

# FAVORITE

TRUE STORIES OF THE STRANGE AND UNKNOWN

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# The "WICKED" CITY of BABYLON

DO YOU think of ancient Babylon as very large, very wicked and very colorful? The city certainly was large but no larger than other great cities of the ancient world.

As for Babylon's wickedness was it more sinful than other great cities? Or was it the Hebrew prophets who made the name "Babylon" a symbol for depravity?

Doubtless plenty of crime existed but Babylonia had a police force of some sort—as shown by a letter on baked clay which dates from the time of Khammurabi, the Lawgiver . . .

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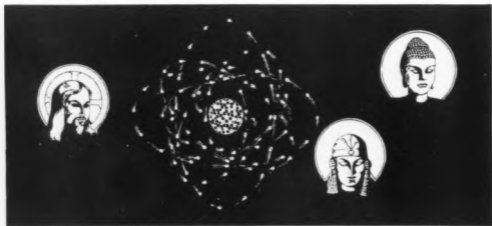
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# *I See by the Papers*

Miracles do not happen in contradiction to nature, but only in contradiction to that which is known to us of nature.

— St. Augustine

LOUIS NIZER, the famed attorney and author, purports to tell us in a recent issue of the *Philadelphia Bulletin*, how stage "mind readers" perform their magic. Nizer says he watched a "professor" conduct a demonstration before a skeptical audience. The "professor" told a woman spectator to concentrate on "any instruction she wished to convey to him and to keep instructing him in her mind only, not moving her lips or saying anything." He then took the woman by the hand and walked her through an audience of several hundred persons. Finally he stopped in front of a man wearing spectacles, removed them and placed them upon his own nose. The woman, according to Nizer, was speechless and could only nod her head in amazement.

After witnessing similar remarkable demonstrations Nizer tells us he returned home and reviewed in his mind everything



Curtis  
Fuller

the "mind reader" had done. He decided that the key was in the fact that the man had held onto the subject's hand. He decided to experiment.

Nizer asked a cousin to think of a specific object in the room and to give him mental instructions as he circled the room in search of the object.

"Even in my first test I felt the pull of the hand as I veered in the wrong direction. Unbeknown to my cousin, his concentration upon his instructions was being revealed in the tension of his hand."

Nizer reports that he soon was able to locate the object selected and after some practice could duplicate the "professor's" tricks. He could tell by the pressures of the subjects' hands when he had selected the correct book, turned to the exact page and finally to an exact paragraph.



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The moral, of course, says Nizer, "is that all fortune-tellers and mind readers are tricksters or charlatans."



NOT LOGICAL, MR. NIZER

WE SUGGEST that the moral is nothing of the kind.

We always have had the highest respect and admiration for Louis Nizer and we believe that if he were pressed he would agree his is not a logical conclusion from the evidence.

We don't even believe his conclusion would apply to all stage "mind readers." Frederick Marion, who once was just such a successful stage magician, tells in his book how disturbed he became when it began to dawn on him that all his results were not due to trickery, when he discovered, in fact, that he was beginning to use ESP!

But it is discouraging to find so open a man as Louis Nizer assuming such a dogmatic attitude toward precognition (which he calls "fortune-telling") and telepathy ("mind reading").

On the other hand, it is well to blow the whistle on stage magicians. We know of no medium who can call forth ESP at will as the stage magicians claim to demonstrate. But this is a far cry from denying the existence of all psychic ability.

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**SEIZED WITH TERROR**

**A**NN WALDRON, writing in the *Miami Herald* last spring, described her first psychic experience. She said she was driving home from work in the evening when suddenly "I was seized with terror. My son! My oldest son! Something was wrong with him."

Mrs. Waldron arrived home chilled and frightened. She burst into the house to say to her husband, "Listen, something terrible is wrong with Peter."

She tried to phone Peter at his Ohio college but got no answer. The following day Peter arrived at the house well and happy.

"But where were you yesterday afternoon, late?" Mrs. Waldron asked. "About five or six?"

"We were driving in Kentucky, through the worst ice and snow-storm you ever saw in your life," Peter said.

Mrs. Waldron had to conclude that she had had a "real, true psychic experience" — although her feeling of dread and danger was for Peter's circumstances (his being on the ice-covered roads in the mountains of Kentucky) rather than for harm that actually came to him.

I recount this very simple, common type experience only to refute Mr. Nizer. Is Ann Waldron, in relating it, a "trickster and a charlatan?"

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"Mommy, Mommy, get out of the kitchen quickly . . . something terrible is going to happen," he screamed.

Mrs. Woellner had only to look at her son's frightened face to know he believed they were in mortal danger. She scooped up her three-year-old daughter Ulrike and ran out of the house with Joachim.

Seconds later a gas main explosion wrecked the house.

Joachim has no idea how he sensed danger. "It was as if there was a voice saying 'Go fetch your mother and sister; otherwise it will be too late.'"

\* \* \*

**W**HEN BARBARA Schwartz, 19, and Chris Spaas, 21, were lost in the wild rain forest of Maui, Hawaiian Islands, early in May, "voices" guided the two girls to safety. They had been struggling down the mountainside for four days but reached the Hana Highway only after both had the same dream of arriving together at the road and bridge where they were picked up. Susan Fallon, 20, who had fallen and hurt her head, was rescued later.



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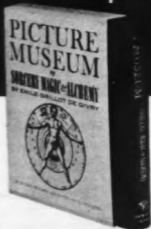
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Such stories are common and Mr. Nizer ought to study the matter more carefully.



## FIRE POLTERGEIST

**A**N UNUSUAL fire poltergeist story was reported in the May 9 issue of the *Honolulu Advertiser*. Ordinarily fire poltergeists threaten damage but rarely cause much. However, this one destroyed the home of Robert Sasaki of 91-1668 Pahiki St., Ewa.

Mrs. Tokiko Sasaki, 54, said she was in the kitchen when five lighted candles appeared on the stove.

"One candle flew out the window and started to burn the outside of the house," she told police. She went outside and tried to put out that fire, then returned to find the bedroom in flames.

Mrs. Sasaki's eight-year-old daughter Joyce was sitting on the kitchen floor at the time and later told police she saw one of the candles fly from the stove into the bedroom when her mother ran outside after the other. Joyce said she also saw the five lighted candles suddenly appear.

In Ewa the incident was blamed on a "kahuna" or Hawaiian witch doctor. Robert Sasaki said that the "kahuna" had been giving his family trouble

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## Dimensions in Consciousness

No. 2 in a series

# Let's examine the seven levels of soul awareness



Roy Eugene Davis

The mystics of the ages have concluded that there are seven major levels of soul awareness which man can experience. An understanding of this concept affords us insight into our own attitudes, motivations and ability to comprehend. Most people are a blend of levels with one level predominating. These levels are also related to the activities of the seven major chakras or vital centers.

**First Level:** This person is sense-bound; able to perceive through the senses but intuition is not yet awakened. Because of this he cannot perceive the subtle mysteries of life.

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**Fourth Level:** The plane of real spiritual awakening and the time of initiation into meditation and living from the realization of soul consciousness. This person becomes dedicated on the

path and may come under the guidance of a true teacher or guru.

**Fifth Level:** Having become stabilized in self-realization, the devotee begins to contemplate the nature of consciousness and understanding the nature of maya, the stuff of which things are formed, one becomes liberated from bondage and attains mastery.

**Sixth Level:** Having transcended any sense of delusion this person has no more karma to work out and is under no compulsion to reincarnate. This is the level of the "supremely free" souls; like Jesus, Krishna, Buddha and others.

**Seventh Level:** The sense of individuality fades away and the soul knows its nature as pure consciousness. This level cannot be imaged or conceived because it is beyond mind. It can be experienced only.

It is taught that in order to experience these progressive levels of soul awareness one should first believe in the possibility of attaining enlightenment. Then, decide to go all the way. After that it is a matter of dedication, determination and practice—in order to clear mind and consciousness so that the light, power and glory of the soul can be self-revealed.

Roy Eugene Davis is a disciple of Paramahansa Yogananda and the author of several books. An informative home study course on yoga, metaphysics and the occult sciences is also available. For free in-

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for some time. The evening before (Sunday) Sasaki said that the kahuna had burned Joyce's neck with a cigaret while he was in the living room and had cut Mrs. Sasaki's arm with a razor. While he was taking his wife to the hospital emergency room the kahuna caused the "doors of the car to open and shut five different times," he said.

Police were investigating.



### U.S. POLTERGEISTS

THERE IS another "one" bothering the Hollis W. Proffitt family in Graham, Tex. Music plays throughout their house without apparent source. Bright shiny ball bearings have appeared from nowhere to roll gaily across the floor.

Spools of thread fly around; a needle hurls itself into a leather sofa; pillows and other objects are thrown; it's hard to keep things on the bedroom dresser. On one occasion a pair of scissors flew across the room and broke a windowpane. There was nobody in the room. Furniture moves too.

The most unusual thing about this "one" of course is the appearance of the steel balls. Attempts to throw them away are foiled by "it." They reappear and eventually six were on hand at one time.

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The family consists of Mr. and Mrs. Proffitt and their two children, William, 13, and Brenda, 10. Poor things, they think they can fool "it" by moving to another house.

\*\*\*

There is another classic "haunting" at a house in a suburb of Detroit. Things have not been normal there for more than a year.

Footsteps sound in the attic, pool cues snap, sounds of paint cans crashing to the floor are heard when no paint cans crash, the wardrobe door opens and closes by itself, drawers are switched around in a dresser and sharp whistles startle the family. This family consists of a husband and wife and 19-year-old son.

Psychical researchers are working on this one and someday no doubt a paper will be written about it. But at this time names and addresses are not for publication.



#### LOST A SHIP, ANYONE?

**T**WO SKIN divers exploring the ocean floor off Cape Agulhas, near Cape Town, South Africa, have come across the wreck of a ship estimated at 10,000 tons which has been lying on the ocean floor no more than 17 years and perhaps not that



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long. A bulkhead light brought to the surface was stamped 1955.

She obviously was a modern vessel. She had a five-bladed bronze propeller, a streamlined rudder and other modern design features indicating that she had been built after World War II. She was diesel-powered.

But what is her name and where did she come from? Shipping circles are disturbed, according to the Associated Press, because there is no record of any modern ship sinking in that area.

One guess is that she is the Greek tanker *Milton Iatridis* which disappeared without a trace in 1968. But she was last contacted by radio in the Caribbean, thousands of miles away.

It is also proposed that the vessel might be a lost Soviet fleet oiler, with the crew picked up by another Russian vessel.

But all this is speculation. A large, modern ship without any record? In our shrinking world?



## A MAN AND HIS DOG

**I**N LEESBURG, Fla., late in February, workmen were razing a large old home on the main street. The building was nearly 100 years old and had served variously as private home, hospital, hotel and office building.



# Cucumbers and Beauty

by ANA MAHER

Every woman, at some time in her life, faces the spectre of an aging skin. Most women never solve the problem, and finally become resigned. A fortunate few find the answer and are rewarded with a complexion that remains fresh and youthful all their lives.

Ten years ago, I had this skin problem. Nothing very serious, but when I took my mirror over to a bright light, I could detect evidence of dryness and faint little lines in those areas where wrinkles have a tendency to show first. And I didn't like it. I knew that these were danger signals that warned of an aging skin.

I was also very bewildered. I had always taken the best care of my skin. I used expensive night creams, lotions and highly touted astringents. So I tried other creams, with no improvement. Finally I became resigned. After all, everybody gets older and most of us show our age.

Then one day I had a visit from an elderly widowed neighbor. This charming lady was about seventy, but she had the most beautiful, moist, youthful skin. I remarked about it and mentioned my own skin problem.

She told me she used a marvelous cream which had been formulated by her late husband, a physician, and that she made it herself. "Try it," she said, and then she left and returned with a jar of this cream.

So I tried using my neighbor's cream.

In only three weeks, I began to see a marked improvement. My skin was fresher, clearer, smoother. After two months, my former dry, dull skin was revitalized. The lines and puffiness had been eased away. My skin now had a youthful, almost translucent quality. I was thrilled with my neighbor's formula.

For six years, this kind lady kept me supplied with this cream. And I want to tell you that my skin was more vital and younger looking than it had been when I first started to use it, six years before.

Then my neighbor died suddenly — and with her went that wonderful cream and its secret ingredients. I was saddened by the loss of a good friend — and dejected by the loss of a miracle cream. Her family told me that her personal papers revealed no formulas of any kind. I was desperate. But I did have three jars left from the last batch she had made.

So I took the cream to one of the best known analytical cosmetic chemists. The cost of the analysis was enormous, but I got what I wanted. I had the wonder cream formula.

It had a base of pure cucumber juice, two super-moisturizers and three natural lubricants. It also contained Vitamins A and D and a special component to keep the cucumber juice fresh. My chemist told me that the formula consisted of only safe, pure ingredients — no hormones, estrogens or steroids.

I made a batch of cream for myself, following the chemist's instructions. Then my friends and relatives began using it. And in every case, the results were absolutely astounding.

Soon friends began insisting that the cream should be made known and available to all women, since the problem of aging skin is universal.

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Norma Hendricks, staff writer for the *Lake Sentinel*, reports that when a bulldozer operated by William Florence of the ABC Salvage Corp. was about to take its first bite of one of the walls a fuzzy little black-and-white dog was seen peering from a second-floor window. The crew went inside to bring out the pup. They saw the dog running down the stairway and then suddenly it was not there. A thorough search revealed there was no dog in the building.

The crew was still puzzling over this incident when Frank Fields, a truck driver for the firm, when walking through an upstairs corridor of what had been a hospital wing, saw a man no more than eight feet ahead of him. Fields said the man was elderly, tall and slender, with slightly stooped shoulders and wearing a broad-brimmed hat. Then the man simply vanished.

Fields got out of there rapidly and reported his experience. Later his boss, A. L. Vassallo, president of ABC of Orlando, said, "I don't believe in ghosts but when Fields came out of that house, well — he isn't a drinking man, and he sure saw something."

It is relevant, no doubt, that many years ago when the main part of the building was a home the owner, Clarence M. Love, used to sit on the bannistered

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# Winning at the Races May Not

Here I sit, trying to write about Larry Voegele. And all the while I'm working and sweating, the guy I'm writing about is out at the race-track. Not a worry in the world — and probably making more money in a day than I make in a week.

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If you've never bet on a horse in your life, you'll read and enjoy every word. And end up understanding more than most guys who have been following the ponies all their lives.

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— to follow his methods to the letter, you could make more money than you ever dreamed possible.

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Larry Voegele doesn't look like a race tout. He's not.

He's a college graduate. He was the editor of a newspaper. He was a legislative assistant to a congressman. He was a stockbroker, working for a major Wall Street firm. Was because he found out that investing in horse races was *safer* — and more profitable — than trying to beat the Bulls and the Bears at their own game.

And that's the secret of his book. He approaches handicapping as a professional. It's *scientific*. No "Hunches." No "tips." No so-called "systems."

It isn't even "inside information." Just simple, hard facts. Facts that *anyone* could see if they knew what to look for. In short, if they knew what Larry Voegele knows — and tells in this book.

It'll take you about an hour to read it. Another hour to practice what he preaches.

Then if you do *exactly* as he says, step by step . . . if you don't get reckless or greedy . . . you'll be on your way to the kind of life you want.

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Winning at the horse races, traveling first class and living in the best hotels may not be your idea of fun. As for me, I think it sure beats working for a living. See you at the track.

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porch with his fuzzy little black-and-white dog beside him.

And it may be significant that when so-called "ghosts" appear witnesses frequently report a feeling of cold. In the case of this disappearing "ghost" Fields said that the spot from which the man vanished felt very hot. Is it possible that this is a general phenomenon—that when spooks appear there is a feeling of cold and when they disappear there is a feeling of heat?

The apparitions in no way deterred the demolitions, by the way. The Leesburg building was soon ripped down and carted off to the dump.

\* \* \*

And so it goes . . .

Ghosts were reported at Radio-Television Station WCHS whose building is built around a three-story home on Virginia Street in Charleston, W. Va.

A story of hauntings comes from old Fort McNair, a United States Army post in southwest Washington, D.C., where four of Lincoln's assassins were tried and hanged.

Strange footsteps, slamming doors, rattling wall hangings and other spooky goings-on are occurring in the Pi Kappa Chi fraternity house at the Palmer School of Chiropractic in Davenport, Iowa.

A loud sound at the door at



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the same way he has shown to his more than 70,000 readers.

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These are some of the most typical reports flowing into FATE Magazine's offices. They are fascinating in their own right but even more significant in their implications. They need explaining. They need scientific investigation but in our collective ignorance no one seems to know how to proceed.



#### A HARP AT NIGHT

**D**OES IT SEEM to you — as it does to us — that nearly all so-called "ghost stories" might be explained by time transposition in which a kind of semireality is re-created through unknown means?

Mrs. Alice Arrington and her brother Morris Cranmer live in a large white house with a veranda and balcony overlooking the Cape Fear River near Raleigh, N.C. At a time when a portion of the house was a hotel three musicians who played there went fishing one day and all drowned. Today Mrs. Arrington believes that one of the musicians whom she calls "Tony" comes back occasionally. She never has seen "Tony" nor felt his presence but every once in a while "we hear him walking in the upstairs hall



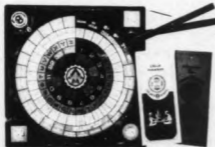
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or climbing the stairs. When he comes in he slams the door."

And they hear him playing the harp, very loud. "It's not just racket," says Mrs. Arrington. "It's a reedy sort of musical tone. No tune or anything. They claim it comes from wind flowing round the front door but we've changed the weather stripping three times. And you can hear it equally well all over the house, upstairs or in the cellar."

\* \* \*

In a vacant house in San Carlos, Calif., where two murders have taken place the caretaker reports he frequently hears sounds like the crying of a baby and that an apparition of a man twice has appeared and vanished.

One incident, says the caretaker who is a student, was a bit hairy. A group of friends and a medium gathered in a circle to call up the purported spook. An extra man appeared in the circle—which forthwith broke up very rapidly.

**A VIEW OF MARS**

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dynamic planet with a constantly changing surface and an active interior.

Mars wears more than one face. First views made it look like another version of our moon but newer views make at least part of it look like our idea of early earth. For example, the largest volcano complex on earth is in the Hawaiian Islands where gigantic Kilauea rises six miles from the floor of the Pacific Ocean to the summit of Mauna Loa and from a base which spreads across the ocean floor to cover a diameter of 140 miles. But photographs of Mars show a giant volcano—apparently recently active (geologically speaking) and possibly still active—which is 310 miles across at its base and which rises 28,000 feet above the surrounding terrain. Other smaller, although still huge, craters also have been photographed.

Among the mysteries the Mariner photographs show are meandering valleys or arroyos that look as if they were eroded by flowing water like those we know here on earth. Yet there seems to be no free water on Mars; apparently the water trapped in the ice caps passes immediately into water vapor when it melts. However, Dr. Bradford Smith of New Mexico State University and other scientists pos-



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tulate that every 25,000 years or so Mars comes closer to the sun and warms up enough to increase the vaporization of the ice and frozen carbon dioxide and thus increase the planet's atmospheric pressure. This may rise to the point where melting ice instead of vaporizing turns into liquid. "Torrential rains follow, cutting gigantic arroyos and perhaps nourishing life," they suggest.

None of the Mariner photographs of Mars show canals. Scientists say that they just don't exist; they are creations of the human eye which sees closely spaced craters and dark spots as continuous lines or channels.

Opinions differ on the likelihood of life on Mars. Dr. Bruce Murray of Caltech believes there is no life on Mars. William J. Cromie of Universal Science News quotes him as saying that speculations on Martian life "are based mostly on ignorance, partly on hope and rarely on good judgment." Murray told Cromie that "the most Mars-like environments we have on earth are the dry (snow-free) valleys of Antarctica, and studies show that they are sterile."

To this Dr. Wolf Vishniac of the University of Rochester, responds that Antarctica's dry valleys "teem with microscopic life."



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**MORE FROG BATTLES**

**W**HENEVER news from Malaysia is slow some correspondent cables a story about a frog war. It seems that in Malaysia, and apparently nowhere else under the sun, armies of frogs appear and do battle while Associated Press and sundry other reporters cheer for one side or the other.

The latest AP report is dated March 16 and describes a five-hour battle between brown frogs and yellow frogs.

Fisherman Osman Bin Mahmud, 54, who was attracted to the scene of the battle at 6:00 A.M. by the vicious croaking, says, "I saw a mass of frogs gathering by the stream as I shined my light along the banks. It was like two armies gathering for battle. The croaking was very loud when they began to fight, clawing at each other." Seventy frogs died in the fray.

Malaysians believe these frog wars portend natural disasters, such as last year's floods which killed about 50 persons.

But it is our observation that these frog wars take place so often that if there's going to be a disaster it has to occur after a frog war! What other time is there? — Curtis Fuller.



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— George Sterling  
(1869-1926)

# THE “WICKED” CITY OF *Babylon*

By L. Sprague de Camp

Photographs courtesy of the Oriental Institute, University of Chicago

**P**EOPLE THINK of ancient Babylon as very large, very wicked and very colorful—but this impression is not quite right. Babylon was certainly large but no larger than several other great cities of the ancient world, no larger than Memphis, Athens or Syracuse.

We can make only an educated guess as to the population of any ancient city, for although we may measure its area within the remains of its walls the population in any block varied widely from place to place and from time to time according to wheth-

er it was occupied by a private house harboring 10 or 20 persons or by a tall apartment house sheltering hundreds.

The populations of ancient cities before the Christian era, however, reached a population of somewhere between 200,000 and 300,000 at a maximum—and they grew no larger, for reasons of logistics. All food had to be

Artist Maurice Bardin's painting of Processional Way shows Ishtar Gate. In background are Hanging Gardens, Temple of Marduk and Zeus Belus (the Bible's Tower of Babel).



brought in from the countryside by oxcart, donkey back or on the backs of men. The larger the city, the farther the food had to be carried and the costlier it became. If unskilled workmen faced starvation in the city they returned to their native villages. When enough of them did this, population stabilized.

In addition, great cities were subject to the hazards of war, plague, famine and fire which drastically reduced their populations from time to time. Even if no foe came to sack them or famine to starve the inhabitants the great cities had either a plague or a fire (and usually both) at least once a century.

As for Babylon's wickedness, it was no more sinful than other great cities. It earned its reputa-

tion after Nebuchadrezzar II\* captured the Jews, and Hebrew prophets began denouncing Babylon and predicting its doom. In reality the Babylonian Captivity seems to have been milder than the Assyrian. Unlike the "Lost Ten Tribes of Israel," who under the rigors of Assyrian captivity disappeared by assimilation in eastern Syria where they had been resettled, the Judeans kept their national identity. Nevertheless, in Hebrew writings the name "Babylon" became a symbol for depravity.

Doubtless plenty of crime existed, for crime is a normal concomitant of city life. But Babylonia had a police force of some sort — as shown by a letter on baked clay which dates from the time of Khammurabi, the Law-giver, who reigned almost 2,000 years before the birth of Christ:

"Idinishtar, the Chief of Police, hath thus spoken: Etirum of the police of my house hath deserted and is living in Dilbat with Shumma-Anum, the shepherd. I have sent to arrest this Etirum, but Shumma-Anum, the shepherd, hath not surrendered this Etirum to the man whom I sent to arrest him."

Between the lack of street

Dragon on Ishtar Temple wall is one of a number of low-relief animal likenesses made of richly colored enameled bricks. Their frowning glares are intended to repel evil spirits.



\*The name of this great Chaldean king of Babylon is spelled this way and also "Nebuchadnezzar." "Nebuchadrezzar" is closer to the original Akkodian — "Nabu-kudurri-usur" — and thus more correct.



One of eight fortified gates giving entry through the double wall to the Inner City is the colossal main portal—the Ishtar Gate. Reliefs can be seen on west towers.

lighting and the feeble state of law enforcement probably all great ancient cities were crime-ridden to a degree that makes a modern American metropolis look like a paradise of law and order. Rich men who had to go out at night hired bodyguards with weapons and lanterns, while other honest citizens stayed home behind bolted doors.

Babylon was not colorful. Central Iraq — ancient Babylonia — has been called “the beige country” because the vast flat plain is everywhere the same dreary dun-colored sand. Even the

houses made of local brick are this same sand hue. And the houses of ancient Babylon were built almost entirely of dun-colored mud brick. Stone was so rare on the Euphratean plain that it was reserved for special applications such as door sockets and statues.

The soil of Babylonia is a fine silt. During the short winter rainy season this soil becomes the earth’s slipperiest mud. Having slithered and staggered through this gumbo I can imagine the brave soldiers of Cyrus and Alexander and Trajan try-



#### ABOUT THE AUTHOR

L. SPRAGUE de CAMP was born in New York City in 1907. He received his B.S. degree in aeronautical engineering from California Institute of Technology in 1930 and his M.S. in engineering and economics from Stevens Institute of Technology in New Jersey in 1933.

He has worked as an educator, engineer, patent expert and officer in the naval reserve (in World War II) but for most of the last 35 years he has pursued the career of a free-lance writer. To get material for his more than 70 books he has traveled widely in North and Central America, Asia, Europe, Africa and the Pacific. His stories and articles have appeared in more than 60 periodicals and some have been translated into 10 or more foreign languages.

Mr. de Camp currently resides in a suburb of Philadelphia with his wife and the younger of two sons.

ing to keep their footing at the height of battle. The rest of the year, the soil dries to powder and is easily stirred into violent sandstorms by the freakish weather of the Babylonian spring—blinding mixtures of dust, rain and hail in any proportion. During the long dry summer the daily temperatures run well over 100° F.

Persons whose ideas of ancient life are formed from the movies think of ancient crowds as colorful but, in fact, good fast dyes were few and costly in ancient times. A few kings, nobles and generals could afford colorful raiment but the great mass of people wore simple garments of natural undyed linen, cotton or wool. Hence the appearance of a crowd in ancient times presented

a monotony of browns, tans, grays and dirty whites.

\* \* \*

STILL, IN ITS heyday Babylon was a great teeming city with a long and dramatic history. In the Fifth Century B. C. Herodotus visited Babylon which then was under Persian rule. He later wrote:

"The city stands on a broad plain, and is an exact square, 15 miles in length each way, so that the entire circuit is 60 miles. While such is its size, in magnificence there is no other city that approaches it. It is surrounded, in the first place, by a broad and deep moat, full of water, behind which rises a wall 50 royal cubits in width, and 200 in height. . .

"The city is divided into two portions by the river which runs





Maurice Bardin's painting represents scholars' reconstruction of Babylon in its heyday.

through it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia, and empties itself into the Red Sea.\* The city wall is brought down on both sides to the edge of

the stream; thence from the corners of the wall, there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three and four stories high. . .

"The centre of each division of the town was occupied by a for-

\*Actually, the Persian Gulf.

tress. In the one stood the palace of the kings, surrounded by a wall of great strength and size: in the other was the sacred precinct of Zeus Belus, an enclosure a quarter of a mile square, with gates of solid brass (bronze); which was also remaining in my time. In the middle of the precinct there was also a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about halfway up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied of nights by anyone but a single native woman, who, as the Chaldeans, the priests of this god, affirm, is chosen for himself by the deity out of all the women of the land."

"Babylon" is the Greek version of the name Bab-ilu, the Gate of the Gods. Its origins go back into the mists of prehistory when dwellers in the land still used tools of stone and built their

houses of bundles of reeds, as the Marsh Arabs of Lower Iraq do today. Babylon is first mentioned in an inscription of Sargon of Akkad in the 24th Century B.C., although archaeology shows that the site was inhabited thousands of years earlier. It formed part of Sargon's ephemeral empire and then became again one of the many independent city-states of the Plain of Shinar.

About 2000 B.C. a great king, Khammurabi, arose in Babylon. By skilled generalship and Machiavellian administration Khammurabi defeated the neighboring kings and conquered lands far and wide. The boundaries of his empire extended from the Persian Gulf to the Upper Euphrates. During his reign which was the golden age of ancient Babylonia he dug two great canals and built and restored many temples and other structures. One of his letters shows his constant care for his great public works:

"Unto Governor Siddinam say: Thus saith Khammurabi. Thou shalt call out the men who hold lands along the banks of the Damanum canal, that they may clear out the Damanum canal. Within the present month shall they complete the work. . . ."

Babylonia supported a dense population only by constant care for its irrigation works, for oth-

erwise no crops could be grown during the long hot dry season. However, even with the best of care, a canal remained serviceable for only about 1000 years. Therefore, crisscrossing the plains were the relics of abandoned canals, each marked by a pair of low parallel ridges remaining from the original spoil banks (the waste earth displaced during the excavating). Traces of these ridges can be seen today.

Khammurabi is called "the Lawgiver" because in 1901 a stela on which his laws were inscribed was found at Susa. Later finds show that Khammurabi was not the first codifier but his code was more detailed and logical than earlier ones.

The code contains some provisions that strike us as extraordinarily enlightened. For example, a robbery victim — if his assailants were not caught — might claim compensation from the authorities who had failed to protect him. On the other hand, many provisions show primitive tribalistic thinking. If a man caused the death of another man's son or daughter, his own son or daughter was slain. Death was dealt out with a lavish hand not only for such serious crimes as robbery and kidnaping but also for such iniquities as being a careless spendthrift wife.

Like other ephemeral empires of ancient times Khammurabi's was a one-man realm, which he held together by extraordinary intelligence and energy. When he died his empire broke up. The Hittites sacked the city and for centuries Babylonia was ruled by a succession of foreigners: Kassites, Elamites, Aramaeans and Assyrians.

When Babylon revolted against Assyria in 689 B.C., the Assyrian king Sennacherib captured and utterly destroyed the city, diverting the Euphrates so it flowed across the ruins, making the place a muddy morass. Hence modern excavations have revealed little of Khammurabi's Babylon. The tumbled ruin field that now marks the site is almost entirely the remains of later times.

\* \* \*

**N**ABOPOLASSAR, the founder of the last and greatest Babylonian dynasty, was a Chaldean — that is, he came from the south near the head of the Persian Gulf. Appointed provincial governor by the Assyrians, Nabopolassar learned of the weakness of the crumbling Assyrian Empire. He declared his independence and seized Babylon which had been partly restored by the later Assyrian kings.

In 605 B.C. Nabopolassar died. Succeeding him was his son Ne-

buchadrezzar II who reigned 43 years as the leading soldier, statesman and builder of his time. The tales about him in the biblical book *Daniel* — that he went mad and ate grass, for example — should not be taken seriously. These were the Judae-an scribes' revenge on the man who thrice sacked Jerusalem and deported thousands of Jews to Babylonia.

In Nebuchadrezzar's Babylon the inner city was a slightly distorted rectangle about a mile and a half from east to west and four-fifths of a mile from north to south. The Euphrates continued to flow diagonally through the city from north to south dividing it into the large Old City on the east and the smaller New City on the west. Moats carried the divided waters around the inner city, creating two islands.

An enormous double wall surrounded the inner city. Along the moats ran a quay wall of burnt brick which protected the walls from being undermined by water. Above and behind the quay wall rose an outer wall about 25 feet thick, also of baked brick. It was probably two or three times as tall as it was thick.

About 39 feet inside the outer wall rose another wall of cheaper, more perishable sun-dried mud brick. (Mud brick softens and returns to mud when wet,

but baked brick was costly in fuel-poor Babylonia.) This inner wall was only about 23 feet thick but loftier. Square towers, 28 feet on a side, straddled the inner wall at intervals of 144 feet (or 172 feet from center to center). The outer wall probably had similar towers.

Along the east bank of the Euphrates, several square miles of suburbs formed a huge right triangle surrounding the inner city. A pair of crenelated walls protected this area also. Despite Herodotus' description this outer wall apparently was not continued on the west side of the river. Other walls lined the riverbanks and the fortified parts of the Old City. Seventy-five miles northwest of Babylon the great Median Wall, 68 miles long, stretched from the Tigris to the Euphrates.

Eight fortified gates in the double wall gave entry to the Inner City. The central portal on the north side was the famous Ishtar Gate, a rectangular tower of brick. The long axis of this colossal entranceway, perpendicular to the wall, measured about 155 feet. Parallel to the wall, its dimension was half this. We can estimate its height at about 70 feet.

A high vaulted passage, closed at each end by a pair of huge wooden doors, cut through the

tower. On the northern side of the gate proper, flanking the approach, stood two tall slender towers and north of these, as a first line of defense, rose two smaller towers.

The entire Ishtar Gate was finished with enameled bricks, blue on the towers and green and pink on the connecting walls. On each tower in low brick relief were brightly colored bulls and dragons whose frowning glares were intended to repel evil spirits.

The traveler who approached the Ishtar Gate from the north found himself treading Babylon's Processional Way which was paved with massive stone blocks set in asphalt to support the wagons in which massive statues of the gods were wheeled in religious festivals. On each side of the Way rose the high brick wall of an outer fortification decorated with life-sized lions in brightly-colored, enameled brick relief.

In one of my novels set in Babylon's Persian period, my heroes arrive at the Ishtar Gate. After viewing the decorations, "Myron and Bessas strolled about this vast structure, avoiding the traffic that streamed in and out. They ignored the cripples who, having been convicted of misdemeanors, had been deprived of eyes, hands or feet by Xerxes' judges, and who now

squatted and begged about the great gate. . . .

"Finished at last, the twain strolled through the Ishtar Gate and south along Processional Way . . . The travelers dodged chariots, ox carts and camel trains. Some camels, to cure them of the mange, had been shaved all over and painted black with the mineral pitch of Id, so that they looked like animals made of asphalt.

"The swarming Babylonians, in long tunics and knitted caps with dangling tails, were leavened by a sprinkling of trousered Persians and other Aryans, shaven Egyptians, Syrians in tall spiral hats, cloaked and skirted Arabs, robed Judaeans, booted Sakas in pointed hoods, turbaned Carduchians, felt-capped Armenians, Greeks in broad-brimmed hats, and men in the garb of even more distant lands. Beggars whined, catamites smirked, hawkers cried their wares and pimps extolled the beauty and cleanliness of their girls. Persian soldiers strolled in pairs, arrogantly shouldering other folk out of the way. . . ."

The Processional Way—whose proper name was "The Street Whereon May No Foe Ever Tread"—continued south through the Ishtar Gate into the Inner City. As the traveler emerged from the gate he might

glimpse greenery over the wall on his right. Here stood the famous Hanging Gardens, sometimes classed as one of the Seven Wonders of the World. (The word "hanging," used by classical writers, gives the false impression that the gardens were somehow suspended. "Raised" or "elevated" would be more accurate.) The Hanging Gardens were a splendid roof garden planted with trees and shrubs atop a princely pleasure house. The roof that upheld the garden was waterproofed with layers of asphalt and sheets of lead.

West of the Hanging Gardens, filling the space between the pleasure house and the river, stood a building which had a brick wall 70 feet thick — evidently a fortress.

Continuing south on Processional Way our traveler saw on his left apartment houses up to four stories high and on his right the towering rainbow-hued ziggurat, Etemenanki, the Cornerstone of the Universe.

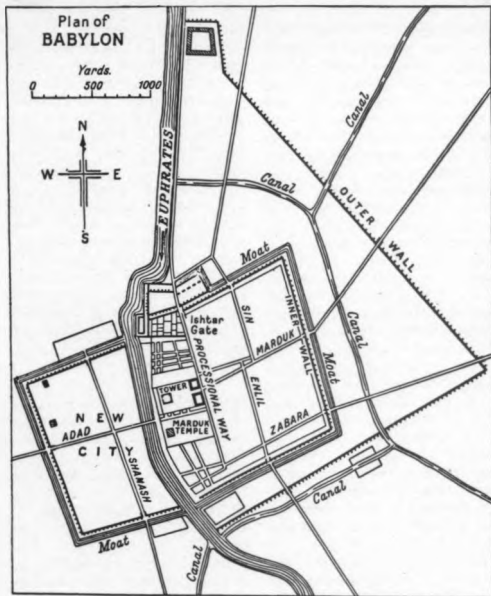
Long before, to make their temples more impressive and to ease the drainage problem, the Mesopotamians had taken to raising them on pyramidal platforms of brick. The pyramids evolved into two types of structures. One was the temple proper, a massive pillared hall on the ground or on a low platform. The

other was the ziggurat, a lofty pyramid of brick with setbacks, staircases and a shrine on top. The most plausible theory to explain ziggurats is that in flat Mesopotamia they furnished the priests with elevated platforms so that when they shouted their prayers to Heaven the gods could hear them plainly.

The most famous ziggurat of all was that raised in Babylon to Marduk, the king of the gods and Herodotus' "Zeus Belus." It is the "Tower of Babel" of the Bible. After several destructions and rebuildings Nabopolassar began the final version of Etemenanki. He made his sons haul bricks to show their piety, as King Ashurbanipal of Assyria had done to start the rebuilding of Esagila, Marduk's temple. The modern ceremony of breaking ground for a public work by having a puffing politician turning the first spadeful of earth comes down to us directly from this ancient royal hod carrying.

Etemenanki reached its final form about 600 B.C. It towered skyward for nearly 300 feet and was covered with enameled bricks in colorful patterns.

While we do not have a complete street plan for Babylon, it seems likely there were a few straight avenues named for the gods — Marduk, Shamash, Enlil — and tangles of alleys between.



Plan of Babylon, c. 600 B.C. (after Unger)  
*(Esagila was the area covering the Tower and the Temple of Marduk)*

Turning right on Adad Street where it crossed Processional Way our stroller found himself between the great ziggurat on the right and Esagila, the temple

of Marduk, on his left. The temple was an L-shaped building occupying a square about 500 feet on a side. Inside was an 18-foot golden statue of Marduk. Despite

Herodotus we may doubt that the statue was solid gold. Such statues were designed to be borne through the city in religious festivals and a solid gold statue of that size would have weighed more than 50 tons. Probably it was wood covered with gold foil.

The two great sacred enclosures around the tower and the temple contained many other buildings as well — living quarters for the priests and for pilgrims from out of town and paddocks for sacrificial animals. Passing between these two enclosures the traveler reached another wonder, the bridge over the Euphrates, the greatest engineering feat of Chaldean Babylon. It was about 400 feet long and rested on seven boat-shaped piers built of brick, stone and timber. The timber superstructure had removable sections which must have been to allow for high-masted river traffic. We may visualize the river as viewed from this bridge:

Below us long lines of wharves and quays spread out to north and south along this bustling waterway. There are great sluggish barges piled with produce which are moved by poling and sharp-nosed little sailing vessels with overhanging bows and sloping masts. Rafts heaped with brushwood for fuel drift down from

the Assyrian mountains.

Strangest are the bowl-shaped vessels of stitched hides, perfectly round, floating downstream with their cargoes of melons and other goods, each with a hobbled ass reposing on its side atop the load. The boatman keeps this curious vessel in midstream by an occasional stroke with a square-bladed paddle until he reaches the proper wharf. Then with much splashing and spinning he forces the bowl-boat to shore. When he has unloaded, the boatman sells the wooden framework of the boat along with his cargo, rolls up the leathern covering, ties it on the ass and returns upstream afoot.

\* \* \*

**T**HE BABYLONIANS no doubt looked much like the present-day Mediterranean peoples — black-haired, dark-eyed, slight of build. Their complexions may be pale or swarthy when shielded from the sun but they quickly burn to deep bronze in the out-of-doors.

The Babylonians lived like the dwellers in other great cities of antiquity, begetting, plying their trades, quarreling with their in-laws, praying and making small sacrifices to their favorite gods, entertaining and being entertained by their friends, watching for chances to increase their wealth or to rise on the social



scale, trying to keep out of trouble, and doubtless complaining that their children lacked manners and morals.

The rich dwelt in courtyard houses; the poor, in small windowless mud brick huts. Windows were a liability in a Mesopotamian house for its main purpose was to keep out the sizzling summer heat. Those who could afford it and liked to keep up appearances probably whitewashed their houses, as they still do in Iraq.

The apartment houses of Babylon probably were like similar mud brick multistory buildings built today along the southern coast of Arabia. The palaces had toilets connected by drains with the river or with cesspools. Water jars with clay dippers served to flush these appliances. It is likely the apartment houses had somewhat similar facilities but ordinary private houses lacked such amenities.

In the hot season men wore kilts and short-sleeved knee-length tunics. In cold weather, they wore ankle-length robes (resembling modern bathrobes) over their tunics and knitted caps with dangling tails on their heads. Women wore simple dresses.

Barley bread, biscuits, cakes and beer were staples of the Babylonians' diet. They had a

fair choice of greens and fruits: onions, lentils, peas, beans, cucumbers, cabbages, lettuce, apples, pomegranates, figs, quinces, apricots and dates. For protein they relied largely on fish and mutton but occasionally had beef, goat and pork. Their beer and a wine made from dates had to be sucked through tubes to keep out solid matter.

Coined money was unknown but large bills were paid with standardized lumps of silver and barley represented small change. The temples acted as banks. The common people went about making their living by honest means or otherwise but their workaday world was often enlivened by religious festivals and parades. Boxing matches were part of their entertainment, too.

When not busy with ritual, banking and politicking the shaven priests dabbled in science. They studied the stars and invented the constellations and the zodiac. Their interest cannot be called really scientific, for they were mainly concerned with astrological prophecies concerning the king and the state. However, they did make scientific discoveries — such as the precession of the equinoxes and the principle of angular measurement, which they later passed on to the Greeks.

**W**HEN THE great Nebuchadrezzar died in 562 B.C. several short reigns followed, all of which came to violent ends. Then in 539 B.C. Cyrus the Persian conquered Babylonia. As part of the vast Persian Empire Babylon entered upon its long slow decline. Oppressive Persian taxation made it impossible to keep up the great public buildings, such as Esagila and Etemenanki, so they dissolved little by little into shapeless mounds of mud.

After Alexander the Great died in 323 B.C., his successor Seleukos, who inherited Babylonia, gave up trying to repair the decaying capital and built a new one, Seleuceia, 40 miles away on the right bank of the Tigris. By the Christian era Babylon was deserted save for a few villages scattered among the ruins where peasants quarried the ancient bricks of Khammurabi and Nebuchadrezzar for building huts.

For centuries, however, Bab-

ylon had served an important function. It stood at the point where the Euphrates and the Tigris come nearest each other. Goods brought in on one river bound for a destination on the other naturally flowed through Babylon. Such a transfer point is vital to trade; as fast as one such city declined another took its place. The Parthians, when they ruled Babylonia, built their own capital, Ctesiphon, across the Tigris from Seleuceia, which in its turn had decayed. Still later, the Abbasid Caliphs fixed their capital at Baghdad, a few miles up the Tigris from Ctesiphon.

So, while poets lament its downfall, we might say Babylon never really died but was reborn time and again. Each of its successors filled the same function: it was the main transfer point for goods originating on one of the two great rivers and bound for a destination on the other. In this sense there will always be a Babylon.



### THE MIND BOGGLES . . .

**I**N NOVEMBER 1971 Ronald and Robert Spanley of San Antonio and their wives, Carol and Virginia, took babies Kevin and Jeffery home after their births in a set of circumstances that place the happening in the million-to-one category.

The fathers are brothers, the mothers are sisters and the baby boys were delivered by the same doctor at the same hospital on the same day. Robert and Ronald work for the same firm and their wives shared a double room in the hospital.

# *Fingers of Fate*

By Harold Helfer

Brig. Gen. Clarence Atkinson, Delaware's adjutant general, boasted recently that the state's national guard never had lost a weapon to burglars. The next night the guard armory in Wilmington was burglarized.

Scott Guge and Susan Parker, both five years old, are enrolled in an Ottawa, Kans., kindergarten. Nothing unusual about that — except that Susan is Scott's aunt.

The son of Mr. and Mrs. Robert King of Chicago was born on November 16 at 3:11 A.M. — the same date and time the father was born. Stranger still, both weighed eight pounds, three ounces at birth.

Fire Department Dispatcher J. W. Jackson of Jacksonville, Fla., made an additional comment above and beyond the routine of sending an engine crew to a fire. "Hurry," he said. "It's my house."

When two trucks collided in Winton, England, the police

thought for one fantastic moment that one man might have been driving both vehicles. The two drivers were look-alikes — twins Edward and Charles Stutchfield.

After scrimping for two years Mrs. Irene Lamb of Metuchen, N. J., had saved enough for a long-dreamed-of trip to Hawaii — but she spent her entire vacation in a hospital room. After she stepped off the plane and a festive lei had been placed around her neck she tripped and broke her hip.

Missing for five years, the class ring belonging to Mrs. Jack Branyan of Athens, Ga., was found in a chicken gizzard in Johnson Creek, Wis., 1000 miles away. Mrs. Branyan has no idea how it got there.

Martin Law of Bournemouth, England, scoffed when he was told that a ticking sound in the wall of his home forecast a family death. Shortly after the ticking began his grandmother died — and the ticking stopped.

**I**MMEDIATELY after my father Ezra Chesney passed his bar examination at Ottawa, Ill., in June 1862, President Lincoln persuaded him to go to Kansas and involve himself in public life there. He later was elected County Attorney for Shawnee

bert Hoover) and Carry Nation.

I was seven years old in 1887 when Father brought Wyatt Earp and Bat Masterson home for dinner. That evening the conversation gradually turned to Jesse James who allegedly had been killed by Bob Ford five

## **PSYCHIC WARNINGS KEPT JESSE JAMES ALIVE!**

**Author's acquaintance with famous personalities of the Old West  
enables him to disprove some popular legends.**

**By W. D. Chesney**

County, Kans., and consequently we resided in Topeka, the county seat. I was born in 1880 with a nose and eyes for news and a photographic memory.

Because of my father's friendship with the president many prominent personalities of the Old West visited our home and dined at our table. My father's still-existing diaries for 1860 through 1900 record such visitors as Calamity Jane, Billy Tilghman (one of our greatest United States Marshals), Charles Curtis (later vice-president under Her-

years before, in 1882. Earp drew a clipping from his shirt pocket showing a photograph of the corpse identified as Jesse James in his casket. Wyatt remarked, "Jess outsmarted the smart alecks again. That is not the body of Jesse James. They just substituted a convenient corpse, a trick as old as history. It was a smoothie to get Jesse out of Missouri politics to save face for Governor Crittenden. As you are a Spiritualist, Judge, and believe in hauntings and that sort of thing, I guess you know that

Jesse does too and he thinks that the ghost of Bill Quantrill worked up the plot to substitute another corpse for his own while he went to various hideouts."

Years later, between 1904 and 1907, while I was attending University Medical College in Kansas City, Mo., I met and gambled a bit with two of the infamous Younger boys. I knew Quantrill's widow and used to hunt rabbits with Harvey Logan, known to crime as Kid Curry. I loafed around the James' cigar store at the famous K. C. Junction and got to be friendly with Jesse's son Jesse, Jr., and his brother Alexander Franklin James, always known as Frank. One lucky day in 1904 I admired a derringer double-barreled pistol that once belonged to Jesse. Frank James and I gambled for it and I won by drawing the high card. I still have it today.

My first wife's father, Dr. James S. Preston of Armstrong, Mo., was a medical doctor specializing in such nervous cases as stuttering. He had treated Jesse and Frank James at their ancestral home near Excelsior, Mo., and thus had become friendly with the boy's stepfather, Dr. Reuben Samuel, a fellow M.D. Dr. Samuel related that the James' log cabin home was haunted by spirits of men killed in and around the place by



Famed outlaw Jesse James (pictured as he looked at the age of 18) grew up in reputedly haunted homestead in Excelsior Springs, Mo.





Author W. D. Chesney holds the double-barreled derringer which once belonged to Jesse James. Gambling for it with Frank James, Chesney turned up the high card.



border ruffians. Perhaps this early environment helped predispose Jesse James to believe in spiritualism. The harsh treatment of the James family by unprincipled Yankee soldiers and raiders had motivated young Jesse to join the pro-Confederate raiders led by William C. Quantrill when Jesse was only 15.

After graduating in medicine in 1907, I was employed as a detail representative by a large pharmaceutical manufacturer. They sent me, of all places, back to the area I knew so well—Oklahoma and Arkansas. During this time I invented the first infrared generator for medical and commercial purposes.

In 1922 I joined the Burdick Company as Director of Research and traveled all over the

United States demonstrating my inventions. Our local office in St. Louis was at Olive and Grand next door to a theater. In a spare moment during 1928 I visited the theater and I saw Al Jennings put on a demonstration of gun-sliding. I went backstage and visited with him because I knew he had been a friend of Jesse and Frank James. He strongly urged me to visit him at his small ranch near Woodward, Okla. He said—and I remember it all as if it had been yesterday—"Doctor, Jesse James is still living and I am going to prove that by producing him and letting him tell his own story. Back in '82, when Jess knew his number was up, he says that the spirit of Bill Quantrill visited him and told the way to get out of trouble. Jess says that Quantrill's ghost told him to

kill a traitor, after making a deal with the two Fords and the Governor of Missouri, who wanted to get Jess out of the state without further scandals. That polecat was Charlie Bigelow, conveniently killed and his corpse substituted for what was supposed to be Jesse James' body. You just come out to my spread and I guarantee to produce the real Jesse James. He will show you the scars on his body that prove him to be what he claims."

Just at that time, however, it was necessary for me to travel to Europe on business, so it was several years before I could take Jennings up on his offer. When I returned from Europe in 1928, I

lived in Enid, Okla., and often got to Guthrie, where I joined the Scottish Rite Masons and thereby met Dr. Hahn, a specialist in breast cancer surgery. He had known Jesse James and had treated some of his minor wounds. On learning of my belief in spiritualism, Dr. Hahn opened up.

"Doctor," he said, "there are good spirits and evil spirits today just as in the time of Jesus. Jesse James had contact with some of the vile men of Civil War days and still does. There is absolutely no doubt in my mind that Jesse James is a medium, whether he admits it or not."

Hahn continued, saying he had been called in to treat a man in



William C. Quantrill headed gang of pro-Confederate raiders which terrorized Kansas in the 1860's.

Al Jennings (left) is shown on porch of his ranch home with "Col. Frank Dalton," actually Jesse James.



Kingfisher and was able to identify him as Jesse James by the wounds he bore. Jesse had admitted his identity and had confirmed the story I had earlier heard of the substitution of bodies and the warning by Quantrill's ghost. Hahn also explained that Jesse was a spiritualist and had attended seances at the home of a medium that Hahn knew well. Hahn later introduced me to the medium herself and she confirmed that Jesse James had visited her under the alias of Col. Frank Dalton but that she had recognized his true identity through his scars.

That same year I had to go into Kansas City, Mo., where a patent suit kept me for some time. In those days there was a rapid transit line from Kansas City to Excelsior Springs, where Frank James still lived in the old James home. I visited Frank a number of times and we reminisced about the old days in Kansas City when I had won the derringer pistol from him. During one of our conversations, Frank admitted outright that Jesse was still alive and that he had visited him in Texas. He filled me in on more of the details of Jesse's psychic abilities.

Jesse had been warned several times when his life was in danger. The earliest incident he

mentioned was in 1863, when Bill Quantrill was organizing his band of assassins to attack the city of Lawrence, Kans. Frank James went along but Jesse refused to go because of a warning vision. In the attack on Lawrence on August 21, 1863, approximately 200 buildings were burned and some 150 citizens murdered. The wanton destruction incensed the north. In the late 1864 Quantrill again approached the James brothers asking them to go along on a foray into Kentucky. This was in reality just the first step in Quantrill's plan to work his way to Washington, D. C., where he had heard of plans to assassinate President Lincoln. Jesse again had a warning vision and refused to accompany Quantrill. Union forces were on the alert this time and Quantrill never got to Washington. He and most of his gang were slain early the next year. A third occasion when Jesse received a spirit warning was when members of the James-Younger gang were planning to hold up the bank in Northfield, Minn., on September 7, 1876. Both Frank and Jesse went along with the gang but turned back at the first sign of opposition. The Youngers all were killed or captured during the robbery attempt.

I finally visited Jennings' ranch



in 1944. I had to make a business trip through western Oklahoma down into Texas and while I was in Woodward, Okla., I inquired as to the location of the Jennings ranch and hired a local citizen to drive me there. Al was sitting on the porch as we pulled up and sitting next to him was a weather-beaten old gentleman. Jennings introduced me to him saying I was a man who would listen and keep his mouth shut. We talked for several hours and this elderly gentleman, who claimed to be Jesse James, confirmed all

of the stories I have told thus far about his psychic abilities. In his younger days his talent for seeing and hearing things others could not had earned him the nickname of "Dingus" James. I learned later that this name was probably derived from the old colloquialism "dingy" meaning weak-minded or eccentric. He showed me multiple scars on his face and body that convinced me beyond any doubt that he was actually Jesse James. He finally died in 1951 in Granby, Tex., at the age of 107.



### RING RETURNS

A CLASS ring traveled a most circuitous route but it finally came back to its proper owner a year later. Mark Ramsay, a senior at Fontana, Calif., High School, wore his ring while collecting rocks at the beach at Cambria, about 12 miles above Moro Bay, Calif., in mid-June 1970. Although he didn't go into the water, he skirted its edge. The ring apparently fell into the Pacific and young Ramsay figured he never would see it again.

About a year later E. R. Strong, a fisherman of Elk Grove, Calif., caught a shark. Inside the shark he found a ring which he recognized as someone's high school class ring. Strong contacted the Balfour Co., Attleboro, Mass., manufacturer of the ring. He

was referred to Bruce Church, the Balfour representative in Upland, Calif., who asked Strong to send him the ring. Church turned it over to Robert T. Fawley, the sales agent who had handled the Fontana order. The school was able to identify the ring's owner by the initials "MER" engraved inside it.

Where had the ring been during the last year? Fawley theorized that after the ring was washed into the Pacific it had been swallowed by a smaller fish which in turn had been eaten by the shark. Aside from a few nicks, reported Doug Robarchek of the Fontana *Herald-News*, the ring appeared none the worse for its piscine adventures and Mark Ramsay was delighted to have it back.

# MY TRIAL BY

## FIRE

I had faithfully followed all the rites of purification. But did I have the needed faith?

By Jon Mundy

**I**N THE summer of 1970 while attending the Sivananda Yoga Ashram in Val Morin, Canada, I found myself in the position where my faith, like that of Abraham, was tested. During

Fire walk was climax at Sivananda Yoga Ashram at Val Morin, Canada.

my stay at the ashram an Indian peace and music festival was to be held, featuring a number of top Indian musicians, dancers and firewalkers. After the arrival of the Indians I discovered that the fire walking ceremony was open to anyone who observed certain acts of purification and who believed he could walk across hot coals without being burned.

The acts of purification included a strict vegetarian diet (which I had already been observing for several weeks) and abstinence from all stimulants, drugs and narcotics such as cigarettes, coffee and tea. Furthermore one had to remain celibate for the preceding week and bathe every day—including a 5:30 A.M. dip in the pool. One had also to attend worship ceremonies or *pugas* as they were called by the Indians, as well as morning and evening meditations. No one was permitted to participate in the fire walking for egotistical



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#### ABOUT THE AUTHOR

JON MUNDY, born in 1943, is pastor of Windsor Terrace United Methodist Church, Brooklyn, N. Y., and also an instructor in the department of philosophy and religion at the New School for Social and Political Research in New York City, where he is studying for a Ph. D. in philosophy.

He is a graduate of Culver-Stockton College, Canton, Mo., and holds a Th. M. degree from Southern California School of Theology at Claremont, Calif. He has previously taught at Interboro Institute, New York, N. Y., and at Girl's Collegiate School, Claremont, Calif., and served as pastor at Central Christian Church, Glendale, Calif., and three rural Missouri churches.



reasons. And besides the purifications one had to have the necessary faith.

Before my arrival at the ashram there had been a six-week training course in Yoga for a group of young men and women, many of whom now signed up to participate in the fire walking. I was enchanted by this marvelous example of faith, psychic phenomena and religious experience; therefore I decided to get close to those participating in the ceremony, to talk with them and learn as much about this experience as I could. I went to see the man in charge of selecting individuals for the fire walk and during our talk made up my mind that only by signing up for the fire walk and taking part in the

week-long preparation would I have a firsthand understanding of the experience.

Of course, no one ever would be *required* to take part in the fire walking; one could always change one's mind even at the last moment. The man in charge told me he would take my application but I could participate only if there was a cancellation from someone who had undergone the initial orientation.

Accordingly I began attending the worship services, the baths, etc. At the end of three days I was jokingly informed I was "on the coals," meaning I could go ahead with it if I had the faith.

I continued to participate in the ceremonies not quite knowing what I would finally decide to

do. As the time grew near I began to wonder if the whole thing were some gigantic hoax. Simultaneously I wondered, if it were for real, was I pure enough? Had I been able to keep my ego out of this? And most important did I have faith?

I had participated in transcendental meditation and gone into trance and therefore assumed that if I could attain a state of altered consciousness before the ceremony it would be possible for me. I fully realized that my faith must include the belief that I would receive some form of psychic protection at the time of the fire walking.

At the worship service on the evening before the actual walk I went deeper into trance than at any time in my previous experience. This gave me some reassurance.

I woke early on the Saturday morning of the ceremony and lay in bed for a few minutes wondering what that August 15, 1970, would bring. I was to give an opening invocation for the festival, fast all day and, most important, walk on fire before the day was over. Or was I?

Shortly after noon we ceremonially lit the fire. A trench about 12 feet long and three feet wide had been dug earlier in the week. Numerous logs, large and small, were put in place, oil was

added and the flames sprang up. The heat soon became so intense that those near the fire had to back away. All afternoon two young men watched the fire, repeatedly adding logs.

The fire walk was to take place at six o'clock. About two o'clock I went alone into the mountains, to a spot in the woods where I would not be disturbed. I sat down to do some breathing exercises and to meditate but mostly I simply reflected on the evening ahead. Before I left the mountains I resolved I would go as far with the ceremony as did any of the other young men and women.

That evening just before the ceremony the priest in charge of the fire walking and an assistant took a couple of long two-by-fours and broke the burning logs into smaller coals and fished out those large pieces they could not break. The heat continued to be intense as anyone walking within three feet of the bed of coals could attest.

We had to attend three *puga* worships, lasting in all about 45 minutes, before the actual fire walk. Already, in the first *puga*, I fell into a mild trance state which grew more profound during the second *puga*. Following the second worship service we took a ceremonial walk into the pool until we were over our

## MY TRIAL BY FIRE

heads in the water. Then the third *puga* lasted about 15 minutes. Toward the end of this last *puga* we all participated in a kind of screaming wail, later described to me by one young woman as the most sincere form of prayer she ever had experienced. I myself had the feeling that it purged all evil forces from my body. Still wailing, some actually dancing, we walked from the temple to the bed of coals.

I was somewhere in the middle of the group, neither the first nor the last to step on the coals. The Hindu priest led the way and he began by bending down to pick up some of the embers and scatter them out across the coals. Then, standing erect, he walked smartly across the coals in four springy steps. Swami Vishnu-devananda followed him and then came the rest of us. For some reason I do not remember the actual fire walk too well. I do not know who preceded me nor who followed me. The coals felt not unlike sand. I do not know why I hurried as there was no sensation of heat. Once on the other side we all immediately fell to the ground, some of us shaking a bit, a few crying, all of us enthralled by the experience.

I lay on my stomach for a moment in front of the *puga* temple, my whole body shaking.



Participants are shown "on the coals" after week of meditation and rituals.

Suddenly I realized that I had done it! It was over and I was all right! Opening my eyes I saw that everyone had done it and everyone was all right! One young man who had not observed all of the purification rites had been burned but not seriously. Many of us were laughing with joy at having successfully crossed the fire. Then suddenly two people were embracing, now three and four clung together and then all save the priest and Swami Vishnu-devananda stood as close together as possible in

one large circle, laughing and crying, until some started a long "Om" which others took up. The circle became one big "Om."

Then a hose was brought out and men with buckets began to douse the fire. With each bucket of water thrown on the embers a large cloud of smoke rose into the air. Those of us who had just crossed could only laugh at the beauty of it.

Out of this experience, for me, has come a deeper, more lasting faith than I ever had before. I now know there is a whole world out there, a world beyond the seen and the known, that is open to us if we but have the faith. If we are able to "let go"—not knowing what is there nor how we will be protected but believing that it will be so—we can do wonders. We can.



### VANISHING CONTINENT

**F**OR NEARLY a century maps of the Arctic showed a great land mass that never existed, reports Lou Louderback in the March 1972 issue of *Argosy*. In 1818 British explorer Sir James Ross, seeking a northwest passage, found his path blocked by a vast land of towering peaks and glaciers as he sailed north between Baffin Island and Greenland. He sailed along the coastline carefully mapping it before turning back.

Next to spot the northern landmass was American Arctic explorer Robert Peary, who came upon it after an arduous trip over ice in 1897. Admiral Peary named it Crocker Land and fixed its position and the elevations of its peaks in his notebooks. In 1913 the American Museum of Natural History sent Donald MacMillan on an expedition to explore Crocker Land.

MacMillan's party was perplexed when they sighted Crocker Land some 100 miles west of where Peary had placed it. They were further puzzled when their instruments indicated different distances away on different days. They journeyed on until they reached a valley which was surrounded on three sides by the peaks of Crocker Land. They were exultant—until the sun went down and they found themselves on a great featureless ice floe.

Crocker Land was a mirage! They found it was an enlarged image of the coast of Ellesmere Island far to the north. Light from Ellesmere Island was refracted along the curvature of the earth in summer by the layers of warmer air above colder Arctic air. When the warmer layers were absent in colder months, the mirage disappeared.

# True Mystic Experiences

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

## THE BARE FACTS OF ESP

By Karl Morrison

WHEN I was a boy of 12 in 1932, one of my greatest pleasures was swimming at the "deep hole" in French Creek near Indian Head, south of Waterford, Pa. One day late that spring I was enjoying a "polar bear" swim with three companions, Earl and Walter Hoffman and Earl Morrison. Despite our youthful bravado we left the extremely cold water after a very brief swim. Our goal then was to warm up in the shelter of my family's cottage.

We had hitchhiked from town that weekend and had sole possession of the cottage. With privacy thus secured, we planned to peel off our cold swimming trunks at the rear door of the cottage, then scamper inside to our warm towels and clothing.

Our bathing gear was down around our knees when a still small voice told me to stop. "Pull on the trunks," I shouted

and all of us covered our nakedness. Almost immediately my mother and Aunt Edna appeared from the cottage door. They informed us that we couldn't go in because my sister Jane and 20 girls from church were having a meeting inside.



Karl Morrison

Except for the words of warning from my unseen guardian four naked boys would have jumped into the cottage as an unexpected part of the girls' program. — *Cheney, Wash.*

## HUMAN TELEVISION

By Columba Krebs

**I**N THE late summer of 1929 I was introduced to the wonderful reality of astral projection through what I believed at the time was an unusual dream. I was on board a ship that sailed from Singapore to Calcutta when my "dream" unfolded. I saw a crowd of people advancing toward me. Over their heads I saw the face of my friend Bill Jenkins whom I had known in Singapore and who remained there when I departed. Bill's face wore an expression of pleading but when it came too close I drew back, whereupon he turned and drifted off into the distance. As the other people drew closer I wrapped my coolie coat tighter around myself as if to ward them off.

Bill's retreating figure entered a long tunnel and I was suddenly struck with dismay at his departure. I wrenched myself free from the crowd around me and ran down that long corridor after his retreating figure. Running was a struggle. It was as if my feet were mired in glue. I had to pull and pull, until eventually I seemed to fly on the wind over a long distance, frantically crying, "Bill! Bill! Bill!"

Next I was standing at the doorway of his bedroom in Singapore, still holding my coolie

coat tightly around me. My cries apparently had waked him and he sat up in bed staring at me. I sensed a radiant light around me as I gazed at him, sadly, wistfully. The moment his eyes met mine I saw his face looming before me large and lifelike — red hair, blue eyes and all. His eyes widened and his mouth fell open in amazement as we exchanged greetings mentally. Then he swept his hand across his face and broke the spell. I woke up aboard ship in the Indian Ocean.

At the next port of call I wrote Bill about my vivid experience. Our letters crossed in transit, which independently verified this amazing phenomenon. His letter read: "I had a most wonderful dream; whether it was the result of receiving a thought message from you I can't say. I seemed to hear your voice calling me so vividly that I woke up and saw you standing in the doorway with your blue houri coat pulled tightly about you and looking toward me with a look of sheer friendship but touched with sadness. It was so clear my heart missed a beat. When I rubbed my eyes and looked again the vision had disappeared."

With my greater knowledge of the psychic field I now recognize that this "human television" we both had interpreted as dreams was more likely a true astral



projection brought on by my strong desire to see my friend once more. — *Willow Springs, Mo.*

### HERE OR THERE OR WHERE?

By Dorothy Carlos

**T**HE YEAR 1969 was full of problems for me and one July night I went to bed with many of them on my mind. After a sleepless night of tossing and turning I simply couldn't get up when the alarm jangled in my ear although my mind was uneasy about staying in bed. At my job with Goodwill Industries I had already been reprimanded for taking off too much time and I didn't want to be late again.

But when 8:30 arrived — the time I was supposed to report for work — I was still in bed. I glanced at the clock and fell into a restless sleep. I was only half asleep and I was aware that my daughter-in-law Linda had looked into my room and closed my door. My guilty knowledge that the store was short-staffed would not let me stay in bed for long. I resolved to go to work late rather than take the whole day off. At 10 o'clock I wearily dragged myself from bed and went into the kitchen, where I chatted with Linda over a cup of coffee.

When I finally reported to Goodwill at 11:00 I went virtually unnoticed even when taking my

place of duty as clerk-cashier on the second floor. Soon, however, Jerry Keeler, the manager, came up to me and asked what had happened to me. He had seen me come in at 8:30, he insisted, but then he had been unable to find me. The girls upstairs had told him I hadn't reported for work.



"But I just came in a few minutes ago," I explained. "I was still in bed at 8:30."

He reiterated that he had seen me come in and so had others. He found my time card was not clocked but had assumed I had forgotten it and so had written in the time in ink. When I protested that I had been talking with Linda at 10:00 A.M. he replied, "You must have come in and then gone home again." He looked at me as if I needed psychiatric attention and then stalked

off leaving me baffled. Perhaps he had noticed me the day before and thought it had been today; that must be the answer.

At lunch time I joked about Mr. Keeler's strange delusion with two friends on the first-floor staff. To my utter amazement both Jessie and Trudy corroborated Mr. Keeler's statement and reported seeing me come in. I was really puzzled that three people could be mixed up on the day and I began to doubt myself.

On my way out for an after-lunch walk I passed Rose, the downstairs cashier, near the front door. I casually asked if she had seen me come in that morning. Rose too insisted that I had entered at 8:30 and that she had greeted me as I came in. By this time I was really wondering if possibly I had been walking in my sleep and I asked Rose how I had been dressed. "Oh, as you usually are," she replied. At least if I had been walking in my sleep I hadn't been in my nightgown!

I could not understand why four people would insist I had come to work at 8:30 when I was sure I had not left my bed. Perhaps I was suffering from some strange mental aberration and really had come into work and then returned home again. As soon as I finished work, I hurried home. As I entered my home,

my first words of greeting to Linda were, "Where was I at 8:30 this morning?"

To my immense relief she replied, "You were still in bed. Your door was open and I saw you sleeping and closed it." I could have hugged her for those words. I told her my story and she was as mystified as I that four people had seen me walk into the store when I was really still in bed.

There was a little epilogue to add to this strange event. My time card was left as Mr. Keeler had marked it so no deductions were made for my absence of three hours. Why argue with the boss when it was to my benefit? But thanks to Linda, I know he was mistaken! — *Victoria, B.C., Canada.*

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#### THE ROBED VISITOR

By Rosalee Bailey Tipton

**I**N OCTOBER 1952 when my son Charles was seven months old I had a frightening experience. I was a young and inexperienced mother and one night when the baby was especially fussy and refused to settle down, I assumed it must have been because of the excitement of my husband's parents' visit that day. The baby's whining and crying kept me awake practically all night. Finally in the wee hours of the morning I brought him to

our bed to give him his bottle. But he kept crying and pushing the bottle away. After several minutes of this I scolded him and gave him a light smack on his bottom.

Suddenly I felt someone touch my foot and a tingling shock ran up my leg. I turned my head and saw a shadowy shape standing at the foot of the bed. The light was sufficient for me to make out a wrinkled elderly face beneath a gray hood-covered head. Its eyes were in shadow but I could feel their piercing gaze. Something like electric shocks swept in waves through my body as its long slender aged fingers rested on my foot. Then the robed figure spoke, its voice hollow as if coming from an echo chamber: "Be careful; he's precious."

The figure then moved backwards and faded through the bedroom door. I took this frightening experience as an omen of trouble. The next day I rushed the baby to Dr. McNelly and, sure enough, he had a serious ear infection. — *Dayton, Ohio.*

### THE DAY GOD SPOKE TO ME

By Pauline Pipher

**O**N THAT lovely afternoon in December 1956 I was all alone in the rambling two-story Los Angeles home I shared with three girl friends. My roommates had gone their separate ways

and I was lazily contemplating plans for a dance that evening.

As I soaked in the tub before dressing I discovered a large hard lump on my left breast. A shiver of fear ran through me and the evening's outing was transformed into a nightmare as my fear turned into near-panic. On the following Monday I went to see my family doctor. Dr. Edward Eisen was a kind fatherly type who usually put his patients at ease. But something in his manner that day set my heart pounding.



Pauline Pipher

After examining me, Dr. Eisen quietly but firmly recommended that I consult a specialist without delay. My only thought was: "Cancer! He thinks I have cancer." Numbly I agreed to see Dr. William F. Quinn, a prominent Los Angeles surgeon, that same afternoon and I stumbled blindly

out of Dr. Eisen's office.

On the walk back to my car several blocks away, completely oblivious to my surroundings, I began reviewing my life. So this was it! I was still so young and my hectic life so interesting. As I became aware of my own mortality, the world around me seemed poignantly beautiful.

That afternoon Dr. Quinn also seemed decidedly casual but he stressed the urgency of an immediate operation. I protested that it was less than a week before Christmas and relatives in San Francisco were expecting me for the holidays. Dr. Quinn smiled sympathetically. "Could you enjoy yourself there, knowing you had to come back to this?"

I admitted the wisdom of his remark and consented to surgery in California Hospital that week. In my few days of waiting at home my mood darkened from a vague sense of unreality into black despair. Since childhood I had thought of hospitals not in terms of healing but of death. Consciously I expected the worst.

The day before my operation I was again alone in the big house. I had slept poorly the night be-

fore and sometime in the late morning I started down the stairs, listlessly contemplating food. When I reached the doorway to the kitchen, I became overwhelmed with the need for prayer. Almost faint, I struggled with the most powerful emotions I had ever experienced. Scarcely aware of my surroundings, I cried aloud, "Oh, God, it can't be. *It just can't be!*"

Even as the words poured from me I became aware of something else, a presence momentarily taking control and speaking through me: "What are you afraid of? There's nothing seriously wrong. You're going to be fine!"

Instantly all my fear and anxiety vanished and I experienced an indescribable sense of peace and well-being. I went to the hospital the next day convinced that God had spoken to me. There was no malignancy and the operation was a success.

Although I was unable to spend Christmas as I had planned, it was one of the loveliest I'd ever had. God had given me the greatest gift of all — direct answer to a heartfelt prayer. — *Los Angeles, Calif.*

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#### THE NAME OF THE GRAIN

**R**OXBURY MILLS, a Fredericksburg, Va., feed and fertilizer firm, lost its bookkeeper, Elsie Rice, in January 1970. She was replaced quickly however by Rosemary Wheat.

Professors, physicians and engineers joined in presenting accounts of the most remarkable and most controversial forms of healing today.

**T**ODAY IS a really great breakthrough for parapsychology. When a company most responsible for man's conquest of the moon is willing to have its management club sponsor a program concerning a subject that to many is tomfoolery and quackery, this is a minor miracle in

The Lockheed Missiles and Space Company Management Association joined the newly established Academy of Parapsychology and Medicine\* in sponsoring the daylong affair. The Academy since has published transcripts of Holland's introduction and the remarks of

## An Interdisciplinary Symposium

# THE VARIETIES OF HEALING EXPERIENCE

By Vincent H. Gaddis

itself." These are the words of Jack H. Holland introducing an interdisciplinary symposium on "The Varieties of Healing Experience" held October 30, 1971, at De Anza College, Cupertino, Calif. Jack Holland, moderator and first speaker, is a professor in the Business Management Department at San Jose State College and a professional business consultant. He has been honored by the California legislature as one of the five most outstanding men in the state college system.

the other six speakers (107 pages, \$5.00).

The overflow crowd that jammed the 2600-seat auditorium listened to reports on such fascinating subjects as the psychic surgery of the late Brazilian healer Arigo, diagnosis of disease by radionics, biofeedback procedures for obtaining control of involuntary body processes and the psychokinetic feats of the Russian sensitive, Nelya

\* 314A Second Street, Los Altos, Calif. 94022.

Kalugina. Behind the discussion lay the implicit question of the proper view of man and his potential. The majority of psychologists today tend to espouse the view of Dr. B. F. Skinner that man is largely a product of his heredity and environment. Opposed are those who agree with Dr. Victor Frankl, the noted Viennese psychiatrist, who insists, "A person is free to shape his own character and is responsible for what he may have made out of himself. Man is more than the sum of psychological drives, more than the sum of his past."

Only comparatively recently has medicine recognized the nonphysical component of disease, Professor Holland pointed out. In 1898 the state of Massachusetts considered outlawing all forms of mental healing by non-doctors. Only the testimony of the noted psychologist William James defeated the proposed legislation (FATE November 1969).

The famed psychologist and professor at Harvard Medical School suffered from despondency with symptoms of both mental and physical illness during his early manhood. He said that two steps restored his mental health—first, giving up the notion he had been taught in medical school that all mental

disorders have a physical basis; and second, help not from medical doctors but from a "mind-curer," probably a Christian Science practitioner.

"This whole impassioned plea of William James should be read and studied by everyone interested in parapsychology or anyone concerned in expanding man's knowledge," Dr. Holland continued. "I know of very few who have deeply studied the various areas of parapsychology who have not evolved into an understanding of the higher nature of man, who have not truly become 'religious' in the deepest and most meaningful sense of that term."

The Rev. Raymond K. Lilley enlarged on this theme. He is a minister of the First Church of Religious Science in Palo Alto, Calif., and a director of the International Association of Religious Science Churches. A student of eastern philosophy and comparative religion, he has lectured extensively on personal motivation.

The Reverend Lilley told of the faith healing of his own son who suffered severe complications at birth, his head almost being pulled from his neck. He was a spastic with degeneration of nerve tissue and doctors pronounced him an incurable cripple. Then Lilley learned of re-

ligious science and decided to "try it, stick with it and go all the way, seeing only perfection. Today my son wears a size 48 coat and shoots a bow and arrow with a 38-pound pull."

To illustrate his proposition that spiritual development lies within everyone's grasp the Reverend Lilley closed with a touching little story he found in Oriental philosophy:

"It's the story of a young man who had heard there was a wise old man who knew everything. This bothered the young man, to think some old man knew it all, when actually he knew he knew it all. To set the record straight he thought, 'I will go out and get a bird, and I will take it in my hand to the wise old man and ask him if it is alive or dead.' He approached the old man very piously and very much in the spirit of seeking and said, 'Tell me, old man, I have a bird in my hands. Is it alive or is it dead?'"

The wise old man thought, "If I say it is dead he'll open his hands and let it fly away. If I say it is alive he will squeeze his hands together and crush the life out of it." He smiled lovingly and said to the young man "It is in your hands."

\* \* \*

**H**OW MAN can achieve control over even involuntary bodily functions through biofeedback

training was discussed by Dr. Elmer Green, head of Menninger Foundation's Psychophysiology Laboratory in Topeka, Kans. He is a consultant on autogenic-feedback training for the Maryland State Psychiatric Center and was instrumental in the organization of the Biofeedback Research Society.

Dr. Green explained passive volition, a mind-body state in which physiological self-healing is accelerated and usually involuntary body processes are brought to some extent under voluntary control. The achievement of this mind-body state can be taught through the use of new biofeedback electronic instruments.

Dr. Green referred to the work of Johannes Schultz, a German whose work was translated into English in 1959, who used meditative exercises apparently based on yoga methods to give his patients self-directed physiological training. Such exercises developed both physiological and psychological self-awareness.

Numerous projects have been carried out in Dr. Green's laboratory which prove conclusively that some subjects can become quite successful in the control of involuntary body processes and also in controlling alpha, beta and theta brain rhythms.

Dr. Green described the aston-

ishment of the doctors at the Menninger Clinic when similar results achieved through yoga training were demonstrated by the East Indian master Swami Rama, brought to the United States several years ago by Dr. Daniel Ferguson, chief of mental hygiene at the Veterans' Administration Hospital in St. Paul, Minn.

Demonstrating first his control over blood vessels the Swami created 10-degree temperature changes in his hand in two minutes of concentration. Within about 10 minutes he increased his heart rate from 66 to 94 beats a minute.

Next the 45-year-old yogi announced he would stop his heart for about 10 seconds. The polygraph showed an unexpected jump from 70 beats a minute to about 300 beats, a rate held for 17 seconds. Dr. Marvin Dunne, a cardiologist at Kansas University Medical Center in Kansas City, examined the records and declared that this was a case of "atrial flutter," a state in which the heart fires at its maximum rate without the blood circulating. As the Swami apparently had suspended his circulation for at least 17 seconds Dr. Dunne was amazed that he was able to remain conscious.

Next the swami was tested for control of his brain waves. After

a few sessions during which he produced only the beta waves typical of normal consciousness, the Swami apologized for not achieving altered consciousness and explained that he was concerned about the instrument paper costing the laboratory \$16 a box. Dr. Green and his colleagues told him to forget about it and thereafter the Swami produced alpha rhythms upon demand. Next, by slowly decelerating his breathing rate, he produced the slower theta waves. Swami Rama found this state unpleasant because images from his unconscious mind came up and "screamed" at him.

In another experiment the swami said he would produce the still-slower delta waves. "You may think I'm asleep," he said, "but I won't be." For 25 minutes he appeared to be sleeping and snored away, the electroencephalograph recording 40 percent delta waves. During this time Dr. Green's wife Alyce, a research psychologist at the Foundation, spoke various test sentences, such as, "It is raining today but tomorrow the sun will shine."

When the swami was awakened he repeated about 85 percent of the sentences verbatim, accurately paraphrased others and recalled such incidents as high heels walking across the floor



above and the slamming of a door. The swami described his state as "yogic sleep" and declared that 15 minutes of such sleep was as beneficial as an hour's normal sleeping.

Dr. Henry (Andrija) Puharich followed Dr. Green on the speaker's platform. Dr. Puharich, author of *The Sacred Mushroom* and a research scientist with Intellectron Corporation of New York City, described his investigations of the Brazilian healer Jose Arigo, who died at the age of 49 in a tragic auto accident in January 1971. During several months in Brazil Dr. Puharich and a team of medical specialists closely observed Arigo and verified his amazing abilities for spontaneous diagnosis of patients and psychic surgery. Arigo came the closest thus far to Dr. Puharich's conception of a perfect healer. He was an earthy man, not saintly, and beloved by the people of his village. He cured cases of leukemia and schizophrenia and so-called incurable and terminal diseases, including every type of cancer. In one case of stomach cancer his hands penetrated the abdominal wall and extracted a mass of diseased tissue, a cure that was confirmed later by the patient's regular physician.

In some mysterious way Arigo could detect spies sent by med-

ical and civil authorities — and malingerers. He refused to treat persons with minor ailments, telling them to see their regular doctors, nor would he treat others "whose time had come to die." He said he was doing what he had to do in his life pattern and his work was programed by his guide. Attendance at his funeral numbered 30,000, paralyzing the little mountain town where he had lived.

"Obviously Arigo was in contact with some superintelligence," Dr. Puharich believes, "but what was this intelligence? A spirit? I cannot challenge this because I can't prove otherwise."

Such varieties of unorthodox healing "are bona fide," declared Dr. William A. Tiller, "and based on natural laws that may not have yet been accepted or characterized."

Physicist Tiller has been chairman of the Department of Materials Science at Stanford University since 1966 and is a consultant to government and industry in the fields of metallurgy and solid state physics. An associate editor of two scientific journals and an international authority on crystallization, he recently was awarded a Guggenheim Fellowship for a year's study at Oxford University in England.

Dr. Tiller's subject was "Ra-

dionics, Radiesthesia and Physics." He defines radiesthesia as sensitivity to radiations of all types and radionics as an instrumental form of radiesthesia dealing with the interaction between mind and matter. He has made a study of radionics as developed at the Delawarr Laboratories in Oxford, England. Radionics is based on a concept of vibrations existing within an organism and detectable even in a spot of blood or sample of hair. Dr. Tiller stated that only exceptional sensitives such as Edgar Cayce could make diagnoses unaided but that many persons could learn to employ a pendulum or radionic device in the detection of disease. Dr. Tiller traced the theory of energy fields in the organism from radionics through yoga philosophy to acupuncture, which he had observed during his recent visit to the Soviet Union.

Dr. William A. McGarey, director of medical research for the Edgar Cayce Foundation, who accompanied Dr. Tiller to the Soviet Union, explained in his address that point locations of psychic concentration used in acupuncture differ between Orientals and Europeans. Soviet physicians now have mapped out 700 point locations for Europeans.

The highlight of Dr. Mc-

Garey's talk, however, was his description of the feats of Nelya Mikhailova Kalugina, the famed PK sensitive who can move objects without touching them. In a Leningrad hotel dining room Dr. McGarey witnessed and filmed experiments in which the plump Soviet housewife succeeded in moving a ring, bottle caps, wine glasses and other objects by concentration alone. She also has clairvoyant and psychometric talents and has healed her husband by the laying on of hands — although she cannot heal herself. Nelya labors under intense strain. During such a demonstration as Dr. McGarey witnessed, her pulse increases from 75 to 150 beats a minute and she loses from five to six pounds. She has thyroid trouble, diabetes, high blood sugar and her endocrine system is out of balance. It seems her psychic abilities are slowly destroying her.

Dr. McGarey also filmed a PK demonstration by the wife of a prominent young Russian physicist, Victor Adamenko. She first touches the objects to be moved to "charge" them with electrostatic energy and she usually "warms up" by revolving the needle of a compass. When she visualizes the movement with a strong desire, she feels a warm sensation in her solar plexus and within her heart. The

PK force emanates from the palms of her hands and occasionally sparks appear but she can project the force from other parts of her body. In the film she moved a number of objects including an aluminum cigar holder. Incidentally, Mrs. Adamenko, like the late Rolf Alexander, is said to be able to dissipate small clouds by concentration.\*

The witty Robert A. Bradley, M.D., closed the conference with his discussion of why the Academy of Parapsychology and Medicine is needed. He is a charter member and president of the Academy and all of the other speakers, with the exception of Dr. Puharich, are directors. Dr. Bradley practices obstetrics and gynecology in Denver. He pioneered the introduction of natural and husband-coached childbirth in the United States and also the therapeutic treatment of the whole patient (body, mind and soul) utilizing hypnosis and extrasensory perception in conjunction with the principles of psychosomatic medicine.

Dr. Bradley lives in an old 20-room English Tudor house which he and his family restored with materials imported from England. He regaled his audience with a variety of instances of his personal encounters with the

paranormal—his home is haunted! Chandeliers dance, piano keys are depressed, lights flicker and there are thumps and bangs and the apports of such curious objects as bobby pins, dried apples and pregnant pottery angels.\*

"Why do we need an academy?" he asks. So doctors and nurses can tell each other of experiences like this, to give doctors the courage to stand up and say they believe. In Dr. Shafica Karagulla's book *Breakthrough to Creativity* doctors record their observations but anonymously. "We need medical men who will speak out," said Dr. Bradley. "An organization like ours may end this hiding behind anonymity."

He emphasized that the Academy should actively defend and authenticate genuine phenomena when skeptics attack them—Bradley mentioned as an example the psychic photography of Ted Serios which he personally has witnessed in his own home.

Future plans for the Academy include newsletters and a journal in which members can share their experiences and speculations.

"This organization has a great

\* "The Man Who Smashes Clouds" by Dale McLaughlin, June 1955 *FATE*.

\* "Our Pregnant Angels" by Robert A. and Dorothy B. Bradley, December 1959 *FATE*.

future," he concluded. "It has had a natural birth and its parents — parapsychology and medicine — are legally married.



## CALIFORNIA FISH FALL

*By Thelma Hall Quast*

ON AUGUST 20, 1878, an extraordinary shower of small fish fell on the California mining camp called Helltown, a once-populous rip-roaring gold camp that no longer exists. Oddly there was not a cloud in the sky, according to the report *The New York Times* published four days later.

"About 2:00 P. M.," the account reads, "a young man (evidently the reporter) who works on the Shepard ditch stepped out of Mr. Yokum's store and was pelted with an immense lot of small fish, say from one to three inches in length and consisting of a great variety — sun perch, flying fish and many others that do not belong to the scale family.

"The young man (never identified) called those in the store to come out and see the wonder, when more than a dozen men went out and saw them dropping thick and fast. They covered the roof of the store and extended for a circumference of two or three acres, perhaps more.

"I thought at first that a flock of traveling pelicans were unloading their pouches for the

purpose of attaining a higher stratum of atmosphere that would take them more rapidly to their destination," speculates the unidentified reporter. "But I gazed for a long time in the clear blue sky in every direction without being rewarded with the sight of a single pelican. Then I weakened in the pelican theory and I am led to believe if it were the work of pelicans, they must have been so high they were out of sight."

The fishes were "very wet when they first fell" but soon dried, the account told.

"I understand that William Phillips," continued the report — this remark raising the suspicion that Phillips well might have been the reporter himself — "laboring under the impression that all good things come from above, devoured one of the finest ones of the lot and said it tasted so good he sadly regretted not having harvested more of them."

This fish story ends: "Such fine epicurean frenzies are very rare in the community. Eli Brannum has preserved quite a lot of them in a bottle of gin."



## THE PASSIONATE GIRAFFES

IN AUCKLAND, New Zealand, in August 1970 a 10-year-old giraffe name Anita died after a stretch of strenuous necking with her 15-year-old boy friend John. Apparently the giraffes' gyrations caused Anita to fall and dislocate her neck. She died of shock.

We never had left Allen alone in all his 17 years and I found it difficult to accept this separation—but then ESP kept us in touch.

By Kamela Klaussen

**I**N JUNE of 1969 my family and I decided to travel across the United States and see this great land of ours. Although the weather was ideal for the journey, my heart was heavy when my eldest son, Allen Klaussen, announced he would not be going with us. Allen had been offered a job on Cap Greene's shrimp boat *Tally-Ho*. I had never been away from Allen in all his 17 years and I found

it difficult to accept this separation. Our family had never spent much time around the sea and naturally I worried about my son's safety. But he had been looking for summer work for weeks and I did not have the heart to refuse my permission.

On June 18 we set out on our trip and my last sight of Allen was of him roaring off in the night on his motorcycle. Our trip was very interesting and we all enjoyed ourselves except for my continued worry about Allen's welfare.

While we were touring Oregon, Hurricane Camille was ravaging the Gulf Coast of Mississippi where my son was working. I was filled with fear when I read of the terrible storm and the lives it was taking. I immediately dashed off a letter asking Allen to write us in care of general delivery at Dexter, Ore. We had received no letters from him during the trip as we had no fixed itinerary.

We had been selecting the route for the next day according to the wishes of a family majority.

One week after Camille struck I had a fearsome dream. It really was more like a vision, a warning that came to me spiritually.

As I lay sleeping I distinctly heard the voice of my son calling, "Mom." It was a pleading voice and I sat upright in my blanket roll, wide-awake. Again I heard the voice crying to me, "Mom, Mom, help me!" I heard it over and over. Then I saw

## "Son, I Already Know"

Allen's head completely surrounded by water. There was a large dark object just under his face that I could not see clearly. I knew he was in trouble and I prayed all night that he be saved from whatever danger threatened.

On August 26 a letter from Allen came to Dexter. On the very night I had seen my vision Allen had indeed been in the water, holding onto a floating timber. He had been asked by Cap Greene to assist in moving the *Tally-Ho* to quieter waters before the next storm hit. In the darkness of the night, amidst 15-foot waves they were rammed by a larger boat running without lights. Both the larger boat and the *Tally-Ho* went to the bottom of the Gulf and only Cap Greene and Allen survived the collision by hanging onto the timber until the coast guard rescued them.

\* \* \*

In September 1969 we decided to stay in Oregon and look for a house. We located one in Eugene and got settled in. All was going well and I was now less concerned about Allen. He was still shrimping but he was working on a much larger boat than the *Tally-Ho*. He enjoyed his work and all I could do was trust his judgment.

One evening in late September

as I lay in bed another vision began. I was alert this time knowing full well that it was a message to me. This time I heard sirens and saw flashing red lights and I knew that Allen had met with some kind of harm. Vividly I beheld ambulances, police cars and crowds of people hurrying to some forms lying on the ground. I spent another night in prayers for my boy. By morning I knew he was alive although injured. How I knew I cannot say but I was sure.

My husband Frank had laughed at my earlier vision of the water and the head of my son. But after Allen's letter confirmed its truth he was not about to laugh at my new vision. He listened attentively as I described it to him and remarked that if it meant anything we soon should receive word about it.

Four days later I received a letter telling me Allen was injured and in Tallahassee Memorial Hospital. He had been in an accident at the weekend cycle races he entered while he was off the boat. An inexperienced rider had entered the race and lost control of his bike. He had smashed into Allen at a speed of 90 miles an hour. Allen suffered cracked ribs and a twisted leg but avoided more serious injury

by maneuvering his cycle to avoid direct impact. The other boy was still unconscious when Allen left the hospital in late October.

Not long after this Allen joined the marines.

It was over a year before I had my next vision in November 1970. This time I saw my son lying on the ground unconscious. At first I thought he was dead but then I saw his lips move and heard the word "Mom." Shortly after this I received a letter with an explanation. Allen was engaged in undercover work with the marines and was on the track of a supplier of narcotics. Apparently he was too successful for he had been assaulted and beaten unconscious by drug peddlers.

I was hoping I would receive no more visions because each time they told me of danger to Allen. We had always been very close and now I felt a very special bond with this boy, my first-born.

My hopes were not realized, however, because two weeks after the assault upon him I received another vision. This time I heard gunfire and the car in which Allen was sitting was filled with bullet holes. I was terrified as I could not see him after the first sound of gunfire. I spent the rest of the night in prayer for his safety.

Some days later I received a letter about the shooting. Allen and a buddy had gone into Memphis, Tenn., on leave and were driving in the outskirts when the gunfire started. They were not on an assignment and the gunmen were never apprehended so it was unknown if they were connected with Allen's undercover work. It was fortunate indeed that neither Allen nor his buddy were injured.

I had never truly believed in spiritual messages between persons before my first vision came to me. But now I know that if ever my son is in danger again I will receive a message.



### THE FULFILLED WISHES

*By Henry A. Schaefer*

**T**HREE ELDERLY Sisters of Mercy whose devotion to the Virgin Mary led them to express a wish to die on a First Saturday did die on February 6,

1971, first Saturday of the month. Sister Ignatius Mack, Sister Felicitas Durkin and Sister Thomas Ryan died within a 19-hour period in Chicago.

the Colombo Observatory sending up lighted wind-checking balloons.

Shortly after his article appeared at least 200 persons reported seeing a UFO. Curiously enough, these persons reside in Ceylon about 100 miles from Colombo. The craft they watched during the evening of July 17 and into the early hours of the next day provoked reactions of awe and terror. Thanks to the excellent fieldwork of reporter Rex De

Plantation superintendent Parl Abeywickrema hurriedly made this snapshot of UFO on August 1, 1971.

## Hundreds See **UFO** in Ceylon

Many independent witnesses gave matching descriptions of this persistent summer aerial visitor.

By Stanton Friedman and B. Ann Slate

**T**HE SUMMER 1971 issue of the revived *Saturday Evening Post* featured a story by Arthur C. Clarke, author of *2001: A Space Odyssey* who also has been a scientific consultant on our Apollo projects. Writing from his home in Colombo, Ceylon, Clarke stated that flying saucers are dead and that the only mysterious lights he's seen within the past 10 years could be traced to

Silva of the English-language Ceylon newspaper *Weekend* the story was recorded without delay or distortion.

Unless the Colombo Observatory has wind balloons with retractable wings which chase cars, hover motionless above the ground and then hurtle off at a 45-degree angle, Clarke and some other UFO "experts" may have to reconsider their views.





Parl Abeywickrema (far right) points out his location when he first saw UFO on evening of July 17, 1971. On his right is reporter Rex De Silva of Weekend Papers.

The island nation of Ceylon is situated in the Indian Ocean about 50 miles south of India. The principal crops, rubber, rice and coconuts, thrive in the hot, humid lowlands while on the inner island, high in the rugged mountains of the up-country, are cultured tea plantations.

On the evening of July 17, 1971, plantation superintendent Parl Abeywickrema, two assistants and a driver were in a station wagon on a road 6000 feet above sea level, returning home to the Rookwood Tea Estate in He-

waheta. It was 10:45 P. M. on a cool clear night.

Suddenly the four men noticed a bright circular object coming up over the horizon. They described it as larger than the full moon, "a breathtaking sight." They watched the strange object for a time, then continued driving until they noticed that the UFO seemed to be moving toward them. Abeywickrema ordered the driver to stop and the men got out of the car for a better look. The UFO now was hovering about a quarter-mile

away at an altitude of 1000 feet. All details of the unusual craft were plainly visible and the men watched it carefully for 10 minutes.

Then with lightning speed the craft zoomed straight toward them, stopped a mere 100 feet away and slowly descended until it hovered about 100 feet above the ground. The three planters stood speechless with fear — and the nightmarish sight proved too much for the driver. He jumped into the station wagon to hide.

Rex De Silva interviewed more than 50 persons who saw the UFO that night. De Silva writes: "Mr. Abeywickrema and his assistants gave me a detailed description of this extraterrestrial spaceship which they glimpsed closely for over five minutes. They claimed it was a round object about 25 feet in diameter with two tapering wings on either side. The center circular portion had a fuselage in the shape of a hippie peace symbol and was illuminated. It cast a fluorescent yellow glow but did not glitter like a star.

"The wings had two fins on either side, also illuminated but not as brightly as the main cabin. They said there was no sound at all, even when it moved. No movement of any beings inside was observed. The outside construction of the fuselage was

of a translucent material resembling fiber glass.

"After remaining motionless for a few more minutes, the UFO took off at an angle of 45 degrees into the southwestern sky. Just before it moved away, the two wings were drawn inside the cabin and only the circular cabin was seen hurtling through space. At the bottom of the carrier they saw three red blinkers and a green one similar to those on conventional aircraft. They also said that when the craft was stationary, the lights inside the circular cabin dimmed and only the wing lights were left on. When the UFO moved the cabin lights became powerful and it was like a ball of fire."

Certainly "wings" are not typical of the disc-shaped UFOs reported worldwide. In view of the advanced propulsion system demonstrated by the craft it seems unlikely wings would be needed to stabilize it. However, there are at least two logical reasons for its seeming to have wing structures.

The TRW Pioneer-F spacecraft scheduled to pass Mars and Jupiter will carry a 20-foot magnetometer boom extending outside the missile to test the true environment of the planets without interference from the carrier. If the Ceylon UFO operated on an electromagnetic system the two

"fins" on each wing well might be devices to gather data on the earth's atmosphere. It is reasonable that such equipment should extend out from the craft to prevent distortion.

Another possibility is that these wing structures serve as a disguise so that at first glance casual observers believe they are seeing a conventional plane. The USSR has used this ploy on many occasions, camouflaging ships bearing electronic detection equipment to look like innocent fishing vessels.

A few miles from where the UFO first was sighted, A. E. Perera, a factory officer of the

Hope plantation, was on his way on foot to his boss's quarters. A bright light in the sky made him nervous when he realized it wasn't the moon or a star. He hurried indoors calling his superior, P. T. H. Rodrigo, to come and see the luminous object. They both were baffled and frightened and wondered if it were some visitation from heaven.

Other colleagues quickly gathered around Perera and Rodrigo, all reassuring each other that it must be some huge satellite launched by the United States or the Soviet Union. Their initial fear barely had begun to subside when the strange craft

Artist's sketch of Ceylon UFO shows circular cabin and protruding "wings."



began to move back and forth across the sky, sometimes slowly and sometimes rapidly, behaving as no satellite would. They watched the phenomenon for 20 minutes.

At the Rookwood Estate Mr. Abeywickrema was spending a sleepless night. At 2:00 A. M. he walked outside his bungalow to see two more of the glowing round objects moving slowly across the distant horizon. An hour later, his driver, who earlier had tried to hide from the UFO, was waked by the Alsatian dogs barking at a celestial object identical to the one that had terrified him four hours earlier.

At the Hope Estate 15 miles away night factory workers watched with alarm as a flaming object danced across the clear night sky in the early morning hours of July 18. Badly frightened, the superstitious natives began preparations for a ceremony to drive the evil spirit away. All descriptions given by these witnesses tallied with Mr. Abeywickrema's version of the UFO he had seen earlier. Indeed reporter De Silva remarked on the consistency of the testimony given by the many independent witnesses he interviewed.

"I thought a soundless, illuminated helicopter was descending on our estate," said Mr. R. Vedanayagam, a Rookwood tea

worker, though he later realized that the craft hovering over the plantation was most unconventional. Another witness first mistook the UFO for the sun and awakened his household to show them the "phenomenal sunrise."

If the American press knew of the Ceylon sightings, they failed to print an account. Nor were we advised that things weren't exactly quiet over England the following month. This latter event bears reporting because of the qualified witnesses involved.

On August 16, 1971, five English policemen watched a bright squarish light drift overhead at Aldridge, Staffordshire. During the two hours they observed it at an altitude of 300 feet, Constable Les Leek snapped 12 pictures on which an immediate security ban was slapped when Leek reported to his superior. However, the photos were delivered to the UFO Inquiry Centre in Preston, Lancashire, for analysis and later released to the press. The *London Sun* carried one of the UFO photographs and official statements to go with it. Birmingham's Edgbaston Observatory hypothesized, "It is possible that this was Mars." The Defense Ministry, while labeling it an unidentified flying object, also suggested it might be a planet, even though wit-

nesses agreed that the object was "bigger than a jumbo jet."

On August 1 the disc with wings returned to Ceylon, giving Parl Abeywickrema what he called "the second shock of my life." Shortly after dinner Abeywickrema walked onto the balcony of his private bungalow and viewed the same mysterious object against the background of the dark sky. This time he was ready for it; he had his 35mm camera.

Seemingly oblivious to the consternation it was causing, the UFO came back on August 2, continuing to travel over the tea plantations. It was observed for long periods of time at the Kab-

ragalla Estate, 25 miles from Hewaheta, by numerous witnesses both that evening and in the daytime hours of the following day.

As this is written groups of space experts and enthusiasts armed with telescopes and cameras sit through the frosty nights in Ceylon's uplands. Harboring no doubts of its reality they are simply waiting for their luminous visitor to return.

*The authors wish to thank Dr. Ananda D. P. Jayatilaka, Visiting Professor of Anatomy at UCLA and a personal friend of Parl Abeywickrema, for providing information on the Ceylon sightings.*



## CANADIAN UFO STILL A PUZZLE

*By W. Ritchie Benedict*

**R**EPORTS OF an unidentified flying object were plentiful in central Alberta, Canada, after sightings on Sunday, August 15, 1971. The mystery object was seen near Red Deer about 11:00 P.M. traveling northwest. Viewers said it looked like a ring of colored lights. A transport department official confirmed that a sighting had been reported but disclaimed any knowledge of just what had been seen.

The 43rd Radar Squadron based at Penhold, Alberta, tracked the object on radar but

likewise had no information as to what it was.

Later a Canadian armed forces spokesman speculated that it may have been the lights of a commercial airliner descending for a landing at Edmonton International Airport with its landing lights on. All of which leads one to conclude that if trained technicians of a radar squadron cannot tell the pattern of a commercial airliner from an unknown object, then we are really in trouble if the Russians ever decide to cross over the Pole!



Lorena Bach's photograph of Arthur Ford with native boy was taken during medium's visit to Haiti in 1959.

Although Stanley Reser was dead, Arthur Ford and I hoped to contact his spirit or at least gain access to the rituals he valued most.

# The Medium

## PART TWO

By Marcus Bach

MY GRAND scheme for a joint seance between an American medium and a white Voodoo priest had come to naught. Arthur Ford was still alive then but while we were thinking about leaving for Haiti to see Stanley Reser, word came through Fletcher and was verified by *The New York Times* that Reser had died. Alas, Ford was not to meet the American-born Reser, the talented Voodoo *houngan* featured in my book *Strange Altars*. But I learned through my Haitian contacts that there would be a *dessounin* service for Reser. This secret memorial ceremony following the death of a *houngan* was strictly limited to the Voodoo faithful. Not even Reser had been willing to disclose its details to me. But now Ford and I were willing to go to Haiti on the slim possibility that we might be permitted to attend.

\* \* \*

WE MUST keep in mind that Voodoo as a folk religion is deeply sacred and secret to its devoted followers. Tourist Voodoo is something else. It can be

## and the Voodoo Priest

found with the help of any Haitian taxi driver or shoeshine boy. But the authentic *houngans* or *mambos* (Voodoo priestesses) guard their services carefully and trust in the efficacy of their drumbeats and incantations, confident that they are in direct communication with the *loa*, the spirits and deities of their faith. I always have taken this kind of Voodoo seriously and respect the attitude and devotion of the accredited priests and their people.

My first reaction to being with Ford in Haiti was that he did not fully share my sentiments about the depth and sincerity of Voo-

doo belief. Now that we were on location he was offhanded and extremely casual about evidencing any interest in the *loa* or their manifestation. In fact, the moment we deplaned on the hot airstrip in Port-au-Prince and were engulfed by the soft-spoken patois of the natives, Arthur was inexplicably taciturn, annoyingly so. It was as if he were there against his will or hoped for some immediate justification for his coming. I hoped so too but I could not for the life of me break through his unexpectedly defensive attitude.

Was it the mood and tempo of

Reser's hounsi Cecile stands in front of portraits of loa or spirit guides on wall of their simple cottage.



this magical island that bothered him? Was there something, spirit vibrations perhaps, in the atmosphere that disturbed him? Was he wondering why Reser had revealed to him the news of his death but given no further message?

Moments of depression and despondency were not new to Arthur and anyone who knew him intimately has seen him at both his best and his worst. As we sat in the Ibo Lele Hotel in Petionville in the mountains above Port-au-Prince he complained about not feeling well. From this he lapsed into talk about death and dying. This too was not uncommon for him and in these moments he was always "willing" things to friends, softening his dejection with the drama of his demise.

During our first hours in Haiti, however, he was in such a state of hypochondria that I got disgusted with him and he with me. At our hotel he sat for long moments without speaking and then abruptly got up and walked away. When I met him later I would have sworn he had been drinking, backslidden from his dedication to Alcoholics Anonymous and all it meant to him. His language seethed with vulgarities. He seemed possessed by some devilish *loa*. I had the feeling that this might actually

be the case, Fletcher and the *loa* in mortal combat in a highly mortal man.

There was, however, something more, something that no one would understand and that few could have surmised. It appeared to me that Reser and Ford had suddenly blended into a single personality, that their natures were at one and the same time complementary and contradictory, unified and divided, soul mates with their strong wills in sharp contention.

While admittedly this may all have been my imagination, it was none the less hauntingly real. The look-alike between Ford and Reser was so startling that when I looked at Arthur the similarity bordered on the supernatural. Could it have been purely subjective? I had come close to dying of malaria in Haiti one time and I had had hallucinations while the fever was raging. But this present illusion was different. Even now as I think back on it, the blending of the embodiment of these two men was so vivid that I visualize Ford as Reser and Reser as Ford in a composite difficult to separate.

I said earlier that Reser lived on the edge of joy. True, but he also had his moments of blank despondency during which he sat brooding and cheerless with a sad and ghostly smile. Now when





Voodoo priest Stanley Reser slept in this simple cot, on which Arthur Ford's trance session also was held.



Arthur mumbled incoherently, it was Reser I seemed to hear. *M'sieur Doc* was dead but to all intents and purposes he was confronting me in the person of an American medium, asking why in God's name we had come to Haiti and why, now that we were here, we didn't do something to justify our coming.

Alas, without the living Reser we could never get into a *desoukri* service and nothing less would satisfy our expectations — except possibly one thing. The following morning, after a night

when the customary Haitian sounds of the crowing of cocks and distant drumbeats had been more annoying than reassuring, Arthur was once more Ford individualized. He looked tired and distraught after three days in Haiti but he was at least civil with me.

"Let's make the most of it," I said hopefully. "Let's try to contact Reser."

Arthur deigned to show interest. "What do you mean?"

"Could you get yourself and Fletcher into the mood for a ses-

sion?" I asked him.

His reply came as a surprise. "That might not be a bad idea, if we could find a quiet spot."

"I know one, if you're game," I said.

"Where?"

"About an hour's drive," I ventured. "A house near Croix de Bouquet where Reser lived until he died. We could hold the session in his room. In such surroundings something ought to come through."

He looked at me with a touch of his old affection. An enigmatic smile played around his lips as he chuckled under his breath and said, "Okay. Let's get a car and get going."

Moments later we were driving through the colorful pageantry that is Haiti: barefoot peripatetic peasants, brilliantly scarved women deftly balancing all sorts of cargo on their heads, their proud stride a sight to behold, hurrying men prodding their heavy-laden burros, shouting laughing children rampaging carefree among the honking taxis. Haiti is a carousel of color.

As we made our way in our rented car Ford sat murmuring to himself much as Reser used to do whenever he was absorbing the flourishing life, seeing not the people but the *loa* interwoven with their toil and ecstasy.

The village of Croix de Bou-

quet was silent and sleepy in the midafternoon heat. The unpretentious clapboard house Reser had called home seemed to have grown out of the good earth, surrounded by poinsettia, with a vegetable and flower garden as its front yard. A gentle black woman whom I had met during a long-ago visit with Reser stood in the yard with two young teen-aged children, a boy and a girl. Cecile concealed her emotions during our greeting. She was early middle-aged, stately, quiet and dignified. Framed by a crimson head scarf, her face was lovely as a black madonna's. She had lived with Reser and cared for him with the devotion of a *hounsi*, one who does the bidding of a *houngan*.

There was no problem about our plans. When I told her Ford wanted to make contact with Reser she acquiesced as if this had already been revealed to her. Also, one glance at Ford seemed to convince her of his resemblance to Reser and this alone was enough of a credential for whatever he wished to do.

She led us immediately into Reser's simple bedroom, a small room sparsely furnished with chair, table, homemade dresser and a simple cot. Pictures of Voodoo saints and services adorned the wooden walls. The place was silent and cool, a per-

fect setting for our experiment. I had the feeling that something of the quietude crept into Arthur's heart as he stood there in the hunched way he sometimes assumed, arms folded, chewing thoughtfully at his lips, viewing the scene with downcast eyes but apparently catching all of the hidden nuances.

"This is where Reser lived?" he asked. "And where he died?"

"He died in the hospital in Port-au-Prince," Cecile explained softly in Creole.

Ford seemed not to hear. "Reser was a simple man," he said to himself, as if seeing him in these surroundings, feeling the affection the black woman had for the white priest and catching the wide-eyed wonder of the children. I felt a deep kindness and loneliness for Arthur just then. Everyone who knew him was surely aware of the tender reach of his spirit hidden behind his public mask. Like every true psychic he lived a guarded life but the moments when he was "himself" were precious. This was one of those times.

He walked thoughtfully to the cot which was neatly covered with a brown army blanket and a white pillow. Ford lay down, covered his eyes with his kerchief, unbuttoned his tieless shirt and relaxed with several deep sighs. I leaned against the wall

while a rush of thoughts went through my mind. What more appropriate seance setting could one find than this room, this bed, these surroundings? The place should surely be alive with Voodoo *loa*!

I thought of a Christmas in Haiti when Reser officiated at a Christian-Voodoo ceremony where mothers brought their children to be christened in honor of the birth of Christ. I remembered how he mixed the green herb brew for the christening. I heard him beat the drum again on Kootenay Lake. I recalled Ford's psychic sessions in our home and thought of the lectures he gave to students in my classes in contemporary religions. But most of all as I stood there it occurred to me how often in life we postpone our meeting with people until it is too late and then try to contact them in the spirit world.

Throughout all of this I heard the deep and often broken rhythm of Ford's breathing as he sought to go into trance. Whether he actually did go into trance on this occasion remains part of the mystery. Did he fall asleep or did he simply lie there struggling with himself? All I know was that this was turning into a dismal anticlimax to any seance session. But the truth must be told and the truth is that nothing

came through. There is nothing more tedious than to wait and watch through an hour and a half wishing and hoping that there might be a voice, a whisper, any kind of an indication that Fletcher was on board or that the *loa* were in evidence. Nothing happened. The genteel black woman and her wondering children were as infinitely patient as I was everlastingly hopeful. Our only reward was a stillness so deep that even Ford's breathing was quieted as if in reverence to the spell.

Then I heard Arthur say in a low agonized tone, "Nothing comes through."

He removed the handkerchief from his eyes, sat on the edge of the cot, passed a hand over his face several times and then got up. As he passed me to walk outside he said, "I'm sorry, Marc."

It was a concession and the gentle apologetic tone was an insight into the real but little-known character of the man. These words and a confession he made to me that evening at the hotel were revealing.

He said, "I felt him — Reser — I felt him but he wouldn't come through. He was there and he wasn't there."

"Where was Fletcher?" I asked.

"I don't know how these things

work," he confessed.

Strangely enough the following evening, almost as if Reser's spirit came to make amends, we were invited to a secret Voodoo meeting at which *M'sieur Doc* was honored by a group of some 30 devotees and their *houngan*. The *houmfort* (chapel) was a thatched roof peristyle on the Plain of Leogane. Here Arthur and I were given choice seats on a homemade bench facing the three intrepid drummers. Here we entered into the spirit of this mysterious faith as the pantheon of Voodoo gods was invoked and the *hounsi* and flag bearers did their ritual. Here Ford saw the making of a *veve*, a symbol that grew with swift strokes as the white cornmeal filtered through the *houngan's* aged hand. Here as the nocturnal magic deepened with the arresting tattoo of the drums and the rattle of the *asson* (gourd with bells) the name of Reser was invoked and people became possessed. High with rapture, several spoke in unknown tongues. And then a message came through the *houngan* speaking for Reser to Ford, "You will know why you came!"

The words were in English and Arthur made no reply. Perhaps he knew what was meant but if so he never confided the meaning to me. That he was impress-

ed with the service was obvious. The joy and rapture were too genuine and unrestrained to pass unfelt; the drums were too hypnotic. It could be that the cryptic message had more meaning to Ford than he ever would admit.

Was there something he needed in the way of deeper sensitivity to the world of spirit? Was there a quality about the Haitian people that impressed and influenced him more than he wanted to concede? Did he have an opportunity here in the Caribbean to become more objective about his own involvement in the universal field of spirit communication?

However it was, before we left the island Arthur was considerably more serene and tranquil than when we came. On our last day I took him around for a psychic session with a medium I knew, Madame McBean, and a good time was had by all. Not a Voodooist, this woman brought Arthur some convincing facts about himself and at the close of the session she added, "You know, M'sieur Ford, you will live to be 77."

Arthur chortled at this. With a glance at me he seemed to say, "She should know better than

that since I am dying almost every day."

But after our Haitian adventure, whenever Ford had a sick spell and warned he was on the edge of death, I reminded him of Madame McBean's prediction. "You can't die before you are 77," I cautioned. "If you do, you will let down a fellow professional in your chosen field."

This never failed to evoke a smile and a ray of inner knowing. Nonetheless Arthur Ford passed away early in January 1971 at the age of 75, as if to prove that he had better more accurate foreknowledge than those who predicted things about him.

If there is anything to psychism and if guides and controls exist as I believe they do, and if there is a spirit realm as all religions and a majority of people insist there is, then somewhere in that enticing and shadowy world Ford and Reser must currently be exchanging notes and enjoying the rendezvous they missed on earth.

And if this is true, I have no doubt that near them in the deeper shadows the loa and a guide called Fletcher are listening in.



Both Taoism and Yoga teach the importance of rhythmic breathing. Here are instructions by which you may practice this mystic art.

**D**URING THE years I have spent investigating various mystical teachings and "secret" orders I have found one teaching common to them all—the importance of breath control as a key to psychic and spiritual development.

teaching of breathing techniques in either Greek or Roman philosophy.

In the teachings of the Far East we find the importance of breath mentioned only in the mystical teachings of Lao-tzu, a contemporary of Confucius and

# Vital BREATHING

for

# Spiritual VITALITY

By R. Donald Papon

Even the poorest of high school Latin students will recall that the word *anima* has two meanings depending on context, "breath" or "soul." To the ancients life began with the first breath taken. And all life forces came to a halt when breathing ceased at the moment of death. No wonder then, they correlated "breath" and "soul." But beyond this implied subtle relationship between the two, we find no mystical

the founder of Taoism. According to this philosophy one gained immortality by placing himself in harmony with the *Tao* or Way. Life and death both are part of this Way, this oneness, and breath is the link between the two experiences. Thus by gaining mastery over breathing one gains mastery over life and death.

In his most important writing, the *Tao Te Ching*, Lao-tzu wrote:

"Feeding the soul so it does not die is acquisition of the mysterious celestial breath and the female terrestrial breath. And the openings, the mouth and nose, through which the mysterious female breath enters, are the root and base of the celestial and terrestrial influences which exist in man. They ought to be inhaled slowly, as if they were to be preserved in the body — in using these breaths, no exertion is to be made."

To the Taoist the technique of breath control is essentially of two varieties — the first aims at developing deep breathing, the second, at retaining the breath.

Chuang-tzu, foremost disciple of Lao-tzu, wrote the following in an attempt to make the Master's teachings commonplace, "The pure men of old slept without dream and walked without anxiety. They ate without discrimination, *breathing deep breaths*. For pure men draw breaths from their uttermost depths (literally 'from their heels') and the vulgar only from their throats."

The following, written by the 4th Century alchemist Ko Hung, contains instruction reminiscent of the Indian yogis: "Beginning to learn the proper use of the breath, one should inhale a breath through the nose. Stop up the nose and mentally count one's heartbeats. When one has

counted 120 heartbeats the breath should be exhaled through the mouth. In this method of breathing, everyone should make it his aim that his ears might not hear the sound of either inhalation or exhalation. The rule is to inhale generously and exhale sparingly. One should suspend the feather of a wild goose in front of the nose and mouth. That the feather might not stir while the breath is being expelled should be one's aim. With gradual practice, one should increase correspondingly the count of the heartbeats during which the breath is held. After a very long period of time one should be able to count 1000 heartbeats. When an old man has arrived at that stage then he will be transformed into a young man — each day adding to the transformation."

The noted author and authority on China, DeGroot, in his book *Religion of China*, quotes the following Taoist statement: "Vital breath is not collected or condensed in the body unless it enters it. Collected in the holy man it forms his far-reaching intelligence. But it is motion that prevents a stream of water from putrefying, door pivots from being attacked by insects. If the body is motionless the vital spirits do not stream through it; and if they do not do so the

breath is depressed. This depression may settle in the head and cause a headache and boils; it may settle in the ears and cause bad hearing and deafness; in the eyes and cause dimness and blindness; or in the nose and produce catarrhal obstruction. Settling in the belly, it may cause tension and constipation. Settling in the feet, it may be the cause of lameness and weakness. If the vital breath is renewed every day and the bad breath entirely leaves the body, then man may reach the age of Heaven itself."

\* \* \*

**T**HOUGH THE Taoist teachings indicate an understanding of the mystical nature of breathing, they fall short of their Indian counterpart. The ancient philosophy of Yoga conceives of the whole manifested universe as composed essentially of two substances — *prana* and *akasa*. *Akasa* is that from which every material form in the universe is manifested, while *prana* is the sum total of all forces in the universe. In modern parlance, *akasa* may be equated with "matter" and *prana* with "energy."

*Pranayama*, or the control of *prana*, is the means of reaching this primal energy by the dissolution of *akasa*. Breath control is only one aspect of *pranayama* and as such must be combined

with concentration and meditation. To the yogi, breathing consists of three states: inhalation, retention and exhalation. When the incoming breath becomes indistinguishable from the outgoing breath, the currents of *prana* flowing through man come into a state of balance and the mind is freed from the body. Through the use of fixation or concentration (*dharana*), suggestion (*dhyana*) and the flowing of consciousness (*samadhi*), one is enabled to unite with *Brahma*.

*Pranayama* thus is an all-embracing concept and a vital part of a total system of mystical integration, whereas in Taoism breath control is rather an addition or afterthought to a mystical philosophy.

*Yoga* doctrine maintains that *prana* in man follows two distinct channels,—*ida* (positive) and *pingala* (negative). *Pingala*, say the Indians, is on the right side of the spinal column and *ida* is on the left. In the middle of the spinal column is the *sushumna*, or empty channel. A popular breathing exercise to utilize these concepts consists of closing the right nostril with the finger and breathing in through the left nostril. The left nostril then is closed and while the breath is retained, the yogi visualizes a current of energy moving downward through the *sushumna* and



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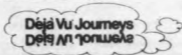
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striking the base of the spine, where a center of "coiled-up" energy called the *kundalini* is located. When this *kundalini* is aroused by alternating inhalation-exhalation, its energy moves up the *sushumna* and reaches various psychic centers or *chakras*, thereby raising the yogi to divine knowledge and eventually superhuman powers.

Another point found in both Indian and Taoist teaching is the belief in these centers of psychic energy located throughout the body. (In the Edgar Cayce readings, these centers or *chakras* are equated with the glands of the endocrine system.) Though little is known of the exact Taoist belief, one common practice is the focusing of concentration on the center of the forehead between the eyes. This particular spot in the anatomy has become known as *ming tang*, or "hall of light."

In Yoga this same energy center is called *anja chakram* and is believed to be the center of individual consciousness. Through *pratahara*, or withdrawal of consciousness from other parts of the body in order to fix it on this particular center, combined with *pranayama*, individual consciousness may be expanded into universal consciousness. One of the preliminary stages of such expansion of consciousness, say the

yogis, is the perception of a "great light" — thus the Taoist name is more than just symbolic.

\* \* \*

**C**ERTAINLY NO discussion of breathing would be complete without giving the reader a few simple exercises to try for himself. The first exercise is intended to improve one's general health and well-being; the second is to eliminate any toxins in the system; and the last is to bring about total physical and mental relaxation together with the development of extrasensory perception. Should you suffer from a respiratory disorder or heart ailment, be sure to discuss these exercises with your physician before practicing them.

Last but not least important, be sure that any breathing exercise is practiced slowly while you visualize the movement of air as "light" or "steam" in and out of your nostrils and to your various organs. Regular practice of these three exercises will enable anyone to understand why the ancients believed "breath is life."

*Exercise One — Cell Stimulation:* Stand erect. As you inhale through your nose gently tap your chest all over with your fingertips as a pianist strikes the keys of a piano. Once the inhalation is complete, retain the

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breath as long as you can while patting your chest with your hands. Exhale through the nose as slowly as possible. Repeat a few times in the morning and again in the evening before retiring.

*Exercise Two — The Bellows:* Take a deep slow breath through the nose, drawing up your abdomen as you do so. Exhale through your nose, pushing out your abdomen. Now breathe in and out in the same way as quickly as possible. Continue this until you feel slightly dizzy or begin to perspire.

Pucker your lips and perform the same exercise while *breathing through the mouth*. Make as loud a noise as you can, especially try to duplicate the sound of a blacksmith's bellows.

*Exercise Three — The Key:* Ascertain your heartbeat by placing your fingers over your pulse. Count with your pulse beat until it is firmly placed in your mind. This beat is the basis for your

individual rhythmic breath.

Sit in a posture that holds your spine erect. Close your right nostril with your left forefinger and breathe in through your left nostril for six counts. Retain your breath for three counts and then exhale through your right nostril for six counts. Wait or rest for three counts.

Now, inhale through your right nostril for six counts. Again retain the breath for three counts and exhale through your left nostril for six counts. Again wait or rest for three counts. This completes one full cycle.

Practice 10 cycles three times daily — upon rising, at midday and before retiring. Add five cycles each day until a total of 40 is reached. Note that you are to breathe in through one nostril then out through the other, then in through the second and out through the first.

Try this exercise for at least 10 days before deciding on its value.



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100, July	300	
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103, Oct.	380	
104, Nov.	270	
105, Dec.	320	



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## A GUEST AT DAWN

By Zenon Tychonski

**I**N SEPTEMBER 1953 I went to Torun for a few weeks to attend some family matters. Torun is an old town in northern Poland. On my way into town from the railroad station I looked around for a room to rent. When I came to the marketplace I noticed a sign in a first-floor window: "Room to let." Like most houses in the center of Torun it was very old. It bore the number seven — the lucky number, I thought to myself.

The front steps led to a long arched tunnel-like hall. I knocked at the first door, which bore a nameplate reading "Stanislaw Kowalski." The door was opened by a man about 30. When I asked about the vacant room he offered to show it to me. The room could be entered directly from the hall, affording the convenience of a separate entrance. The room itself was freshly painted and clean and smelled of spruce. I decided to rent it.

When I retired that evening, I locked the door and the window. At dawn something awakened me. I half-opened my eyes and saw a blue-white thread coming through the keyhole. The thread piled up on

the floor, resembling a sheaf of straw. Then the sheaf changed into a blue-white cloud, which gradually took on the form of a woman. The woman started to bustle around the room but did not approach the bed. A few minutes later the process was reversed. The woman dissolved into a cloud, which was transformed into the sheaf. From the sheaf the thread arose again and passed out through the keyhole.

After I had gotten up, later that morning, I went to the landlord and told him that I had seen a woman bustling around in my room even though the door had been locked.



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When I described the woman to him, Mr. Kowalski turned pale. With deep emotion he explained, "It was my mother you saw. That was her room that you are renting. We buried her two days ago." — Warsaw, Poland.

**DUKE AND THE MAJOR**

By Mary Lee Tapani

**W**HEN MY first husband Charles Benoist and I first were married, right after World War II, we bought a home in a small District of Columbia subdivision adjoining Chevy Chase, Md. Many nice neighbors welcomed us. Our favorites were an elderly couple, John and Peggy Arnold, a retired army officer and his wife who lived in a small cottage near us. Everyone in the subdivision loved them both and called them "Auntie" and "the Major." Their only son had died in the war and they had no grandchildren. Their constant companion was their large red English Setter named Duke. He was friendly with all the neighbors and devoted to his owners.

One day in September 1954 the Major's wife fell ill and was taken to the hospital where she died three days later. The whole neighborhood missed "Auntie" but the Major was inconsolable. He avoided us now and he and Duke, inseparable as ever, seemed to sever contact with their former friends. Being very busy just then I just let it go although the Major seemed so alone and pathetic — yet Duke seemed to know and want to comfort him.

One cold winter day the whole neighborhood was shocked when a careless motorist skidded on the ice and struck Duke, killing him instantly. The Major's grief was pitiful to see. He shut himself up in his cottage and refused to see anyone for three days. When he came out again, he looked old and as sad as he had when his wife died. We all tried to

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cheer him, tried to persuade him to get a new dog. But he refused, saying, "No dog could ever replace Duke." Two years passed and the Major became lonelier and lonelier despite our efforts to cheer him.

Then one summer night in 1956 while I lay in bed I heard a voice call me. It was clear but seemed to come from nowhere in particular. I recognized the voice immediately — it was the Major's wife "Auntie." But how could it be? Again her voice called, "Go to the window and see." I hastened to the window and saw a big red setter dog just like Duke crossing my lawn, going towards the Major's cottage. It was identical to Duke even to the collar he always had worn. I went back to bed thinking I had seen a dog resembling Duke — although I was still puzzled by the voice.

Next morning I understood better, however. Two neighborhood men dropped by the Major's cottage to bring him a morning paper and found him sitting in his favorite old chair, dead. He had died with a smile on his face, they reported, and all around him were the footprints of a large dog. A dog must have broken in and then left, they surmised. But I knew better. I had been called to see Duke going to get the Major, to take him home. Until that time I always had wondered about life after death. I never have doubted since. — Juneau, Alaska.

### MUSIC FROM BEYOND

By Gola H. Roberts

**A**LL OF the recent publicity given to English medium Rosemary Brown, who allegedly is guided to write original music by Franz Liszt and other famous composers, carried me back almost half a century to a similar phenomenon I personally witnessed.

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CHARLES J. REDMOND

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Hussars, on the Swarthmore Chau-tauqua Circuit. When we played in Beverly, Mass., on July 24, several of us were invited by a Mrs. Lillie Pepper and her daughter to visit their lovely home after the concert.

Later in the evening Mrs. Pepper told us that although she never had had any musical training the spirit of Franz Liszt sometimes took possession of her and caused her to play beautiful music. This had been happening since she was quite young. Naturally we were interested and begged her to play for us. She cautioned us that Liszt did not always come when she wanted him but if we were very quiet she would try.

For the next few minutes you could have heard a pin drop. Mrs. Pepper relaxed in a chair; her breathing became deeper and deeper. Finally her head tipped forward as if she were in deep sleep. At this point her daughter took her arm and led her gently to the bench of the grand piano.

She began to play, softly improvising beautiful music. Gradually the speed and tempo increased to a point requiring unbelievable skill and virtuosity. She finished Liszt's *Second Hungarian Rhapsody* and I never have heard any professional play it better.

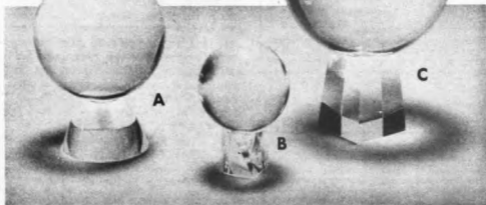
When Mrs. Pepper had struck the final chord she turned without rising and bowed slowly and gracefully to the applause. Then in a deep guttural voice she spoke a few words in German and then in French. I was sitting next to the piano and just as she finished her daughter suggested to me in a whisper that I feel her mother's hands. I immediately took her hands and although it was a warm July evening her hands were icy cold.

I have known several fine professional pianists and all state that their hands get quite warm, even perspire, when they play at high speed. But

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**CHIN-CHIN RETURNS**

By Peggy Winegarner

**D**URING MY childhood my parents, Florence and Gene Bowman, operated Sedgefield Dairy in Sedgefield, N.C., and we all lived on the farm. We had a big brown Chow dog named Chin-Chin. For all his gentleness with the children, Chin-Chin could be very dangerous if anyone dared harm one of us. One day Chin-Chin saw a farmhand about to take a swing at my older brother Jim. Fortunately for the farmhand, Dad came around the corner just in time to keep Chin-Chin from lunging at his throat. Needless to say, that farmhand didn't stay around much longer.

Chin-Chin would follow us children to the school bus stop and wait until we were safely aboard the bus. When it was time for us to return in the afternoon Chin-Chin would awake from his nap and trot off to meet us and escort us down the long dirt road to home.

Finally in the spring of 1940 Chin-Chin became so old and crippled that Daddy decided he should be put out of his misery. Daddy didn't have the heart to do it himself so he hired a man to do the job for him. Sometime within the following few weeks I had my first psychic experi-





Peggy Winegarner

ence. I clearly saw Chin-Chin standing beside the boxwoods, watching me play. The family said I must have imagined the whole thing.

More than 25 years after Chin-Chin's death, while we were living in Warwick, R.I., in the winter of 1970-71, my daughter Wilma came running to me one day. "Mama, Mama," she exclaimed, "Sam just turned into a big brown dog!" Sam was our Siamese cat. I showed Wilma pictures of dogs in the encyclopaedia and sure enough, she pointed to a Chow.

About a year later, after we had moved to Albany, Ga., my youngest daughter Lois Nell came home from school one January day to report that she had encountered a big brown dog on her way home. When she had stopped to pet him, one of her school friends asked what she was doing.

"I'm petting this dog," she said.

"What dog?" asked the other child.

Other children around asked the same question. Apparently only Lois could see the dog! I can only conjecture that Chin-Chin is still here, protecting me and my family from harm. I always have wondered why we seem to lead such "charmed" lives. — Albany, Ga.

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**POPULAR CULTURE REVISITED**  
**L**AST YEAR I reported on the initial convention of the Popular Culture Association at East Lansing, Mich., which featured a panel on "The Occult Revival." The interest was so great that Robert Galbreath, who is much involved in studying popular culture, when he is not teaching history and reviewing books for *FATE*, set up another program for the 1972 meeting in Toledo in early April.

The program for the entire convention has been in the hands of Prof. Ray Browne, Director of the Center for the Study of Popular Culture (Bowling Green University, Bowling Green, Ohio 43403). But since there are numerous sessions on subjects as disparate as motion pictures, comic strips, popular architecture, pulp fiction, pornography and the occult, Browne has decided that in the future separate convention chairmen should handle the different subject areas. An informal committee has been set up to plan future sessions on the occult with Robert Galbreath as its logical chairman. Thus a session on the occult is virtually guaranteed for the next convention of the Popular Culture Association, scheduled tentatively for April 1973 in Sarasota, Fla. Those with academic affili-

ations who are willing to assist with such future planning should write to Professor Browne, who will refer the offers to the proper committees.

This year's panel on the occult was more informal than last year's. No papers were prepared in advance. Besides Bob and myself, the panel included Donald Nugent of the history department at University of Kentucky in Lexington, and Prof. Marcello Truzzi, a sociologist from New College, Sarasota, Fla., both of whom are interested in witchcraft and satanism primarily. We were given a smallish room and the session was so well attended that we had standing room only, and finally not even that.

Our panel spent some time speculating on the possible causes of the occult revival. Galbreath pointed out that there have been similar bursts of interest in the past, particularly just before the First World War in England, but that the interest always

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has died down again. Professor Truzzi argued that although there seemingly are more people interested in the psychic field at present their numbers still are insignificant in terms of the population as a whole. He feels that many persons daring to admit their interest now, in the past would have remained discretely silent and therefore the growth in interest is more apparent than real. Nugent disputed the contention that those persons interested in the occult field are progressive idealists and stated that many of those he has encountered in the witchcraft movement are politically conservative. Truzzi disputed this view and remarked that those in the Satanist movement vary enormously in their political persuasions.

I directed my own remarks primarily to the critics of the psychic field. Two general approaches by the skeptics are common. One line of attack is upon the evidence. Only a few attackers, such as C. M. Hansel and Eric Dingwall, bother to examine the research reports in detail; most critics of the evidence are content to quote the critical comments of others. However, the increasingly common line of attack is to ignore the evidence and attack the persons who present it as credulous and/or irrational.

An example of both kinds of attack occurred in the case of Morey Bernstein's *The Search for Bridey Murphy*. A newspaper chain launched an investigation attempting to dispute the facts about Ireland that Ruth Simmons allegedly recalled when regressed under hypnosis and suggested possible ways this information might have been obtained through normal means. A group of scientists, on the other hand, dismissed the book as showing a psychiatric need on Bernstein's part to believe in reincarnation, a belief which Bernstein specifically denied in the book.

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POPULAR WITCHCRAFT REVIEWED  
**T**HE INTEREST that Galbreath has aroused amongst the popular culturists already shows some results. Bowling Green University Popular Press has published a hardback volume by John Fritscher of Western Michigan State University titled *Popular Witchcraft: Straight from the Witch's Mouth* (130 pages, \$5.00), which we hope to review at a later date. The Winter 1971 number of *Journal of Popular Culture* (Vol. V, No. 3) contains a special 126-page section on the occult. The issue sells for \$2.00 and contains more than 100 additional pages on other subjects. The occult section also has been bound separately into a paperback volume titled *The Occult: Studies and Evaluations* (\$1.50). In either format the section contains nine essays by eight authors, including the four on this year's panel. Noteworthy are two bibliographic surveys on modern witchcraft (Nugent) and on the history of occultism (Galbreath) and studies on the influence of occult ideas on Nazi ideologist Houston Chamberlain (Donald E. Thomas, Jr.) and on linguist Benjamin Lee Whorf (Peter C. Rollins). These papers illustrate the orientation of the popular culturists towards intellectual studies and the influences of occult ideas on scholars.

Other university instructors and students are researching occult areas from different perspectives, though thus far there has been no logical meeting ground for these individuals. To help foster communication Professor Truzzi has inaugurated a newsletter, to cover this research into the occult, called *Explorations*. The first number contains seven mimeographed pages with a list of dozens of researchers at numerous universities and a brief bibliography of articles that have appeared recently in scholarly journals on various aspects of the occult.

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Professor Truzzi is supplying the labor and financing the newsletter himself thus far. He is happy to circulate it to serious scholars of the occult (Division of Social Sciences, New College, Sarasota, Fla. 33578) but it should help if you include a dollar or two along with your request.

**A PIONEER APPRECIATED**

**A**N EXCELLENT example of a scholarly study in an occult-related field is A. R. G. Owen's *Hysteria, Hypnosis and Healing: The Work of J.-M. Charcot* (Garrett Publications, New York, N. Y., 1971, 252 pages, \$7.50). If the eminent French neurologist is recognized at all by present-day psychologists, it is only as the instructor of Sigmund Freud, who trained at Charcot's Salpetriere Hospital in Paris. But Charcot is deserving of considerable acclaim on his own. He almost single-handedly established neurology as a rigorous discipline. His lectures at the Salpetriere were attended by every young physician and surgeon in France who could manage to attend them; thus his mark remained on French medicine for decades after his death in 1893. Perhaps his greatest achievement was isolating hysteria from the physical nerve disorders it often mimicked and working out treatments for this enigmatic mental affliction.

Charcot also pioneered in the scientific study of hypnosis, then usually called "mesmerism" or "animal magnetism." Charcot is frequently criticized for defining a rigid series of states of increasing depth of hypnotic trance, a series that was not duplicated by other investigators. But as Owen points out, many of Charcot's best subjects already had been worked with by old-fashioned mesmerist practitioners who had trained these subjects to follow just such a rigid series of reactions.

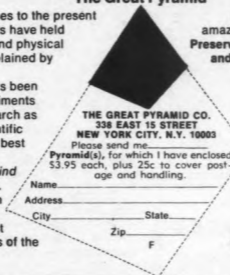


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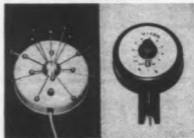
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Charcot was misled on this point but his observations on the value and the limitations of hypnosis in treating disorders were sound.

Owen ends his volume with a section on Charcot's personal life and public activities outside the field of medicine. This thoughtful book may prove difficult reading for the layman but the scholar will welcome it as a useful account of the life and achievements of a much-neglected pioneer in medicine.

### OTHER REVIEWS

WALL STREET AND WITCHCRAFT by Max Gunther, Bernard Geis Assoc., New York, N.Y., 1971, 256 pages, \$6.95.

The premise of this book is that if you have successfully stared at the back of someone's head until he turned to look at you, then you can influence the stock market in like manner.

An unaligned observer, Gunther does not claim intimate knowledge of witchcraft rituals or procedures. He simply reports the efforts of covens in this sort of activity. In brief, a 13-member coven join to raise their combined psychic powers and direct that force upon the general public in the form of the command, “Buy Acme Consolidated. Buy Acme Consolidated.” In obedience, the public buys the designated stock and the coven members or their clients sell off at a profit.

If you have scruples against witchcraft, you might try astrology. Two approaches are possible here. You can predict the general market level as it rises and falls. There is evidence that this cycle is somehow related to sunspots, which in turn can be predicted by the positions of Jupiter, Saturn and Uranus and their resulting aspects. Or for more specific stock forecasts you can erect a chart on any individual corporation using the date of incorporation as the

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birth date. Gunther reports infallible charting of hundreds of companies by several astrologists.

Spiritualists also are cashing in on the advice of the dear departed who always seems to know just how high Consolidated Phrumps will go and the actual date on which it will peak and start to decline again. Other devices which have produced miracles in market gambles are Tarot cards, numerology, dream interpretations, pendulum dowsing and intricate magic squares.

Anyone who hates the idea that market investing is a random speculation will find solace in this collection. However, even if the case histories report successful results, they fail to mention the thousands of occult addicts who use the same methods and fail. Belief and positive faith may enhance the efficacy of any occult art but these two virtues also can make the guy with just plain old damn-fool luck look pretty good too. — *Tom C. Lyle.*

**ESP CURRICULUM GUIDE** by R. A. McConnell, Simon and Schuster, New York, N.Y., 1971, 128 pages, \$5.98 (paperback, \$1.98).

Calling this handy little book a "curriculum guide" is a misnomer. R. A. McConnell, a biophysics professor at the University of Pittsburgh, has attempted to compile a guide to the better literature for would-be teachers of parapsychology while simultaneously attempting to make ESP more credible to the reader—a problem a teacher well might have when facing his students.

Unfortunately the book does not act as an information guide on ESP itself as one might expect. Instead the volume features an excellent essay entitled "ESP and Credulity in Science" reprinted from *The American Psychologist* which discusses the Sinclair telepathy experiments and



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seeks to point out the unfairness of much criticism of parapsychology.

Teaching parapsychology has many pitfalls. There are different schools of thought on the central issues of parapsychology and one must fight the urge to tout one's own bias. This problem crops up several times in McConnell's guide. For instance he considerably downgrades the value of studying famous mediums of the past. And while I agree with him that the statistical approach to parapsychology has been considerably overemphasized, from an educational standpoint the study of statistical literature and methods is crucial and to ignore it as McConnell tends to do is a serious omission in a guide of this sort.

The main question here is: what would a teacher gain from reading or using this guide? I think the pros outnumber the cons. The volume helps relate parapsychology to proper scientific methodology and is a good reference guide to some of the better books on psychic research. Further, it offers some useful hints on running ESP or PK tests in the classroom. However, there are many problems facing an instructor in parapsychology: what to teach, what texts to use, what classroom approaches to use, etc. These are the real problems and this volume does not begin to touch upon these complex issues. — D. Scott Rogo.

WE ARE NOT THE FIRST by Andrew Tomas, G. P. Putnam's Sons, New York, N.Y., 1971, 222 pages, \$6.95.

"'Civilization is older than we suppose' is the principal thesis of this treatise," states Andrew Tomas in his introduction. He devotes the chapters of the book to a wide range of subjects — metallurgy, medicine, alchemy, astronomy, cartography, electricity, gravitation, aviation, cybernetics, etc.— in an effort to show

that such subjects were by no means unknown to past civilizations.

In many respects Tomas' data are similar or even identical to those which have been published by von Daniken and other writers. Yet he obviously has taken pains to do more than rehash the discoveries and researches of others. For example, he quotes from various Soviet writings not previously publicized in this country. One of the aims of his volume is "to prove that certain advanced ideas of the ancients on science and technology came from an outside source." Whether this source was terrestrial or extra-terrestrial Tomas does not state although he seems to favor the latter.

With its interesting photographs plus a bibliography *We Are Not the First* is definitely one of the better volumes of its type. —Lucius Farish.

**NEVER ON A BROOMSTICK** by Frank Donovan, Stackpole Books, Harrisburg, Pa., 1971, 256 pages, \$7.95.

Today witchcraft is "in." And this book covers the subject from 20,000 years B.C. to its current revival. Donovan seems to accept Margaret Murray's theory of an unbroken though secret history of a "cult of joy." But anthropologist Murray, having admitted over BBC to being a witch herself, obviously had personal reasons to prettify witchcraft. So did Gerald Gardner, who repeated her theme — denying membership in his first book, admitting it in his second.

As a summary of an unpleasant subject, the volume tries to skirt the sensational by quoting historical records directly. But avoidance of horror is impossible — the horrendous persecutions and confessions are too overwhelming.

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or evil spells to order. The British Museum displays a modern doll dressed in the uniform of a World War I nurse with a knife through her belly. Witchcraft is matriarchal religion and men who embrace it might be dominated more subtly than they know.

Although the craft only resurfaced after the repeal of the Witchcraft Act, there are already many schisms. Some covens are clothed, some nude; rites and beliefs vary widely. "Ours is a religion of love, pleasure and excitement," states one of Donovan's witches, relating instances of punishment and reward in her coven. In witchcraft the exercise of power apparently rests with humans; it is not the Father that doeth the works.

Donovan concludes: "If we believe the witches" — and perhaps that "if" should be thoughtfully considered — "the convert will . . . be carried to a peak of sublime oneness with her coven mates and the goddess." Yet Leary and the Manson family made similar claims.

Anyone who ever has participated in the serenity of a Quaker meeting or Zen meditation knows that there are levels of joy and oneness. But one wonders, if witches must dance counterclockwise against the sun are they going backwards or forwards? — Margaret Gaddis.

**STRANGE EXPERIENCE:** The Autobiography of a Hexenmeister, by Lee R. Gande, Prentice-Hall, Englewood Cliffs, N.J., 1972, 355 pages, \$6.95.

The author, a frequent contributor to FATE, explains the title of his book by telling us that his personality is really a combination of two entities, male and female, and that "ours has been a very strange experience." Born in poverty in the hills of West Virginia, Gande devotes many pages to extraordinary phenomena



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connected with his birth and early life, with numerous flashbacks to various psychic ancestors, including a Pennsylvania *Hexenmeister*. Raised by his grandparents, the boy from early years was haunted by strange dreams and sexual fantasies. Part of his "strange experience" was a homosexual affair with a local teenager, recounted here in great detail.

In his youth Gandee investigated a number of religions from Lutheranism to Spiritualism, becoming especially interested in hex (Pennsylvania Dutch white magic). Later, while teaching in Hickory, N.C., he became familiar with the "users" in South Carolina, some of whose spells and incantations ("powwow") are given here. In fact his own use of powwow seems to have cost him his job at Lenoir-Rhyne College.

After being graduated by Marshall College in 1940 Gandee enrolled for graduate work at William and Mary, where erotic and hypnotic experiments continued. Inevitably he got into difficulties with the college authorities and left to enlist in the army. Later he married and now has two daughters and a son. After the war the Gandees spent some time in Mexico City where Gandee received a master's degree and where he became involved in ancient Mexican healing cults. Eventually the family settled in Lexington County, S.C., where, presumably, Gandee operates as a qualified *Hexenmeister*.

Such in bare outline is the skeleton upon which this strange work is hung. Fleshing out the bones, however, is a mishmash of information on all manner of subjects relating to witchcraft, healing and religions—from Cretan thalassocracy to the Mexican Cult of the Dead. Perhaps the most interesting topic is the description of Pennsylvania hex signs and their symbolism. Pages are devoted to anecdotes about practices in the various cults, with time and peo-



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ple changing so fast the reader can hardly keep up. A belief in reincarnation is basic to many of the episodes allegedly occurring to Gandee in former lives. And sex everywhere predominates to an extent that might prove distasteful to some readers. — Nan Cooke Carpenter.

**A TIME FOR ASTROLOGY** by Jess Stearn, Coward, McCann and Geoghegan, New York, N. Y., 1971, 440 pages, \$9.95.

In his inimitable journalistic style Jess Stearn, popular author of *The Sleeping Prophet*, has written an astrology book that seems destined to be another best seller! This excellent commentary on modern astrology will appeal to the layman as well as the student and the professional astrologer. In 16 fact-filled chapters Stearn outlines some of astrology's most interesting recent developments and outlines its practical applications to investments, vocational guidance and marriage counseling. One section discusses the integration of psychology and astrology by Dr. Zipporah Dobyns, who combines the two disciplines in working with her clients and conducts astrological workshops at the University of California.

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**ASTROLOGY, THE DIVINE SCIENCE** by Marcia Moore and Mark Douglas, Arcane Publications, York Harbor, Me., 1972, 850 pages, \$15.00.

For those interested in learning more about astrology, this excellent book is worth your time. The authors, well versed in both astrology and Eastern philosophy, have compiled one of the most readable books available on the subject. The volume covers the vocabulary of astrology, planets in the houses, ascendant types, casting horoscopes and interpreting charts. It boasts a comprehensive index. A valuable tool for the student, it is a bargain at \$15.00. —Carolyn Cooper.

**RELIGION AND THE DECLINE OF MAGIC** by Keith Thomas, Charles Scribner's Sons, New York, N. Y., 1971, 714 pages, \$17.50.

Oxford historian Keith Thomas takes a serious academic look at the relationships between religion, magic and society in Great Britain in the 16th and 17th Centuries. The text, divided into sections covering religion, magic, astrology and witchcraft, is extraordinarily well documented by references to existing sources of the period.

While the author covers many aspects of magic and its practice two chapters are of special interest. In dealing with magical healing, Mr. Thomas notes, for example, that famous astrologer William Lilly devised this formula to cure a toothache: "Jesus Christ, for mercy sake, take away this toothache." The patient was to write this three times on a piece of paper, read it aloud and then burn the paper. We also are told that the royal touch healed many people, that King Charles II ministered to 90,798 people over a 19-year period.

In the chapter on "The Making of

a Witch," Thomas disputes the idea that there were practicing witch covens in the 16th and 17th Centuries and disputes the views of Dr. Margaret Murray.

Perhaps the most interesting part of the book is the author's discussion of the meaning of magic and its decline. He is at odds with anthropologist Bruno Malinowski, who holds that magic occupies the vacuum left by science. Thomas argues: "If magic is to be defined as the ineffective techniques to allay effective ones which are not available, then we must recognize that no society will ever be without it."

There are many challenging ideas in this book. The chapter on ghosts and fairies may cause some heated discussions among the Spiritualists. All in all, I recommend this well-done history to the student doing serious work in these areas. — Paul Dimmitt.

#### ALSO NOTABLE

**TOWARDS AQUARIUS** by Vera W. Reid, Arco Publishing Co., New York, N. Y., 1971, 124 pages, \$1.45 (paperback).

This newly-revised edition explains how the zodiac has affected our past and what it can mean for the future.

**H. P. BLAVATSKY AND THE SECRET DOCTRINE** edited by Virginia Hanson, Theosophical Publishing House, Wheaton, Ill., 1971, 227 pages, \$2.25.

Quest paperback contains 18 essays in praise of the founder of Theosophy and her occult writings.

**YOUR STARS ARE NUMBERED** by Lloyd Cope, Doubleday & Co., New York, N. Y., 1971, 337 pages, \$6.95.

This volume presents "a new philosophy of personal forecasting combining the wisdoms of two ancient sciences: astrology and numerology."

**SPAN OF LIFE** by Govindu Sri Rama Murthi, Bharat Astrology Institute, 7-2-28 New Colony, Srikakulam, A. P., India, 1971, 178 pages, \$4.50.

This very detailed study is revised edition of the author's "astrological treatise on longevity."

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**ASTROLOGICAL GUIDE FOR 1972** by Sydney Omarr, New American Library, New York, N. Y., 1971, 224 pages, 95 cents (paperback).

"America's most accurate astrologer" gives his monthly predictions for each sign.

**A MANUAL OF SEX MAGIC** by Louis T. Culling, Llewellyn Publications, St. Paul, Minn., 1971, 147 pages, \$5.00, \$2.95 (paperback).

A "Llewellyn Occult Guide" tells the reader how to achieve mystical ecstasy, self-transcendence; the union of the normal consciousness with the highest consciousness, through sexual union.

**THE OCCULT COLORING BOOK** by Richard M. Garvin, Troubador Press, San Francisco, Calif., 1971, 34 pages, (price not stated).

Gompers Saijo's intricate illustrations to color are accompanied by extensive commentary by Mr. Garvin.

**UNDERSTANDING YOUR PROBLEM THROUGH SELF-DISCOVERY** by Nathan Appleman, Institute for Self-Discovery, P.O. Box 992, Beverly Hills, Calif. 90213, 1971, 15 pages, \$1.00.

Brief self-help booklet seeks to lead the reader "to the discovery of psychological blind spots and their dissolution through the medium of expanded consciousness."

**HYPNOTISM: ITS POWER AND PRACTICE** by Peter Blythe, Toplinger Publishing Co., New York, N. Y., 1971, 150 pages, \$5.95.

Introductory volume on the uses and dangers of hypnosis concludes with a brief chapter on hypnotic regression.

**THE ORACLE OF FORTUNA** by Ophiel, Llewellyn Publications, St. Paul, Minn., 1971, 127 pages, \$2.00 (paperback).

Ophiel's account of these divinatory cards similar to the Tarot concludes with designs for constructing one's own deck.

**NUMEROLOGY DREAM BOOK** by Zoler, Fawcett Publications, Greenwich, Conn., 1971, 224 pages, 75 cents (paperback).

This popular astrologer combines numerology with the interpretation of dream symbols.

**GODS, DEMONS, AND UFOs** by Eric Norman, Lancer Books, New York, N. Y., 1970, 205 pages, 95 cents (paperback).

UFOs are studied in relation to myths, legends and religious beliefs.

**WIDESPREAD PSYCHIC WONDERS** by Susy Smith, Ace Books, New York, N. Y., 1970, 190 pages, 75 cents (paperback).

The popular author recounts a number of spontaneous psychic events, many of which she has investigated in person.

*Report*  
**FROM THE**  
*Readers*

**WITCHCRAFT vs. SATANISM**

Since the Satanists have been allowed their say, perhaps the witches may be allowed theirs.

Anton LaVey and other priests have argued that Satanism is being misinterpreted. Witchcraft also has suffered from misunderstanding. However, the two religions have one thing in common: People in general confuse Satanism and witchcraft. While the Craft is a religion of nature, Satanism is a religion of the world. By its very acceptance of Satan as a godhead it has defeated itself.

Satanists claim that Christianity is a hollow dogma and that God is nonexistent. They believe that Satan was cast out of paradise and that he someday will return to overthrow the Almighty. God exists to be defeated but He is imaginary in present time! Isn't this contradictory?

To be disbelieved, an object or idea first must be believed. Mr. LaVey is certainly making quite a thing of "stone-casting" against someone who doesn't exist! By preaching God's nonexistence, yet believing He survives to be destroyed, LaVey has defeated the principal beliefs of his church.

I wish to clear up the vast difference between witchcraft and Satanism. A Satanist worships Satan

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and seeks his aid. Witches command Satan as a demon — nothing more nor less. In fact, the existence of Satan is debatable. *Luicfer* was the one cast out of Heaven. — R. William Terleski, Pittsburgh, Pa.

### THE PYRAMID-BUILDERS' MOTIVE

In reading about the Great Pyramid of Gizeh I always have been perplexed as to how to account for a motive dynamic enough to get it built. To assume that a vanishing race foresaw its doom and built the pyramid to give a future race certain intelligences seems to me an insufficient motive to accomplish the stupendous construction.

However, I came across one line in Walt Whitman's "Blades of Grass" which is sufficient to give all the motivation required to construct the Great Pyramid and 10 more like it.

The line I refer to is on page 67 of the 1927 edition of *The Poems of Walt Whitman*:

I do not despise you, priests,  
My faith is the greatest of faiths,  
and the least of faiths,  
Enclosing all worship ancient and modern, and all between ancient and modern,  
*Believing I shall come again upon this earth after five thousand years.*

The italicized line contains the solution of the mystery of the construction of the Great Pyramid and supplies the motive for such a stupendous amount of work. The builders of the pyramid must have been firm believers in the doctrine of reincarnation. They expected to be on earth at the end of 5,000 years and they built the Great Pyramid to embody information that they themselves expected to use 5,000 years later.

I can't agree with any other theories that have been advanced to explain the building of the Great Pyramid. That a race of men could



exist who would give a continental darn about those who would live 5,000 years in the future is questionable. But if they themselves expected to be that future race, it is sufficient rational motive for the expenditure of the enormous energies required to build the Great Pyramid of Gizeh. — Carl Grant Wilson, Cleveland, Ohio.

#### EMPIRE STATE DISORIENTS BIRDS?

Apropos the late Eugene Burr's article, "Birds Fall on Empire State Building" (April 1971 *FATE*) and Mrs. Burr's letter in the February 1972 issue, it seems to me it is more than just an accident that migratory birds single out a particular structure to collide with.

A factor not hitherto considered might be the concentration of television and frequency-modulated transmitters in the Empire State Building. Until recently this has been the tallest building in Manhattan and at the time of the bird-fall had most of the TV and FM facilities for the area. It seems possible to me that the great concentration of high frequency energy might cause a disorientation in flights of birds and act as a sort of homing device — as a radio beacon does for ships and aircraft.

Georges Lakhovsky in his fascinating book *The Secret of Life* (William Heinemann, London, 1939) mentions that homing pigeons lost their sense of direction around a high-powered radio station near Valencia, Spain, in 1924. German experimenters at Kreuznach found a similar condition in pigeons during tests in 1926.

In 1942 Dr. H. L. Yeagley, Associate Professor of Physics, Pennsylvania State College, conducted experiments with pigeons, witnessed by United States Signal Corps officers. His findings, published in a paper titled "A Preliminary Study of a Physical Basis of Bird Navigation,"

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reported that pigeons were disoriented in the presence of radio telephone transmission.

I understand that plans are under way to move the television center from the Empire State to one of the newer taller buildings currently under construction in New York. It will be interesting to see if the Empire State loses its deadly attraction for birds once the equipment is removed.—Charles A. Seibold, Pikesville, Md.

**UP THE UFOs!**

I have read Curtis Fuller's summary of the UFO situation in the February 1972 FATE and I am amazed that one with such natural acumen and access to so much information on UFOs should be the author of the statement that "spaceships which set out toward us at the speed of light from the other side of even our own galaxy will not reach us in a civilization's life-span." I think Mr. Fuller's faith in UFOs has suffered a relapse.

I have been interested in these craft since about 1954. Although you quote statistics to prove that interest in UFOs has waned, mine never will do so. Dr. Condon's investigation was a gross waste of taxpayers' money and NICAP's work is just as puerile — for the simple reason that both work with an agglomeration of sightings and "scientific" deductions from conversation with persons who see the craft. There is no effort to reach the many contactees. The world never will know the truth until this is done. — Elmer O. Mengel, Williston, N. Dak.

**THE HAY BALER**

As to the flying bale of hay ("I See by the Papers," February 1972 FATE) I believe that many objects that fall or fly through the air are picked up by cyclones or other windstorms and dropped many miles distant when

released by the air pockets which hold them in flight.

I was working in Woodward, Okla., in 1947 when a cyclone nearly wiped out the whole town. It was learned later that many objects the storm had picked up in Woodward were dropped off in Kansas many miles to the north. I also know of a pond that was completely cleaned out by a cyclone — water, fish, frogs, tadpoles and all. God only knows where they ended up.

Perhaps a few bales of hay have been lost the same way. I would venture to say that haystacks have been picked up by cyclones and in the process the wind has baled the hay. — O. W. Davidson, San Jacinto, Calif.

#### THE COLORFUL EGGS

I wish to comment on the filler entitled "Green Eggs Worth Gold" in your March 1972 issue.

The Araucana (not Arancana) chickens are not all that uncommon. They are available from many poultry houses at quite reasonable prices. They came originally from Chile.

Their body colors vary greatly; they come in white, black, buff, red, cinnamon, blue and many combinations of these colors. Araucana egg-shell colors may vary from pale blue to deep blue, green, pink and olive drab.

We will have a display at our W-Bar-W Ranch this summer of different types of unusual chickens and among them, the Araucanas. We may sell some of their eggs but I doubt that we can get the price for them that the people in Purleigh, England, did — \$108 for one, according to your article. — Mrs. H. T. Walpole, Liberty, Mo.

#### MORE WINGED WEIRDIES

The article entitled "Winged Weirdies" (March 1972 FATE) is excellent but the authors did not cover the 1967



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sightings of the West Virginia Mothman nor the Texas Batman.

In "Houston Batman" (October 1953 FATE) William C. Thompson writes of the June 18, 1953, sightings of a so-called Batman in a pecan tree at Houston, Tex., which had some connection with a UFO seen overhead.

Nevertheless, congratulations to authors Clark and Coleman for proving once again there are more things in heaven and earth than are dreamt of in our philosophy. — George D. Fawcett, Mt. Airy, N.C.

### THE POWER OF SUGGESTION

In reply to Lewis M. Fox's letter in the April 1972 FATE the herb Gota Kola is not the same plant as *Tanacetum vulgare* or tansy. Gota Kola, also known as Fo-Ti-Tieng, is *Hydrocotyle asiatica*. Our native *Hydrocotyle rotundifolia* (marsh pennywort) is the form of the genus we know in America. Whether it has the same purported longevity-bestowing properties as its Asiatic cousin I don't know; it is not listed in any of my herbals. But it is a plant of many merits. It makes a fine creeping ground cover and surprisingly enough it will thrive equally well in very wet or very dry situations.

*Tanacetum* has many uses, both culinary and medicinal, but lengthening man's life-span is nowhere claimed for it.

In my opinion the attainment of advanced age is a product of many factors, e. g., individual body chemistry makeup, heredity, etc., not the least of which is emotional makeup. Many, if not most, of the herbal remedies and tonics owe their success to the power of suggestion. Two leaves of Gota Kola daily is said to bestow long life. One easily can see the effect on the unconscious mind of such daily reinforcement of a single strong idea. — Milan Rafayko, Berea, Ky.

## THE BIRD OF DEATH

Mrs. Carl E. Leonard's letter in your April 1972 issue reminded me of a strange happening in New York City. In 1958 the firm I worked for was located on the 14th floor of a large building across the street from the Hotel New Yorker. Our offices faced the back of the building and we saw pigeons nesting but never any other birds.

One day a small blackbird flew into our open window. As we stared in amazement the bird flew around the room, then made a small circle completely around one girl in an inner office, and flew out the window. One woman remarked that this was a sign of death. We all laughed at her and called her superstitious.

Strange to say, the girl the bird had circled collapsed and died the next morning as she was about to enter the elevator to our office. She never had been absent from work and no one ever heard her complain of being ill. — *Aida Acee, New York, N.Y.*

## UFO OR JET?

My views concerning UFOs and their occupants are exactly like Lucius Farish's: the extraterrestrials are merely intelligent humanoids like ourselves.

I'll review one of my "hard" sightings to lend weight and credibility to the reality of the solid state UFO. On October 31, 1957, at exactly 12:10 P.M. I saw a reddish-colored, bat-winged UFO streaking due north over Philadelphia at an altitude of about 3,000 feet. I remember thinking some crazy jet pilot was flying low over the city. The craft didn't make a sonic boom but as it passed over the city a mighty rushing wind jarred the tall building where I was working on the 11th floor. The windows shook and rattled violently and the sky seemed to darken for a fraction of a second. A blue-green

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flame flashed across the metal sills of the windows from south to north. The windows were on the west side of the building facing Broad street.

It was all a little scary. Some of the women employees in the half-block-long offices were almost hysterical. As the craft passed overhead I distinctly heard a sound similar to the steel drivers turning the big wheels on an old steam locomotive. I leaped from my desk to the nearest window about 10 feet away but by the time I got there the UFO already was about a quarter-mile past the building.

I still thought it was a conventional jet—until it suddenly made an abrupt right-angle turn toward the east. Then I saw the curious structure of the wings, the leading edges jutting straight out from the cigar-shaped fuselage.

If I live 1000 years I'll never forget that turn. Like a wild stallion the UFO reared up then fell over on its side toward the east in a sweeping graceful falling-leaf motion. Now it was heading due east. The whole maneuver was performed in the twinkling of an eye, but it looked like slow motion.

My mind refused to accept the mind-boggling significance of what I saw. "You fool!" I kept saying to myself as I returned to my desk. "It was just a jet!"

After I sat down one of the women said, "What was it, Steve?"

"Aw!" I replied nonchalantly. "It was just one of those new jet planes." — Stephen Brickner, Philadelphia, Pa.

### CURRENT UFO REPORTS

UFOS are still appearing here and there across the country. For three consecutive nights—September 8, 9 and 10, 1971—two UFOs appeared between 8:30 and 10:00 P.M. near Tennessee Ridge, Tenn. The larger

(Continued on page 159)

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## REPORT FROM THE READERS

*(Continued from page 146)*

one appeared due south of the city and seemed to be about three miles up. It was equipped with three colored lights and an antenna. The second one, a much smaller UFO, appeared in the southwestern sky.

These UFOs were seen by many people around here, some of whom became quite excited about the whole demonstration, possibly because this may have been their first sighting. — *Dewey Schley Carroll, Tennessee Ridge, Tenn.*

\* \* \*

On the night of July 21, 1971, at 9:30 P.M. I saw what appeared to be a red blinking star coming from due south and traveling fast at an altitude of about 5,000 feet. When it seemed it would be blocked from view by some trees I moved to where I hoped I could still see but by then it was gone.

I kept looking and 15 minutes later saw it coming from the northeast about 300 feet up. It made no noise but the red light flashed every second and it traveled about a quarter mile a second. It was slanting down toward the ground and I saw it reach treetop height, then disappear behind a pine knoll a mile from where I was. I did not see a flash as I would have if it had crashed. — *Alfred Kiessig, Mountain View, Ark.*

\* \* \*

Looking out my north window at 3:30 A.M. April 3, 1971, I observed a lazy two-second flash near the North Star (Polaris) and it was as brilliant as the star. Nearly 15 seconds later another flash appeared southwest of it. I watched approximately five lazy flashes spaced 15 seconds apart. The transit of the object was straight, its color silvery and each flash appeared stationary (a peculiarity of this orbiting object). At 3:45 A.M. April 8, 1971, I saw six similar flashes traveling southwest from Polaris.

At 3:16 A.M. on May 21, 1971, I noticed the first flash near Polaris and it was more brilliant than the star. The object moved north, emitting five flashes, each about half a second in duration with about 15 seconds between them. At 1:45 A.M. I saw about eight two-second flashes spaced about 12 seconds apart and exactly 100 minutes later I saw a bright flash near Polaris followed by 10 quick flashes traveling southeast.

These are some of nearly 20 sightings in the spring of 1971. All the nights were cloudless except two when it was foggy. There were no reflections to cause these lights and they were not made by fireflies nor aircraft. I have seen dozens of satellites ("tumbling" and otherwise) and their light is always moving and constant.

Similar flashes were observed on May 31, June 4, July 21 and August 11 and 12.

I have made inquiries but it seems this particular light has not been seen anywhere but in Butler County, Pa. The military was unable to identify it positively. It executed no turns but took a straight course, as if in orbit.

If any reader could throw some light on this "mystery satellite" I hope he will do so through this column. I don't know *what* I saw! — *John Bessor, Butler, Pa.*

## THE MYSTERIOUS CAUL

In reading your magazine I constantly watch for information about persons born with a caul. My daughter was born with this veil-like tissue over her head and at the time of her birth the doctor mumbled something about "old wives' tales." I also was born with a caul.

Somewhere there is an answer to this mystery. Can any FATE reader give me information on the subject? — *Mrs. H. J. Bradley, Rt. 2, Box 101, Amite, La. 70422.*

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**THE ETERNITY DIMENSION**

I have been very interested in the two articles in May and June 1971 FATE: "Dr. Stromberg's Nonphysical World." He mentions that psychic matters are rejected not so much out of any inconsistency in the evidence itself "but in the absence of any scientific theory which could account for the observed facts."

It is clear to me that the missing scientific theory is based on this self-evident fact: since the energy of the human mentality is electrical in nature it can produce true power or reason only by the interaction of its plus and minus poles. Dr. Stromberg apparently thought all around this and used the information but simply did not come to the final conclusion which would have furnished the needed scientific theory.

The plus and minus poles, as we know, are the objective and subjective equivalents of what for greater clarity I call the affective and intellectual components of human expression. This duality has long been known. What has not been known is that these are not antagonistic opposites at war with each other but rather complementary opposites whose appropriate working order depends on their interaction. That is to say, we both think-out-our-feelings and feel-out-our-thoughts.

This means that the affective nature is equally a coordinate of reason along with the intellectual factor, that in effect they act to balance each other in the full use of the mind.

What it also means is that all those phenomena which are called metaphysical or psychic or religious or whatever are actually measures of reason and components of ordinary consciousness. We make them extraordinary or fearsome only by keeping them out of the light of day.

These two different sources of reason are like our two legs. Each

always remains what it is: left is left and right is right. But they interact to allow one to proceed or to balance himself. It would be ridiculous to get rid of one or the other — as we have attempted to do with mental capacities — in the service of effecting unity. Consciousness always has exhibited two different sides, a right and a left leg, so to speak. Only by being allowed to act together as a unit can these two different modes of consciousness perform to balance the mind in an ongoing way. — *Mary Navratil, Santa Fe, N. Mex.*

Perhaps those who read James Crenshaw's two articles on "Dr. Gustaf Stromberg's Nonphysical World" will find it of interest to know that whereas Dr. Stromberg's ideas regarding the universe still remained only theory when he died, one of his esteemed colleagues, the renowned British scientist and mathematician John G. Bennett, through a unique set of circumstances, was able to take a further step and to penetrate the "eternity dimension." He became not only a recipient of the Great Force from the "Eternity Domain" but he became a transmitter of this Force as well.

Mr. Bennett's subsequent contributions to the realm of science and spiritual thought have enabled thousands of lives to be transformed.

Through Mr. Bennett and those with whom he became aligned in this new work, many have come to know this is surely one of those times in the history of mankind when man has been gifted with a special grace. This gift now might be called "The Special Dispensation of the New Age," for it surely is producing "the new man."

In keeping with the work of the new man Mr. Bennett is presently at work creating a new British educational system. — *Rachel Margraf, Arlington, Va.*

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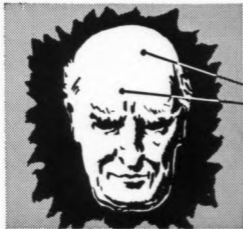
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