bottom of the barrel," he says and dismisses Gauld's suggestion that Myers, in order to see Annie, did not have to do much travelling. Mr. Jarman's belief to the contrary, the Marshalls did have a residence in London at Thurloe Square and while there frequently entertained Myers and Sidgwick and other friends. Annie often invited Myers and Sidgwick down to dinner on the weekends, and both Walter and Annie used to take trips up to Cambridge to visit their Cambridge friends. Mr. Jarman states that there is no evidence to suggest that Myers saw much of Annie other than at Hallsteads. The autobiographical fragment tells us otherwise; London is the setting for several incidents described by Myers such as the incident at the Covent Garden opera house. The poem "Oh, when thro' all the crowd she came" is set amidst "The London whirlwind, London roar".

Mr. Jarman tells us that Walter resided at his home at Hallsteads while Annie lived apart from him at Old Church. Mr. Jarman's point is that Myers drove Walter and Annie apart and that her residence at Old Church was the perfect setting for their trysts. Again Mr. Jarman misunderstood facts.

Hallsteads was not the home of Walter Marshall but the home of Arthur Marshall, his and Myers' uncle. Confirmation on this point is to be found in the Sidwicks' *Henry Sidgwick—A Memoir* (p. 250). While Arthur lived at Hallsteads Annie and Walter lived at Old Church together, on his property. Myers' letters to Sidgwick tells us that when he visited with the Marshalls in Cumberland he stayed with Arthur and visited with Walter and Annie at Old Church. Sidgwick did the same and so did Myers' mother and others. We cannot say, therefore, as does Mr. Jarman, that Annie's residence at Old Church implies that she and Walter lived in separate homes. On the contrary, Annie and Walter lived together in their home in Cumberland and in their home in London. Again Mr. Jarman's suppositions are based upon untrustworthy evidence.

Mr. Jarman's concern for identifying exactly where and when Myers met with Annie is a surreptitious attempt to suggest that Myers' meetings with his cousin's wife were conducted on some kind of clandestine basis. He invites his reader to imagine the romantic young poet and school inspector sneaking off from his duties in London and Cambridge to Annie's private residence at Old Church where, separated from her husband, they continued their *affaire d'amour*.

The evidence, I believe, suggests the contrary. Myers' many meetings with Annie, as far as I can document them, grew out of the natural course of events. Like other good friends and close relatives of their social set, Myers and his cousins often travelled together, visited together, went to concerts together, helped each other out when things were not going well, and dined together. There is even the suggestion that they attended seances together, for Annie was sympathetic to the Cause, as Sidgwick described their investigations of spiritualistic phenomena.

Myers, his mother, and Myers' Uncle Arthur all helped Annie when Walter or she was ill and provided well-meaning advice, encouragement, and a sympathetic ear to their problems. I am not saying that Myers did not eventually become deeply and personally involved with Annie, an involvement which for some months in 1873 tempted him to the physical expression of his feelings (Cf. the much discussed poem *Honour*) but which later worked itself out into something far more spiritually and emotionally satisfying. I am only saying that, on the whole, the evidence suggests that their meetings were not the prearranged clandestine meetings of physically involved lovers.

Contrary to Myers' own statements about the platonic nature of

his affair with Annie, Mr. Jarman believes that at the time of her suicide in August, 1876, she was pregnant with Myers' child. Mr. Jarman's evidence for believing her to be pregnant is this: At the inquest of her suicide, Annie's father made some thinly veiled statements about Annie's "state of health" before her death. There is an S.P.R. tradition that holds that Annie committed suicide because she believed her coming child would be born insane for, in May, 1876, Walter had been committed to a mental institution.

Myers' correspondence with Sidgwick at this time states that doctors had pronounced his illness incurable. Annie's father was told on authority that Walter never would be able to leave the hospital. Following up these suggestions Dr. Gauld and W. H. Salter wrote to Trevor Hall inquiring whether he had gleaned any information on Annie's pregnancy. This is Mr. Jarman's evidence for Annie's supposed pregnancy—the statement by Annie's father at the inquest, the S.P.R. tradition, and the inquiries of Salter and Gauld. We can conclude from it that there is the possibility that Annie was pregnant. But from this "possibility" Mr. Jarman takes a long step, for he asserts that Annie's child was fathered by Myers.

First, he states that if Annie was

pregnant her child must have been conceived sometime in the Spring of 1876. And, as we already have seen, Mr. Jarman believes that in the spring of 1876 Annie and Walter were estranged and living apart. Walter's personality was such that it was highly unlikely that he would take his estranged wife by force. This makes Myers, then, the only other possible choice. The crux of this argument rests on the supposition that Annie and Walter lived apart (Annie at Old Church and Walter at Hallstead), as a consequence of their estrangement. But, as I have pointed out, Walter and Annie did not live apart! Their uncle Arthur lived at Hallsteads and Annie and Walter lived at Old Church.

Second, Mr. Jarman cites Myers' poem *A Sister Of Phyllis* as evidence of Annie's sexual surrender to Myers. The poem is one of six poems forming the conclusion to Chapter VII of the autobiographical sketch. Dr. Gauld points out that this poem is not among the "Phyllis poems" in the booklet. Mr. Jarman asserts, however, that four of the six poems in this section are about Phyllis (Myers' mythological name for Annie Marshall). Nothing could be further from the facts. The first poem in this section, written in 1891, is a metaphorical statement on man's moral and spiritual development. The second poem is an

epithalamium celebrating Myers' own marriage in 1880. The third poem is about his daughter Silvia. The fourth poem is an elegy on the death of Prince Leopold, Victoria's youngest son. The fifth poem, *Brighton*, is an elegy on the death of Gurney at Brighton. It was written some months after Gurney's death. This leaves the one poem, *A Sister Of Phyllis*, which Mr. Jarman believes describes Annie's sexual surrender to her impassioned suitor. But all the other poems in this section deal with events that occurred long after Annie's death, and there is reason to believe this one is no exception.

Mr. Jarman believes that the "Sister Of Phyllis" is in reality Annie Marshall and that the lines:

*I speak; she listened; woman-wise  
Her self-surrendering answer came;  
The azure of those constant eyes  
Shone with a stiled unwordly flame-*

describe Annie's sexual surrender to Myers.

Dr. Gauld has another theory. The "Sister Of Phyllis" was really Constance Turner, a clairaudient who in April, 1890, heard Annie's voice. Constance Turner lived at Folkestone where, in August, 1890, she passed away. Dr. Gauld, then, believes that the locale of the poem

is the sea-side at Folkestone in April, 1890. Mr. Jarman argues that it is Ullswater, near Hallsteads, in April, 1876. Mr. Jarman is wrong, for the poem was written late in 1890 and originally was titled *Folkestone*. The name was changed to *A Sister of Phyllis\** when Myers was preparing the last drafts of his autobiographical fragment. *Folkestone* was the only poem Myers wrote in 1890, but it is not the only poem in the autobiography whose original title was changed.

The poem, I believe, has an additional private meaning. The troublesome stanza, stanza six quoted in part above, refers to two senses, sound and sight—the answer and the eyes. Both Gauld and Jarman believe them to apply to the same individual—Mr. Jarman to Annie, Dr. Gauld to Constance Turner. In January, 1888, Myers made the acquaintance of Miss A. Goodrich-Freer, the crystal-gazing Miss X of *Essays In Psychical Research*. Miss X was a young lady in her middle 20's with, Myers records, beautiful

grey eyes. Later in 1888, no specific date is given, Miss X, while in conversation with Myers, suddenly looked up at Myers' face and saw above his shoulder the gleam of two deep blue eyes. She saw the same eyes sometime later while crystal-gazing, and the day after Constance Turner's death she wrote Myers that the eyes had appeared to her once again. What has happened in the *Folkestone* poem is that these several incidents coalesce in a single image. Miss Turner's voices and Miss X's visions significantly, for the poet at least, confirm one another.

Throughout Myers' poetry, early and late, eyes are symbolic of spiritual communion. In the instance of Miss X Myers records in an unpublished manuscript that her visions (she knew nothing of Myers' story at first) were a serious and significant incident in his own personal belief in Annie's survival in a spiritual world (Annie's deep blue eyes Myers thought to be her most significant physical attribute).

Consequently, the difficulty of the poem is due in part, to the private symbology of the poet. Annie's eyes and her voice, Miss X's visions and Miss Turner's clairaudience, emerge as a single image symbolic of Myers' belief in the existence of a spiritual world. The significance of the title, then, in relationship to the elegy as a whole (an elegy on

\*One important source for this poem which has been entirely overlooked is the monologue "Phyllis To Demophon" found in Ovid's *Heroines* II. Demophon accompanied the Greeks against Troy and on his return gained the love of Phyllis, daughter of a Thracian king. Having violated her before their marriage, Demophon went to Attica and never returned to his betrothed. She committed suicide by drowning in the month of August. The parallel with Annie and Myers is obvious, but it should be tempered with the pastoral conception found in Virgil's *Eclogues*. I hope Mr. Jarman will not again jump to conclusions.

the death of Constance Turner) is that now, after bodily death, Constance Turner is reborn into the spiritual world, a world confirmed by her own clairaudience and Miss X's visions. In this way, she is now a "sister" of Phyllis.

This then, in part, is the quality and quantity of evidence which Mr. Jarman employs in his vicious attack on Myers. His conclusions are pernicious and untrustworthy. His unfounded suppositions and allegations have done far more harm than good. As a scholar seriously interested in Gurney, Myers, and the whole of the Sidgwick circle, I resent his allegations because I believe

they will hamper the re-evaluation, which is presently going on, of the contributions of the Sidgwick circle to late Victorian culture.

As critics, artists, aestheticians, and thinkers, the young men who surrounded Henry Sidgwick made an impact on their contemporaries which tells us much about themselves and the age in which they lived. Psychical research was only one of their varied interests, and to this extent I am interested in psychical research but, on the whole, I believe they should be approached and appraised by an appropriate cultural historian, not an embittered "Strachey" like Archie Jarman.

### OMEN OF THE SHATTERED GLASS

**I**N THE magazine *Today*, Howard D. Murphet recently related the strange story of a death omen during a farewell party for Sergeant Wally Chandler given by his wife Jessie in a club she ran in Wales, England.

Gathered to have a few drinks before Chandler's return to his army unit were a dozen persons, including Jessie's sister. Her brother, Sergeant-Pilot Laws, had been expected to attend, but suddenly had been recalled from leave.

Jessie produced her best cut glass for a champagne toast. As all stood with glasses raised, there was a sharp report and a tinkling. Wally stared in as-

tonishment at his hand. Champagne flowed from it and he held a stem that seemed to have been sliced off by an invisible knife.

Moments later everyone jumped as a mirror crashed to the floor. They found that the hook anchoring it to the wall was bent down. Cast into gloom by what they interpreted as signs of bad luck, the guests left early.

As she lay in bed that night, Jessie's sister reported later, she saw her brother's face smile at her and then vanish. In the morning she received news that he had been killed when his plane crashed at about 11:30 the previous night.

# *Fingers of Fate*

By Harold Helfer

Ronnie Smith, 10, of Jackson, Miss., is alive today because his heart is in the wrong place. He was accidentally shot in the chest, in the area where the heart is normally located. But surgeons found that the boy's heart had moved to one side after one of his lungs was removed in a previous operation. As a result, the bullet missed his heart by several inches.

A stray dog he had befriended several months before saved the life of Curtis Riggs, New Castle, Ind., farmer. The dog was with Mr. Riggs in the field when he was pinned under a tractor. The dog ran to the house and led rescuers to the scene. A physician said Mr. Riggs would have bled to death if there had been any delay in his rescue.

When Antonio Sanfilippo's wife died in the town of Burgio, Italy, his six children, to help him overcome his grief, arranged for him to come to the United States to visit his own father, Michael Sanfilippo, 90 whom he had not seen for 28

years. The reunion took place in Tuckahoe, N. Y.

"Papa, how are you?" Antonio exclaimed; then he collapsed and died.

On his way to keep an appointment with his dentist, Kennedy Erickson of Superior, Neb., was involved in a car collision. The driver of the other car was Dr. Richard J. Nelson, the dentist.

In 23 years of driving a taxi in New York City John Giamaro had been robbed 20 times and on four occasions beaten or knifed. "I know I'll get it some day," he said, "and it will be the end for me."

The other day he was robbed again—and this time he was stabbed to death.

While helping to install an organ at the Holy Name Catholic Church in Sheboygan, Wis., 32 years ago, Anton Weinkauf lost his pocket watch. He was on hand recently during renovations at the church and he found his watch. It was still in working order.



## A Stranger on the Trail

*By Frederick William Lindsay*

The man's unforgivable sin drove me to angry pursuit  
—away from my intended direction which was toward disaster.

I WAS YOUNG in the roaring 20's. I worked in the woods on the West Coast and spent my money in glorious blowouts in Vancouver and other towns along the coast, as far south as the wildest dives in San Francisco. I made money easily and spent it like water. And, while I never associated with them, I saw the boys like Al Capone and other big time racketeers. In short, I

travelled in fast company.

When the hungry 30's hit British Columbia I was financially flat. The easy money was gone. The easy money boys were gone with the money. The Canadian Pacific and Canadian National railroad trains were loaded with men travelling from East to West and West to East looking for work. Relief camps were erected by the government and

a man was paid 20 cents a day and his food to stay off the roads and do some kind of work.

I had a suitcase full of fancy silk shirts, sox and underwear. I had shiny shoes with pointed toes. I was a regular hot-shot lacking only one thing—money. Somehow 20 cents a day seemed inadequate. I sought refuge in the hills.

I headed for the Arrow Lake country of British Columbia. That same country where today the Federal and Provincial governments are building the High Arrow dam to control the waters of the Columbia River. In the 30's the Arrow Lake country was similar to the Ozark country of the southern United States. The people were hospitable, open-handed and generous. But in the great depression they had nothing to spare and there was no work. The government allowed a man \$7.00 monthly for farm work. So I worked on a farm for \$7.00 a month and my board. At least I earned my way.

Somewhere, sometime, I had been told that a glass of water will substitute for a crystal ball. I didn't believe in crystal balls, soothsayers, witches, wizards, spiritualists, mediums, mystics or fortune tellers. No, Sir! I had been around the Horn and over the hump and you weren't kidding me with any balderdash about a Hereafter. But on a November night in 1932 I was particularly

lonely. The folks had gone to a dance which cost 50 cents and I had been cleaned out in a poker game two nights before, drawing to a busted flush. So this November night found me sitting in a small shack trying to reread a Western Story magazine which I already had read three times.

Goodness knows what made me think of the glass of water and the crystal ball, but think of it I did. I had a black neck scarf on which I set the tumbler of water. I turned down the lamp and, resting my elbows on the table, I locked my fingers together and rested my chin on them while I stared into the glass of water.

For several minutes nothing happened. Then I noticed the water was becoming milky. I blamed this on the poor light and the reflection of the white ceiling. Nonetheless, now fascinated, I stared into the tumbler. Suddenly the tumbler seemed to disappear; the milkiness spread until the whole side of the cabin was enveloped in a milky cloud. Gradually a figure evolved within the milky cloud. I saw a man dressed in what appeared to be a red dressing gown. He was in a forest in the midst of a great blizzard. I became afraid, for I recognized old Black Jack McFarlane. We had been good friends before he died. He used to tell me stories of his life as a trapper, packer and freight-

## ABOUT THE AUTHOR

Frederick William Lindsay, who was born in 1903, lives with his wife in British Columbia, on a wooded bluff overlooking the Fraser River. He has worked on farms and in mines, and has been a lumberman, prospector and ranger. For a number of years he published a newspaper, *Northern Pictorial*, in Quesnel, B. C. He is the author of three non-fiction books about the Northwest, *The Cariboo Story*, *Cariboo Yarns* and *The Outlaws*.

er on the stage routes. Now he shook his fists at me while apparently giving me a terrible calling down. But I could not hear him; I could only see him.

Shortly after this the tumbler of water became once more just a tumbler of water and I had an agonizing ache in the back of my neck. My eyes stung, too. I undressed and fell into bed.

I remembered everything in the morning, assured myself I was an idiot, and told no one. Later I surmised that I had received a warning from the Old Man and the fact that I paid no attention to it was almost my undoing. It is hard not to think that the spirit of Black Jack McFarlane was warning me against the specific trip which I undertook two months later and which would have led to my demise—except for another, stranger thing that occurred.

Toward the end of January, 1933, a trapper came into the valley to get supplies and shared my cabin for two or three nights. He mentioned that a miner on the northern

side of the Monashee Range in the Cherry Creek country was looking for a partner, someone who would work with him for either shares or wages. The trapper heard the story from someone else who had heard it goodness knows where. Common sense warned me that the job probably had been filled for months, but when a man is young, headstrong, and broke common sense carries no weight. I determined to leave the Columbia Valley, cross the Monashee Range via the pass and try for this job.

The valley folks called me crazy. Any man who had a place to eat and a place to sleep plus \$7.00 a month and his board was plumb loco to leave it for some mythical job. Then, too, they asked me, what do you know about mountain travel in mid-winter—what do you know about snowshoes?

Food for my trip was hard to come by. Nobody had any to spare for a wild goose chase. I managed to scrounge a small piece of moldy bacon, some tea, sugar, a pair of beat-up snowshoes and one chicken

skin blanket. Strangely enough the harder people made it for me to travel, the more determined I was to go.

Thirty years ago the road from the Columbia Valley into the Okanagan Valley was a wide cow trail. In the winter it was a wilderness of drifting snow and blowdowns. It wound for 14 miles out of the valley to the headwaters of the Inonoaklin River. From there it was seven miles to the headwaters of the Kettle River, and another eight miles to the summit of the Monashee Pass. It was wild country, desolate and lonely.

On the morning of February 2, I fastened my snowshoes on with bits of string and lamp wick, floundered out of the farmyard, and headed north without turning back to bid anyone farewell. Soon I was struggling through waist-deep snow as fine as icing sugar and as cold as dry ice. Momentarily I thought of turning back but the prospect of the laughter and scorn from the people who had warned me against the trip stopped that notion aborning.

It took me several miles of trial and error before I could stand comfortably erect on the snowshoes. The shoes would cross and I would tumble headlong into a drift. One snowshoe would touch the other and I would fall spraddle-legged on the trail. The bindings came undone on

several occasions and I stepped right out of a shoe to flounder around in one-legged helplessness. Everything that could happen to a man happened to me, barring the breaking of a leg. By nightfall I had managed to pull my way for about 10 miles. I was tired out but dared not stop. There was an old line shack at the Inonoaklin crossing and I planned to sleep there and make some kind of a meal.

It must have been 10:00 o'clock that night when I reached the Inonoaklin crossing and turned off the trail to the old cabin, only to find it collapsed under the weight of the winter's snow. In the shelter of some spruce I managed to light a fire, boiled some snow for tea, grilled a piece of bacon on a stick, and then swilled the whole works down including the tea leaves. Had I been in my right senses I would have stayed beneath the spruce trees for the night. But I didn't. I rolled a cigarette, smoked it and, after a brief rest, started on the trail again.

The trail was level above the crossing for a few miles, and, having conquered my snowshoes, I could travel at a reasonable clip. I was in a cheerful frame of mind until the wind blew up from the south and it commenced to rain. Now I had everything! Between eight and 10 feet of snow beneath me, rain on top of me, and clothing that was soaking with sweat. Everything was pitch

black. The snow became slushy on the surface as the driving rain hissed into it. I realized I was in bad trouble. I became frightened. With the woods streaming with water there was no place to make camp; to light a fire was an impossibility.

Finally I reached the Kettle River. My snowshoes were in bad shape, flopping on my feet like the wings of a sick ptarmigan. I was extremely thirsty and managed to get some water through a blowhole in the ice that sheathed the Kettle River. I drank several mouthfuls of water, then was violently ill and trembling like a leaf.

But there was only one thing to do, keep going. Ahead of me loomed the blacker mass of the Monashee mountains. The trail through the pass climbed steeply, winding through bushland, across open terrain, skirting rock slides, pressing ever upwards to the summit. I struggled and slithered, inching my way up that seemingly endless trail. Then calamity really kicked me in the teeth. The wind changed to the north and blew an icy blast that had been born on the rim of the Arctic sea. The temperature instantly skidded to below zero; my meagre clothing froze to my body; my snowshoes became unwieldy, coated with ice. The trail's surface changed from slush to an icy slide. I would take two steps ahead and slip back one.

I never will know how I managed to crawl up that stretch of trail, encased as I was in icy armor, more dead than alive. I don't know how long it took me to reach the Monashee summit. I do know that the wind was screaming through the mountain peaks with the high pitched wail of a deranged malemute. My hands were chunks of ice hanging from icicle arms. My legs and feet were numb. But now the trail flattened out again and I knew I had reached the switch-back, everything ahead of me was downhill.

My whole trip had been compounded of errors but now I made a near fatal mistake—the unforgivable sin of the winter traveller. I sat down beneath a leaning tree! I told myself it was only for a second. I shrank within myself, physically crouched from the cold—and was instantly asleep. Five minutes in my condition would have killed me. I didn't even dream, I was completely unconscious. Then, whang! Something or somebody smacked me across the face, something that was hard and muscular and stinging; something that snapped me awake with a jerk.

Like an automaton I scrambled to my ice-bound feet and again began to struggle forward. I knew I was in the middle of a switch-back and I was not sure of the turnoff which led downhill. The night was a maelstrom of wind-whipped icy

fury. I bowed my head into it and struggled forward like a dumb brute before a goad.

Then amidst the turmoil of the wind and snow, in the almost utter blackness, I saw another man! He was far to my left and downhill—a big, strong figure that seemed to be waiting for me.

"Hello, there," I croaked, "wait up for me. I need help."

No sooner had I uttered this anguished cry than the stranger turned and started down hill at a great pace. He was travelling in the opposite direction I had proposed to go. But the fact that he wasn't going to wait for me brought the blood rushing to my head and through my body; for the first time in many hours I felt warm. I also felt angry.

"Wait for me," I screamed at the figure which remained within earshot but beyond the reach of my grasping hands.

To leave somebody on the trail in such dire circumstances was an unforgivable sin. I took after him in a seething rage. I was completely warmed now. This was no hallucination of a wearied mind; he was real and solid, just ahead of me. I followed him downhill almost at a gallop, my snowshoes performed miracles, my legs pumped like pistons, my breath formed frost crystals on my face and clothing.

Down hill we went, this stranger and I. He remained just out of

reach. Whenever I thought I had him he glided away. I remember envying him his power over the webbed shoes and thinking perhaps he was using skis. He was wearing some kind of cloak which, in the darkness, I couldn't readily distinguish. I thought possibly it was a parka with the hood up. I never lost him and I never caught up with him.

Finally the wind dropped and I discovered to my great joy that I was at the bottom of the northern approach to the Monashee mountains.

Here the stranger turned left and disappeared behind some buildings which suddenly loomed out of the greyish light of early dawn. I stumbled against a snug-looking log cabin. Eventually I learned it belonged to Howard Carlin, watchman at the Monashee mine. But I had no previous knowledge of it. The latch-string was hanging out; I opened the door and fell inside.

The cabin obviously was lived in and well-stocked with supplies. Best of all was a wide bunk with several red Hudson Bay blankets upon it. I stripped, crawled beneath the blankets, sighed and slept.

I slept the clock around twice before I awakened refreshed, hungry and still angry at the person who so callously had refused to wait for me on the trail.

After cooking and eating one of

the most delicious meals I've ever had I fixed a lunch and prepared to retrace my steps to the summit for I was determined to find out where the stranger had come from.

This was a bright new day. The sun glistened on a million jewelled twigs and limbs. The Canada jays or Whiskey Jacks fluttered in the forest and the smaller Chickadees flew tirelessly back and forth. It was a day made for rejoicing. It was also a day of complete bewilderment for me—for there was only one pair of snowshoe tracks in all that wide expanse of sparkling snow. One set, my own!

Curiosity forced me to work my way six miles back uphill to the Monashee summit. The trail I had made coming down and which I now followed, sometimes at a distance, covered almost impossible stretches of terrain. I had skirted a medium-sized landslide by walking on the outside edge of an ice shelf that had been caused by a steadily running stream which froze and flooded continually. I had gone over one huge boulder using two smaller ones as stepping stones, a stunt which I

couldn't duplicate even after I mastered snowshoeing. I actually had jumped across a void caused by the road sliding away from the cliff face. Even looking at the thing in the daylight scared me silly.

When I reached the summit I discovered the tree I had slept beneath. It was a wind-bowed balsam. I followed my tracks as I had buffeted my way forward. I found the place where I first had seen whoever or whatever it was I did see. At this point I had been standing with the bar of one snowshoe resting on the very edge of a 150 foot precipice! One step more and I would have hurtled to my death on a serried pile of granite boulders at the bottom of the cliff.

I have been told many things by many persons as to what I saw, what happened to me that night on that journey. I have my own opinion of what happened and of why it happened. I never have tried crystal gazing since. But, as I stated at the beginning, I became a Believer.

And, in case you're interested, I got the job I had travelled so many weary miles to get.



#### A STUDY IN GREEN

ZOOLOGISTS reportedly are studying the case of a hen in Alberona, Italy, that lays one green egg twice a day. So far they have learned that there had been no change in the hen's diet within the month since she last laid white eggs.

# After they Die

## ABOUT THE AUTHOR

A member of the Upper Cayuga Tribe of the Iroquois Nation, June Amelia Johns Boretos was born June 25, 1940, on the Six Nations Reservation in Canada. Married in 1961, she is a writer of verse and of stories and articles on Indian life and beliefs.

Uncle John was dead. And now began 10 days of strange and solemn rituals, according to the traditions and beliefs of a gradually fading people—the North American Indians.

*By J. A. Boretos*



I WAS CALLED back to the place of my birth on the Six Nations Indian Reservation in Canada by the death of my dear uncle, on January 19, 1955.

When I arrived at Uncle John's home, friends and neighbors had begun arranging the house for the funeral ceremony which was to take place over the next three days. Uncle John had been a member of the Upper Cayuga tribe of the Iroquois Nation and chief speaker of the turtle clan of the Cayuga Longhouse. In accordance with their tribal customs, the Cayuga dialect was spoken throughout the ceremonies.

We removed all mirrors and pictures from the walls. We covered the windows. I learned later that the old tribal belief is that, although the human body ceases to live, the spirit of the dead remains on earth for 10 days after the body dies. So it is imperative that all possible preventive measures be taken during this period against frightening the spirit from the house by loud noises, by reflections from glass, by radio and television.

When we had so prepared all the rooms we sat in the darkened kitchen and sewed moccasins from deerhide. We took small narrow strips

of this deer-hide and made them into bracelets for the children of the immediate family. These were to be worn on their left wrists to keep them from harm as they spent their allotted time watching over the body.

We sewed garments cut from a dark colored cotton, a plain shirt, trousers, a headscarf, and prepared a long satin ribbon to be worn across the chest, from the left shoulder to the waist. Any unnecessary conversation during this time was frowned upon and no one spoke above a whisper.

When the clothing was finished it was sent to the funeral parlor and only then was Uncle John brought home.

The open coffin was placed on a bier in the living room. We were told to gather around it. A speaker from the Longhouse entered the room and proceeded to burn Indian Tobacco in the wood stove. I was told, some days later, that this tobacco is grown in the woods and the leaves are dried and used in prayers; the heavy smoke will carry the prayers up to heaven.

As we stood around Uncle John's coffin we prayed for his spirit; then for a few moments the speaker preached to the deceased, telling him that his life on earth was finished, that he must leave forever to spend eternal life with his loved ones in heaven.

We hung a single wreath on the front door. Throughout the day Uncle John's friends passed the bier, always bringing food or money to the family.

I helped with the evening meal and was asked to prepare a tray of food for Uncle John. This was placed on a table at the head of the coffin. Then everyone left the room and the door was closed.

It now was time to prepare for the wake which I was told would continue until dawn. A group of ceremonial singers from the Longhouse arrived. They arranged two rows of chairs in front of the coffin and, once seated, they started a low, mournful chant. It was the most mournful sound I ever have heard. Their musical instruments were hand-carved rattles, made from hollowed deer antlers filled with beads, and a round wooden drum which was filled with water and played with a tiny stick. They designated their turns at leading the chants by pushing a glove with a cane on the floor between them. This chanting continued until midnight when we prepared another meal. Again we served food on a tray and placed it at the head of my uncle's coffin.

After this midnight meal the singing was recommenced and the rest of us sat in the room without speaking, until the first grey light of dawn appeared. Then we served breakfast to the singers. The chief

speaker offered another prayer, which again was wafted to heaven on tobacco smoke.

The children had slept throughout the night. Now they were awakened and paid their respects to the deceased by sitting in the room with his body. It is believed that, except for mealtimes, the body must not be left alone.

We spent the second day preparing large quantities of food and the wake continued through the night, in much the same manner as during the first night.

I never will forget the solemn ceremony which took place on the last morning of the wake. As the darkness of the night faded the chanting ceased. The speaker rose, and, standing before the open fire of the stove, he burned small handfuls of tobacco. Then he took a leather pouch from his pocket and from it pulled out wooden pellets. In a hushed silence he tossed these pellets into the fire. The last chant now rose loudly, then gradually diminished, to die away completely as the last of 52 pellets was burned.

It was explained to me—the burning of these pellets symbolizes the returning of the body to ashes and each pellet represents one year in the life of the departed. Therefore, because my uncle was 52 years old, the number of pellets burned was 52.

When this ritual was completed each singer was given a small token of appreciation.

Since this was the last day, January 22, we prepared for the funeral ceremony.

The speakers of different clans spoke the funeral passages. Then a small handkerchief was placed in my uncle's hand. Inside the handkerchief was a piece of Indian corn-bread. This is done because legend says that, upon reaching the portals of heaven, the deceased comes to a very deep river. The bridge across this river is guarded by a fierce white dog. In order that the soul may safely cross the bridge the dog must be given cornbread. After doing this, the deceased may pass over the bridge to find eternal peace in heaven.

The coffin was carried to the hearse by selected pallbearers and the procession to the Longhouse followed. Once we were inside the Longhouse more funeral passages were spoken by the chiefs and the coffin was closed. The head speaker now cut a small hole near the head of the coffin. I was told this allows any evil spirits to leave the body before it is placed into the sacred burial ground.

We now departed from the Longhouse to the cemetery a few yards away. Here the coffin was interred.

The family stayed behind the other departing guests as it was our

duty to place the flowers upon the newly covered grave and to erect a marker.

When we returned to my uncle's home we were given pine boughs and these were set afire. We carried these burning boughs into every room so the heavy smoke would drive away any evil spirits left behind by the departed body.

Next, we placed my uncle's bed in the exact spot where his coffin had stood. His favorite chair also was brought into the room.

Our next meal was taken at the table with one empty chair and one extra place setting. The family continued to set a place for Uncle John until the end of the 10th day.

I was sorry I had to leave on this day of the funeral as I learned more rituals were to occur on the 10th day. Until then the family would continue to mourn, in the darkened house, always remembering that the spirit of the deceased was yet among them.

On the last day, they told me, a huge feast would be given and my uncle's personal belongings would be divided among those present. Then, over burning Indian tobacco, one

last prayer would be recited for the departing spirit and as the smoke rose the spirit of Uncle John would rise also, to be taken up to the Great Creator.

After a period of one year, if the deceased was a believer in the Toodlie Custom adopted by the Iroquois Nation from the Delawares only in the last century, certain additional rituals would be performed.

My uncle was not a believer in this custom and it was his wish that the Toodlie ritual not be performed. However, the family decided to have a memorial feast on the exact day of his death, one year later. The traditional Indian tobacco was burned and prayers were offered to the Great Spirit.

These rites are a closely guarded secret and anything I could say about them would be hearsay. It is my understanding that the rites are a form of seance during which the spirit of the deceased is expected to appear and instruct some chosen person as to his unfinished tasks and wishes.

These rites are part of the way of life of my gradually fading race, the North American Indian.



#### NO LOVE LOST

**I**N A traffic court in Reading, England, two motorists explained how their cars had collided. Their names were Thomas Dear and Raymond Darling. Dear was fined for careless driving.

# Tuning in on COMING EVENTS

I was told that Uncle Robbie was due to leave the hospital the next day—yet I saw his funeral cortège pass our house.



Photo of the author was taken while touring in vaudeville in the 1920's.

*By Maureen Englin*

WE HAVE ONLY begun to scratch the surface of our mental powers!" a friend of mine, a young Catholic priest, said to me after I had related the following experience to him.

My brother, in his early 20s, had come to New York City to visit me from our home town in Illinois. The year was 1925, and I had just completed a long tour to the Pacific Coast and back with my singing single vaudeville act. Since I had no booking ahead at the moment, we decided to check into adjoining rooms at the National Vaudeville Artists Club in the heart of the theatrical district, close to the theatres we planned to attend.

#### ABOUT MAUREEN ENGLIN

The author was in show business with a solo singing act for 26 years. She appeared in night clubs and on vaudeville circuits, such as RKO-Keith and Pantages. When vaudeville ended, she played movie theatres as a soloist with name bands and appeared on television and radio shows. She has been a voice coach, a teacher of piano and electric organ and a professional organist. Miss Englin today writes about show business for leading publications.



On the particular evening during which we experienced this peculiar phenomenon we had retired around 11:00 P. M. At 3:00 A. M., I was still awake. So, when I heard my brother moving around in his room, I went in and asked why he wasn't sleeping.

"I can't sleep," he said. "I keep thinking about Grandma. Something's wrong at home."

Although I shared his anxiety, I tried to assure him that everything was all right at home, however, he insisted that our grandmother, who had raised him after our mother died, must be sick. It was a restless night for both of us.

We'd only just dropped off to sleep, around 7:00 A. M., when a telegram arrived from home. Our

grandmother had had a stroke and we were asked to come home immediately, if possible. A week later, Grandma passed away.

\* \* \*

**A**LL IN ALL, I've had six psychic experiences in my 71 years. The first one was in 1898 when I was seven years old.

My mother's nine-year-old brother, my favorite playmate, was recovering in our local hospital from an appendectomy. The operation, a new one in those days, was a success.

The night before his scheduled release from the hospital, I awoke to find myself seated in a chair in our living room looking out the window. My mother discovered me and asked what was wrong.

"I had a dream," I told her. "Uncle Robbie is dead. His funeral just passed our house. I saw it. I saw the white hearse..."

"Come to bed, dear," she said. "Robbie's fine. He's going home tomorrow."

Just then the phone rang. Mama answered it. The message: "If you want to see your brother alive, come to the hospital immediately."

He died that night. And the funeral cortège later passed our house exactly as I had seen it in my dream.

\* \* \*

MY NEXT EXPERIENCE was in late May, 1927. By this time, my brother, the one involved in the 1925 incident, had married a charming girl, born and educated in Hungary. They were living in New York City and, quite frequently when I was playing vaudeville engagements in Manhattan, I would attend parties at their home.

My sister-in-law told fortunes with cards—Hungarian cards\* with weird pictures on them, not ordinary playing cards. At these parties many of their friends whose fortunes she had told related in detail how very often the things she told them came true. She never had told my fortune, so, at a party in May I asked her to tell mine. She spread the cards out on the table

and began to read them:

"I see you on a big ship," she said, "with lots of inky black water around it. I see you with a man who has too many teeth." (We all laughed.)

She went on: "I see you with many lights on you...big bright lights..."

The next morning my agent called me and asked me if I could open at London's famous Palladium Theatre, June 6th. I accepted.

A week later, on board ship en route to England, I met an interesting Englishman at the Captain's table where I was seated. This man didn't actually have "too many teeth" but they were so crowded together it seemed as though he had too many.

And when, on opening day at the Palladium, I gave the projectionist the light cues for my act, he told me that I would have *seven* spot lights on me, not *one*, as my cue sheet specified.

I sent my sister-in-law a cable telling her the things she had foretold were happening.

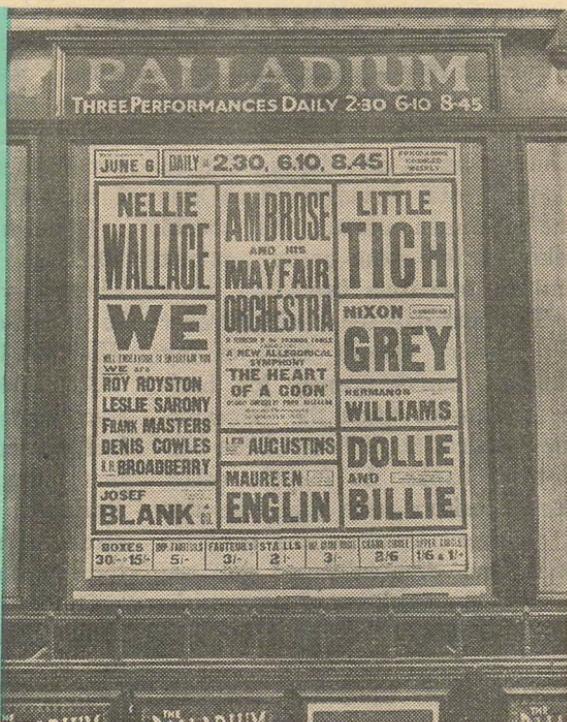
\* \* \*

BACK IN THE United States, the city of Chicago was the scene of my next unusual experience. It was in March, 1933.

I dreamed that I answered a knock on the door of my apartment to find a man in an official-

\*Tarot Cards

Playbill of London's Palladium Theatre for June 6, 1927, lists name of author among performers. Her Hungarian sister-in-law is said to have foretold this overseas engagement with Tarot cards.



looking uniform facing me. He wore a belt with a row of bullets on it around his waist.

Pointing two guns at me, he said: "Give me your money—the money you have in that little black bag in your bedroom."

I never had owned a little black bag. Nevertheless, I went into the bedroom and brought out a black bag filled with money and gave it to him.

"Do you want my bank books?" I asked him.

"Your bank books?" He laughed. "You can keep them for souvenirs!"

It was 4:00 A. M. when I awoke. Immediately I ran to my desk to see if my bank books were there. They were. I was panic-stricken. What to do?

Later in the day, I presented myself at the two Chicago banks where I had accounts. At both banks, when I gave the tellers two out-of-town pass books for collection, they advised me not to close

these accounts at this time, since I would lose a substantial amount of interest if I did. I agreed.

Finally, still nervous about my dream, I withdrew \$2500 from the Chicago banks and deposited it in U. S. Postal Savings. (This was the maximum amount they would take.) I felt some better but not entirely free from fear.

The next day the banks all over the country closed! Both of my Chicago banks opened for business as usual when the "moratorium" ended. So did one of the out-of-town banks. As for the other, the depositors were asked to sign a "waiver" to allow the bank to open and eventually we got our money, one-tenth every year, without interest.

\* \* \*

NOTHING UNUSUAL happened to me again until 1950. By this time I'd retired from show business and was teaching music back home in Illinois. The brother who had been with me in New York in the '20s was living in California, near San Francisco.

One evening after I'd spent several hours with friends at a public bingo parlor, I was invited to join them for a bite to eat. I couldn't accept for suddenly I felt very depressed—felt that I should go home.

I took a book to bed with me, *Goodnight, Sweet Prince*, a story about the Barrymore family, espec-

ially John, thinking that perhaps I could read myself to sleep. But when I came to a place in the book where Ethel Barrymore said she hoped she wouldn't live to bury her brothers, I put the book down. I suddenly was terrified.

I looked at the clock. It was 10:30 P. M. Then, quite clearly, I heard a voice, "Tell my sister . . ." It trailed off. Whose voice was it? What did it mean?

At 8:00 A. M. a telegram arrived from California. My brother had passed away suddenly. Later in the day, I flew to California to straighten out his affairs and to arrange for the return of his body for interment at home in Illinois.

Shortly after I arrived in California I met the young man who had been with my brother in the ambulance en route to the hospital. When I asked him what had happened, he said: "I don't know. All I know is that he was unconscious when we got to the hospital. The only thing he said to me in the ambulance was: 'Tell my sister . . .' And then he lapsed into unconsciousness.

"I remember the time," he said. "It was 8:30 in the evening."

The time difference between Illinois and California is two hours. It was 10:30 P. M., Chicago time, when I heard the voice, and 8:30 P. M. Pacific Time when my brother spoke the words!

# REVEALED!

## The Underground World of Super-men Discovered By Admiral Byrd Under The North Pole . . . And Kept Secret By U. S. Government



Dr. Raymond Bernard, B.A., M.A., Ph.D., New York University, noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening. In the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

Admiral Byrd, according to sources quoted by Dr. Bernard, led a Navy team into the polar opening and came upon this underground region. It is free of ice and snow, has mountains covered with forests; lakes, rivers and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other

nations from exploring the inner world and claiming it. Now Dr. Bernard leads you through this subterranean world to meet the civilization which occupies an underground area larger than North America!

### CAN YOU EXPLAIN THE FOLLOWING?

- Why does one find tropical seeds, plants and trees floating in the fresh water of icebergs?
- Why do millions of tropical birds and animals go farther North in the winter time?
- If it is not hollow and warm inside the Earth at the Poles, then why does colored pollen color the Earth for thousands of miles?
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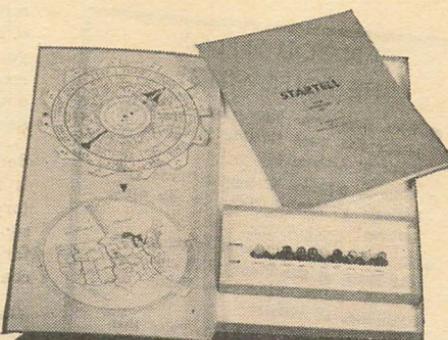
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# *My Proof of Survival*

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.

## MY SOLDIER RETURNED

By Joyce DeMerrell

ON NOVEMBER 4, 1944, Matt, my soldier-husband left Camp Gruber, Okla., for overseas with the Rainbow Division.

I decided to go to West Virginia to stay with Matt's family at their homestead which was over 100 years old.

They greeted me warmly and through the severe winter I was content to be where Matt had been born, played as a boy and lived as a grown man.

I slept in his birth-bed in a room with a big stone fireplace. Every dusk a roaring wood fire would be built in the grate, and chunks of coal laid on.

The fire would burn all night with a few rosy coals left when I awoke in the morning.

The war was going badly, and Matt's letters were filled with a longing to be with me. I received one on January 16 that told of preparations for a severe battle.

I thought constantly of my husband, and after going to bed on the night of January 18, I prayed for a long time. Then I drifted off to

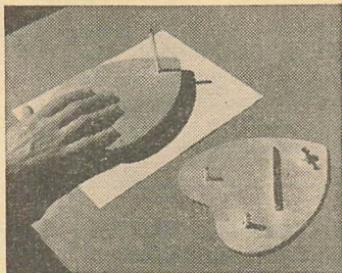
sleep watching the high flames dancing up the chimney.

Suddenly a feeling of being very cold awoke me. I sat up in bed. Matt was standing near me, his face looking tired and sad in the red glow of the fire. He stared at me intently, leaned over, and taking my hand, he gently removed my wedding ring. I'll always remember how cold his hands were.



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Then he vanished.

I looked at the fire. It was very low. It was almost morning. I burrowed under the quilts until I heard the others stirring. Then I hurried out and told them my "dream".

Matt's aunt looked at me strangely. "Dream," she repeated. "No, Matt is dead!"

We went to the bedroom and found my wedding ring under the pillow.

On February 7, my 30th birthday, a telegram arrived from the War Department. Matt had been killed on January 18.

My husband had "come home to me" on January 19.

There is a time lapse of one day between France and West Virginia. —Seattle, Wash.

**HOST IN THE MATTRESS**

By Gertrude A. Paulsworth

WHEN I WAS 10 years old, my father lost his job and we had to move to a large city where he planned to take a new job.

Having a large family, my mother took the first partially furnished house she could find. It seemed to be a nice place, being made of brick, with an open stairway, three rooms upstairs and four more on the first floor.

The first night, my mother put all the children to sleep in one bedroom until she had a chance to clean up the other rooms.

An old mattress and cover which had been left in one of the other bedrooms was especially dirty and stained, and Mother was going to dispose of it.

I had not been asleep for long that night when I was awakened by something pulling at my throat

and choking me. I was frightened to see the horrible face of an old man above me. His hands were clutching my throat. His head, arms, and shoulders seemed to come right out of a corner of a dirty, stained mattress.

I screamed and screamed, as I tried to pry his fingers from my throat.

My mother and father came running to find me at the top of the stairs. Seeing that I was in a trance, they shook me to find out what had happened.

The drawstrings of my nightgown were tied tightly around my neck. I was near death. Beside me was the dirty old mattress that had been in another bedroom before I went to sleep.

The next day, my mother asked our neighbor about our home's former tenants.

She told us that an old man and his grand-daughter had once lived here. One day the man went insane and choked his grand-daughter to death. He then cut his own throat and died on the mattress which had seemed to be the source of my horrible experience.

We did not spend another night in that house.—*Absecon, N.J.*

### THE EMPTY PLACE

By Lavinia Bradley

IT IS NOT often that one finds a house completely given over to dogs.

Several years ago when I was in South Cornwall, I went to see an old friend of my father's who had kindly offered to show me the local sights and give me a meal or two at her home, "The Grey House".

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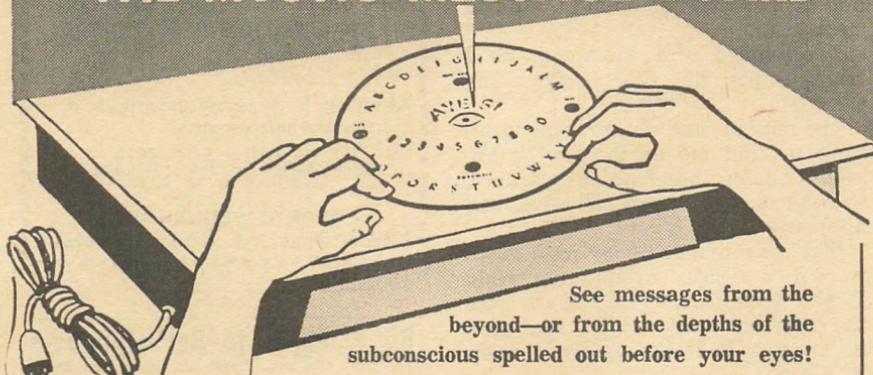
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"She keeps dogs!" my father said.

But this comment did not properly prepare me for what I found. Mrs. Mary Plumstead owned eight large alsatians of various sex and color. They were in complete possession of her house.

A beautiful bay window dominated the sitting room. It was a lovely place to sit and look out at the garden with its fuschia and hydrangea. The garden, designed for the dogs' benefit, was all lawn and shrubs so that they might romp about without crushing flowerbeds. And the window-seat was clearly not for humans. It had been upholstered in tough brown corduroy, and each dog had its own cushion in an allotted section of the bay.

A formidable sight they were, huge, deep-coated wolves with 16 yellow eyes fixed upon their mistress.

Mrs. Plumstead sat in a little armchair placed in front of them, writing articles for newspapers about their souls. At the time I called on her, she was corresponding with a vicar who believed that heaven contained no animals.

Although each dog had its place, there was a ritual dispute between the eldest dog, a great black animal called Satan, and a fine looking younger dog named Sand.

These two would rush into the room ahead of the others, making a play of leaping onto the center cushion of the window-seat. In a mock battle, each dog would try to secure the cushion before the other, snarling and rolling over in a convincingly ugly manner.

My hostess assured me it was a game. She said the two of them always contested the cushion, but

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Satan, as leader of the pack, always settled upon it.

This year I revisited this "house of dogs". I was surprised to see the pack troop into the sitting room ahead of us in an orderly fashion, and each jump onto his cushion without dispute.

Then I noticed a dog was missing. Satan's coveted place was empty.

Sand made no attempt to take possession of the cushion but slowly walked around it and went quietly to his own seat.

I asked what had happened to Satan.

"He died last month," Mrs. Plumstead said. "From that hour, Sand never again has tried to get onto his place. All the dogs walk around Satan's cushion. I think they see his spirit sitting there!"

My hostess and I saw only an empty cushion. Did the dogs, with their finer sensibilities, see something more?

I looked at the ring of yellow eyes staring at us and swore the circle of dogs appeared as unbroken as before—*Sutton Montis, England.*

## OLD BUTCH

By David Antler

**O**NE AFTERNOON in November, 1952, I was hiking back to my car after a day of hunting when I sensed something was lying in the brush.

Upon investigating, I found a gray English bulldog that had been shot through the neck, probably by some hunter too careless to identify his targets.

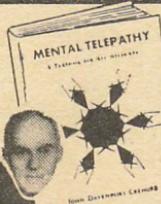
At the time, my only thought was to carry him back to the car and give him a decent burial. It turned out, however, that the animal wasn't

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dead, for his feebly wagging tail indicated that he was grateful for my assistance.

Butch, as I called him for lack of a better name, had been very lucky. The bullet had passed completely through his throat without causing serious damage. A week later I had him back on his feet. The only permanent injury was to his voice, which made him bark with a distinctive croak.

Several newspaper ads failed to locate Butch's owner and I decided therefore, to keep him. In 10 years, I never regretted this decision nor do I think Butch ever had a regret either.

He always seemed perfectly happy to curl up in his corner and watch me as I worked.

One night in 1962, death crept up on Butch and carried him away. It was a very gentle death; there was not a sound. Even after it was over, his eyes were still upon me in that protective gaze I knew so well.

Over a year later and 1000 miles from that spot, I awoke in the middle of the night to hear Butch's unmistakable croak. When I got up to investigate, I found the hall outside my bedroom filled with smoke. I ran outside of the house and it burst into flames.

People thought it a miracle that I had awakened and escaped from the fire.

As I stood in the cold street watching the last of my house go up in flames, tears filled my eyes as I thought of my old friend. Old Butch was still watching over me with his protective gaze.—Horseheads, N.Y.

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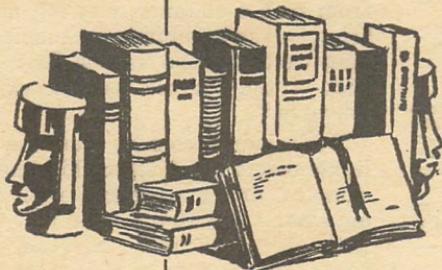
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ALL AND EVERYTHING, by G. I. Gurdjieff. E. P. Dutton and Co., New York, N.Y., 1964. (Reissue.) 1238 pages, \$8.95.

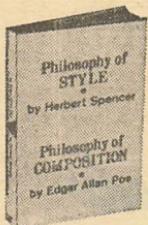
A man of extraordinary ability and insight, Georgi Ivanovich Gurdjieff made an unforgettable impression on all those who came in contact with him. An arch psychologist, he knew how to work individually and indirectly with each of his pupils in order to help them see themselves objectively and to stimulate their efforts toward understanding and utilizing his teachings. All who have recorded their experiences with him proclaim him a Master.

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*All And Everything* contains the main body of Mr. Gurdjieff's teachings. While many will be shocked to new awareness by the book, some will find it difficult and confusing. The author has created terms from words and roots in several languages

in order to disturb the reader's mental ear, discourage his flow of ordinary word associations and thus lead him to think and to view his existence in an entirely new way. An allegory on a massive scale, written to be understood on many levels, *All And Everything* unfolds itself with the growth of the reader's understanding.

Subtitled "An Objective Criticism of the Life of Man" or "Beelzebub's Tales to His Grandson," the book aims "to induce despair in the best trained minds concerning this type of reason." Although abounding with humor and compassion, the book is a scathing indictment of life as it is. We are taken out of our ordinary frame of reference, for the dialogues between Beelzebub, the fully realized man, and his grandson, Hassein, the young aspirant to knowledge and understanding, takes place in a spaceship which moves from one unfamiliar planet to another. The earth is seen in perspective as a small planet within a small solar system at the periphery of a vast cosmos throughout which dwell other beings, all developed to a higher level than terrestrial man. It would seem



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from such a distance, viewing man's behavior as a unique phenomenon, that earth indeed is the last outpost—"the lunatic asylum of the universe."

Beelzebub recounts, for the enlightenment of Hassein, his impressions of and experiences with man on earth. His visits to earth, each with a particular purpose, are spaced to include a vast historical range. Time also falls into cosmological context and we are asked to consider events which have not been regarded of paramount importance in our conventional historical view. These events and the relationships of time and space have significance in the macrocosm as well as in the microcosm of personal development.

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illusion. Through such lack of understanding and coordination man produces results which are confusing, contradictory and often disastrous.

*All And Everything* is not a book to be read lightly. It is the author's intention to burn through centuries of false ideas and values. The wealth of material which forms Beelzebub's critique is to be pondered by any individual who wishes to understand the reason for his existence, to discover a means to develop himself towards his full potential and to experience that freedom which is the birthright of the harmonious man. — *Marilyn Wright*.

BEYOND THE DARKNESS, by Stella Terrill Mann. Dodd, Mead & Company, New York, N.Y., 1965. 178 pages, \$3.50.

Although reviewers in the popular or general interest field would be likely to conclude that *Beyond The Darkness* does not have the qualities that make a "best-seller," I wish it were at the top of the best-seller list.

The fact that pornographical books now are read openly and in great quantity is an indication of the sickness of our civilization. We need healing desperately and a book like *Beyond The Darkness* could put us on the healing path. Yet most people who will read a filthy book, perhaps because someone tells them it is "funny," will not read a book like Mrs. Mann's because it has a message, because the author admits to a belief in life after death.

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Stella Terrill Mann, an author of numerous self-help books, is a psychic person who long has had dreams which seem to reveal other dimensions of living to her. In 1961 after the death of her beloved husband, she began to feel she still was sensing his thoughts and receiving advice and encouragement from him. Her dreams now occasionally included him, as well as advice and information about the afterlife from entities she presumed to be spirit teachers.

When she spoke of these dreams and experiences to others, she began to realize that many people have similar extrasensory experiences which have revealed to them messages from loved ones who have died. She decided to investigate this further, and she traveled around a great deal interviewing others concerning their experiences.

Mrs. Mann has had strength enough to overcome her great grief at her husband's death by developing a philosophy which she passes along to her readers. She states that she wrote *Beyond The Darkness* "to share with others some of the answers I received to my Soul's troubled questions that have lifted

me to an all-time high of joyous living."

Toward the end of her book, Mrs. Mann says, "Eventually all religions will be reconciled on the fact that man was made to last forever."

When that happens, books like Mrs. Mann's *will* be on the best-seller list.—*Susy Smith*.

**ESP EXPERIMENTS WITH LSD 25 AND PSilocybin: A METHODOLOGICAL APPROACH,**  
by Roberto Cavanna and Emilio Servadio.  
Parapsychology Monograph No. 5, Parapsychology Foundation, New York, N.Y. 123 pp.  
\$1.75.

For some time now there has been considerable speculation about the possible impact of the psychedelic drugs upon psychic research. The very significant success achieved with LSD in producing a dissociated, mystical state naturally encouraged the hope that such drugs could remove the impediments to ESP reception and facilitate psychic experiences. Those who turn to this recent report by two prominent Italian analysts hoping to read about the longed-for breakthrough will be sorely disappointed. Very little ESP, if any, was evoked during the described experiments.

The subtitle rather suggests the contents of the monograph. It is essentially an extremely detailed description of the procedures followed during the admittedly exploratory research. Experimenters interested in repeating the experiments will find herein the brand of tape used to record the sessions, the color of each item of furniture in the testing room, even the contents of the refrigerator next door. In line with the authors' pronun-



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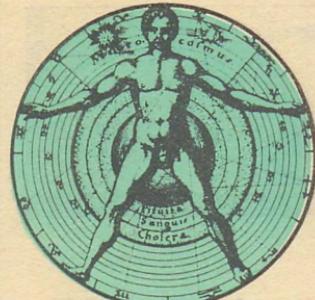
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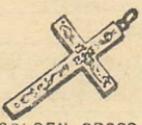
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ciamento that any experiment in psychedelics should include "thorough psycho-dynamic assessment of subjects' personality", the reader is presented with the most comprehensive descriptions of the three subjects to appear outside of the psychoanalytical literature. It is all most impressive—except for the results.

During the 12 experiments, subjects attempted to guess clairvoyantly the contents of 68 sealed envelopes (with some repetition between subjects, of course). On these they managed to score some 15 partial hits, only four of which are at all solid. (It is interesting to point out that this information had to be culled from accounts of the individual sessions. The authors have no summary of the ESP results!) No hits at all were obtained during the three trials when a subject was given water as a placebo.

In a follow-up experiment, Dr. Servadio tried to convey the targets telepathic ally with more encouraging results. The best subject boosted his score to three solid hits out of 10 trials in this final test (while under a mild dose of LSD). Certainly, if some researcher is still hopeful after studying this report, this latter design would seem far preferable.

This reviewer, however, seriously questions whether far better results would not be obtained by congenial, relaxed surroundings with enthusiastic subjects under no drugs at all. It is premature to draw any conclusions about psychedelics vis-a-vis ESP, but let us hope that future experiments will produce less "method" and more results.—David Techter.

# Report FROM THE Readers

## PROPHETIC SHADOW

Sixty-five years ago my mother had a most unusual experience. Turning the corner to my street at dusk one day, she distinctly saw me come out the door and start down to meet her. But when we should have met, she said, I vanished into thin air.

She actually was delighted with this apparition, and when she entered the house she called out to me, "Mary, I've got good news for you. I've just seen your shadow and that means you are going to live to be a very old lady."

Well, she was right—I reached the age of 90 on February 17, 1965.  
—*Mary C. Rayner, Greenport, N.Y.*

## STONES FOR WARTS

The following is a true story. From a small boy on, I can remember my father having several warts on his hands and fingers. Recently, while visiting my parents, I noticed that the warts were gone. When I asked my father if he had gone to a doctor and had them removed, he replied, "No," and related the following experience to me.

"One day while riding to work

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on the Southern Pacific employees' bus, I sat and whittled at the wart on my middle finger as it was getting uncomfortable to hold a pencil and write. A Mexican section hand saw what I was doing and asked in his broken English if I wanted to be rid of the warts. My reply, of course, was that I sure would! So he asked how many there were, and I replied there were seven.

"Upon arriving at the railroad yards, the section hand searched along through the gravel until he had selected seven stones, one for each wart. He then held the stones cupped in his hands, partially closed his eyes, and mumbled something unintelligible to me. Then he instructed me to rub each stone on one wart, wrap the stones in a crumpled piece of paper which he gave me, then throw the wrapped stones over my left shoulder as I walked away, and not to look back.

"I thought this was a lot of hocus-pocus, but did as he instructed anyway, since one of the warts had become quite large, and cracked and bled occasionally. I thought nothing more about it until a few days later the section hand came in the yard office and asked me if I still had the warts. As I looked at my hands, I was amazed to discover that the warts had vanished. There weren't even any scars where they had been — my hands were just as smooth as if I never had any warts. I thanked him for getting rid of the pesky things, but he quickly held up his hands in protest and humbly assured me it wasn't he who did it.

"Later I learned that one of the women in our office, a clerk, had had a large reddish-purple tumor on her neck for years; it was about



## The Mystery of the Subterranean World Revealed At Last!

**W**HY does the U.S. Government frown on the subject of Flying Saucers? Officials claim they have all the information they need, but keep this information classified or secret.

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For the first time in history Dr. Robert Ernest Dickhoff, M. A., Ph.D., author of "Agharta", member of German Missile Society, British Interplanetary Society, American Rocket Society, scientist, philosopher, Sungma Red Lama, Buddhist, adept, man of dedicated honesty and truth has dared to unveil the mystery of mysteries . . . a mystery which hitherto has been concealed from the masses under the severest of penalties just as flying saucers are concealed today. Dr. Dickhoff claims in his book "AGHARTA", this mystery was first established in Atlantis, prior to its destruction, when they left their palaces on Mount Olympus in the center of the Island-Continent and voyaged in their flying saucers through the polar opening across the Rainbow Bridge (Aurora Borealis) to Walhalla their new home in the golden palaces of Shamballah, capital of the Subterranean World of Agharta.

### Does Shangri-La Exist Today?

Dr. Dickhoff in "AGHARTA" reveals the report of the Russian explorer Ferdinand Ossendowski, author of many books who claims that tunnels encircle the earth and pass under the Pacific and Atlantic oceans, they were built, he claims, by men of a pre-glacial hyperborean civilization which flourished in the polar region at a time when the climate was still tropical, by a race of **SUPERMEN** possessing scientific powers of a superior order, including tunnel-boring machines we know nothing about. This concept, he shows in his book "AGHARTA", is found in the ancient writings of the people of Europe, Asia Minor, China, India, Egypt, and the Americas, strange that people so divergent parts of the world should have the same legend. An Eskimo legend he reveals, tells of a paradise of great beauty to the north, where birds of many colors cloud the sky, it is a land of perpetual youth, where people live for thousands of years and are tall, strong, and handsome. Dr.

Dickhoff in "AGHARTA" explores the report of the director of the International Academy of Sanskrit Investigation at Mysore, India who discovered an ancient treatise on aeronautics, which was written 3000 years ago. This treatise gives diagrams describing 3 types of aircraft, including apparatus that could neither catch fire nor break. Can we honestly say there has been no flying machine before the Wright Brothers?

### The True Home of the Flying Saucers

Dr. Dickhoff in "AGHARTA" claims that to understand the true nature of Flying Saucers and their origin it is necessary to know the history of Atlantis, since it is the opinion of Huguenot that flying saucers are nothing more than Atlantean aircraft which before the catastrophe that destroyed Atlantis were brought to the subterranean world in the hollow interior of the earth. They flew to this inner world in their chief mode of travel, the Flying Saucers, and their home was Shangri-La or the Sacred Land of Paradise. These people were **SUPERMEN** who live in a land of beauty with tropical climate, free from ice and snow with mountains covered with forests, lakes and rivers, green vegetation, animals and fish all strange to us. These **SUPERMEN** want nothing to do with us. . . . **IF YOU ARE READY TO LEARN ABOUT AGHARTA, The Mysteries of the Subterranean World 800 Miles below the surface of the Earth, inhabited by Supermen and the true home of the Flying Saucers . . . and not everybody is ready. Then don't hesitate, fill out the coupon below and send for Dr. Robert Ernest Dickhoff's book "AGHARTA" The Subterranean World. The book is highly illustrated. There is **NO RISK** if the book is not for you, return it in 10 days for full refund, no questions asked. The supply is limited and the offer may be withdrawn at any time. Send at once to avoid disappointment.**

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the size of half an egg cut lengthways. This same Mexican removed her tumor the same way he removed my warts. Today there is absolutely no scar or mark on her neck and you'd never know she'd had it."

My father relates, too, that when both he and the clerk offered money to the section hand for his "painless surgery," the Mexican got a shocked, almost terrified, look on his face and steadfastly refused to touch the money, although a person in his humble circumstances could well have used it.—Kenneth O. Baldwin, *Sunnyvale, Calif.*

### APPARITION AT DAWN

Why is it so hard to take apparitions at their face value? It seems to me that many persons consider themselves very open-minded in admitting a belief in the existence of ESP phenomena, but then they make up a theory to explain them that is quite as hard to swallow as, say, a simple belief in another life going on all around us—a spiritual life, where the souls of those who have left this life may be carrying on great projects of help and comfort to mankind. Who is to choose between these theories? It seems to me the latter has it all over the former—it has the logic of the heart.

When my father died long ago in the little church in Stoke Park, England, he appeared at that moment to my mother in Stillwater, Minn., in the early dawn. She had waked and gone out onto the balcony of her father's house, and there she saw a strange purple sky that spread and deepened around her. Feeling too cold to wait for the sunrise, she went back to bed.

## REPORT FROM THE READERS

Hardly had she got into it when my father was there, sitting on the edge of the bed with his arms close around her, smiling down into her eyes. She had no doubt that he actually was there. At last she asked, "Did you get an earlier boat? How could you get here so soon?" With her words he was gone.

Now there was little chance for my father to have put a charge of himself into the floors and walls of the Stillwater house that could explode into a manifestation a month and a half later. He had gone with us to see that we were settled, stayed overnight, then he and Mother went back to Winona for a last few days together before he left for the tour of Europe that it was hoped would restore his health.

My mother, incidentally, was not at all psychic; she disliked the idea. But she loved my father dearly. Is it so hard to think that his spirit would rush to tell her he was well, that she must not grieve, that he did live on?

You can't prove any of the great things of life, but anyone who has experienced them *knows*.—A. B. McDonald, Waldron, Wash.

### "PSYCHIC SURGERY" STAMPEDE

Since you good people released the August, 1964, issue of *FATE*, carrying my story, *I Witnessed Terte's Psychic Surgery* never have I seen such a stampede of people! I have 200 letters here on my desk—and still they are coming! And from the time of the release in July until around the middle of September, long-distance telephone calls averaged two per day—at times they reached as many as five a day!

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This episode has been a day and night affair. In the summer months and in early fall I had visitors from somewhere every day. The events of my life the past six months have been filled with outstanding drama.

On July 9, 1964, the Shreveport Times ran a story covering our FATE release. On the night of Thursday, July 23, 1964, we were the special guest on the hour-long program *Party Line*, over radio station KWKH here in Shreveport. And for one solid hour we poured out the story of the great psychic surgeon, Eleuterio Terte. We were heard from the California border to the Atlantic; and from Chicago, Ill., into Mexico. Calls came in immediately following the broadcast — then letters began to pour into Shreveport and still are coming.

Naturally, I want to thank all who have written me. Most of the seekers have heard from me. In time I will reply to all — but this is no easy task.

We also want FATE readers to know that we have had the pleasure of speaking before fine audiences at Nashville, Tenn., Raceland, La., Houston, Tex., and many times here in Shreveport. We filled a return engagement at Houston and will be in New Orleans in early January. We had to turn down an appearance in Chicago in October due to illness. We have standing invitations to speak at Sacramento, Calif., Nashville, Tenn., Everett, Wash., Los Angeles, Calif., Dallas, Tex., and New York.

My deepest thanks go to Mr. and Mrs. Fuller, and all the FATE staff, for the grand job they did in the release of our story — and for the faith they had in what we brought

back to people: this great healing talent. It is, in fact, a *new day* — a day of liberation — one for which all the psychics of the world can be deeply grateful.—*J. Bernard Ricks, Shreveport, La.*

### VISION ON THE WALL

I have just finished reading about the entombed miners in the March issue. This story influenced me to write you about something my father saw. He is 83 now and was about 15 when this happened. Two other persons who saw what he saw still are living.

The sister of my father's brother-in-law lost her baby and at that time wakes always were held. Present at the wake for the baby were my father, his sister, her husband, and his brother and two sisters.

The house was of the type where to reach the kitchen from the living room one had to cross a porch. My father went to the kitchen, poured a cup of coffee and sat down at the table, on which a kerosene lamp was burning.

Suddenly he noticed a picture, like a movie, on the wall. It came in at one corner, crossed three sides of the room and went out opposite the corner from which it entered. It showed a nude baby on all fours and following it was a big butcher knife.

My father, who never feared anything, looked everywhere for the cause of the picture. Then he returned quietly to the living room and got his sister. The picture frightened her and she got her husband to come and see it. His sisters said they had seen it many times, but the unmarried brother said he had not seen it before.

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My aunt is 89 and her mind is very clear, as is my father's. I returned to West Virginia in 1957 to visit my aunt and had her tell me the story again. I had heard it both from her and my father, and had heard them discuss it.—Esther L. Miller, Lakeview, Ore.

### THE FOUR-DIMENSIONAL REJECTED

In the pages of FATE, as in other journals of psychic research, the four-dimensional world theory often is the subject of articles or frequently receiving passing mention—casually, as if it were recognized as a reality. But that theory—the only one with potential for answering many questions—is far from getting accredited acceptance.

Prof. C. W. K. Mundle, in *Does the Concept of Precognition Make Sense* (*International Journal of Parapsychology*, Spring, 1964) says that it doesn't, offering two reasons for that conclusion and for his rejection of its four-dimensional explanation.

One of his reasons is that the ever-present reality of all events in their space-time continuity would be plainly "incompatible with human freedom." However factual the fourth dimension may appear, Professor Mundle finds it distressingly contrary to his desire and would rather have a nicer theory. But as no nicer theory to explain precognition is available, he believes that concept makes no sense.

Professor Mundle's other reason

(based on an oversight) is that "apart from the evidence for precognition I can see no reason" to adopt the four-dimensional theory. He overlooks what was proved by the Michelson-Morley experiments to be significant for ordinary eyesight as well as for prevision—the fact that any event can be viewed in the direction leading away from the source of light as quickly as in the direction toward that source.

To explain that fact, as well as many others such as precognition, retrocognition and telepathy operationally, the four-dimensional world theory serves very well. The basic claim of that theory is ignored by parapsychologists when they puzzle over the mistaken notion that a prevision includes the potential for intervention in a future event. If such seeming intervention occurs it, like any other event, is an ever-present reality in its four-dimensional continuity.—*Nat Rapport, Jamaica, N.Y.*

#### MUSIC FROM NOWHERE

Some of your readers may scoff at the story by Mary Y. Sands in the February issue concerning the mysterious music she heard near her home in New Mexico. But I, for one, do not question the possibility of such a phenomenon because in the early 1920's I heard of such an occurrence. It also took place in that section of the U.S.A.

The story was told to me by a Mr. Mitchell, a brother-in-law of one of my brothers. Mr. Mitchell learned this from a former newspaper reporter in Silver City, N. Mex., in the 20's. I now have no way to prove this story to be true, for Mr. Mitchell passed away sev-

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eral years ago. But I do know that he was not the type of person to fabricate such a story.

As the reporter related it, this was at the time when the first radio stations were being established over the country. One such station in that section had been in service only a few months when one night an old ranchman and his wife, who lived almost 100 miles from the station, were startled as they sat on their porch to hear beautiful music that seemed to come from out of nowhere. The music was not very clear most of the time, yet it was distinct enough to be recognized as some of the music popular at that time.

Night after night (but never in the daytime) the rancher and his wife sat and listened to the music. It was periodically interrupted by a man's voice, but his words never were distinct enough to understand. Finally, after about a week of these nightly concerts, they wrote to the editor of a newspaper in a city almost 100 miles away and related their story to him. The reporter who related this story to Mr. Mitchell was the one this paper sent to investigate.

He spent several nights at the ranch, listening to the music and listing the name of each number and the time it was played. Upon returning to the city and checking with the local radio station, he found that they had broadcast each of these numbers—and at the times he had recorded at the ranch.

The radio station sent technicians out to the ranch to investigate and according to their findings, the music evidently had been picked up

*(Continued on page 144)*

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(Continued from page 134)

and transmitted by and through the chicken wire supporting the vines growing on the front porch of the old ranch home.

Perhaps people still living in that section of the country can vouch for this authenticity of this story.—John M. Hampton, Port Arthur, Tex.

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Would your FATE readers be able to help? Does anybody know whether or not there existed a 500 acre plantation about 60 miles east of Richmond, Va.? On this southern plantation, I believe, a Charles and Priscilla Home Newstone lived between 1838 and 1858.

There may be living relatives although they would not be direct descendants. The Newstone family had no children of this marriage.

I should certainly like to know whether this information is true and would be grateful if readers would pass on some facts to the FATE editors.—Mrs. H. Edgar Messerschmidt, Myerstown, Pa.

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On March 6, 1965, newspapers in Scarborough, West Australia, headlined the story of bright, fast moving objects appearing in the darkened sky the evening before.

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