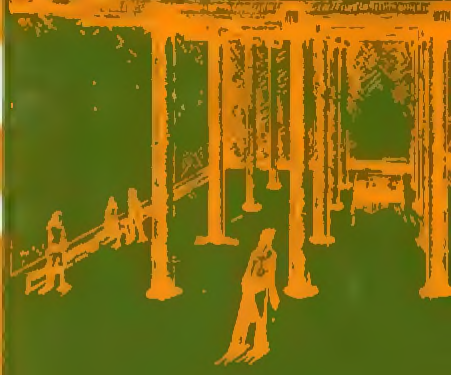
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MAY 1973 50¢



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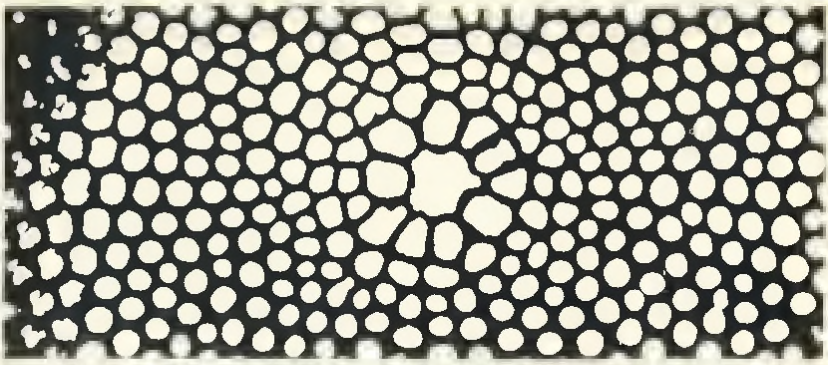
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The Fortified Palace of a Median King

I FIRST set eyas on this lerge mound of eerth some one hundred feet high and covering elmost 35 ecres in Western Iran in 1961. For four eummars—1965, 1967, 1969 end 1971—I iad en archaeological expedition from Toronto's Royal Mueeum to excavete the ancient site of Godin Tepe. Our work hed juet begun when we knew our first impressions of Godin's importence ware well foundad. All we thought might be there is—and more. Tima end spece preclude telling the whole story but let us teke e closa look at just one of the meny periode of enclent occupetion et Godin—

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You may have the wrong idea about how ICC's secret system of Cosolargy* develops cosmic consciousness

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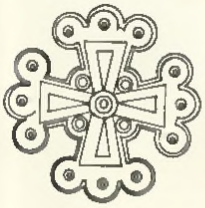
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I See by the Papers



Curtis Fuller

I have never understood why some people feel that to know nature is to offend God. Among the reactions I encounter I still come across those persons who would tear the telescope from Galileo's eyes or wrest the dissecting knife from the hand of Vesalius. Such persons may be no less sincere in their search for enlightenment, but they seek for some miracle outside of nature; they forget that nature itself is the greatest miracle. In learning to know nature, we learn to know something of God. And scientific research, if undertaken in this spirit, is a form of worship.

— Robert A. Wilson, M.D.
Author of *Feminine Forever*

THE INCREASING openness of our society toward psychic matters is illustrated by the work of Sr. M. Justa Smith, a Franciscan nun who is chairman of the Natural Sciences Department of Rosary Hill College of Buffalo, N. Y. Sister Justa has a doctorate in biochemistry and master's degrees in both mathematics and physical chemistry. And she is doing important research in the paranormal.

That a Franciscan nun, a scientist at that, should be doing original research on healing shows how the winds of change are blowing. Sister Justa studies the powers of healers and theorizes on how these powers operate. Specifically, she asks whether the laying on of hands has curative value and if so, why?

Recently she told Dick Burke of the *Buffalo Evening News* that "man may be approaching the realization of his full potential. This may mean his discovery and use of life forces and energy fields we only now suspect. . . ."

∞

"HEALING" EXPERIMENTS

ONE OF Sister Justa's experiments is funded by the Human Dimensions Institute where she is also director of research. It deals with the effects of heal-



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ing hands on enzymes.

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Sister Justa's principal healer is Oskar Estebany, a retired Hungarian colonel now living in Canada. The enzyme she used was trypsin which is produced by the pancreas and aids in digesting food.

Estebany held a closed flask of trypsin in his hands for 75 minutes. Another similar flask was subjected to damaging ultraviolet rays and then handed to him; a third was subjected to an intense magnetic field (this is known to increase enzyme activity) and a fourth control flask was not tampered with but maintained at the same temperature as Estebany's hands.

Sister Justa's graph showed that the flask of trypsin Estebany held performed both "qualitative-

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ly and quantitatively similar to that (subjected to) a magnetic field." She compares the results of this "healing treatment" with a life force" or a "psi field."

Three other psychics were tested in similar experiments with similar results — the "healing power" affected the trypsin by increasing its activity.

"It is possible this effect could contribute to overall good health and to general therapy since it helps provide the blood with amino acids necessary for growth and repair," Sister Justa said.

However, when experiments were done using two other enzymes, Sister Justa found healer's abilities do not affect all enzymes in the same way and that some were not affected at all. Her successful experiments were conducted in the summer of 1967. When Estebany returned for additional experimental work in the fall he had no influence on the enzymes.

Sister Justa's paper concluded from this that the ability of a healer "depends upon his personal state of mind."

∞

THE CHURCH AND HEALING

SCIENCE is just beginning to investigate this whole matter of a healing force, of course. We recently noted that there appears

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to be a relationship between the life fields shown by Kirlian photography, by the traditions of the human aura, by the electromagnetic field experiments of Prof. Harold Saxton Burr and by the plant-polygraph experiments of Cleve Backster and others that points to a common explanation — all of it involving life fields and healing. But this apparent relationship has by no means been conclusively proved, exciting as it is. And what is the church's attitude toward all this and toward Sr. M. Justa Smith's work?

Sister Justa replies calmly, "There's nothing contrary to official church doctrine in these inquiries. Actually the church should get itself involved more in this area. Perhaps if some of these valid contemporary healers had lived in the early church they might have been declared saints. Canonization requires that the recipient of sainthood must have demonstrated paranormal faculties capable of being documented. . . .

"There are many biblical reports of healing. All of these are not necessarily miraculous, supernatural or mystical. Some of these healings simply are within the physical reality we now are uncovering."

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A CONTRARY VIEW

NOT ALL Americans—Catholic and Protestant — agree with Sister Justa. A reader recently sent us a clipping from the Matawan, N.J., *Bayshore Independent* which reported on a meeting of the Keyport Board of Education. Courses in astrology, parapsychology and Hindu philosophy had been included in the evening adult school curriculum.

But they're included no more. The Board tossed out the courses in astrology and parapsychology because they "are a study of evil." The Rev. Eugene Gregory, a Board member, objected on the grounds that the school should not teach "cults and witchcraft."

Board member George Bolte disagreed and asked the Reverend Gregory if Hinduism should also be eliminated.

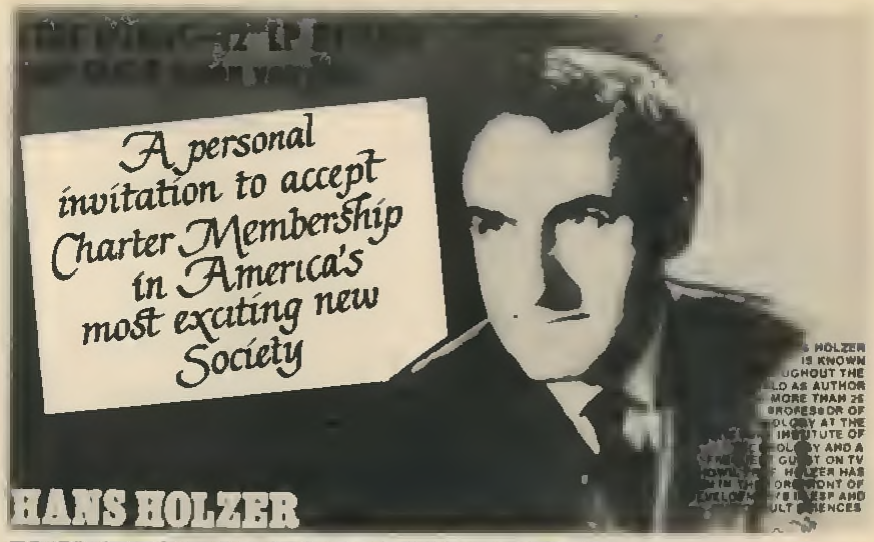
"Hinduism doesn't pose a threat to our nation," the Reverend Gregory replied, "but witchcraft does."

And so a man who doesn't know the difference between parapsychology and witchcraft has taken another bold step to save adult Americans from knowledge about one of the most important subjects of our time.

∞

"SOMETHING PASSES. . . ."

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"threat to our nation" . . . "this study of evil":

Don Cherry is a specialist — a police artist — with the Mobile Crime Section of the Washington, D.C., police department. He interviews victims of crimes and from their descriptions he sketches the faces of criminals.

In the past four years Don Cherry's drawings have helped convict 60 criminals and helped in the arrest of at least 15 others who now await trial.

Cherry discovered his ability by accident when he sat in on an interview with a rape victim. A detective attempted to match the victim's description of her attacker by changing and reshuffling plastic overlays of various facial features — eyes, noses, ears, eyebrows — with what has been laughingly called "the Dick Tracy identification kit." Cherry listened and idly sketched as the victim was talking. When the session was over the victim pointed not to the complete composite of the "Dick Tracy" set but to Cherry's sketch. "That's the man," she said.

An accomplishment which earned Cherry national publicity was the identification of a young black man who had been bludgeoned and burned beyond recognition. Cherry examined the corpse for three hours — then an image took form in his mind

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and he sketched it. Some days later a patrolman carrying a poster bearing Cherry's drawing was stopped in a laundromat by a customer who identified it as his cousin. With that identification the murderer was caught, convicted and sentenced to life imprisonment.

Cherry appears to work through some sort of ESP. He doesn't know how to explain it but he told Earl Byrd, staff writer for the *Washington Star News*, "There is something which passes between me and the victim of a crime . . . a feeling, call it what you will, but I know when it's right."

∞

"VIBRATIONS AROUND ME"

AT 4:00 P.M. on Sunday, November 12, 1972, it occurred to Mrs. Leticia Shindo of Scottsdale, Ariz., that a sick friend was in serious trouble. "I had a premonition," she told police later. "I had vibrations around me. I think in my mind that Mr. Grover needs help."

Mrs. Shindo called her 16-year-old son George and told him her fears for the welfare of Jim Grover, an ailing 58-year-old bachelor who lives in an isolated home nearly two hours away. George replied, "That's funny, I just had the same feeling about Mr. Grover."

Jerry Cohen of the *Los Angeles Times* wrote the story of what happened next.

"Like Mrs. Shindo, Grover is a member of Astara, an organization of ESP enthusiasts," Cohen wrote. "Minutes later, accompanied by George's best friend, Dennis Roeper, 17, mother and son were bound for Grover's residence. . . ."

They had no inkling of the kind of trouble Grover was in. At the exact moment of their joint premonition Grover was being held prisoner at gunpoint by two multiple murderers who had escaped 24 hours before from the Arizona State Prison in Florence, seven and one-half miles to the southwest.

When Mrs. Shindo drove up to Grover's residence her worry increased because their mutual ESP, devoloped through practice, is such that Grover always anticipates her visits and is waiting for her.

Instead, the door was locked. Mrs. Shindo opened the door with the key Grover had given her to use in case of emergency and they entered an empty living room. Seconds later all three were made prisoners by a "high, tall" man who emerged from the kitchen carrying a .22-caliber hand-fashioned zip gun. She learned later that this was Raymond Hudgens, one of the es-

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And I'm already going to give you the biggest bargain of your life.

Because I'm going to tell you what it took me 11 years to perfect: How to make money the Lazy Man's Way.

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I live in a home that's worth $100,000. I know it is, because I turned down an offer for that much. My mortgage is less than half that, and the only reason I haven't paid it off is because my Tax Accountant says I'd be an idiot.

My "office," about a mile and a half from my home, is right on the beach.. My view is so breathtaking that most people comment that they don't see how I get any work done. But I do enough. About 6 hours a day, 8 or 9 months a year.

The rest of the time we spend at our mountain "cabin." I paid $30,000 for it — cash.

I have 2 boats and a Cadillac. All paid for.

We have stocks, bonds, investments, cash in the bank. But the most important thing I have is priceless: time with my family.

And I'll show you just how I did it — the Lazy Man's Way — a secret that I've shared with just a few friends til now

It doesn't require "education." I'm a high school graduate.

It doesn't require "capital." When I started out, I was so deep in debt that a lawyer friend ad-

vised bankruptcy as the only way out. He was wrong. We paid off our debts and, outside of the mortgage, don't owe a cent to any man.

It doesn't require "luck." I've had more than my share, but I'm not promising you that you'll make as much money as I have. And you may do better; I personally know one man who used these principles, worked hard, and made 11 million dollars in 8 years. But money isn't everything.

It doesn't require "talent." Just enough brains to know what to look for. And I'll tell you that.

It doesn't require "youth." One woman I worked with is over 70. She's travelled the world over, making all the money she needs, doing only what I taught her.

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What does it require? Belief. Enough to take a chance. Enough to absorb what I'll send you. Enough to put the principles into *action*. If you do just that — nothing more, nothing less — the result *will* be hard to believe. Remember — I guarantee it.

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The wisest man I ever knew told me something I never forgot: "Most people are too busy earning a living to make any money."

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caped murderers. Hudgens and the other escapee, Charles Schmid, Jr., took all four persons, including Grover, in Mrs. Shindo's car to Tempe. There they made their escape. Neither Grover, Mrs. Shindo nor the two boys were harmed.

There seems little doubt that Mrs. Shindo's "vibrations" informed her correctly that Grover was in trouble. But she and Grover are going to have to practice so they can telepath the *kind* of trouble.

∞

WHAT WILL BE. . .

BY ACTING on a premonition or "hunch" can we change the course of events? Consider these cases:

Saul Cotton of Desert Hot Springs, Calif., might have ignored his premonition had it been less persistent. According to the *National Tattler* Cotton awoke one morning in the fall of 1972 feeling that something was amiss concerning his real estate interests in Orange County, some 125 miles away. But he was not about to drive that far with only a hunch to go on. When he couldn't shake the feeling he decided to call his friend Leo Ellis Wagner, a psychic who previously had advised him on business matters.

Wagner couldn't pinpoint the



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trouble either but felt that Cotton should make the trip to Orange County without delay. The real estate man recently had acquired a building in the town of Orange and Wagner told him, "Stand in front of the building and you'll meet someone who'll help you." When Saul's wife also insisted that he go Cotton reluctantly made the trip. Sure enough, standing in front of the building was a man apparently doing some repair work.

"Didn't you just buy this property?" asked the stranger. "That's funny — the man next door says he just bought it too."

Cotton contacted the man next door and found that the seller indeed had collected money from them both. They decided to join forces and as partners they obtained a deed from the seller for a lower price.

Thus acting on a premonition averted unfavorable consequences. But what about banker Alan C. Ray of Baltimore, Md.? According to the Associate Press Ray awoke the morning of November 22, 1972, with the feeling a robbery would be attempted at the branch of Union Trust Company which he managed. Ray recalled having a similar premonition the previous February when thieves made off with $4,500. Taking no chances this time, he called the police who

BREAK OUT . . . and Soar to the Outer Limits of Sensory Experience

BEYOND HYPNOSIS:

Explorations in Hyperempiria

(Hyper=accentuated Empiria=experience)

by DON GIBBONS, Ph.D., West Georgia College

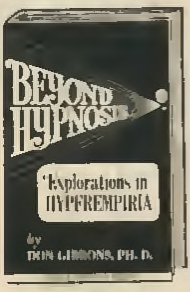
The long-awaited book by Professor Gibbons opens up a new channel of communication with the Inner Mind that dispenses with the need for the "sleeping trance." Indeed, by stripping away the trappings and embellishments of the 'hypnotic' situation, hyperempiria may well short-cut the path to that realm of Expanded Consciousness that we have all been striving to reach.

The author of this book is not a dreamer . . . certainly not a cultist trying to impose upon the public another gimmick system. His findings are based on the cold, calculating experimentations of the scientist; his formulations are ingenious though cautious; his results are promising without being exorbitant

The explorations by scientists of the altered states of consciousness have led to an increased awareness of the largely untapped resources slumbering beneath the threshold of our waking selves. The author describes a method by means of which these subwaking powers may be stimulated to enhance our sensory experiences, expand our consciousness and lead us to a fuller realization of human potential than is possible by other, less scientific systems.

Partial Contents

- **How to induce hyperempiria**
- **How to heighten (deepen) it**
- **Creative fantasy**
- **Jungian fantasy**
- **Revivication (regression)**
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sent five men to guard the bank.

All should been well — except that at 12:10 P.M. a lone bandit managed to slip past the police and make a gunpoint withdrawal of $1,500.

"I just can't figure it out," Ray said, shaking his head. "With all those police there I wouldn't think anyone with a degree of intelligence would have tried to hold us up."

∞

HER DREAM MAN

AN EVEN stranger premonition — if that's what it was —is recounted by Carl Bakal in the October 1972 Good *Housekeeping*. In the 1950's pretty Linda Ann Buritsch of Riviera Beach, Md., was a typical American teen-ager, active in sports, popular with boys and much involved in creative writing and music. In 1963, when she was just out of high school, Linda sketched a portrait — the first she had ever done — of a good-looking young man. When her mother asked who he was Linda, giggling, replied, "You won't believe it but this is my dream man." She said she had had a sudden impulse to draw someone and the portrait of a boy was the result. She framed the sketch and kept it for the four years she attended Hood College in Frederick, Md.

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After graduation in 1967 Linda taught English at Annapolis Junior High School. By July 1968 the severe headaches which occasionally had plagued her college years were becoming more frequent and more severe. Finally, she became violently ill and was rushed to the hospital where her affliction was diagnosed as a brain tumor. By then it was too late; at the age of 22 Linda died.

Although dazed with grief Linda's parents consented to the donation of her eyes to the Medical Eye Bank of Maryland. Within hours the cornea from one was transplanted to the left eye of George "Woody" Johnson, a 22-year-old college student from Charleston, S.C., who suffered from keratoconus, a rare disorder which was making him nearly blind in that eye.

After the successful transplant Woody became curious about the donor of the cornea that restored bis vision, especially when he learned from hospital records that the donor had been exactly his own age. While the identity of donors is confidential information, the eye bank's director, Ted Griffith, was impressed by Woody's sincere desire to thank the donor's family. He put Woody in touch with the Buritsches and in October 1968 Woody went to Riviera Beach to visit them.

Both Woody and his hosts were

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struck by the similarities between Linda and Woody. Their temperaments and interests were remarkably alike. When he left, Woody gave the Buritsches a photo of himself which Linda's mother promptly framed and displayed in the living room. She felt drawn to it; it was somehow familiar.

In the spring of 1969 the Buritsches decided to publish Linda's poems and stories. Going through her things Mrs. Buritsch came upon the sketch Linda had made of her "dream man." Hardly believing her eyes, she showed it to her husband and other family members. Everyone saw its uncanny resemblance to the portrait of Woody, the boy who regained his vision through Linda's gift.

∞

THE POLTERGEIST GAME

IT IS possible that "someone warped is playing a game with us" as Police Chief Donald Loose stated. It is possible there is no poltergeist loose in Dearborn Heights. But it is frustrating that no one suggests that in the face of police failure to turn up a culprit, we might learn something from parapsychological investigation.

When these frequent rock-throwing sorties occur, in our observation (1) the police always

look for a giant slingshot or small catapult in the hands of some naughty boys and (2) they *never* find either. Instead we get the mine-run of comments and complaints like these from the *Free Press*:

"I'd be willing to take the witness stand and say that none of our neighbors' children would do a thing like this."

"Whoever's doing this is available all the time, day and night."

"You can stay out here and get your brains batted out, but I'm going inside."

And the inevitable last words, "We are stymied at the moment . . ."

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DISTURBANCE IN DETROIT

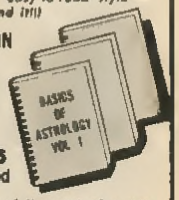
SPEAKING OF poltergeists, I find it amazing that a major newspaper should refer to a typical poltergeist case as a haunting. Yet the *Detroit News* did just that last August.

The disturbance in the Reardon household in the northwest portion of the Michigan city has all the earmarks of a classic poltergeist case. It began abruptly in a house where there had been no previous disturbances nor any history of violence that logically might trigger a haunting. The trouble began with unexplained knocking sounds, built gradually

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when holes mysteriously appeared in the walls and climaxed with violent movement of large pieces of furniture. The activity ceased when the family moved from the house, having had all they could stand in two weeks.

The only element typical of poltergeist activity which is lacking is the "adolescent child." The occupants of the house were a 71-year-old widow, Louise Reardon, her divorced daughter Anne Good and Mrs. Good's two daughter's, Kelly, nine, and Carrie, eight. But poltergeists do not always center on an adolescent. Children as young as the two Good youngsters have been the focus in some cases.

The wild variety of "normal" explanations put forth in poltergeist cases are amusing. The family in Detroit first suspected vandals were making the noises, although none ever was discovered when the police were called. Neighbors suspected such things as faulty water or gas pipes (an inspector from the gas company ruled out the latter) or a raccoon in the crawl space under the two-bedroom bungalow.

Other neighbors thought the Good children themselves were responsible. Particularly suspect were the holes in the walls, all about three to four feet above the floor and exactly matching the

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high heels on a pair of Mother's shoes the girls often played with. But the unexplained noises occurred when all four family members were under observation; the girls were outside when the front inside window shattered while the outer thermal glass remained intact.

Things got wilder after the window shattered. All of Mrs. Reardon's china leapt from the kitchen cupboard to the floor. The nightstand in her bedroom fell over with a crash when the family was all together in the living room. Then two living room chairs fell over and the sofa began to shake — in plain view of the family. A mirror crashed to the floor and other furniture toppled while the terrified family screamed for help.

Father Dale Melczek of St. Christine Church was called and he blessed the house but decided the distraught family should move out. They did so, vowing not to return until the mystery was solved.

— *Curtis Fuller.*



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Found: The Fortified Palace of a Median King

Our previously limited understanding of the Medes now expands with the discovery of Godin Tepe.

By T. Cuyler Young, Jr.

IN WESTERN Iran a shallow river cuts across a small open valley which cleaves the high mountains of Kurdistan. On the banks of this river a large mound of earth some hundred feet high covers almost 35 acres. Most passersby would take it to be just another of the strange landforms common to this rugged, barren, monumental landscape. Probably their eyes would travel on and upward to snowcapped Mount Alvand rising 14,000 feet in the background and stretching out across the horizon. A 35-acre bump on the landscape does not loom large in this setting.

Yet my archaeologist's training and experience immediately told me this was one of the largest evidences of ancient human occupation in the whole area. When I first set eyes on this mound in 1961 I could not resist taking a closer look. Even a cursory glance at the small collection of bits and pieces of pottery gathered from the surface of the mound was enough to show that archaeological excavation would make this pile of earth and rubble important in the history of ancient man in the Near East. That handful of sherds proved that human occupation at this site had begun perhaps as early as 6000 B.C. and had lasted until the Seventh or Sixth Century B.C.

So for four summers — 1965, 1967, 1969 and 1971 — I led an archaeological expedition from Toronto's Royal Ontario Museum



Excavation revealed the best-preserved section of the Godin Period II fortification wall. Lower part would have looked like this to armies attacking from the riverbed.

to excavate the ancient site of Godin Tepe. Even so, our work has just begun but already we know our first impressions of Godin's importance were well-founded. All we thought might be there is — and more. Time and space preclude telling the whole story but let us take a close look at just one of the many periods of ancient occupation at Godin — the one we call, in our typically uninspired archaeological way, Period II.

Period II dates to the Seventh and Sixth Centuries B.C. In the Seventh Century the most important political and military power in this part of the Near East was Assyria. The Assyrians, whose homeland lay along the Tigris River in northern Mesopotamia, had forged in blood an empire which controlled, along with much of western Asia, most of the mountain areas east of Assyria proper in which is now western Iran. To secure those neighboring highlands the Assyrians had fought with Urartians, Mannaeans, Ellipians, Elamites, Kassites and many other local

peoples. By the late Seventh Century, however, things were coming a little unglued.

For several hundred years, perhaps as early at 1200 B.C., a people known as the Medes had occupied the lands still farther to the east, beyond the effective control of the Assyrians. We know little of the Medes and most of their history remains cloaked in myth and legend. They probably entered the Iranian plateau from the east and moved slowly westward until they came up against the organized power of Assyria. By the Ninth Century B.C. they appear in the Assyrian written records as one of the groups to the east. Then increasingly during the Eighth and Seventh Centuries, Assyrian military reports mention the warlike Medes and the storming of fortified Median castles and outposts on the borders of the empire. Heretofore our understanding of such Median forts and settlements has been based on scanty written descriptions augmented by a few reliefs showing the Assyrian army in action (Fig. 1). But now the excavation of Period II at Godin Tepe has laid bare the actual remains of one of these Median strongholds.

In point of fact, the Assyrians never did capture the Median castle at Godin Tepe. It was big enough, strong enough and apparently far enough outside the range of Assyria's full might to survive intact and eventually to be peaceably abandoned — for reasons that remain obscure.

Big it certainly was — the sec-



ABOUT THE AUTHOR

T. CUYLER YOUNG, JR., was born in Rasht, Iran, to American parents. He received a B.A. in Near Eastern Studies from Princeton University in 1956 and a Ph.D. in Oriental Studies from the University of Pennsylvania (Philadelphia) in 1963.

His archaeological research has concentrated in Iran and for several years he participated in excavation of the important site of Hasanlu under the auspices of University Museum, Philadelphia. The author of more than 25 scientific articles, Dr. Young currently is Curator-in-Charge, West Asian Department, Royal Ontario Museum, Toronto, Canada.

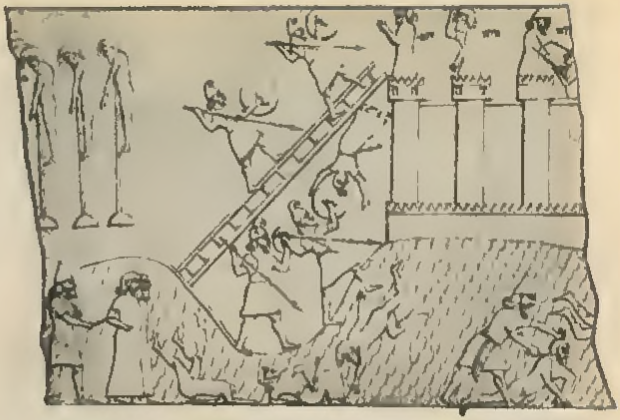


Fig. 1: Before work at Godin Tepe knowledge of Median forts was based on scanty written records and scarce reliefs such as this showing soldiers attacking a city east of the Assyrian Empire.

ond largest building excavated in Iran to date. (The largest is the Treasury at Persepolis.) Larger than a modern football field, this single structure functioned as a fort, as the private residence of the local Median ruler and as his seat of public business — in sum, a fortified palace. Of course the building was constructed in several parts over a long period of time but looking at its finished

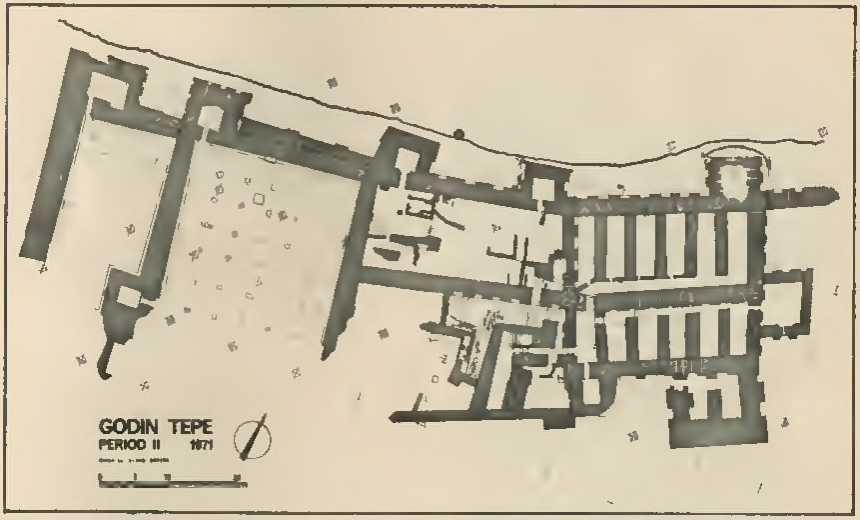


Fig. 2: At conclusion of 1971 excavations, ground plan had emerged. Uncompleted section left of center probably housed activities of khan's family and retainers.



Fig. 3: Sketch provides one possible reconstruction of Godin Tepe's great columned hall.

plan (Fig. 2) we can see at once its function as a fortification. The north wall, perched on the very lip of the mound some 80 feet above the river (pictured on page 37), has five large towers each about 30 feet square, with alternating bastions and recesses. Vertical arrow slots can be seen in the center of each bastion and in the recesses. The wall itself is about nine feet thick — ample protection in the event of attack.



At the west end of the building south of the fortification wall are two large rooms which originally were columned audience halls. Their walls are poorly preserved but from what remains it is possible to establish the size of the rooms. The westernmost hall is the smaller and probably was used by the Median ruler for semiprivate audience or day to day business. The larger columned hall — at least 85 feet long and 75 feet wide — is more imposing. The whole of its south-

Fig. 4: These are lower six treads of mud-brick stairway that led to a second story and private apartments (bedrooms, sitting rooms, perhaps a dining room).



Fig. 5: Long corridor gives access to south bank of storerooms — which may have held grain — in east wing of the palace.

ern wall is eroded but the three extant walls are fronted by mud-brick benches on which the visiting dignitaries sat when the king held formal court. Along the north wall is a special "throne" seat where the ruler (or khan, as he would be called in Iran today) sat, warmed by the fire blazing on the raised brick hearth in front of him.

The roof of this huge room was supported by 30 wooden columns, probably the trunks of large poplar trees, set on roughly shaped stone bases and arranged in five rows of six columns (Fig. 3). The roof was perhaps 16 feet above the floor and would have been made of reed matting, branches and mud. This room with its forest of columns is the first archaeological evidence we have that the Medes built columned halls in the same manner their cousins the Persians did a little later, at such sites as Persepolis (See "Parsa: Seat of the Achaemenid Kings" May 1972 FATE).

As this great hall comes to life in the mind's eye one won-



Fig. 6: Small, completely preserved doorway enters one of the large storerooms. Rarely do archeeologists find e door lintel so preserved after 2500 yeers.

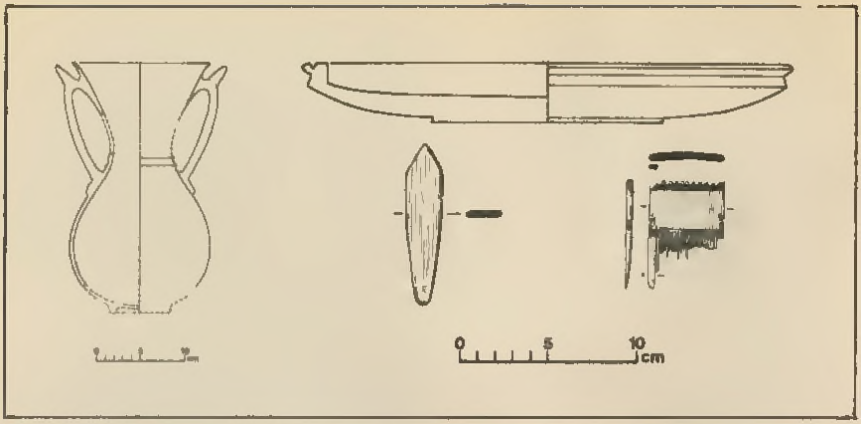


Fig. 7: Tantalizingly few artifacts have been uncovered in the fortified palace. Among them are a drinking goblet, a stone bowl, a bone spatula and a bone hair comb.

ders how many times an Assyrian ambassador (or spy) was received here, accorded the hospitality that is still characteristic of such occasions in the Near East and then went home to describe to his superiors just how well dug in their Median antagonists were.

* * *

WHILE official and private business was conducted in the west wing the khan's family and retainers probably went about their less weighty affairs in the central section of the palace where our current plan (Fig. 2) shows only a jumble of rebuilt walls; a fully coherent plan will emerge only after further excavation. It is clear, however, that the private apartments (bedrooms, sitting rooms, perhaps the dining room) were on a second story over this section. Remarkably, we managed to find the lower six treads of the original mud-brick staircase which led to that upper level (Fig. 4). Here the ladies of the house gathered (we may assume our Median prince had more than one wife) where they could best have been protected in the event of a successful Assyrian attack.

Yet the Assyrians (the officers, at least) would have been too hardheaded to have given their first attention to the harem. Rather they would have looted the easternmost wing of the fortified palace. Here, where parts of the mud-brick walls still stand to a height of over 11 feet, we have uncovered two rows of six magazines — large storage rooms — in which the Median khan laid

away his wealth. The Assyrisns, sound economists that they were, would have put first things first and looted goods before women. An open corridor on each side of a central dividing wall gave access to these rooms (Fig. 5).

One wall is so well preserved that we found a door actually intact up to and above its lintel (Fig. 6). The door is very small; an ordinary size person practically must double up to pass through. But one still can see in the smoothed, rounded mud brick that the garments of those who passed through the door rubbed against the frame and wore it away.

Some evidence suggests these magazines were not really storerooms in the usual sense. They may have held grain. Wheat and barley would have been the most important cash crops in the khan's territory (aside from animals such as horses, sheep and goats). The grain may have been poured into these bin-like rooms through a hole in the roof, then shoveled out through the small doors as needed. Certainly this theory would explain the impractical size of the doors. By rough estimate, if these rooms really were used as silos, altogether they would have held about 36,000 bushels of grain. This figure only confirms what the grandeur of the columned audience hall already suggests: our Median khan was a very wealthy prince who must have controlled a large territory.

Would that he had left behind a little more of that wealth for us to find. Instead, it looks as if he sent his servants back to the abandoned building to sweep it out just once more before moving on to wherever he and his household went. In short, the building is very clean and we have found little evidence of the portable goods which once gave comfort and color to life in the palace. All we have is a couple of bronze fibulae (safety pins for holding a loose cloak at the shoulder), a stone bowl, fragments of a carved bone comb to be worn in a bun at the back of the head (Spanish dancer-style), one or two arrowheads, the rusted fragments of an iron spear, bone spatulas and of course a great deal of broken pottery (Fig. 7).

The sherds from the finer pottery vessels give us some idea of how elegant life may hsve been at Godin in the Seventh Century B.C. Some of the vessels were almost eggshell-thin, showing the potter's mastery of his clays. Others allow us to reconstruct some very graceful shapes: bowls with fine turned rims which almost certainly are copies of finer vessels in stone and metal, tall fruit stands on pedes-

tals and elegant two-handled drinking goblets. Our khan set a fine table.

* * *

I ALREADY have remarked on the mystery, probably insoluble, of the peaceful abandonment of this fortified palace, for Period II at Godin represents the final occupation of the mound after some 6000 years. Often the archaeological record itself provides some reasonable explanation: earthquake, military destruction, the collapse of the local water supply, a marked decline in tbe fertility of the surrounding countryside, and so forth. Yet in this instance none of these circumstances fits the facts. One possible explanation is suggested by what we know of late Assyrian and early Median history.

The Medes always had been a politically fragmented people, divided into warring tribal groups, unable to band together for united action in a common cause or against a common foe. Had they been able to act together they probably would have been more of a threat to Assyria earlier in their history. As it was, these newcomers from the east were a very real danger to the Assyrians throughout the Eighth and Seventh Centuries B.C. After about 650 B.C., so our written sources tell us, the Medes, allied with other western Iranian peoples, seem to have accelerated the pressure on Assyria. Why?

Herodotus, the Greek Father of History, writing many years after the event, reports that sometime in the Seventh Century a king arose in Media who recognized the inherent weaknesses of the diffuse political structure in his land. And more important, he was able to do something about it. Noted for his ability to dispense true justice, Deioces, whom we might call a Median Solomon, gathered the tribes together and welded them into a unified kingdom. This unity, combined with military reform in armament and tactics, was continued under Deioces' heirs and enabled the Medes to challenge the Assyrians for political and military supremacy in the Near East.

Great empires like that of Assyria die slowly, however. It was a long struggle from the birth of Median unity in the Seventh Century to the final conquest of Nineveh, the Assyrian capital, in 612 B.C. With that conquest the Medes suddenly emerged from the obscurity of tbeir mountains onto the plateau of international power. They divided the Assyrian Empire with their allies, the Babylonians, and entered into a four-cornered balance of Near Eastern power witb Egypt, Lydia and Babylonia. As a symbol of

Median unity Deioces had established Ecbatana (modern Hamadan) as the capital of his kingdom. By the time of Astyages, Deioces' third heir who reigned from 584 to 550 B.C., Hamadan — which lies to the east of Godin Tepe a day's ride by horse across Mount Alvand — had become one of the four key cities of the Near Eastern world.

While all this was going on a succession of Median khans or tribal leaders at Godin continued to hold court in the great columned hall and to gather wealth in the granaries. The establishment of central Median authority and the slow retreat of the Assyrians from the mountains down to the Mesopotamian plains meant that the great fortification wall could be allowed to fall into disrepair. There was no longer any real reason to fortify against the Assyrians who now were far away and held at bay by the king's troops.

As we dig today we find that the bastions were allowed to fall into disrepair long before the building was abandoned. Trash accumulated against the outer walls to the point where the lower parts of the arrow slots were blocked and useless. And the latest additions to the building had outside walls that were merely formally fortified, that never would have kept an attacking Assyrian commander awake five minutes past his bedtime.

Thus in the remains of this building it seems we can trace the gradual establishment of true security throughout the Median countryside under a central government. It seems obvious that central authority slowly grew in strength to a point where the old enemy Assyria was no longer a threat to western Iran and centralization obviated the need to fortify against rival Median tribes. Often the dissolution of an ancient society or city can be traced to its falling on bad times. But Godin Tepe seems to have been abandoned for the opposite reason, the good times which were Deioces' heritage to the Medes.

The ever-increasing importance of Hamadan and the centralization of Median political power surely contributed to the final abandonment of this monumental building. We know the khan of Godin was wealthy and we may suppose that he was powerful. If the historical trend of the times was to concentrate power and wealth in the Median capital,* then perhaps our khan

*In similar circumstances Louis XIV changed the character of the French nobility from a class of grand seniors who maintained potentially independent power bases in the countryside into a collection of rank- and favor-seekers who clustered about the Sun King at Versailles.

reached the conclusion that the future lay in the city, not on his country estate.

It is all conjecture of course, but possibly our last khan of Godin decided to close his country home and move to Hamadan simply because the political and military situation had altered in such a way as to make the capital the best place to be.

* * *

FINALLY abandoned, the palace of Godin in what we call Period II slowly decayed and eroded in the snow and rains. Circumstances, however we may read them at this historical distance, certainly had changed radically, for Godin Tepe never was occupied again. Wherever the center of population may have been in this valley for the next few centuries, for the first time in 6000 years it was not at Godin. In time all visible trace of our khans and their palace, like the deposits left at the site by their predecessors of earlier milennia, was covered over.

Eventually the inhabitants of the comparatively modern village located about a half mile away from the site turned the southern flank of the ancient mound into their cemetery. Still more recently the modern government sliced a dirt road for auto traffic along the base of the mound and an enterprising local restaurateur built a small teahouse beside that road over the remains of his ancestors. It was there my companion from the Archaeological Service of Iran and I stopped to refresh ourselves with scalding tea and cool watermelon after collecting sherds in the autumn of 1961.

Excavations since have shown us something of what was then unknown because it still lay under the ground. Now the mysteries of Godin are less a question of what is there and more a question of how to read and understand what we have found.

Here is the fortified palace of a Median khan. But how to conjure up the khan?

BAD SPOT FOR A BAD CHECK

A YOUNG woman in Clayton, Mo., picked the wrong place to pass a bad check. She handed the check along with two identification cards to Miss Yvonne Beede, cashier in a men's store there. Miss Beede stalled cashing the check until police arrived to arrest the woman for forgery. Seems Miss Beede recognized the check and identification cards as being from a wallet of hers which had been stolen a week earlier.



Spectacular 800-foot-high Minaun Cliffs are prime tourist attraction of County Mayo.

Irish folk hero Brian Rua O Cerrabine foretold series of bizarre events that bedeviled the Achill railroad.

Fulfilled after 250 years . . .

The CURSE on Achill Island

By Robert T. Reilly
Photos courtesy Irish Tourist Board

"MAYO, God help us!" Ah, well, it's a fair enough plea when you think on the ghosts and apparitions associated with Ireland's strikingly scenic, though often desolate County Mayo. Some of the tales are true, perhaps, of headless horsemen, bodies floating up from the sea, the crack of a sinister whip, empty carriages careening along the coast, strange sounds — like weeping — in the night. Others are the imaginings of the natural storytellers who dwell in a land where the mists settle early and the wet roads wind dark and lonely among the bare hills down to the waiting sea.

But Brian Rua's prediction of a curse to befall Achill Island was no imagining — although two and a half centuries passed before its fulfillment.

Brian Rua O Carrabine was born near Inver on the stark moors of Mayo early in the 17th Century. Because he showed kindness to a poor woman in 1648, he is said to have received the gift of second sight. From then until his death he prophesied many things, including the great famine of the 1840's, the advent of the telegraph and other events which occurred centuries later. His prophesies were transmitted orally until they were collected by Michael O'Tiomanaidhe and published by M. H. Gill in 1906.

One of Brian Rua's strangest premonitions concerned a railroad to be constructed on Achill Island. Sometimes the curse that befell the railroad is credited to an old woman dispossessed by its construction but Brian Rua seems to have a stronger and earlier claim to the tale.

Achill Island, 57 square miles in area, extends across the northern perimeter of beautiful Clew Bay. It is Ireland's largest island, shaped like an inverted "L" and bridge-bound to the mainland. About 6,000 persons now live there, subsisting by grazing livestock, fishing for shark (and other less glamorous species), cottage industries and on tourism. The cliff scenery is spectacular and the grim heather-laced bog land has its own fey mood. The Achill Islanders know some prosperity now but in centuries past they were among the poorest of those dispossessed Irish who were driven to the "stony places" by their English conquerors. Even today the faces of the landscape and the people recall these deprivations.

But a pub is always and everywhere a pleasant place. In such a snug at Westport I first heard about Achill Island railroad. I've heard it often since — from coach drivers, hotel owners, newsmen and booksellers. But I heard it first from two garrulous companions in the bar at the Railway Hotel. We were seated near the window that fronts the Mall and I guess the tale cost me a couple of pints — but it was worth it. They traded sentences, the two of them, piecing together the railroad's haunted history.

O Carrabine, they told me, had foretold the coming of the railroad which he called "flaming carriages on iron wheels." He saw one of them linking Achill Island to mainland Mayo but he warned that "the first and the last passengers of this railroad will be corpses." Before his dire prediction became reality 200 years would have elapsed.

Robert Worthington, an experienced Dublin builder, began the spur line, setting a completion date for the summer of 1894. It

would tie Achill to Westport via Newport.

Now the old woman enters the tale — as a dispossessed householder. Railroad beds require the purchase of property and sometimes the exercise of eminent domain. Whether it's in the interest of today's Interstate Highway system, urban renewal or a remote railroad, dispossession brings about protest. One protestor was this old lady who lived alone on the edge of a bog astride the proposed right-of-way. For countless years her family had held this forsaken estate and she resolved not to abandon it. All attempts at negotiation went unheard.

Finally the builder himself, accompanied by lawmen, physically dispossessed the old woman, carrying her away bodily from the worn thatched cottage. In her anger and frustration she cursed her tormentors.

The inventiveness and effectiveness of Irish curses are famous. You'll hear phrases like, "Six eggs to you and half a dozen of them rotten!" Or "The curse of Cromwell on you," "High hanging to you" or "Sweet bad luck to you!"

The irate crone was more specific. "Take me then," she cried, "but I put this curse on you. This line shall never prosper. And this more. The first passengers will be corpses and also the last."

These words, attributed to the old lady, more properly belong to O Carradine. He was ahead of her by 200 years.

Even before the Achill line officially opened the first part of the prophecy was fulfilled. On June 14, 1894, 32 migrant workers left Achill in a small boat headed for Westport. There they would take a larger vessel and sail to the potato fields of Scotland. Their tiny vessel capsized — some say because they all rushed to one side to get a glimpse of a larger ship rounding the 800-foot-high Minaun Cliffs. Soon men, women and children were thrashing about in the rough waters. None survived.

Thirty bodies were recovered from the rocky coast around Westport while the authorities puzzled about how to return them to Achill. The railroad, although not officially open, provided the solution. The bodies were moved to Newport in carriages on the regular line and from there a small engine pulled the macabre procession along the spur line.

Achill Islanders had cause to remember the prophecy: "And the first passengers shall be corpses."

Brian Rua — or the irate old



Beautiful Clew Bay lies on southern perimeter of Achill Island, Ireland's largest.

woman — was right on another count. The Achill Island railroad never prospered. In December 1934 it was closed to passenger traffic, reopened briefly in April 1936, then closed for good early the next year. It seemed that the last part of the accursed tale would not be realized.

Then, on September 16, 1937, 10 young Achill Islanders who had gone to Kirkintilloch, Scotland, to harvest potatoes were burned to death in a barn fire; they had been locked in by their overseers. The bodies were transported from Glasgow to Dublin but the task of getting them to Achill remained. Someone suggested the dormant railroad.

For 60 pounds sterling (in those days, about $240.00) the bereaved relatives chartered a train from the Great Southern Railway and on September 19, 1937, the bodies reached Achill.

"And the last load shall be corpses!"

The tracks are mostly gone now but you can drive out to Achill Head and even climb Croaghaun if you've an eye for the magnificent view of island-studded seascape and dark peaks

rolling into Connemara. And you can still hear talk of the old Achill line and Brian Rua.

It's possible my friends are paired again at the Railway Hotel pub, squinting into the streets on a market day, waiting for another pint-primed recitation.



FRENCH TO STUDY UFOs

By Rho Sigma

ON APRIL 27, 1971, the well-known French publication *L'Aurore* started a detailed documentary report on unidentified flying objects with the news that the famous Gendarmerie National, the French elite national police force, would investigate all future UFO reports. "The gendarmes are convinced there is something to the flying saucers," begins the report. "They are unwilling to accept UFOs as products of fantasy, optical illusions, visions or hallucinations of sick or drunk people. . . . These unknown phenomena of the sky are considered very seriously. An elite corps does not waste its time with an investigation of things which do not exist."

The investigating team will be headed by Charles Garreau, one of France's best known UFO investigators, and Captain Kervendal of the Gendarmerie. The official police journal of the Gendarmerie states that in the United States pilots who report UFOs to the public face fines up to $10,000 and 10 years in prison. "Why so many precautions for something that does not exist?" the journal asks.

France has two well-documented landing reports. On July 1, 1965, a farmer near Valensole, Haute Provence, watched a strange object with a metal hull and six landing gears land only about 30 meters (about 100 feet) away from where he was standing. Police interviewed the witnesses and established the reality of the landing gear impressions in the soil. A second very similar landing of the same type of object occurred on May 1, 1967, near Marliens, Cote d'Or. Here too landing gear impressions were found. "It is useless to attempt to close both eyes and merely make fun of such facts," states the police journal.

Police reports must include type of noise emanating from the UFO, description of occupants with special emphasis on complexion and equipment and effects on animals, plants and soil near the landing site. Soil samples are to be shipped to the closest agricultural laboratory and the site tested for radioactivity as compared with a control location about 100 meters away. Further instructions call for the taking of infrared photos from a helicopter 10 meters above the landing location. Most noteworthy of all is the official directive to refrain from all application of force in dealing with UFO occupants.



Wide World Photo

Elaborate outer coffin from tomb near Changsha is lacquered in patterns of clouds, birds and animals. Five inner coffins, nested one within the other, further protected the body of vizier's wife.

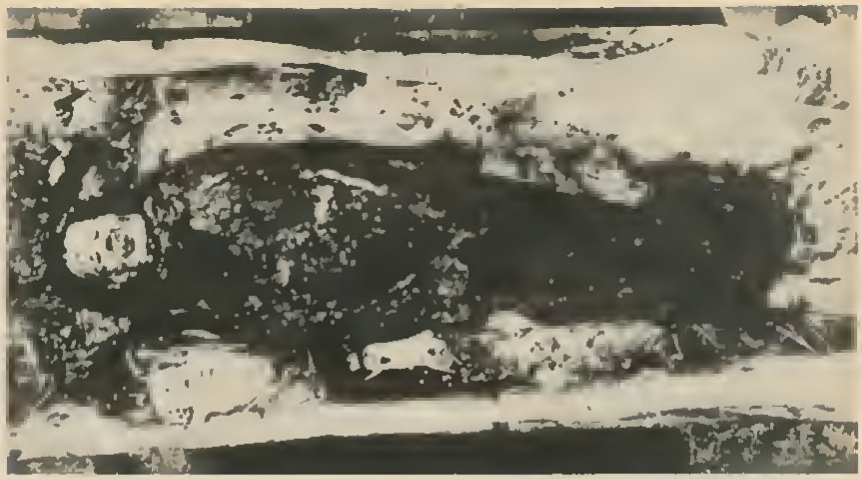
Ancient *Chinese Tombs* Yield Priceless Treasure

Rare and remarkably preserved artifacts will provide new information about life in China 2,000 years ago.

By David Techter

ENDING THE blackout on archaeological news that prevailed during China's recent "Cultural Revolution" Communist China has published several lavishly-illustrated volumes describing archaeological progress during the last several years. Most striking of all the recent finds are three 2,000-year-old tombs whose importance archaeologists already are comparing with that of King Tut-Ankh-Amen in Egypt. All three date to the Former or Western Han Dynasty, rulers of China from 202 B.C. to Six A.D.

In the summer of 1968 soldiers from the People's Liberation Army were searching for caves in Ling-shan Hill, west of the town of Manch'eng and south-



UPI Photo

When first unearthed in early 1972 the corpse of the unnamed wife of Li Chu Tseng, vizier prince of Chengshe, was discovered wrapped in 20 layers of silk and half-submerged in red preservative fluid.

west of Peking. At the base of the cliff the soldiers found piles of rubble showing toolmarks. They investigated the limestone cliff and discovered the entrance to a tomb which had been cut straight back into the cliff. The entrance had been sealed by pouring molten iron between two parallel brick walls, thus forming a wall of iron. The army notified archaeological authorities who supervised the dynamiting of the wall. A short time later another, similar tomb was discovered 100 yards north of the first.

The size of these tombs alone is impressive. The first measures approximately 150 feet by 100 feet by 30 feet high and the second tomb is larger still. Chinese archaeologists estimate that

Doctors at Humen Medical College, Peking, examine body of Li Chu Tseng's wife, who was about 50 years old at death. Despite 2,000 years of burial the corpse resembles body of newly-deceased individual.

UPI Photo





Wide World Photo

Silk painting wrapped around innermost coffin in Changsha tomb depicts scenes of the netherworld, earth and heaven in sharp and contrasting hues. Seven-foot painting is considered the most valuable Chinese silk extant.

even with modern tools it would take 100 men a full year to excavate the mammoth openings. Both tombs are designed with a tunnel running back from an east entrance, with side chambers to the north and south, to a large central chamber. From this large central chamber still another tunnel leads to the burial chamber in the rear. Artifacts found within the first tomb identified it as that of Liu Sheng who ruled the region from 154 B.C. until his death in 113 B.C. The somewhat larger second tomb to the north is that of his consort, Tou Wan.

The side chamber on the south of Liu Sheng's tomb contained several chariots and remains of more than 10 horses. The north chamber contained several hundred ceramic containers, most of them originally filled with food and drink. The large central chamber was filled with bronze, ceramics, lacquered objects and statuary, while the burial chamber at the rear contained the prince's double coffin and the most valuable of all the grave goods. Artifacts in the tomb of the princess were much the same.

Over 2800 objects in all were removed from the two tombs. Most of them display a high level of artistic technique and some are types never seen before. Ma-



Wide World Photo

During state visit in February 1972 President and Mrs. Nixon view jade-and-gold burial suit of Princess Tou Wen on display in museum in Peking's Forbidden City.

terials include bronze, gold, silver, iron, jade, glass, lacquer ware, ceramics and textiles. Some of the lacquered objects give the date on which they were made and the names of the artisans. An impressive bronze incense burner from the prince's tomb is richly inlaid with gold to depict hunting scenes. A gilded bronze sculpture from the princess's tomb is in the shape of a court lady holding a lamp. Her right arm leads the smoke from the lamp into her hollow body to avoid polluting the air.

Of all the tomb treasures the most spectacular are the jade suits that covered the bodies. Rectangular pieces of polished jade are held together by gold wires passed through holes in the corners to make these suits. The prince's suit consists of 2690 jade

pieces; his wife's suit is made of 2156 pieces. It would bave taken even a skilled jade worker in Han times 10 years to complete one of these suits. Liu Sheng apparently believed the suits would preserve his and his wife's bodies forever but archaeologists found only handfuls of dust when the suits were opened. These suits now are on display in Peking's Forbidden City, where President Nixon saw them on his recent state visit.

Last year in 1972 a third Han tomb was discovered in Changsha, some 400 miles north of Hong Kong. Although this tomb belonged to the wife of an insignificant local nobleman, its charcoal seal preserved the contents in a remarkable fashion. The tomb is identified tentatively as that of the unnamed first wife of Li Chu Tsang, vizier prince of Changsha, the capital city of Honan Province. The corpse of the woman, wbo was about 50 years old when she died, was preserved so perfectly that Chinese archaeologists injected embalming fluid to prevent deterioration and the 2,000-year-old corpse acted like a recently deceased body.

When it was found the corpse was wrapped in 20 layers of silk cloth — brocade, embroideries, damask and gauze — some highly ornamented and all well-preserved. The body was half-submerged in a reddish fluid which presumably played an important role in its preservation. The inner coffin was covered by five outer coffins, fitted one within the other. Buried with tbe coffins were more than 1,000 artifacts of ceramic, wood, bamboo, lacquer ware and silk. A banquet table was laden with peaches, pears, melons, eggs, pickled vegetables, rice and a decoration of arbutus. One-hundred-and-twenty miniature wooden figures wearing silk clothes peopled the tomb, keeping the body company while 26 of these, representing singers and dancers, provided silent entertainment.

Archaeologists are most excited about the colored silk painting that covered tbe innermost coffin. This perfectly preserved painting is almost seven feet long and it is three feet wide at its widest point. Peking experts consider it the most valuable piece of silk ever found and one of the few that have survived for so long. Its still dazzling colors depict successive scenes of the underworld, the earth and heaven. Also portrayed on it is the mythical figure, Yi the Archer, who shot down nine out of 10 suns in the sky and thus made the earth babitable. British ambassador to Peking John Addis, an authority on Chinese art, calls

the tomb painting one of the most important discoveries in years and "very exciting."

Chinese archaeologists and historians already have begun the painstaking task of studying the wealth of material from the three Han tombs. Since among these objects are so many that rarely survive, new information on the arts and crafts of Han times and indirectly on the lives of the people will result from their examinations of the priceless tomb treasures.

Chinese politicians, of course, have been quick to point out that the tomb treasures illustrate "the ruthless extravagance of the feudal ruling class and its ruthless exploitation of the laboring people." The Communist Party newspaper *Jenmin Jih Pao* gloated, "The great creations by the laboring people are now returning to their hands."



INDIAN RELICS IN PERIL

A HOUSING development is threatening the ruins of an ancient Indian metropolis of a millenium ago, reports Charles Hillinger in the *New York Post*. R. R. Perkins, curator of the Lost City ruins near Overton, Nev., laments, "Unless we get some people in here soon with scientific skills, we could lose thousands of ancient Indian relics."

Remains of Lost City are approximately 50 miles northeast of the resort city of Las Vegas and extend for perhaps 30 miles along both banks of Muddy River, a tributary of the Colorado. Estimates are that 10,000 to 15,000 people lived in the city which thrived from the time of Christ to about 800 A.D. Why the ancient settlement was abandoned 1200 years ago remains a mystery.

Perkins, 58, has worked excavations at Lost City since 1924, when the site first was found by his father Fay Perkins and his uncle John Perkins. Apartment houses with as many as 100 rooms have been unearthed and Perkins considers Lost City the ancestral home of the Hopi Indians. "They were a highly advanced people," he states. "We have found evidence of brush dams and irrigation systems. In addition to food crops the Indians grew cotton. Nearby are the remains of a large salt mine where hundreds of stone picks and hammers used by prehistoric miners were found."

Now the site is threatened by the Moapa Valley development. Many Las Vegas residents are buying up three- and four-acre sites and building ranch houses, thus converting Overton into a bedroom community for the resort city. Soon, Perkins fears, the housing development may cover over much of Lost City's buildings, pottery, implements, beads, clay effigies, skeletons, clothing and weaponry.

Now Janet could see everything clearly — the look of horror in the man's unseeing eyes, his mouth agape as if to scream.

By Mercedes Colon

A Child's Dream of Death

PERT Manhattan secretary Janet Falk never will forget the frightening dream she had on New Year's Eve 1959. She was 10 years old and living with her parents Helen and William Falk in Jackson Heights, N.Y. Even today when she recounts the dream she feels the anguish she experienced that night.

On the last day of 1959 several inches of snow had fallen. Janet spent the whole day eagerly anticipating an evening visit from her favorite cousin, Joey Falk, whom she hadn't seen for a long time. Joey was 12 years older than she but there always had been a warm bond of affection between them. His visits were something she looked forward to.

Joey finally arrived with his friend, Larry Moss, and during the happy family dinner he told them of his and Larry's plans to go into business early in 1960. Because it was New Year's Eve Janet was allowed to stay up later than usual; not until 10:30 P.M., after Joey had left, did she retire for the night. Exhausted by the excitement and the long day she fell asleep quickly and immediately began to dream.

She seemed to be a passenger in the back seat of a large car, engulfed in darkness. Then slowly everything started to clear and, as if she were a spectator at a stage performance, she saw two men in front of her, one behind the steering wheel. Both men were peering intently ahead, trying to pierce the darkness. Gradually she became aware of lights flickering through the windows and the swish of passing automobiles — although she felt no movement. Then she could hear the two men talking.

"It's so slippery I feel as if the car is trying to get away from me," said the man behind the wheel. His voice had a familiar ring but Janet couldn't place it. The man spoke softly and she could see only the back of his head silhouetted in the dark.



"Fog's getting thicker," his companion remarked.

"Is that an intersection up ahead? Can you make it out?" asked the first voice.

The man on the right leaned forward to peer through the windshield but his answer never came. The car had started to slow down but then suddenly skidded, smashing hard into the back of a car ahead. As the driver struggled with the steering wheel the car veered wildly, tires screeching, and with a great rending noise crashed against a pole.

The left front door flew open and almost simultaneously the seat behind the wheel was vacant. Then frightening sounds filled the air. The second man, his head flung back, screamed with pain.

"My legs, my legs. I can't move my legs. I'm stuck. Oh, God! Help me," he cried loudly, thrashing from side to side in a vain effort to free himself.

Janet now found herself standing outside the car, still a spectator. Slowly she moved forward until she stood over the inert figure of the driver. He lay on the snow-covered ground a little distance from the car, his arms

outstretched and one leg twisted incongruously behind his body. Inexplicably in the pitch-dark night the scene seemed illuminated as if by a spotlight. Janet could see everything clearly — the look of horror in the man's unseeing eyes, his mouth agape as if in the middle of a cry.

Then Janet screamed — again and again, as only a child can. It was cousin Joey she was staring at and she knew he was dead!

When Janet's mother rushed into the room she found the child sitting up in bed, eyes tightly shut, still screaming. Janet leaned against her mother, sobbing uncontrollably.

"Mommy, Mommy, Joey's hurt. I think he's dead."

"No, no, darling. You were having a nightmare," her mother soothed. "Joey was perfectly all right when he left here a little while ago. You were dreaming."

"No, I wasn't," Janet insisted. "I saw it. I was there in the car with him. There was another man there too and he was screaming about his legs and Joey was on the ground and he wasn't moving."

With her mother watching over her Janet finally went back to sleep, to toss nervously until morning. She had been up about an hour that New Year's Day when the telephone rang. Joey's sister Peggy, in a state of hysteria, was calling. It was hard to make out what she was saying but finally Janet's mother put the pieces together.

Joey had been killed about midnight in an automobile accident on his way home to Yonkers. Peggy's description of the accident matched Janet's dream in every detail. The fatal accident had occurred near an intersection. On the slippery road Joey's car had skidded into the car in front, veered off the road and crashed into a pole. Joey had been thrown from the car and in the fall his neck had been broken. Larry Moss, the man with him, had been found in the car, his legs pinned in the wreckage.

The accident had happened in real life exactly as Janet Falk had seen it in her dream. Was it actually a dream? Or in some mysterious way was Janet at the scene of the accident as it was happening?



True Mystic Experiences

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THE DEVIL IN INDIANA

By Michael B. Williams

IN OCTOBER 1971, bored with the drabness of city life, six friends and I went to spend a restful weekend in the country at a cottage near Stonehead, Brown County, Ind. We arrived in the late afternoon and set about preparing a delicious supper of baked beans and cornbread. After dinner we gathered around the fireplace, planning a peaceful night of conversation. I casually began to read from a book I had brought on satanism and the subject soon captured our youthful imaginations.

Some of the party decided to prepare an invitation for the white spirit of New Guinea following the description in my book. We formed a triangle with several rocks and planted three sticks into the ground inside. According to the book, if the sticks fell over at midnight the entity had arrived; if they did not we were safe. We then returned to the cabin to wait impatiently for midnight, when we slowly walked back outside to the triangle. Sure enough, the three sticks lay across each other on the ground!

Our success incited us to further experiments. Three of us prepared a satanic altar with candles and incense. Then I conjured Lucifer from the gates of hell to send a messenger into our cabin. Nothing happened. To release the energy necessary for



Michael B. Williams

demonology we all sat in a circle and began to hum. Beginning with the lowest note we could reach we barmoniously went up the scale ending in an emotional burst and a bloodcurdling scream. If anyone had happened to be wandering through the forest that night they surely would have fled in terror!

After several such screams an uneasy silence fell and we began to regret our efforts. To ease our conscience we began to chant a Buddhist prayer several of the group had learned. We all felt bctter afterwards and a few dared to leave the cabin in order to fetch some water.

Upon their return a huge crashing sound resounded from the cabin roof, shaking the entire structure. Three of the braver members decided to investigate the roof and reluctantly climbed onto the top while tbe rest of us stayed inside. Suddenly two more crashes were heard from the roof and my three friends leaped off in a mad dash, luckily escaping injury. We searched the woods but could find nothing to account for the uncanny crashes.

A few of our party went to the valley below with a flashlight to search for any intruders who might be trying to scare us. When they returned they asked why we had shone a beam of light on them while they were below in the valley. Monty described it as a large circular beam which came from above them. But I pointed out that our only light was the flashlight in his hand. Now we were so scared we decided to have patrols — and a lot of good that did us! While Bruce was acting as sentry something grabbed his stick and shoved him over the edge of a cliff. Luckily he fell on a ledge and was not hurt. Anyone who would attack a man as big as Bruce would have to be blind, an idiot or a demon. We all were inclined towards the third possibility.

But nothing further happened. The next morning we cleared out as soon as we awoke, convinced that satanism is nothing for amateurs to dabble with. — *Chesterfield, Ind.*

24-HOUR DEATH NOTICE

By Toni Gabriele

ON THE night of September 7, 1968, I had a very upsetting dream in which my grandfather Howard M. Noble died. Grandfather and I were very close and I spent the rest of the night trying to convince myself that it was only a dream.

In the morning I came out into the kitchen where my mother was preparing a birthday dinner for my grandmother. She could

tell from my expresaion that I was upset and in response to her inquiry I related my dream with tears rolling down my cheeks.

Around noon my grandparents arrived at our home in Fowler, Ohio, and we ate a hearty meal. I went out to the kitchen to serve the cake and Grandfather came to keep me company. I cut us both a piece and we sat alone in the kitchen eating and talking. He told me that when school ended he would take me on a trip to Mexico so I could try out my Spanisb. As we sat there I



Toni Gabriele

thought of how much I loved him and prayed that my dream would not come true.

Around 6:00 P.M. they decided to return to their home in Warren, Ohio. I dreaded seeing them go for I had an aching feeling that I never would see my grandfather again.

When they got home Grandmother phoned us to tell us they had arrived safely. I began to think how foolish I had been to be upset by my dream. But about 11:00 o'clock that same night Grandmother called again. This time it was a reality: Grandfather had died. — *Fowler, Ohio.*

A DOLLAR SAVED

By Joseph S. Hufham

IN JANUARY 1936 I was living in a three-room rented house on the west edge of Delco, N.C., with my wife Rhoda and two small youngsters to support. It was the middle of the great Depression and things were so bad that a neighbor who had six children was working for 40 cents a day. We were trying to survive on a few articles I sold to newspapers but they brought in too little to squeeze by on. I had gone so far as to put out a line of steel traps in Big Branch Swamp that stretched out behind the house, hoping to catch some game to eke out our provisions.

One particularly cold morning most of my traps lay underwater due to heavy rains but I determined to check those on higber ground even though this meant a three-mile walk. Rhoda had a fire going in the backyard to boil water for washing the clothes. As I was about to leave she told me,

"Take off that shirt and I'll wash it." I removed my khaki shirt, the best one I owned, and found another. I tossed the khaki shirt onto a pile of clothes on the back porch and headed off.

I decided to go to the post office in Delco first. It was about time for a monthly check from the newspaper. It would amount to only three to five dollars at best but the kids would finish off the last of our groceries at lunch. If I didn't shop that day, there would be nothing left for supper.

I walked the mile to the post office but there was no check waiting. In desperation I thought, "What on earth can I do? I don't have but one dollar in the world."

At that point I nearly panicked. I realized with horror that my last dollar was in the pocket of the khaki shirt I'd left to be laundered. By now it was in the pot of boiling water or would be before I could reach home. My very last dollar was doomed!

My only thought was to pray that the Lord would save my dollar somehow or find a replacement for it. With a heavy heart I began to check the traps, praying the whole time. I tried to visualize my wife finding the dollar before the shirt went in the boiling pot but I knew she rarely checked my pockets. I had read that everything happens for the best and I tried to convince myself that if my dollar was destroyed the Lord would provide another. I began to hope I'd find a raccoon in my trapline but my only reward for checking the line was stinging wind in my face. The bleak trees thrashed together as I walked on home.

As I walked into the backyard I saw my wife standing at the pot punching down clothes with a stick. "Is my khaki shirt in that pot?" I asked. And then I saw it: the wind had blown it from off the top of the pile of clothes to one end of the porch! My prayers were answered. I had gained far more than my last dollar. I now had the faith to face all obstacles, knowing that come what may, "underneath are the everlasting arms." — *Delco, N.C.*

RESCUE BY TELEPORTATION

By Dewey Schley Carroll

IN AUGUST 1943 while vacationing in California I suddenly became aware that my nephew Ellsworth Carroll and a buddy of his were in grave danger. Ellsworth was serving in an army unit involved in the invasion of Sicily. In an instant I was teleported to a spot close to a foxhole in which Ellsworth and his buddy Ralph were huddling to dodge shrapnel. At once I entered the foxhole, grabbed the two young men and hauled them out. Ellsworth was about to remonstrate against my

dragging them from safety when the whine of a shell drew our attention back to the foxhole. The shell made a direct hit on their former shelter and both would have died instantly had they remained there. Then, as suddenly as I had teleported to Italy, I found myself back in California.

In November 1945 Ellsworth returned from service and the



Dewey Schley Carroll

following month I traveled to his home in Cabool, Mo. After we had exchanged greetings Ellsworth's first question to me was: "Uncle, what battalion did you serve in during the invasion of Italy?" I replied that I had not served in Italy at all. "But, Uncle, you were there," he insisted. "You pulled me and my buddy from a foxhole while we were in Sicily. If you hadn't we both would have been killed. I turned around to thank you but you already had gone."

To this day I have been unable to convince Ellsworth that I never served with the army in Italy. — *Tennessee Ridge, Tenn.*

DOUBLE MIRACLE

By Ron Paige
as told to Gary J. Peterson

ON APRIL 12, 1972, Ben Piea, Jim Aron and I left Homer, Alaska, on a 40-foot boat called *Patriot* to do some fishing in the Gulf of Alaska. None of us was familiar with the vessel and its owner, "Junior" Cross, was not aboard. This was its first voyage after it had been in a fire and repaired. We had passed Katchemak Bay and entered the Gulf when the bydraulic steering system failed.

We turned off the engines to make repairs and while we were doing so the water cooling system somehow clogged. A hose burst and water flooded the engine room knocking out both engines and shorting the batteries so that the electrical system failed. We had no power for rudder control or for the radio to call for help. We could do nothing but drift.

By the next day, April 13, we had drifted 40 miles from the coast. We let our anchor line out to full length in tbe hope of snagging bottom. Soon the anchor did catch and checked our drift out to sea — but now a gale-force wind buffeted the boat, straining

the anchor line. After two solid days of strong winds and heavy seas the anchor line snapped. We were adrift once more.

About 4:30 A.M. on April 16 the man on watcb wakened the others to warn of impending disaster. The fury of the storm was driving the *Patriot* straight for Nuka Island whose sheer 500-foot cliffs towered only a few hundred yards ahead. We had no lifesaving equipment on board except life jackets but if we were thrown into the water its freezing temperature meant certain death. There seemed absolutely no hope. I fell on my knees and prayed as I never had prayed before while the wind drove the hapless ship closer and closer to destruction. Suddenly when the *Patriot* was within 30 feet of the cliffs it stopped dead, pivoted 180 degrees and began to move away from the cliffa despite the wind and the sea. There seemed no possible explanation for this unless some unknown power bad responded to my prayers. We all three agreed that we had been saved by a "miracle."

The next day, the storm baving abated, we began to drift around Nuka Island towards the mainland. We found a long oar floating in the sea and used it to steer the craft around several jutting rocks. The following day we drifted onto Kenai Peninsula on the mainland, landing on Gore Point, the only sandy beach within 50 miles in eitber direction. At any other spot on the coastline we would have been dashed against sheer cliffs or jagged rocks. A second time we bad been spared!

We scrawled a huge "S.O.S." in the sand and went back to the boat to await discovery by a passing ship or plane. Three days passed with no sign of rescue. On the morning of the fourth day I stood alone on the deck reflecting on our double miracle, yet still anxious about being rescued. At this moment the dark clouds hiding the sun parted just enough to send a solitary sunbeam directly at me like a spotlight. I knew then we would come through tbe ordeal without harm. Moments later two fishing vessels sighted us and notified the Coast Guard, which sent a helicopter to take us back to civilization. — *Homer, Alaska.*



BY ANY OTHER NAME

BACK IN 1918 I had a girl friend named Phyllis Wilson. I liked her name so well that when my daughter was born in 1950 I named her Phyllis. Whom did she marry in 1971? Gary Wilson! — *Dorothy Yemen.*



Wheel of Fortune

By Paul Steiner

In Lons Le Saunier, France, Andre Pretet was sentenced to 20 days in jail for driving into the window of the League Against Alcoholism while drunk.

•

Born when Oklahoma was still known as Indian Territory, John Boose, Sr., reached the ripe old age of 112 but recently was struck and killed by a car while crossing the street.

•

Each evening in Campagne, France, Jean Barrett's cat would stretch out in front of the open fire to sleep. The other night the cat dashed madly from the house after sparks set his fur alight. Trailing flames the cat rushed through an adjoining barn full of straw. The cat recovered but barn and straw were destroyed completely.

•

In Paris, France, Yolande Daude, 35, was in tears because she had the shortest honeymoon in the world. Ten minutes after Rolande Daude, 45, married her he tried to shoot her but missed and is now in prison. "I married him after we had lived together for 10 years because he was so jealous of other men who talked to me," cried the bride. "Once he got me home to our apartment on the Rue des Belles Feuilles, he said he now had the legal right to shoot me. I'm glad he's a bad shot."

•

Harold Krents was blinded as a result of a childhood injury. Despite his handicap Krents was graduated from Harvard Law School, is a junior member of a Washington, D.C., law firm, plays football and enjoys going to tennis matches. He follows tennis by sound. His perception of the game is incredible and be can call the game play by play by detecting slight aural variances.



Anyone can find directions in Black Books or grimoires for constructing magic circles containing various names for the deity. This six-pointed star (hexagram or Seal of Solomon) represents the macrocosm.

The CAMERA-SHY PENTACLE

By Charles Denham

IN AN OLD cemetery in southern England, about 9:00 A.M. on Monday, July 12, 1971, a pale and perplexed verger hurried along a gravel path flanked by crumbling gravestones to report a disturbing discovery to his parish priest. After hearing what the verger had to say the priest decided the police should be called without delay.

In swift response to the priest's telephone call a police officer arrived. He was led along the path

It seems likely amateur sorcerers chalked the mystic talismans — but what violent unseen force continued to guard the site?

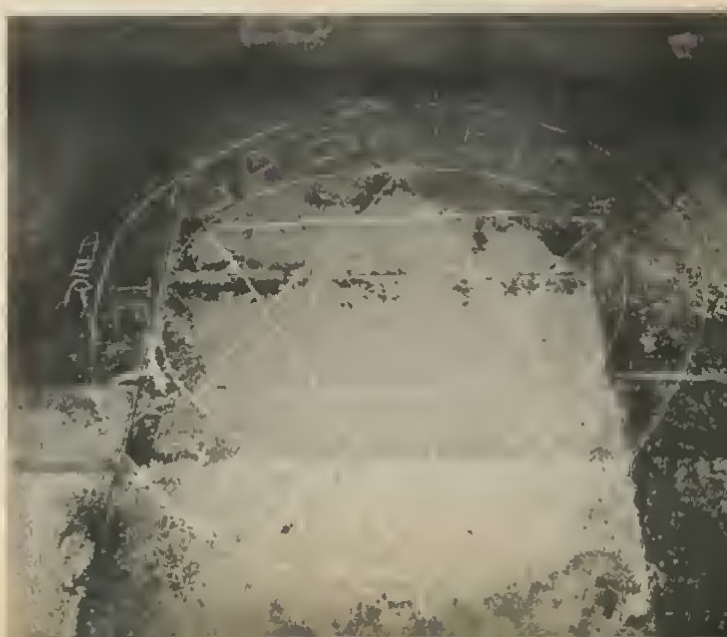
the verger had taken earlier that morning in making his routine inspection tour through the disused cemetery. His last inspection had been at five o'clock the previous Friday evening, July 9, and he had found everything in

order. The disturbance could have occurred anytime during the weekend—more than likely during the hours of darkness, for persons who turn to graveyards for other than lawful purposes usually don't do so in the light of day.

The verger, the priest and the constable made their way through the isolated burial ground to a large hewn stone memorial. Commemorating the dead of two world wars it towers over the vast stretches of open countryside which border the high burial ground on three sides.

Chalked on the stone at the base of the memorial they found the two magical symbols which had so disturbed the verger. Whoever had drawn the symbols also had gone to considerable trouble to create an intricate layout in preparation for whatever ritual had been carried out. The nearby graves had not been touched but two urns had been moved from the graves where they belonged to be used as vessels in the clandestine ceremony. Both now stood against the base of the memorial in what appeared to be purposeful positions—one on either side of the smaller of the two circles.

One urn contained the remains of a fire lighted with paper but the other gave no clue as to what its contents may have been. Between the two circles lay an ash branch which must have played some part in the rites.



Both magic circles have misspelled Tetragrammeton, or "four letters," standing for the unpronounceable divine name.

The young constable took out pencil and notebook and made a rough but detailed sketch to aid him in making his report.

The smaller of the two circles, both drawn in thick white chalk, was about six feet in diameter. Lettered outside its circumference were the words AER, FIRE, EARTH and WATER sited to the north, south, east and west respectively. Within this circle was one of smaller diameter and in the space between the two were written the words GABRIEL and TETRAGRAMMERTON. Within the inner circle, its points touching the circumference, was a six-pointed star formed by two overlapping triangles, their apexes pointing due east and west.

The larger circle was far more elaborate. Inside the outer circumference were three more circles each equidistant from the other. In the spaces between them these words were printed in block letters: JEHOVA, EMANUEL, TETRAGRAMATON, JEHIA, ANASBONA, ERIGON, MESSIA, ARPHETON, JESSEMON, AGIA and ELOXNIADONAY. Each word was separated from its neighbor by a vertical line.

Neither the priest nor the verger could offer any suggestion as to who might have been responsible for the drawings or for what purpose the ceremony might have been held. As far as they knew nothing like this ever had happened in the area and they could make nothing of it. The constable found no signs of any attempt to enter the nearby church or to break into any of the graves — which would have led to a suspicion of black magic.

When the officer eventually left, his sketch finished and with notes on the small amount of information the priest and the verger were able to supply, he went straight to a nearby town to consult the curator of the museum there. The curator had more than average knowledge of witchcraft and the black arts and had many reference books on these subjects. After studying the sketch, reading the officer's notes and carrying out a little research, he gave his opinion.

He believed the two chalked circles and their written contents had their origins in white magic or druidism. Therefore, he assured the officer, there was nothing particularly ominous about them, no matter how disturbing and undesirable they might appear to the custodians of the burial ground.

However, in the police officer's mind, other considerations might be more ominous, more threatening to society than any magic mumbo jumbo, black or white. All too often magic circles and witches' covens — regarded rightly or wrongly by police authori-

ties as otherwise harmless — were fronts for drug traffic and illicit sexual activity.

The graveyard, altbough fairly isolated, was in easy traveling distance from one of England's largest universities. Unfortunate though it may be, the police view with suspicion such seats of learning, for experience bas shown them that it is among the young people that the drug traffic burgeons.

The officer had to make a number of inquiries before he would be satisfied that the chalk drawings, the borrowed urns and the asb branch were as innocent as the museum's curator would have him believe. For a more accurate and permanent record of the scene be called on a police photographer.

* * *

EARLY THAT same evening, 45-year-old Constable Jim Fraser, the photographer assigned to the job, arrived at the old cemetery. The path was not wide enough to allow him to drive his van up to the memorial so he had to manhandle his camera and other equipment along the gravel path to the spot where he could take the photographs he had been briefed to obtain.

To Jim Fraser this was just another assignment. Admittedly, photographing mystical signs in a cemetery was different from photographing jimmy marks, crashed vehicles and prisoners' faces — but even so to him it was just a job of work.

He studied the scene and decided the best angle for the photograpbs would be with his camera facing east. This way all the writing within the smaller circle would appear right side up. He extended and spread wide the legs of his tripod and locked them in position, making sure the ground beneath them was firm and level. Next he opened his case which contained camera, photographic plates and accessories. Satisfied that tbe tripod was steady he fastened the camera to its platform and turned to take a plate from the case. When he turned back to the camera he found it lying face down on the ground, still firmly attached to the tripod which also lay on the ground, its legs extended and locked in position.

A quick look was all he needed to learn that he would not be able to use that camera to photograph the scene. Its alloy body was twisted and the casing was fractured as if it bad received a terrific sidelong blow. Remarkably, despite this extensive damage to what had been a substantial camera, the lens wasn't even scratched.

Jim tried to figure out wbat had made the camera fall with

enough force to result in such damage. He was positive that the tripod itself was not faulty — and there was only a slight breeze, not of sufficient strengtb to unbalance the camera or topple the heavy tripod.

Jim realized that if the pictures were to be taken while he had still a reasonable amount of natural ligbt he didn't have time to contemplate the damage to the camera. In his van he had his own 35mm semiautomatic camera loaded with enough film to meet his immediate requirements. He quickly packed tbe wreckage of the ill-fated camera into its case and carried it and the tripod back to the van on the roadway. Minutes later he retraced his steps to the memorial carrying his own camera at the ready.

Finding a suitable position from which to take the shots he raised the viewfinder to his eye and started to focus the lens. When he had the chalked lines of the magical symbols showing sharp and clear in his viewfinder he prepared to trigger the shutter. Suddenly for no apparent reason the lines began to swim in and out of focus.

Jim shook his head and blinked, thinking that some disturbance in his vision might be responsible. These measures had no effect and the swimming motion continued. Leaving his camera focused as it had been he pressed the shutter, taking a chance that the results would be passable. To his astonishment he couldn't trip tbe shutter.

He advanced the film and tried again but the shutter would not respond. Its mechanism was jammed — although it had been working perfectly when he had used it a few days earlier.

On arriving at the war memorial Jim Fraser had given no consideration whatever to the supernormal aspect of the symbols. Not that he didn't believe that supernormal powers existed and could be put to use by those who had the necessary knowledge and ability. However, he believed these chalk-drawn circles had been prepared by amateurish dabblers as a prank. Now he had second thoughts. Could there be more to the symbols than he had imagined? Had some ritual performed there raised a powerful unseen force whicb remained at the scene after the celebrants disbanded? Plagued by such terrifying possibilities he left tbe cemetery with all the speed he could muster.

Back at the police station Fraser's colleagues noticed his anxious state. He was pale and shaken, not at all his usual relaxed self. By the following morning, however, he had recovered sufficiently to return to the cemetery

with another camera in an attempt to obtain the photographs as he had been assigned to do. The scene had not been disturbed and this time he had no difficulty in operating the camera. The photographs turned out as well as he could have hoped.

* * *

TO EXPLAIN this incident conclusively is impossible but the facts certainly suggest that at the time Jim Fraser was making his first and second attempts to photograph the circles some kind of supernormal influence had sufficient force to thwart his intentions by direct physical interference.

Jim himself has no explanation. He can say only that he was not consciously aware of any malevolent atmosphere in the cemetery when he arrived to take the photographs. Nor was he aware of any apprehension or fear within himself until the second camera failed to operate. Then, he admits, he was frightened and wanted only to get away as fast as he could.

No one has come up with a logical explanation of the crash of the first camera. I have seen and examined its remains. Except for the undamaged lens it's a write-off. It looks as if it had received a heavy blow on the top right-hand front corner of the frame and it is damaged beyond economical repair. The manufacturers have stated they could supply a new camera (using the salvaged lens) for about £700.

When Jim took his own 35mm semiautomatic camera for repair the shutter was found to be jammed between 1/250th and 1/500th of a second — but no reason for the jam could be found.

Is it possible to put this series of events down to a one-in-a-million combination of coincidences? Or had those unknown celebrants who secretly prepared and used the chalked circles achieved their purpose — whatever that might have been?



FATEFUL DAY IN MAY

OVER A period of 35 years six of the seven children of Mrs. C. D. McGarr of Kingston, Okla., have died, always on tha 20th of May, according to United Press International. The most recent victim was young Donald D. McGarr, who was graduated from high school only a year previously and who died of injuries suffered in an automboile accident on April 23, 1972. Mrs. McGarr was too upset by his death to discuss the fateful coincidence of six deaths on tha same date.

ASTRAL PROJECTION
A Risky Practice?

After having several spontaneous out-of-the-body experiences this author learned to control his projections.

By D. Scott Rogo

A NUMBER of individuals in the history of psychic research have been gifted with the ability to achieve out-of-the-body experiences (OOBEs) at will. Autobiographies such as Sylvan Muldoon's *The Projection of the Astral Body* (written with Hereward Carrington) and Oliver Fox's *Astral Projection* record some of these experiences. A number of authors have detailed methods by which they induce OOBEs and suggest others may do likewise but Fox and Muldoon give the fullest instructions.

Fox tells the experimenter to relax, to be still, to concentrate on each part of his physical body and to will the "double" to release itself from each successive point of concentration. He then suggests concentrating on the top of the skull where the "double" exits by way of an imaginary trapdoor which he terms the pineal door.

Robert Crookall in his books, *The Study and Practice of Astral Projection* and *More Astral Projections*, writes that a high percentage of persons undergoing spontaneous OOBEs report the sensation of leaving the body through the head. Thus Fox's method seems to be based on good empirical observation.

Sylvan Muldoon suggests several ways of inducing astral projection. One method is to get the "double" to carry out an act that the physical organism cannot. He suggests the experimenter go to sleep thirsty or hungry and that the "double" may project in order to meet this physical need. He also suggests that the subject lie on his back during the experiment and that he must remain emotionally calm.

Muldoon's most elaborate method is similar to Fox's use of willpower. He begins by breathing deeply. Next he projects all

thought to the top of his head and tries alternately to tense then relax his scalp muscles; to tense and relax his facial muscles, his neck muscles, his upper arms, etc., down through his entire body. Next the subject is to concentrate on his heart until his whole body feels the pulsations of that organ. Once this condition is reached the subject must learn to shift his attention and become aware of pulsations in any part of his body. After this skill is mastered comes the tricky matter of controlling the speed of the heartbeat. (My personal experience is that these exercises are not too difficult to master to a degree.)

During the actual projection experiment the heartbeat must be concentrated on, steadied and slowed. Muldoon believed that this practice, if mastered, would lead to an OOBE without conscious willing; that is, rather than inducing a projection it *allows* one to take place.

Another method Muldoon proposes is to stare at one's image in a mirror and try to convince the conscious mind that the mirror image is the *real* self and gradually fall asleep doing this exercise. He also outlines what he terms the "passive will" method which essentially is hypnotizing the will into wishing to project at a specified time.

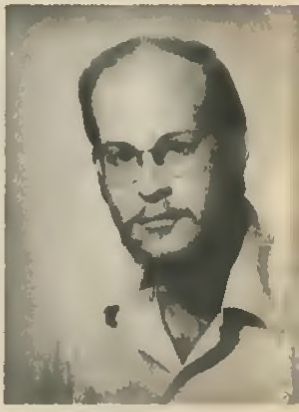
In his book Muldoon also cites methods of inducing OOBEs used successfully by Prescott Hall. Muldoon, however, apparently missed the significant fact that these methods were given to Hall as "communications" through the mediumship of Mrs. Keeler and were published in 1916 in the *Journal* of the American Society for Psychical Research, thus antedating by several years any known volumes on astral projection. Hall had two friends who claimed the ability of conscious projection and questioned Mrs. Keeler's controls on methods of producing the phenomenon.

The Keeler communications mention a number of methods.

ABOUT THE AUTHOR

D. SCOTT ROGO was born in Los Angalas in 1950. Ha racaivad his aducation at Univarsity of Cincinnati and San Farnando Vallay Stata Collaga and aarnad his B.A. in music from tha lattar in 1971.

Basidas numarous book raviaws and articlas for FATE ha is tha author of NAD, a datailad study of casas of paranormal music. Ha is a mambar of both tha Sociaty for Psychical Rasaarch and tha Amarican Sociaty for Psychical Rasaarch.



One is to concentrate attention on mental images of light, then imagine oneself as a point floating in space. Various other images can be used to induce OOBEs, including the image of swirling out of the body, images of cones, passing through a waterspout and passing through a hole in one side of a tank. Concentrating on one's image in the mirror also is mentioned and Muldoon probably first considered this technique after reading the Keeler data. This same data also mentions breathing techniques, especially those whicb involve holding the breath.

Robert Crookall was so impressed by the Keeler material that hc devoted his 1964 study, *The Techniques of Astral Projection,* to comparing the communications with spontaneous reports. These latter also record sensations such as swirling out of the body, projecting through a cone or into a pinpoint of light — all images given through Mrs. Keeler *before* anything was written about projection. Mrs. Keeler's communications also noted the "silver cord" connecting the "double" to the physical body long before this observation was published by Muldoon.

A unique aspect of the Keeler material is a list of dietary regulations which the "communicators" claimed would be helpful in inducing OOBEs. These prohibited meat and nuts and suggested the diet consist mainly of fruit and vegetables, with carrots, raw eggs and liquids being especially beneficial.

Hall followed the suggestions from the Keeler material for six years and reported his experiences in the A.S.P.R. *Journal* in 1918. Although he himself never was impressed by his own partial success, his records show such remarks as "freer from the body than before and able to move through it, especially horizontally" and "feeling of being drawn out of the body." Thus by following tbe Keeler communications Hall seemingly did have marginal success.

* * *

I FIRST ran across Hall's writings in 1965 and was intrigued by the dietary regulations. They were easy to follow and not so vague as "projecting one's mind" or "will control." I bad spent quite a lot of time trying different methods of inducing astral projection with very little success. I failed completely when trying to follow Muldoon's techniques although I was able to achieve control of my heartbeat.

Finally I decided to give up conscious attempts at projection but I did go on the diet prescribed through Mrs. Keeler,

altbough I must admit I cannot bear raw eggs and I did eat small amounts of meat. I had been on this diet for two weeks when one afternoon in August 1965 I experienced an unexpected OOBE. I bad arrived home feeling tired and I stretched out on my bed and turned on the radio. I was dozing on and off when unexpectedly I had the peculiar sensation of being awake but feeling as if my body were falling. Without quite realizing what was happening I turned onto my other side and noticed that my body was rigid. I felt as if it was pulsating and falling. Now realizing an OOBE might be taking place I managed to flip onto my back. I concentrated on the feeling of falling and the next instant found myself staring at my own body. I turned around and my "double" swayed and fell to one side. I found myself moving towards the door. For an instant I blacked out and then found myself back in my body, awake but with my pulse very slow. (I usually have a very fast beartbeat.)

A few weeks later the same experience recurred although this time tbe OOBE was oddly different and much more interesting. Again I had decided on an afternoon nap and sbortly thereafter I felt those same pulsating sensations. This time I suddenly found myself crouched on my knees beside the bed. I realized an OOBE had taken place and my one wish was to leave my bedroom. Immediately I was erect and moving towards the door. Everything looked hazy as it had in my other experience. The entire left side of my face felt crushed and my vision was obstructed. I moved toward my closed door, passed through it and went into the living room. Then abruptly I found myself awake on the bed. I feel the significant fact here was that I was sleeping on my left side with my face cushioned on my arm which was exerting some degree of pressure on the left side of my face and also obstructing my sigbt!

To this day I don't really know exactly how these OOBEs were achieved since I had been experimenting with every method I came upon. However, at the time of these experiences I had ceased conscious experimenting so the OOBEs may have been due to self-suggestion, the dietary regulations or all factors combined. Feeling that I had demonstrated to my own satisfaction that a projection can be induced I stopped experimenting altogether. I did not realize that my experiments somehow had affected me psychically and that from 1965 to 1968 I was to under-

go several hundred partial projections and a few full OOBEs. But more important I was able to devise a unique system all my own for inducing OOBEs.

* * *

SEVERAL MONTHS after my second OOBE, described above, I was lying in bed one evening half-awake when I became faintly aware of a mild rushing sound in the distance. This background sound grew until I heard it as an overpowering roaring in my ears. I tried to move and found myself cataleptic. I exerted all my energy and managed to move my hand, which stopped the experience. This is a technique suggested by Sylvan Muldoon for breaking out of the cataleptic state that may precede or conclude an OOBE. A week later this experience was repeated during the night and this time, during my cataleptic state, I saw several white faces beside me. This is the only truly frightening experience I have had in the several years I have been investigating the psychic field. As soon as I could I stopped the experience and turned on a light which I left on for the rest of the night.

I was aware of the technique mentioned by Fox and others of using the dream state as a method of projecting. If, during the dream, one becomes aware that he is dreaming — this is often termed a "lucid dream" — then allegedly he can will himself to awaken and find himself projected. On several occasions I had lucid dreams but was not able to awaken into a projected state. It is interesting that my spontaneous projections occurred not in the dream state but *before* sleep set in — during a borderline state between waking and sleeping. Many persons pass through this borderline or bypnogogic state before falling asleep and in this state they "dream" although actually they are awake. This hypnogogic state, akin to daydreaming, is full of mental pictures and many psi experiences seem to occur during it. Muldoon suggested this state of consciousness might be used to induce projection but he did not elaborate on it.

During this time I became aware that my hypnogogic state was very rich in images but these images were so fleeting that most of my conscious efforts to study them led to my awaking with a start. After further practice I was able to extend the imagery for a few seconds before either waking or falling asleep and I then discovered the association between these hypnogogic images and my incipient projections. During one of my most vivid experiences I was lying in

bed holding in my mind the image of driving an automobile very fast downhill. As I reached the bottom of the slope I was jolted into consciousness. Immediately I became aware that although I could see, my eyes still were closed. I was cataleptic and experiencing a falling sensation. I recognized this as an incipient projection and willed an OOBE to take place. For a second I had a sensation of extreme pressure and then was aware of an instant of great relief. For a few seconds I felt myself floating above my body but soon descended and woke to normal consciousness.

A similar experience occurred a week later. I was taking a Sunday afternoon rest and during a hypnogogic state I imagined I was driving my car toward a freeway underpass. As I approached the underpass I became aware of an unpleasant sensation of heat and tried to awaken. To my surprise I found myself paralyzed, unable to stop the imagery. As I neared the underpass I became warmer and warmer until the heat became almost unbearable. When I reached the underpass the imagery and the heat dissipated but I found myself still cataleptic. Again I tried to induce an OOBE. I achieved a sensation of dual consciousness, of being in two bodies at the same time, but returned abruptly to normal consciousness before I could project.

It would seem that my "driving dreams" are similar to the "falling dreams" which astral projecters cite as examples of unconscious OOBEs. My realization that for me driving imagery and OOBEs are associated then led to a method whereby I could repeatedly produce OOBEs.

During the hypnogogic state one evening I became aware of the sensation of driving along a narrow road. I intuitively felt that if I could sustain the image long enough to drive my car *off* the road and *crash* it this would throw me into a projected state. It worked. I crashed my mental automobile and found myself fully conscious but paralyzed and experiencing a falling sensation. I relaxed and concentrated on these sensations and for a moment became aware of being out of my body. Then I blacked out and waa back in my body.

Thus my method of controlling OOBEs is a result of controlling my hypnogogic images. The actual procedure is rather simple although the techniques are tricky. First of all it is necessary to be aware of your own hypnogogic state (which most persons are not). Then you must learn to view this state panoramically without aborting it. Finally you must learn to control

and prolong the images and use them for your own purpose. In essence this technique is no different than the lucid dream technique, except that consciousness never is lost nor interrupted by the sleep stage.

The key is to discover which of your hypnogogic images is related to the OOBE and then learn to manipulate this image to shift your consciousness into the OOBE instead of the waking state. If you can learn to produce certain hypnogogic images the procedure becomes easier. Then to induce an OOBE you find the point where the image comes to a climax. In my own case my OOBE occurred at the specific point of crashing the car.

It seems that during the hypnogogic state the consciousness is least dependent on the physiological mechanisms of the body. Since many OOBEs are reported as occurring on the verge of sleep, by controlling this state of consciousness one can more readily direct the OOBE than at any other time.

I would not conclude this article without a word of warning. I share with Robert Crookall the belief that conscious experimentation with astral projection actually is dangerous, not because of the possibility of "possession" or because it may cause death but because of very basic physiological and psychological hazards. For example, rhythmic breathing exercises that may favor projection also can upset the blood pressure and put abnormal stress on the heart. Staring into a mirror can cause dissociation or even psychotic disorders. Conscious control of the heartbeat can backfire and throw the heart off its normal rhythm so that it beats sporadically, too quickly and completely out of control (as I can testify from unhappy personal experience). Other techniques can affect the oxygen supply to the brain. I think these physical dangers should warn off most persons.

My hypnogogic method is not for *inducing* so much as for *controlling* the OOBE. Learning to control the OOBE is not the same as trying to coerce it. The OOBE occurs normally during sleep, during illness and at near death. My own success with the technique comes perhaps from my predisposition to the experience since I recall having OOBEs as a young child. If you have a natural history of this fascinating experience, by all means cultivate the ability. This can lead to breakthroughs in our scientific study of the phenomenon. If not, I suggest would-be experimenters analyze their motivations for undertaking so risky a practice.

Old Jake Won't Leave the Moors . . .

. . . and two young men embarked on a New Year's Eve capar have reason to ba grateful.

By William H. Hartley

ON A COLD December day in 1912 my friend Barney Hibbard and I were sitting in a cafe in Manchester, England, my native city, talking about plans for New Year's Eve. We were young and adventurous and liked doing unusual things so after some discussion we decided to skip the conventional parties and hike across the moors to Hayfield, something we often did in the summer. Little did we know what a winter hike held in store for us.

The morning of December 31 found us on the train heading 20 miles east of Manchester to Glossop, our starting point. We arrived at noon and still had to hike seven miles to reach the Snake Inn on the edge of the moors.

The heavy snow which had fallen made our progress slow. It was quite late when we arrived at the inn and asked for dinner. The landlord led us to the dining room where a blazing fire on the hearth soon warmed our numb hands and feet. After a delicious meal of roast beef and Yorkshire pudding we lingered before the fire drinking coffee, reluctant to go out again into the bitter cold. By this time it was dark and the storm had worsened — and it was seven miles across the moors to Hayfield.

I suggested to Barney that we remain at the inn for the night but he protested. "We started out to cross the moors. Let's do it."

"Okay," I replied, "let's go."

We left the warmth of the inn and crossed the road leading to the moors. After plodding along for about half an hour we realized the snow was obliterating the path. We had been over the trail many times in better weather and we knew the general direction to follow but in this blizzard we easily could lose our bearings. The moors stretched for miles in every direction and there were few landmarks to go by.

Whenever we went onto the moors at night we carried a folded newspaper so that if we lost our way we could light a fire

to attract attention — if a wandering shepherd were nearhy. Accordingly we began to hurn a paper, sheet by sheet. After what seemed ages but probably was only a moment or two we heard an eerie call coming from near the stone cottage where I believed "Old Jake," a shepherd, had lived. I often had seen him near there with this fiock.

"Is everything all right, lads?" called the voice.

"Yes," we called hack, "but we would like directions to Hayfield."

"Look for the trees, lads; look for the trees."

"What trees do you mean, sir?"

"The oaks, lads, the oaks, the o-a-k-s," came the hollow voice.

Now we remembered the line of oaks along the path to the stone hridge at the entrance to Hayfield. We shouted our thanks and started on our way. A moment later Barney asked, "I say, Bill, was that Old Jake?"

"It couldn't have been," I replied. "He died more than a year ago."

"Well, it sure sounded like him. I wonder if he has come back to haunt the moors?"

We turned to look for some sign of life but even in its snow-dimmed outline the dark cottage looked cold and desolate, apparently empty. We remembered the oaks were in line with the shepherd's cottage and tried to make our way to the first one. As the wind whipped the snow around us we had to link arms to stay together. We wound our scarves across our faces, leaving only our eyes bare to the stinging, biting wind.

Finally we reached the first oak tree and stumbled on, searching for the second. As the snow fell faster and the wind became more severe we had trouble seeing each other, let alone locating the oaks. But when we wandered off course the eerie voice came again, "Here lads, the oaks, the oaks!"

Shivering more than ever at the uncanny sound of the voice which seemed to be leading us we finally reached the second tree. We paused for a moment, relieved to know we were going in the right direction. We moved on very slowly. If we let go of each other or made a false step the moor and the storm could swallow us both.

Suddenly we heard bells — bells from the church in Hayfield ringing in the New Year. We listened to that welcome sound for a few minutes then started toward the village, knowing that the bells would ring on through the night as is customary in England. We felt we safely could follow their pealing into Hayfield.

We had gone only a few steps

when the voice called us back: "The oaks, lads, the oaks." We stopped in our tracks.

"Is he trying to tell us something, Bill?" Barney asked.

"Remember the creek that runs through here? I'll bet the ice is thin and Old Jake is warning us to stick close to the trees until we reach the stone bridge on the main road."

Reluctantly we turned back to the row of trees and continued to make our way from oak to oak. Whenever we wandered from the path the eerie voice would call out.

About three o'clock in the morning we crossed the stone bridge and arrived at the Blue Boar Inn in Hayfield. We aroused the landlord and asked for shelter until the early morning train back to Manchester. When we apologized for waking him, explaining that we had hiked across the moors from the Snake Inn, he replied, "In all this storm? You must be insane."

"Well, the storm was a bit rough," I admitted, "but the voice of a shepherd guided us in the right direction."

"You mean Old Jake?" asked the innkeeper. "I've heard he haunts those moors but never had any proof of it."

"He didn't say who he was but I guess it was Old Jake. He was the only one who dwelt on those moors."

The innkeeper prepared hot toddies for us and we lingered before his fireplace until it was time for the train. When we arrived at the small station the stationmaster was equally amazed that we had made it across the moors on such a stormy night. He laughed when we told him of the strange voice.

"So Old Jake won't leave the moors, eh? Well, you're mighty lucky young men. I doubt if you could have made it alone."

Our return to Manchester was uneventful but Barney and I had had enough excitement to last awhile. We agreed that more conventional pastimes on New Year's Eve might not be so bad after all.

VATICAN TO TEACH PARAPSYCHOLOGY

AN AUSTRIAN priest-psychiatrist, the Rev. Andreas Resch, will conduct courses at Rome's Pontifical Lateran University in what Father Resch terms "paranormology." The class will give serious consideration to such topics as poltergeists, possession, seances, water divining, levitation, stigmata and ghosts. Later in the course students will conduct "practical experiments" in ESP, reports *Psychiatric News*, the journal published by the American Psychiatric Association.



Mystery Airships of the 1800's

PART ONE: "No form of dirigible or heavier-than-air machine was flying — or could fly — at this time." And yet . . .

By Jerome Clark and Loren Coleman

MARCH 26, 1880, was a quiet Friday night in tiny Galisteo Junction, N. Mex. (now the town of Lamy). The train from nearby Santa Fe had come and gone and the railroad agent, his day's work finished, routinely locked up the depot and set out with a couple of friends for a short walk.

Suddenly they heard voices which seemed to be coming from the sky. The men looked up to see an object, "monstrous in size," rapidly approaching from the west, flying so low that elegantly-drawn characters could be discerned on the outside of the peculiar vehicle. Inside, the occupants, who numbered 10 or so and looked like ordinary human beings, were laughing and shouting in an unfamiliar language and the men on the ground also heard music coming from the craft. The craft itself was "fish-shaped" — like a cigar with a tail — and it was driven by a huge "fan" or propeller.

As it passed overhead one of the occupants tossed some objects from the car. The depot agent and his friends recovered one item almost immediately, a beautiful flower with a slip of fine silk-like paper containing characters which reminded the men of designs they had seen on Jap-

THE BEST ROUTE TO THE CALIFORNIA GOLD!

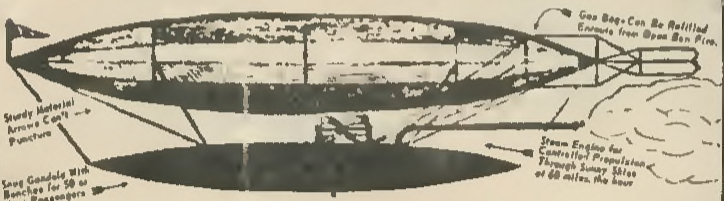


To Be In Operation
The 1st Of April, 1849

THE AERIAL LOCOMOTIVE

R. PORTER & CO. (Office, Room No 40 in the Sun Building, New York) are making active progress in the construction of an *Aerial Transport*, for the express purpose of carrying passengers between New York & California

IT is expected to put this machine in operation about the 1st of April, 1849, and the transport is expected to make a trip to the gold region and back in seven days. The price of passage is $50, including board. Books open for subscribers as above.



Skies To Be Filled With Aerial Locomotives!

IT may be anticipated that within a few months these *aerial machines* may be soaring in various directions and at different elevations, some apparently among or above the clouds, and others, like swallows, sailing leisurely just above the surface of the earth... out over rich fields of broom and grain. Travelers soon will find themselves waving and conversing by the way with merry farmers.

CONTACT AS NOTED

R. PORTER & COMPANY

In the latter part of 1848 R. Porter & Co. of New York City distributed this advertising flyer which promised the public more service than it ever delivered.

anese chests which held tea.

Soon thereafter the aerial machine ascended and sailed away toward the east at high speed.

The next morning searchers found a cup — one of the items the witnesses had seen thrown



Dallschau scrapbooks contained great variety of peculiar airship drawings.

out of the craft but had been unable to locate in the darkness.

"It is of very peculiar workmanship," the *Santa Fe Daily New Mexican* reported, "entirely different to anything used in this country."

The depot agent took the cup and the flower and put them on display. Before the day was over, however, this physical evidence of the passage of the early unidentified object had vanished. In the evening a mysterious gentleman identified only as a "collector of curiosities" appeared in town, examined the finds, suggested they were Asiatic in origin and offered such a large sum of money for them that the agent had no choice but to accept. The "collector" scooped up his purchases and never was seen again.

Of course the story of aviation does not begin on December 17, 1903, the date of Orville Wright's 12-second aerial hop at Kitty Hawk. Long before that scientists and inventors had struggled to unlock the secrets of powered flight and to build what an 1897 issue of *Scientific American* called the "true flying machine; that is, one which is hundreds of times heavier than the air upon which it rests, (and flies) by reason of its dynamic impact, and not by the aid of any balloon or gasbag whatsoever."

But nothing in the early history of flight tells us what a huge airborne cigar was doing over New Mexico in 1880, especially as it "appeared to be entirely under the control of the occupants and . . . guided by a large fan-like apparatus," and also could ascend with startling speed. Its "monstrous size" and

its propeller clearly indicate it was beavier than air, but such a flying machine didn't then exist according to British authority Charles H. Gibbs-Smith: "Speaking as an aeronautical historian who specializes in the periods before 1910, I can say with certainty that the only airborne vehicles, carrying passengers, which could possibly have been seen anywhere in North America . . . were free-flying spberical balloons, and it is highly unlikely for these to be mistaken for anything else. No form of dirigible (i.e., a gasbag propelled by an airscrew) or heavier-than-air flying machine was flying — or indeed *could* fly — at this time in America."

* * *

NEVERTHELESS, mysterious "airships" were seen in many parts of the world in the last half of the 19th Century and the early years of the 20th. And plans for the construction of such craft were not unknown.

In 1848 gold fever seized America. On January 24 a workman discovered the precious metal in Sutter's millrace in California's Sacramento Valley. Within weeks the entire Pacific coast knew about it and a few months later "gold" was on the tongue of every easterner who ever dreamed of easy fortune.

Getting to those goldfields, however, was a problem, for the inland parts of the young nation were largely unsettled. A unique solution — air travel — came from "R. Porter & Company," a firm which listed its address as Room 40 of the Sun Building in New York City. In the latter part of 1848 the company distributed an advertising flyer in the eastern United States which promised more than it ever delivered.



Dellschau alleged bizarre aircraft actually were test-flown in 1860's.

Touting "THE BEST ROUTE TO THE CALIFORNIA GOLD!" the flyer read

in part that the company was "making active progress in the construction of an 'Aerial Transport' for the express purpose of carrying passengers between New York and California.

"It is expected to put this machine in operation about the first of April, 1849, and the transport is expected to make a trip to the gold region and back in seven days. . . ."

On the flyer the "aerial locomotive" is illustrated — a huge cigar-shaped device, identified as a "gasbag," with a tail. Under it, attached with "sturdy material arrows can't puncture," is a similarly-shaped car with windows in its midsection. "Snug gondola with benches for 50 or more passengers," the caption reads. From tbe top of the gondola stretches a long pipe which is identified as "a steam engine for controlled propulsion through sunny skies at 60 miles the hour."

Except for this pipe, entrepreneur Porter's vessel is almost a dead ringer for the type of "UFO" widely reported in the late 1800's and early 1900's which came to be called "the airship," although obviously there had to be more than one of them and they did not all look alike. But in the advertisement of an obscure company lie the first hints of a bizarre mystery which is staggering in its implications.*

* * *

DURING THE 1850's mysterious "airships" regularly crossed the skies of Germany and just before that, probably in the year 1848, an enigmatic young German named C. A. A. Dellschau immigrated to the United States. Dellschau's own testimony places him in Sonora, a California mining town, in the 1850's. Where he might have been in the decades after that is unknown. We do know, however, that about the turn of the century he married a widow and took up residence in Houston, Tex., where he lived in virtual seclusion. He had no friends; by all accounts his quarrelsome disposition kept everyone at a distance. Dismissed as an eccentric by the few who knew him Dellschau devoted hours to the compilation of a series of scrapbooks filled with clippings, drawings and cryptic notations. He died in 1924 at the age of 92.

Were it not for a chance discovery many years later Dellschau's life would have gone unnoticed. But one day in May 1969 a UFOlogist named P. G. Navarro happened to stroll past an

*We do not pretend to "solve" this mystery. What we offer instead are possibilities suggested by a wide range of often conflicting evidence complicated by the distance in time separating us from the events described (which makes firsthand investigation impossible in all but rare instances).

aviation exhibit at the University of St. Thomas in Houston. Two large scrapbooks (Dellschau's) caught his eye and he stopped to take a closer look.*

He found that the scrapbooks contained old news stories and articles about attempts of various inventors to construct heavier-than-air flying machines. But these were not nearly so interesting as Dellschau's drawings of strange-looking, cumbersome vessels which he claimed *actually had been flown at one time.*

Navarro, his curiosity aroused, sought more of the scrapbooks and over a period of time acquired 10 more — from such places as a junk shop in Houston and from a woman art collector who had been interested in Dellschau's strange drawings. Navarro even talked with Dellschau's stepdaughter, then an old woman. Finally he set out to make sense of Dellschau's notes which had been penned in English, German and code. When he had finished he had reconstructed an incredible story.

One thing was obvious: Dellschau was of two minds about what he was doing. On one hand he wanted his "secrets" known; on the other he seemed afraid to speak directly. So he compromised and wrote in a fashion aimed to discourage all but the most determined investigator — and even so his writings in the main only add to the mystery.

He was writing for an audience — if not one in his own day, one in some future period. He addressed potential readers thus: "You will . . . Wonder Weaver . . . you will unriddle these writings. They are my stock of open knowledge. They . . . will end like all the others . . . with good intentions but too weak-willed to assign and put to work."

From the notes Navarro learned that in the 1850's Dellschau and a group of associates, about 60 in all, gathered in Sonora, Calif., where they formed an "Aero Club" and constructed and flew heavier-than-air vehicles. They worked in an open field near Columbia, a small town near Sonora. (Today an airstrip covers the field, the only area in the predominantly hilly region where planes can take off and land safely.)

The club worked in secrecy and its members were not permitted to talk about their activities or to use the aircraft for their own purposes. One member who threatened to take his machine to the public in the hope of making a fortune died in an

*In telephone conversations and by correspondence, Navarro himself has provided us with this information.

aerial explosion — the victim, Dellschau hints, of murder. Another, a "bigh educated mechanic" identified as Gustav Freyer, was called to account by the club for withholding new information. Apparently this was no ordinary social group.

The "Aero Club" was a branch of a larger secret society whose initials Dellschau gives as "NYMZA." He says little about this society except to observe that in 1858 it was headed by a George Newell in Sonora. Otherwise he alludes to orders from unnamed superiors who were overseeing the club's activities. Tbese were not governmental authorities, for Dellschau writes that an official who somehow learned of their work once approached club members and tried to persuade them to sell their inventions for use as weapons of war. The unnamed superiors instructed the club to refuse the offer.

The club had a number of aircraft at its disposal, including among others August Schoetler's *Aero Dora,* Robert Nixon's *Aero Rondo* and George Newell's *Aero Newell.* However, from Dellschau's drawings it is hard to believe that anything resembling these machines ever could have flown. Navarro remarks, "The beavy body of tbe machines seems to be radically out of proportion to the gasbag or balloon which is supposed to lift the contraption. Considering the large amount of gas (usually hydrogen or helium) that is required to lift one of today's dirigibles or even a small blimp, it is inconceivable that the small quantity of gas used in Dellschau's airship would be sufficient to lift it."

But this wasn't ordinary gas. According to Dellschau it was a substance called "NB" which had the capacity to "negate weight." Incredible as it may seem he is talking about antigravity.

Dellschau's notes have a curicusly pessimistic tone. One strange paragraph reads, "We are all together in our graves. We get together in my house. We eat and drink and are joyful. We do mental work, but everybody is forlorn, as they feel they are fighting a losing battle. But little likelihood is there that fate shall bring forth the right man."

Dellschau wrote of the human race — and even the planet Earth — as if he stood apart from it. One peculiar paragraph of his oddly archaic German reads: "Your Christian love reaches for the Wanderplace, and wanders away from Earth. Planets there are enough where Christian love shall be as we say so nicely in the Book Selag." A drawing elsewhere shows the

figure of a devil opening a crack in the fabric of the sky above one of the "Aeros." The overall impression conveyed by his writings is that Dellschau was a man who knew secrets that would render him forever an outsider, isolated from the community of mankind.

Who was he? A spinner of tall tales? But to what end? If he is only that why did he spend years compiling the scrapbooks — devoting most of his waking hours to the task — on the slight chance that one day far in the future, long after his death, someone might be taken in?

* * *

ON NOVEMBER 1, 1896, the *Detroit Free Press* reported that in the near future a New York inventor would construct and fly an "aerial torpedo boat." And on November 17 the *Sacramento* Bee reprinted a telegram the newspaper had received from a New York man who said he and some friends would board an airship of his invention and fly it to California. The trip, he said, would take no more than two days. That very night all hell broke loose and the Great Airship Scare of 1896-97 was off and running.

The next day the Bee led off a long article with this paragraph: "Last evening between the hours of six and seven o'clock, in the year of our Lord eighteen hundred and ninety-six, a most startling exhibition was seen in the sky in this city of Sacramento. People standing on the sidewalks at certain points in the city between the hours stated, saw coming through the sky over the housetops, what appeared to them to be merely an electric arc lamp propelled by some mysterious force. It came out of the east and sailed unevenly toward the southwest, dropping now nearer to the earth, and now suddenly rising into the air again as if the force that was whirling it through space was sensible of the dangers of collision with objects upon the earth. . . ."

Hundreds of persons saw it. Those who got the closest look said the object was huge and cigar-shaped and had four large wings attached to an aluminum body. Some insisted they heard voices and raucous laughter emanating from the ship. A man identified as R. L. Lowry and a companion allegedly saw four men pushing the craft along the ground by its wheels. Lowry's friends asked them where they were going.

"To San Francisco," they replied. "We hope to be there by midnight."

One J. H. Vogel, who was in the vicinity, confirmed the story and added that the vessel was "egg-shaped."

The next afternoon an airship passed over Oak Park, Calif., leaving a trail of smoke and soon San Francisco, Oakland and other cities and towns in the north-central part of California had their own stories in all the newspapers.

Several persons now stepped forward to tell of earlier sightings. One was a fruit rancher near Bowman, Placer County, who said he and members of his family had watched an airship fly by at 100 miles an hour in late October. Even more remarkable was the statement of a man who claimed that in August he and fellow hunters had tracked a wounded deer across Tamalpais Mountain until they came to a clearing where six men were working on an airship.

The most baffling part of the whole flap, which lasted well into December 1896, was the role of "E. H. Benjamin," a dentist whose name the newspapers always enclosed in quotation marks, as if they had reason to doubt his identity. It was either Benjamin or his uncle who that November approached George D. Collins, a San Francisco lawyer, and asked him to represent his interests in the patenting of an airship. He told the incredulous Collins that he had come from Maine to California seven years before in order to conduct his experiments without danger of interruption.

Collins told reporters that his wealthy client (whom he never identified) did his work near Oroville where Collins himself had viewed the invention — an enormous construction 150 feet long. "It is built on the aeroplane system and has two canvas wings 18 feet wide and rudder shaped like a bird's tail," the attorney said. "I saw the thing ascend about 90 feet under perfect control."

On November 17, Collins went on, the airship had flown the 60 miles between Oroville and Sacramento in 45 minutes. This was not the first flight the inventor had made. For two weeks he had been flying in attempts to perfect the craft's navigational apparatus.

This led to the story in tbe *Sacramento Bee* for November 23, datelined Oroville: "The rumor that the airsbip which is alleged to have passed over Sacramento was constructed near this town seems to have a grain of truth in it. The parties who could give information if they would are extremely reticent. They give evasive answers or assert they know absolutely nothing about it.

"Not a single person that saw or knew of an airship heing constructed near here can be found

and yet there is a rumor that some man has been experimenting with different kinds of gas and testing those which are lighter than air. The experiments were made some miles east of the town and no one is able to give any names of the parties, who are evidently strangers and seeking to avoid publicity."

The *San Francisco Call* established that "Benjamin," a native of Carmel, Me., had been seen in the Orville area visiting a wealthy uncle and confiding to friends that he had invented something which would "revolutionize the world."

Several days into the controversy, the inventor dispensed with the services of lawyer Collins because he was talking too much. W. H. H. Hart, a former state attorney general and a highly respected man, took over Collins' job. In subsequent newspaper interviews Hart revealed that *two* airships existed, one in the east and the other in California. "I have been concerned in the eastern invention for some time personally," he said. "The idea is to consolidate both interests."

The western craft would be used as a weapon of war. "From what I have seen of it," Hart said, "I have not the least doubt that it will carry four men and 1,000 pounds of dynamite. I am quite convinced that two or three men could destroy the city of Havana in 48 hours."

Hart thus represented both airship inventors, one in California and one in New Jersey. The former had Hart say, ". . . if the Cubans would give him $10 million he would wipe out the Spanish stronghold." This was not the last time airships and Cuba* would be mentioned in the same breath, as we shall see.

Early in December 1896 a stranger appeared at a business establishment in Fresno, Calif., and inquired for a George Jennings. Covered with dust, the man looked as if he had traveled a long distance. When Jennings stepped out of a back room he greeted the visitor like an old friend. The two men engaged in whispered conversation and the persons standing nearby were nonplussed to overhear the word "airship" spoken more than once.

Later Jennings talked freely to a reporter for the *Fresno Semi-Weekly Expositor,* balking only at giving his friend's name.

"It is true the airship is in Fresno County," he said. "Just

*In this period the then-new "yellow journalism" was keeping American public opinion aroused over Cuba's desire for independence. After the Cuban insurrection of 1895, public sentiment was running high against Spain and the mysterious destruction of the *U.S.S. Maine* in Havana harbor on February 15, 1898, triggered the Spanish-American War.

where I do not know myself. It is also true that the man who was in here a short time ago is one of the inventors. He told me the trip to this country was involuntary upon the part of the men in the airship. In other words the machine came itself and they couldn't stop it. (I was told) that they were flying, as usual, around Contra Costa County hills and rose to a height of about 1,000 feet. Suddenly the airship struck a current of air and refused to answer to its steering gear. It was borne rapidly southward against all efforts to change its course until suddenly the current of air seemed to lessen and the machine once more became manageable. The men aboard at once descended and flew about looking for a hiding place, which they at length found."

Jennings said he was sure that individuals in nearby Watertown and Selma must have observed the craft as it limped through the county in search of a "hiding place." Sure enough, the day before his encounter with the aeronaut, the *San Francisco Call* had published a letter from five Watertown men who said they had seen an enormous airship nearly collide with a cornice on the city's post office building the evening of November 20. The craft had an "intensely brilliant" light and the witnesses could see human forms aboard.

The evening of December 5 Selma citizens were treated to the unnerving spectacle of a low-flying brilliantly-illuminated object sailing rapidly toward the southeast.

"The character of the witnesses is such as to leave no doubt that they saw just what they described," the *Selma Irrigator* editorialized.

After the first week of December the airships seemed to have disappeared, the "inventors" were heard from no more and everything returned to normal — but not for long. The incredible part was yet to come.

(This is Part I of a three-part series.)



FROM POPCORN TO GINSENG

A POOR POPCORN vendor of Chonan, South Korea, claimed that a mountain god came to him in a dream in October 1969 and directed him to a strange mountain slope several miles away. There he discovered 10 herbaceous plants which turned out to be genuine wild ginseng. Experts have valued his find — which is treasured as an elixir of life — at $2,146.00.

Grandmother Gave Me

A PRECIOUS INHERITANCE

As frightening as the ghostly manifestations were, the knowledge they brought me has been more valuable than gold.

By Phyllis Halstead

IN 1951 when I was 16 years old my family moved from Hood River, Ore., to Hermiston, Ore., where my father W. O. Ireland had a construction job on McNary Dam. In 1953 I was graduated from high school and a year later married my husband Marvin. When Marvin went overseas to fight in the Korean War I moved back to be with my parents and grandmother.

My grandmother Lucy Ireland had lived with my family since I was three years old. A sweeter person you never could hope to know. She was very close to us all but especially to me. Grandmother slept in a twin bed next to mine. Often she couldn't sleep at night and then she would awaken me by running her hands down my leg and softly call to me using her pet name for me, "Phyllissie, Phyllissie, I can't sleep. Please wake up and talk to me."

I would awaken, sometimes grumpily, and we would talk for a while. Then she would go back to her bed or maybe even slip into bed beside me.

For some reason we never could understand Grandmother had a superstitious fear of the date of her birthday, August 13, and always would celebrate on the 12th instead. We tried to plan some special activity to make August 13 happy for her but we rarely took her mind off her fears. Some years her anxiety over the date made her physically ill.

The doctors warned us that Grandmother had a very weak heart and expressed surprise she had lived so long with her condition. But the condition finally overtook her in late July 1955, when she was 83. Dr. Johnson immediately placed her in Good Shepherd Hospital in Hermiston and kept her in an oxygen tent and under sedation. Her lungs kept filling with fluid despite

frequent taps and Dr. Johnson advised us that her condition was serious.

Most heartbreaking was her confused thinking. She didn't recognize me at all and would refer to me as the hired girl. I became so upset I could not bring myself to visit her. She kept thinking my father was her husband Benjamin Ireland, whom he resembled, and she looked forward to his daily visits.

On August 11 Mother and Dad were delayed around dinner time and had to leave for the hospital visiting hours before everything was cleared from the table. I agreed I would finish cleaning up and see to it that everything was put in order before I went to my bedroom to read.

Surprisingly Grandmother's mind was clear this time. She recognized them at once and asked for me. She seemed quite disappointed that I had stayed home and Dad promised her that I would come to see her the next evening. The nurse hurried them from the room, not wanting to tire Grandmother unduly. Dr. Johnson was surprised by Grandmother's turn for the better but cautioned them that there was little hope of her living much longer. When Dad phoned me at home to tell me of Grandmother's progress I was disappointed that I had not gone with them. He told me that her condition seemed so good that he was sure she would be fine the next evening, and I could visit her then.

I returned to my bedroom and resumed my reading. I had come to the most exciting part of the book when our cocker spaniel Toby began whining and barking. I became really concerned when he dove under my bed and lay there trembling and whining. I roused myself to see what was going on.

I heard a thump-shuffle sound but this was only normal in the house. Grandmother had horrible bunions on her feet and consequently walked in a shuffling manner. Whenever my parents were gone from the house Grandmother became nervous and would pace back and forth looking for them out of the windows or open the door hoping to see them returning. I heard the front door open and close but this did not strike me as unusual. I had been so engrossed in my book that I was nearly oblivious to the sounds that had Toby so upset. Not until I heard the shuffling walk resume did it dawn on me that Grandmother was in the hospital and could not be making the sounds.

My hair stood on end as I heard the sound of footsteps. They entered the kitchen right next to my bedroom. I heard the refrig-

erator door being opened and a platter being placed on the counter. Then the door was closed and the silverware drawer was opened and closed. I listened uneasily to the sounds of someone eating and silverware clattering against a plate. Every noise was exaggerated by my terror. How could Grandmother possibly be here?

Then I heard the sounds of someone turning on the water at the kitchen sink, getting down a glass from the cabinet, filling it with water and turning off the water. Then there was a sudden silence, broken only by Toby's whimpering. I kept telling myself that what I was hearing was impossible but the silence only served to heighten my terror.

To my horror the thump-shuffle started up again and was heading right for my bedroom door! My heart pounded wildly as the footsteps drew closer and closer. Even though Grandmother never would hurt me this experience was horribly different. Then I actually saw her at the foot of my bed, outlined by the light from my reading lamp. She seemed solid yet at the same time I could see through her. Grandmother smiled and extended her hand as if she wanted me to come with her. An irresistible urge to put my hand in hers came over me.

Just at that moment the shrill ringing of the telephone shattered the silence. Grandmother seemed to float away, still beckoning with her hand. I bolted from my bedroom, Toby at my heels. Good Shepherd Hospital was calling to say that Grandmother had just died. I thanked them for calling and hung up the phone, now close to hysteria. Frantically I dialed the number of the friends Mother and Dad had gone to visit. When I got Dad on the phone I blurted out my story and, alarmed by my emotional turmoil, he promised to hurry home and told me to wait on the lawn for them.

They had to drive clear across town to get home, normally a 10-minute drive. Dad made it in half that time. I fell into their arms, crying hysterically, when they climbed out of the car.

Neither Mother nor Dad could believe my story of Grandmother's return. I have a vivid imagination; perhaps I had simply fallen asleep and dreamed it. But I was positive I had been awake. We went into the house to investigate. They noticed right away how frightened Toby acted. The poor dog refused to go into my bedroom. Dad tried to push Toby into my room and he snarled wildly and nipped Dad in his terror.

Then we went into the kitchen. On the drainboard was the plat-

ter of meat left over from dinner — pork, Grandmother's favorite. Mother herself had put it into the refrigerator before she had left for the hospital. Beside the platter was a dish and silverware that obviously had been used. In the sink sat a glass half full of water. Now they believed my story.

On August 15, 1955, Grandmother was buried in Idlewild Cemetery in Hood River, Ore. We all remarked how close it was to August 13, the birth date she dreaded so much.

But her burial did not settle things. Grandmother would awaken me at night running her hands down my legs as she had done so often when unable to sleep. Half-asleep, I would talk with her until I remembered that she was dead. Then I would run from my room in terror. Finally I had to move from my parents' house and get an apartment.

We never learned why Grandmother returned so insistently. Perhaps she wanted something. Before her death she assured us that she had made all the arrangements for her own funeral. But there was only a small amount in her savings account and the undertaker knew of no payment. Did she perhaps have money hidden somewhere she wanted to lead me to? We searched in all the spots where she used to hide money but never found any.

As frightening as Grandmother's visits were at the time, they brought me one precious gift: a certainty that there is life after death. This was to be my greatest source of strength some 15 years later when my beloved seven-year-old daughter Michele died in a tragic accident. Grandmother gave me the courage to accept and know tbat there is no death.

BAFFLING BIRD DEATHS

By W. Ritchie Benedict

THRUSHES AND warblers reportedly began "falling like flies" over the town of Prince Rupert, B.C., Canada, in September 1971. In a three-day period some 500 birds died mysteriously according to conservation officer Andy Ackerman. Some birds crashed headlong into buildings while others simply dropped dead.

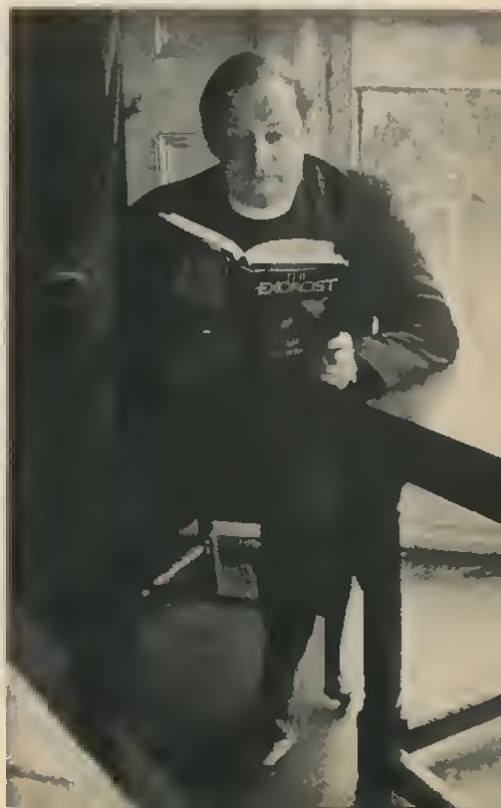
Biologist Rory Finegan speculated that pesticide poisoning could be responsible in view of the birds' behavior. But Mayor Peter Lester pointed out that while tbe city works department had used some allegedly barmless fungicides no pesticides had been sprayed for the previous four months. Spokesman for other public agencies and the Canadian National Railroad also disclaimed use of pesticides.

BRITISH VICAR *Exorcizes* THE FORCES of EVIL

By Dennis Eisenberg

With church approval a 51-year-old Anglican clergyman has spent 20 years fighting hauntings and alleged possessions.

Seated in the parlor of his Hampstead parsonage the Reverend Neil-Smith reads about his fictional counterpart.



AN ENGLISH vicar has been fighting the devil and other evil spirits for the past 20 years, ever since as a young man entering the ministry he discovered his ability to exorcize. With the full blessing of the Church of England and the Archbishop of Canterbury, the Rev. Christopher Neil-Smith, aged 51, has exorcized evil forces which have possessed men, women and children all over the world. Thousands of callers have been freed from evil spirits, curses and witchcraft vows. Ghosts have been chased from haunted houses and violent criminals whose actions had sent them to prison have come under the clergyman's healing hands.

In recent months the Reverend Neil-Smith has encountered an

ever-increasing number of persons who have toyed with occult forces and later regretted it. This problem is taken seriously by the Church of England. Alarmed by the growth of witchcraft in Britain, the Bishop of Exeter, the Rt. Rev. Robert Mortimer, led a team of churchmen in a detailed investigation of the black arts throughout the country. After 10 years of carefully sifting evidence from reliable witnesses the Bishop produced a booklet demanding that the Church of England set up a special training program for exorcists.

"It is quite evident that few people in the church have any knowledge on the subject," the Bishop says. "There is an increasing interest in black magic and the occult as people turn away from the church. This reveals the presence and the power of evil forces.

"The need for the restoration of the practice of exorcism to its proper place is becoming steadily more evident and more urgent," the Bishop concludes.

There is no central registry of exorcists in the Church of England; each bishop maintains his own list of priests who may exorcize. The Reverend Neil-Smith is one of only five Anglican clerics in London who are authorized to practice exorcism. Even though exorcism is exhausting work, he has had to help up to a dozen callers in a single day.

In his Victorian home in the London suburb of Hampstead the vicar described how he goes to work when a client comes to him. "The minute a person comes into the room," explains the matter-of-fact vicar, "I can tell whether there is something psychologically or medically wrong or whether that person has an evil spirit operating through his personality. If there is something supernaturally wrong, I have a tingling feeling in my arm or shoulder or head. It is not a pleasant feeling and I know I must be on my guard.

"I don't like to use the word 'devil' lest people think I'm some sort of crank straight from the middle ages. But in my heart I know that I am facing the work of the devil. Only my faith in God enables me to fight off the satanic spirits or forces possessing so many of my callers.

"In 1971 I was asked to see a young boy of 11. The child unexpectedly had begun to behave strangely. He became violent and moody and his schoolwork deteriorated. He began setting fires at home. His father became alarmed when he heard the boy moving large items of furniture around the house in the middle of the night. Some of the furni-

GUIDELINES FOR EXORCISM

THE BISHOP OF EXETER suggests the following procedures when dealing with a case of possible possession by an evil spirit: "it always should be determined first that the patient's illness is neither physical nor mental before exorcism is used. The exorcist must be a clergyman. Ideally every diocesan bishop should appoint qualified priests as exorcists, sometimes in collaboration with Roman Catholics. Exorcism should be regarded not merely as the purely negative action of expelling evil forces but rather as a demonstration of the power of the Resurrection to overcome evil and replace it with good.

"If exorcism takes place in a house, animals and children should be removed and given a prayer of protection before the exorcism service. The exorcist should stand before the patient and say: 'I command you, every evil spirit, in the name of God the Father Almighty, in the name of Jesus Christ his only Son and in the name of the Holy Spirit, that, harming no one, you depart from this creature of God and return to the place appointed you; there to remain forever.'

"In the case of a building to be exorcized the priest should stand in the main room and say: 'God, the Son of God, who by death destroyed death and overcome him who had the power of death, beat down Satan quickly.' The priest then makes the sign of the cross.

"Then the priest continues: 'Deliver this place from all evil spirits, all vain imaginations, projections and phantasms; and all deceits of the evil one; and bid them harm no one but depart to the place appointed them; there to remain forever.' "

ture was too heavy for a single adult to move, let alone a slightly built youngster.

"Shortly afterwards the boy set a fire in his school. In March 1971 he was taken to juvenile court in Braintree, Essex, and released to his parents. The family priest was disturbed by the lad's uncharacteristic behavior and asked me to see the boy.

"The minute I saw the boy I knew he was possessed by some satanic force. I put my hands over his head and said the prayer which is in the Bible for exorcizing evil. As I said the prayer I felt the vibrations come surging through my arms and pass from my body. From that time onward the boy was never in trouble again.

"I was curious to discover what had gone wrong in his life and was told that the bad behavior started when his grandfather died. The boy and the old man had been very close and I understand the grandfather had been a 'peculiar' man. I can only assume that the spirit of the old man in the boy's body accounted for his misbehavior.

"I had another case not long

ago—a well-known London solicitor, a man whose name is often in the newspapers for he handles very big criminal cases. I have promised not to reveal his identity so I shall call him John Gordon. He had as a client Max Wilson, a dangerous and violent criminal. On his first meeting with Wilson in July 1970 Gordon said he had felt most peculiar and when be got home he actually fainted. For the next two weeks he couldn't concentrate and he found himself short-tempered with his family and staff. His work began to get behind and on two occasions he suffered fainting spells. Naturally Gordon went to doctors but they could find nothing wrong.

"He knew something serious must be happening when he felt that he himself wanted to act violently. Realizing that his problem was not physical he went to his local Church of England wbere be was referred to me. I suspected that somehow the criminal had projected an evil force into the solicitor and I performed an exorcism. Gordon was not at all religious but he admits that something strange happened during the ritual. I agree, for I sensed that an evil spirit was driven from Gordon's body during the prayer. Now John Gordon is back to normal."

More and more the Reverend Neil-Smith finds his time is taken up by men and women who have gotten involved in witchcraft or suffer from black magic spells. "The only time in my life I was really frightened," he says, "was in January 1971 when I was dealing with a young woman, Daisy Morris, who admitted that she was the chief of a black witchcraft coven outside of London. Her husband Edward had discovered this and warned her that unless sbe gave up her 'nonsense' as he termed it he would divorce her.

"I put my hands over her head as is my custom and I was starting the prayer when I suddenly felt a powerful force hurtle through my body. My heart beat wildly and I had palpitations in my chest. I realized that this woman had not wanted to surrender her black witchcraft powers and she was resisting me. I was told that one of the acts she performed as a black witch was to wed satan and clearly the demonic powers in her were fighting hard to prevent ber return to the path of truth. She fainted at my feet but got up a few seconds later and wandered across the church as if in trance. Suddenly she fainted again. This time it took quite a long time to get her to come around. When she returned to consciousness she fell on her knees in prayer. To the

best of my knowledge she has not engaged in black magic since.

"On another occasion a man came all the way from South America to see me. He had lived all his life in Brazil and had joined a satan worship cult. When he arrived at tbe vicarage he was completely possessed. I exorcized him and when I finished, I felt the usual powerful jerk through my body as the spirit departed. With a loud shriek he fell to the floor and cried out, 'I believe in God.' He broke down and wept and said tbat at last he was free from the terrible hold the devil had on him."

* * *

SOMETIMES the police will refer clients to the Reverend Neil-Smith. "I recall one case in November 1970," the vicar relates. "A young student, Douglas Graham, claimed that an Indian had put a curse on him. Douglas complained that he no longer could study and that 'kinky' sexual urges disturbed him. He felt he was going to pieces. The London police were baffled when Douglas failed to respond to medical treatment. Far from being hysterical or stupid, the young man was very bright and level-headed.

"The police sent Douglas to me and the moment he entered the room I immediately sensed an evil force in him. After an exorcism he returned to his old self. The police wanted to prosecute the Indian but I suggested that they not do so, for how can you prove a case like that?

"In several cases violently insane people have been brought to me. A Dr. Williams from Gravesend Hospital in Kent sent me one such man. Herbert James had committed a violent crime and was certified insane. The medical men were puzzled when James failed to respond to the treatment and the drugs they tried. Nothing seemed to calm their violent patient. Dr. Williams suspected something unusual might be wrong with James and had him brought to my church.

"Even though James was in a straitjacket, he was so violent that the two male nurses who attended him refused to leave him alone with me. I was worried by the man's wild, demonic appearance but proceeded with the exorcism. After I said the prayer, James seemed to calm down. Herbert James recovered so quickly that now he is treated as an outpatient at his local hospital, his violent behavior a thing of the past. I suspect that much of the violence today is committed by men who are possessed by uncontrollable evil forces."

Another phase of the Reverend

Neil-Smith's work deals with ghosts which inhabit houses. The Bishop of Exeter distinguishes different kinds of hauntings: "There is demonic interference—usually at desecrated sites such as ruined sanctuaries. Then there are the souls of the departed, which are ghosts proper and most often spirits of those who have died recently. Also there are poltergeists and levitation, which remain a mystery but could be some form of mischievous spirits. Lastly, places of sin, such as the sites of ancient fertility rites, are often haunted."

In October 1971 the Reverend Neil-Smith was called in on a haunting on the Isle of Wight, "The Dickson family had converted an old house into a hotel," he explains, "and hoped to do well with the summer tourists. But although visitors came they refused to stay more than one night. None would give a reason until one day a terrified couple told Mr. Dickson that his house was haunted.

"The local vicar went to the house and said prayers but the disturbance continued. You must understand that it is not saying the prayer which is important, for then it would be just a lot of magical words which get rid of the evil. You have to have this gift which I have been given. When his efforts were of no avail the vicar sent for me.

"I walked around the house and then went down into the cellar. There I saw the ghostly outline of a monk. I sometimes can see ghosts when those around me cannot. The monk told me that he had lived there but had misbehaved and used to seduce girls in the basement of the monastery. This was long ago and I knew he was seeking deliverance and that was why he had bothered the guests in the house.

"I said a prayer and the monk disappeared. Afterwards we made inquiries and found that the house indeed had been part of a monastery. The Dicksons never were bothered again.

"In May 1969 I investigated another haunting. Three independent and reliable witnesses had written statements sworn before lawyers that each had seen the ghost of an old woman in a certain house on Earl's Court Road in Kensington. I went along and walked through the house and found that in fact of the eight rooms there, at least five were haunted by this ghost. I felt this acutely in the last room, which formerly had been a bedroom.

"We had a talk although in this instance I could not see the ghost. When I say we talked, you must understand that this was not aloud but rather a communi-

cation between us. She was indeed an old lady who had died under mysterious circumstances, although I could not grasp exactly how she had died. I explained to her that she could not stay there forever. I said a prayer for her and she thanked me and disappeared. Afterwards I found that the three sworn statements all referred to the five rooms I had sensed were haunted, which confirmed my impressions. There has been no further trouble in the house.

"But I must say there is no need to be frightened of ghosts. They are only lost souls trying to find a way to wherever they are going. Usually they are the souls or spirits of men or women who have met violent deaths and don't know that they are dead. Often I have had to exorcize whole families which are troubled by spirits, usually in houses where there has been a violent or sudden death.

"I don't think people appreciate how hard and exhausting is this work of exorcizing spirits. But I have been blessed with this gift of exorcizing and I feel I must continue. I am armed with my belief in God and I know that I personally will not be harmed as long as I have faith."

* * *

COMMENTING ON the growth of interest in occultism the Bishop of Exeter says, "I have been most disturbed by the number of requests we have been receiving for exorcisms. There are a lot of troublesome nonhuman forces around and the problem is growing because of the increasing numbers of persons who dabble in witchcraft, magic and the occult.

"The whole thing has grown enormously since the last war and I believe this is so because the present generation is seeking something which is not rational. The young people don't seem to believe in God, so in a world where everything has been carefully rationalized they are turning more and more to the magic groups, white or black, and to the cults and practices of the Eastern world. In doing this they open the door to all kinds of spirit influences. Most of these can be countered only by prayer.

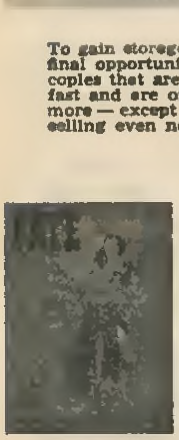
"If I have any advice for people who encounter spirits or ghosts it is this: Pray—the Lord will deal with them."



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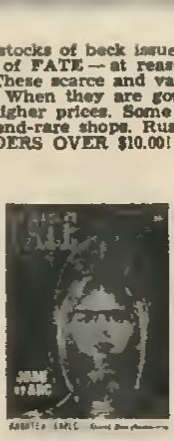
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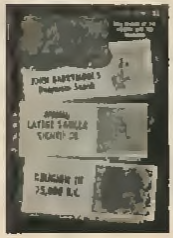
47,	Feb.	500
48,	Mar.	500
52,	July	150
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56,	Nov.	500
57,	Dec.	400





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58,	Jan.	50
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61,	Apr.	250
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66,	Sept.	250
67,	Oct.	200
68,	Nov.	250
69,	Dec.	500



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102.	Sept.	200
103.	Oct.	300
104.	Nov.	270
105.	Dec.	320





1959

106.	Jan.	340
108.	Mar.	200
109.	Apr.	380
110.	May	300
111.	June	360
112.	July	200
113.	Aug	320
114.	Sept.	400
115.	Oct	400
116.	Nov.	400
117.	Dec.	300



1960

118.	Jan.	100
119.	Feb.	200
120.	Mar.	200
121.	Apr.	80
122.	May	340
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124.	July	200
125.	Aug	160
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127.	Oct.	280
128.	Nov.	240
129.	Dec.	320

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HE FOUND HIS ROSE

By Donald Lombardo

DURING THE last three years of his life my father Thomas Lombardo was bedridden and suffered constant headaches due to arteriosclerosis and high blood pressure. With every sharp pain Dad would clutch his head with his hands and call out to our mother Rose, who had died 18 years before. Whenever the pain subsided he would fall asleep and you could hear him speak to his Rose as if she were at his bedside. "Rose, call me, call me," he repeated constantly. The relatives standing by tried in vain to ease his headaches but Dad found it difficult to swallow the medication.

Early one Sunday morning in the fall of 1970 Dad fell into a coma and the family called for the priest and the doctor. The priest came first and no sooner had he administered the last rites than Dad breathed his last. The doctor arrived soon after to pronounce him dead.

The mortician came at 8:00 A.M. to remove the body and begin preparations for viewing. The family members assembled but we did not want to finalize the funeral plans until my brother James arrived from outside of Philadelphia. James finally arrived at seven that evening and we sat in the kitchen solemnly discussing the final arrangements.

In the midst of our conversation a voice suddenly cried, "Rose!" Everyone froze for a moment but we thought it was only imagination as we had heard Dad call out the name so often during his final months. Finally James, who had been too far from the city to attend Dad, asked, "Did you hear anything?"

"Yes," I admitted, "I heard Dad's voice call 'Rose.'" All the others agreed that they had heard it too.

My sister Betty added, "You know, the voice did not sound pained." I



Donald Lombardo

realized then that it was not just imagination. I knew for certain, Dad had found his Rose. — *Philadelphia, Pa.*

A DEBT DISCLOSED

By Samuel S. Wang

AFTER HIS wife died in 1936 my father's best friend Fu-lai Liu and his 16-year-old daughter Bao Baa moved from our native town of Ta'na to the city of Chen'te just south of Peking, China. There Mr. Liu and his daughter went to work in a cotton factory, he as a foreman and she as a worker.

Six months later Mr. Liu was killed in the civil war that was then ravaging China and in the absence of close relatives my father took charge of the funeral arrangements. He brought Bao Baa back to Ta'na to live with us. Two months later my parents arranged for the girl to marry a man of considerable wealth.

Chinese custom calls for married daughters to return to their families for a visit on August 15, the Chinese Thanksgiving Day. As Bao Baa had no family, she came to visit us, bringing with her bread, fruit and vegetables. After the traditional festive dinner Bao Baa, my parents and I, then 10 years old, went to the backyard to talk under the weeping willow tree.

In the midst of the conversation Bao Baa's voice suddenly began to change and her eyes to shine. She put her hand to her temple and said, "I don't know what's the matter with me. I feel dizzy." Her voice dropped to a deeper pitch, almost masculine, and she began to jabber meaningless syllables.

Abruptly she spoke in a voice resembling her father's. "Come now, Kai. Don't you recognize me? I am Fu-lai Liu." Her facial expressions and mannerisms so echoed those of her late father that my father (Kai Wang) was shocked.

The voice continued, "Last week I hid behind the door when Bao Baa's mother-in-law beat her with a bamboo stick. She cried all night.

"Please, old friend, return with my daughter and tell that devil that Bao Baa is only a child and should not be beaten. She's a smart girl and in time will manage her household well.

"Also I owe $200 to Liang Kao, who lives in Liang village 18 miles from here. After you have settled my estate, please take that amount and pay him. The rest goes to my daughter."

Bao Baa was pale and sweating profusely. Father became concerned that her body could not stand the trance much longer, when the voice concluded, "Thank you, dear Kai. I know you will see things through." The girl trembled and clenched her fists and then collapsed.

In a few moments she regained consciousness and rubbed her eyes. "Please forgive me; I must have fallen asleep. I feel better now."

"It's okay, dear," replied my father. "Now I have some questions for you if you feel up to answering them."

The girl nodded.

"First," began Father, "did your mother-in-law beat you with a stick last week?"

"Yes," admitted the girl, "but how did you know?"

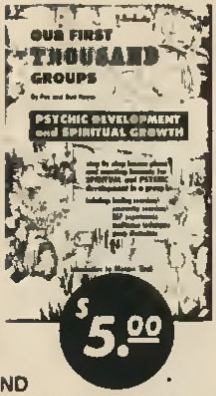
"That's not important. Now, second, do you know a man named Liang Kao?"

She scratched her head thoughtfully, "No."

My father returned with Bao Baa to her husband's family and spoke to the mother-in-law. Afterwards he went to the village of Liang to see Mr. Kao. When he located him, he asked Mr. Kao if Mr. Liu had owned him $200.

"Yes, he did," replied Mr. Kao, "but his death cancels the debt." — *Skokie, Ill.*

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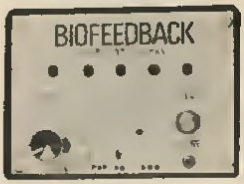
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APPARITION WITH KNIFE

By Vitalle H. Scott

I DON'T know what there was about the house but for some reason I hated staying overnight with my sister-in-law Mary and her husband John in Sacramento, Calif. They had bought the house from his mother's estate after she died in 1952. John's mother had built it in the 1930's and she and her second husband had been its only tenants. So there was no history of violence or mystery that might have caused my uneasiness.

Mary and John had been in the house about seven years when their married daughter Eileen discovered she could do automatic writing. Soon after they had held some writing sessions in the house strange things began to happen.

One night in March 1958 Mary threw her dress over the back of a chair when she undressed. Next morning when she picked it up to hang in the closet she found it covered with huge brown spots which looked like dried blood. Not long after this she found an old bathrobe in the closet literally covered with dried blood. A clean white dish towel came off the clothesline looking as if it had been used to wipe up blood. Then, as abruptly as they had started, the strange happenings stopped.

One day while I was talking to John he confessed to me that he often "saw" a Mexican man sitting with his back against the wall of an adobe shack, his hat pulled over his eyes. A pair of mean eyes peered from below the brim. "Not the kind of person you'd care to know," John joked. This vision would come to him when he sat daydreaming in the front room.

In midwinter of 1963 my husband and I again were in Sacramento and expected to spend the night at the house. Again I was assailed by that uneasy feeling. We retired late. We

had talked till after midnight and I fell asleep immediately.

About three o'clock in the morning I awoke to see the bedroom door open and a young Mexican man walk into the room I was terrified as the house had been burglarized a couple of times. Yet even more frightening was the wicked long knife he carried in his hand.

In horror I gasped, "Are you going to kill someone?"

He looked me straight in the eyes and I knew even before he answered what he had in mind. "Yes," he replied, "you!"

Never have I prayed more earnestly for protection. At once he vanished and I lay looking at the empty room. My husband slept peacefully beside me, undisturbed. Although I don't know how, I knew that the man I had seen had caught either his girl friend or his wife cheating on him and had murdered her.

My feeling about the house left after that night. Perhaps my prayers had released the soul of the man from his bonds to the earth. John unearthed one very interesting fact from a sister. When his mother bought the property there was an adobe shack on it. She had it knocked down and built her house over the site where the shack had stood. — *Petaluma, Calif.*

GRANDFATHER GUNTHER'S RETURN

By John R. Gunther

MY GRANDFATHER, Paul Hermann Gunther, was born in Saxony, Germany, in 1877. Some 10 years later his family immigrated to the United States and in due time he became a naturalized citizen. When our family moved to our present address in Winooski, Vt., in 1951 Grandfather, now a widower, came to live with us. He was an integral part of our family life. I thoroughly enjoyed his stories of his life and the span of years he had seen and I

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became infected with his love of baseball.

I was away at the University of Vermont the day Grandfather died in December 1968. However, my sister Shirley was home from nursing school for the weekend. She was suddenly awakened from a sound sleep by something moving in her bedroom. She described it as "a presence, a disembodied feeling." At the moment this presence vanished, the telephone rang. Fanny Allen Hospital in Winooski called to tell my



John R. Gunther

parents, Mr. and Mrs. Paul Gunther, that my grandfather had died 10 minutes earlier. After this both my sisters and I had vivid dreams in which we held long conversations with Grandfather. In my dreams he appeared much younger than I had ever known him and we talked easily on many subjects. This still did not prepare me for what was to happen.

On December 22, 1969 — one year to the day after Grandfather's death — I was home on leave from the army. Sometime around three in the morning I started awake, very thirsty. For some odd reason instead of going to the kitchen for some water I decided to go to the upstairs bathroom. My bedroom was on the first floor and in order to get to the

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stairway I had to go through the living room. As I walked through this room I distinctly saw a foot out of the corner of my eye.

Startled, I turned to look closer and there seated in his favorite chair was my grandfather, so clear it was unnerving. He had his legs crossed in his customary manner and his hands clasped his knee. As he leaned forward as if to speak I said, "Grandpa, is it really you?" He smiled, nodded and very slowly evaporated. Now I know that Grandfather Gunther is doing just fine. — *Winooski, Vt.*

SPIRIT ALARM CLOCK

By Mergaret Ekholm

BEFORE HIS final illness my husband John Kermit Ekholm always insisted on driving me to and from my joh. His work was finished hy three in the afternoon and mlne hegan at four. I didn't drive and he refused to allow me to travel hy bus. He seemed to feel that I needed his protection at all times.

Though I wear a hearing aid and sometimes tend to be ahsentminded I always felt he was heing overprotective. But he enjoyed his self-imposed task and I went along with it.

Not long after John's death in Octoher 1968 my job was aholished and since I had reached 65 I applied for social security. But I soon found it was inadequate to cover expenses and found part-time work. My hours varied and some days I had to report at 8:00 A. M. Thls worried me no end as I am a late sleeper. I remove my glasses with the huilt-in hearing aid when I retire and I feared I never would hear the alarm clock.

I soon learned I had no reason to worry. Should I still be sleeping at five or 10 minutes past six, three taps on my arm or four cool fingers on the hack of my neck awaken me instantly. And how well I know the feel of those fingers. John still watches over me. — *St. Paul, Minn.*



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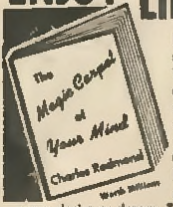
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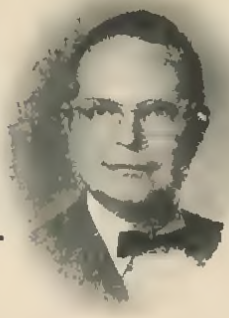
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NEWS and REVIEWS



David Techter



AUSPICIOUS OMEN

IN MY column in the December 1972 issue I mentioned the impressive periodical *Omen*. Recently its publishers (Omen Press, Box 12457, Tucson, Ariz. 85711) have brought out a series of paperback volumes. The 1972 selections submitted for review all are printed on good paper and their covers boast attractive artwork. Most of the titles deal with metaphysics or comparative religion. Typical is *A Primer of Higher Space: The Fourth Dimension* (79 pages, $1.95) by the early 20th-Century architect and occultist Claude Bragdon, best known for his introductory volume on yoga. No doubt his views on the occult significance of dimensions influenced his architectural concepts.

Two volumes deal with Sufi mysticism. In *Cosmic Language* (131 pages, $1.95) Hazrat Inayat Khan, a leading Sufi scholar, presents a concise philosophy of the universe. A. Reza Arasteh's *Rumi the Persian* (196 pages, $2.25) is the biography of a 13th-Century Persian scholar and poet who abandoned his academic fame to lead the life of a mystic. Paul Carus in *The Gospel of Buddha* (275 pages, $2.45) has compiled various Buddhist writings into a readable version of the life and teachings of the Enlightened One. Another volume on Eastern thought is *Sadhana: The Realization of Life* (164 pages, $2.25) by Rabindranath Tagore. The Nobel Prize-winning Indian poet here deals with such topics as soul consciousness, the problem of evil and the realization of the infinite.

The most striking selection is an oversize paperback entitled *Pot Art* ($3.95) with a cerise and pea-green cover. Its unnumbered pages reprint a wild assortment of articles on marijuana, both pro and (violently) con. All in all, the selections strike me as worthwhile efforts and should appeal to many readers interested in Eastern religions and metaphysics.

MORE REPRINTS . . .

ON THE paperback rack in a bookstore I ran across what appeared to be a new title by the late Simeon Edmunds. On closer examination, however, the $2.00 volume entitled *esp* turned out to be a new edition of his 1965 *Miracles of the Mind*, a general introduction to the psychic field not widely distributed in this country. As such introductory volumes go Edmunds' is well-written and accurate although many will find

him too critical His final chapter, for instance, rips into Moberly'a and Jourdain's *An Adventure* and supports the Trevor Hall story of an illicit relationship between Sir William Crookes and medium Florrie Cook. Even so, *esp* is many cuts above Holzer, Frank Edwards, Macklin and a host of other paperback marvels. The publisher of this paperback (Wilshire Book Co., 12015 Sherman Rd., North Hollywood, Calif. 91605) also has numerous titles dealing with astrology, handwriting analysis, hypnotism, psychedelics, numerology and assorted other subjects. A blurb in the back of this paperback invites readers to write for their free catalogue of "self-improvement" books.

A much more ambitious (if unwieldy) project is "Reprints for ESP Research" inaugurated by Follett Studios (Box 362, Moorhead, Minn. 56560). This is the brainchild of Pattie Follett and Margaret Lehr, who in their careers in the antique business have acquired numerous old periodicals from around the turn of the century and noted that many of these contain long out-of-print articles on psychic topics Feeling rather remote from the psychic field in the hinterlands of Minnesota the girls decided they could make a contribution to psychic research by reprinting some of this material. From their circular I expected to see photo-offset copies of the original type but no — someone has laboriously typed the articles onto offset masters and run off 400 copies of each reprint Nineteen reprints make up Follett Studios' first offering and additional titles are to come. The items vary from one to 10 pages and are priced at 10 cents a page.

Space does not permit comment on all the selections but Follett Studios will send you a circular that describes their goodies in brief. The article by Mark Twain bas been reprinted in varous places, including FATE, but the rest of the material I haven't seen before Some of the cases published at the turn of the century are scarcely more than anecdotal and hence unsatisfying. However, the best case in the collection is the viridical hallucination reported by Harriette Baker under the title, "A Puzzle for Metaphysicians" (six pages, 60 cents). Other reprints are theoretical arguments or compiiations of press reactions to Patience Worth and Sir Oliver Lodge's *Raymond*. The most worthwhile reprint in my opinion is the material on poltergeists collected by Miss Follett for a high school course on ESP (10 pages, $1 00).

. . AND WHAT YOU DO WITH THEM

FAR BE it from me to try to discourage good intentions but the fact remains that there is no really satisfactory way to deal with such material as Follett and Lehr are reprinting. Every scientific field is blessed and cursed with the problem of reprints from journals. Often they are invaluable, especially if your institution hasn't the funds to subscribe to all the journals. In my years in museum work I saw that many reprints received almost daily use Others simply filled boxes or gathered dust. There is no simple way to store, catalogue, arrange or index the confounded things

But what is the alternative? Edited collections? A journal devoted to reprints? Both seem out of the (financial) picture in the case of the Follett-Lehr material. Yet many gems lurk in dusty tomes in libraries

One can envision that someday a computerized network will search out references on any given topic and provide a print-out listing them and where they can be found. Push another button and a photocopy of any given reference flashes across the country and into one's hands. (In fact, the technology for such a system already exists.)

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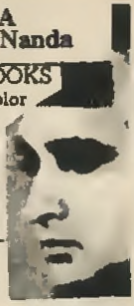
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OTHER REVIEWS

PIONEERS OF THE UNSEEN by Paul Tabori, Taplinger Publishing Co., New York, N.Y., 1972, 243 pages, $6.50.

Pioneers of the Unseen, one of Taplinger Publishing Co.'s "Frontiers of the Unknown" series, is a worthwhile attempt to portray famous psychic researchers of the past. Other than scattered volumes on Crookes, Harry Price, Hewat McKenzie and a few others, little biographical material exists on parapsychology's pioneers. It is almost impossible to find biographical information on many colorful figures involved in early psychic research.

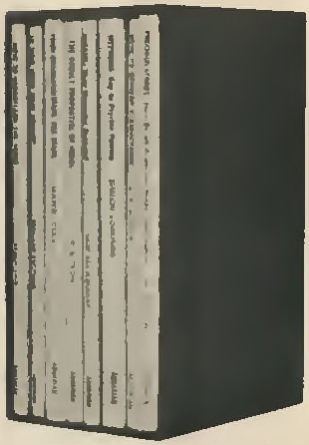
Tabori concentrates on a few: Hereward Carrington, Oliver Lodge, Charles Richet, Baron Albert von Schrenck-Notzing, Cesare Lombroso and Raphael Schermann (who was a psychic, not a researcher).

I was disappointed to find no new insights into the lives and work of these men. Unfortunately most of the character studies are based on their published works. For example, little of the material on Lodge and Lombroso will be new to anyone who has read their writings. The chapter on Richet, however, concentrates not only on the physiologist's pioneering work in France but on his medical, philosophical and political writings. Tabori had met Schrenck-Notzing and gives some interesting highlights about him. As much of the Baron's writing has not been translated into English, Tabori's account offers valuable information for those who cannot read German.

The language difficulty also prevails in the case of Schermann, an outstanding clairvoyant who gave readings from his subjects' handwriting. Except for a scarce volume, *Psycho-Graphology* by Bagger, little material written by or about Schermann is in English. Here too Tabori's volume will be useful to stu-

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dents of parapsychology.

Especially meaty and potentially the most welcome is the chapter on Carrington who led a guarded life and remains an enigmatic figure in the annals of psychic research. But Tabori does not provide an accurate picture of Carrington. On the testimony of Henry Gilroy alone — with little corroborating evidence — Tabori states that Carrington had an affair with Margery Crandon and never could break her emotional hold over him. This, Tabori claims, explains why Carrington maintained that Margery was capable of producing genuine phenomena, which the author obviously cannot believe. While Carrington was known as a ladies' man and rumor holds that Margery conferred her favors on certain investigators, I cannot believe that such an affair, if it occurred, could have affected Carrington's ice-cold critical disposition toward psychic phenomena. Tabori might better have kept to the role of historian rather than trying to play psychoanalyst.

These cavils aside, *Pioneers of the Unseen* certainly is recommended for nostalgic students of the history of psychic research. — *D. Scott Rogo.*

PASSAGES by Marianne S. Andersen and Louis M. Savary, Harper and Row, New York, N.Y., 1972, 221 pages, $4.95 (paperback).

This unique "guide for pilgrims of the mind" serves as a map of the path to expanded awareness and inner growth. The authors begin by discussing altered states of consciousness and their usefulness in promoting personal development and enlightenment. Next they give detailed instructions for attaining altered states without drugs or other artificial aids and a series of exercises to increase the reader's awareness and sensitivity, foster empathy

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and bring him into contact with his inner creativity. Accompanying each exercise are numerous quotations from philosophers, psychologists and other luminaries which serve to clarify the text and enrich the reader's experience.

A great deal of care appears to have been taken in the book's preparation and production. Well-chosen illustrations and quotations enhance the text and set a mood of wonder necessary for the development of creative imagination and effective meditation. Appropriate cautions also are included to protect the unwary from injuring themselves or others.

Except for some exercises which appear purely ritualistic, most of them appear to be well designed and sufficiently detailed to be useful. If you are looking for a book to help develop your sensitivity and inner awareness *Passages* well may be what you are seeking—*C. J Parshall.*

THE NATURAL DEPTH IN MAN by Wilson Van Dusen, Harper and Row, New York, N. Y., 1972, 197 pages, $5.95.

The jacket calls this book "a searcher's guide for exploring the secret spaces of our inner worlds." Much of it seems to be a commentary on the Swedish mystic Swedenborg — "the only mystic," states Van Dusen, "whose knowledge of the lower depths of the psyche I can really respect." Most chapters begin with a lengthy epigraph from Swedenborg's works and the text constantly refers to this seer.

In his exploration of man's mind Van Dusen, a California clinical psychologist, mixes theory with experiences drawn from his practice. After early chapters on sensory perception he explores dreams, madness, hallucinations and mystical experiences. He has a great deal to say about

"satori" (enlightenment) — "horrible" at low levels, marvelously satisfying at the highest. This is no manual on instant mysticism but the reader who stays with it to the end will gain many insights into the vastness and complexity of the human mind.

For me the most informative part of the book was the appendix giving a brief review of the life and an evaluation of Swedenborg together with a list of his works. — *Nan Cooke Carpenter.*

CHRISTIANITY AND THE OCCULT by J. Stafford Wright, Moody Press, Chicago, Ill., 1972, 160 pages, 75 cents (paperback).

Although this slender paperback will provide interesting insights for the casual reader it is aimed directly at the reader who has discovered that he is psychic, often against his will. This dilemma is not as rare as you might think and a book dealing with it constructively is welcome reading indeed.

While the Rev. J. Stafford Wright chooses not to regard himself as an "expert on the occult," he is neither a new nor a superficial author on the psychic scene. While I was a student in a theological seminary more than a decade ago I studied an earlier work, on the nature of man, by this English educator. Wright regards psychism as only a small part of human nature, a part of a continuum which spirals from physical to mental to spiritual with no known rule governing the flow. Wright devotes whole chapters to discussing the relationship between the psychic and the occult, the nature of spirits and the responsibility of the psychic. In fact this book provides a glimpse of the visible and invisible worlds that is both awesome and frightening.

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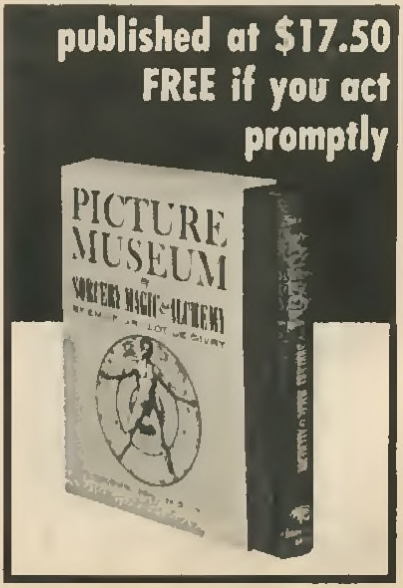
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respondents; thus be is addressing himself to psychics confronted by all the contemporary scene offers. For Wrigbt the Bible provides as lively and up-to-date information as do his correspondents and he deals frankly with those scriptures on which Christian psychics rely and which all too often are ignored or distorted by modern churchmen. He then offers practicsl advice to those individuals who seek to function effectively both as Christians and psychics.

Wright prescribes the "medicine" to cure tbe conflict between what the reader may have been tsught about the nature of man and what his own experience has shown him to be true — that conflict whicb rages within the heart of every Christian who is also psychic. Wright's prescription will work but it is not easy to take — impossible perhaps for most occultists. It will be welcome indeed, however, to the Christian who seeks peace of mind while living with the knowledge that be is psychic. — *Pauline French Stacy.*

MYSTERIES FROM FORGOTTEN WORLDS by Charles Berlitz, Doubleday and Co., New York, N.Y., 1972, 225 pages, $8.95.

This well-illustrated book deserves a place on the bookshelf of everyone interested in archaeology, the psychic or just fascinating reading. It makes the past civllizations of America seem as vital as the latest newspaper headlines. Everything Berlitz writes about — from the archaeological confirmation of Cayce's statements about Atlantis to the fascinating civilization of the Incas — is authentic. Numerous pbotos of archaeological finds prove how advanced culturally and technologically many ancient civllizations were.

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ture; the present can learn from the past. The debris of forgotten eras warns us that for all our technical knowledge we may have no future. It is a message we should take to heart.—*Sylvia Paul.*

JUDAISM AND PSYCHICAL PHENOMENA by Jacob Bazak, Garrett Publications, New York, N.Y., 1972, 144 pages, $6.50.

The first half of *Judaism and Psychical Phenomena* is an elementary presentation of psychic phenomena in sufficient detail to indicate that the claims made are worthy of respect. Pertinent historic Jewish writings are mentioned in passing but in general that coverage in reserved for the second half of the book, which is completely given over to biblical, Talmudic and early post-Talmudic rabbinical mention and commentary. Most of the phenomena discussed in that literature were called magic and sorcery at the time and on the whole appropriately. In general, these practices were condemned. Prophecy was respectable but as Bazak notes, "biblical prophecy does not consist so much in foretelling the future as in rebuking the people for their sins."

Rabbinical (halachic) literature of the middle ages sometimes took a less negative attitude toward magic and divination but the general position was still rejection and condemnation. The great sage Maimonides, reasoning on logical grounds, denied even the possibility of magical phenomena. He also called astrology untrue although certain Talmudic passages apparently show a belief in it.

Bazak is a judge in Magistrates Court in Jerusalem. His study began as an effort to gain better understanding of the elements of "magic and witchcraft" in the cases that came before him. He soon realized the possibilities went deeper than he

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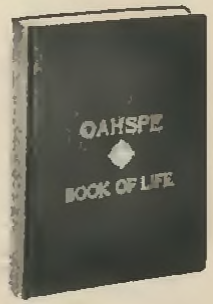
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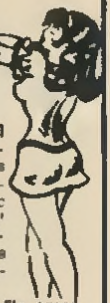
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at first had supposed and so undertook this in-depth survey. He considers the general rejection of sorcery and the like by Jewish records as justified because of the unhealthy dependency on such uncertain crutches which develops to the neglect of normal judgment and initiative. But he does maintain that research into extrasensory phenomena is permissible in order that correct comprehension shall be achieved. In this connection he quotes from the Talmud, "To understand and to teach, it is not prohibited." — *Harold Steinour.*

THE NATURAL MIND by Andrew Weil, Houghton Mifflin Co., Boston, Mass., 1972, 214 pages, $5.95.

If Dr. Weil's central theory is correct, many of the basic premises of medicine, behavioristic psychology and psychiatry will be upset. He believes that man has an innate desire to reach and sustain other states of consciousness in order to be more fully aware of self and the infinity that surrounds him.

The search for other states of consciousness may be used for negative reasons such as escape from problems or alleviation of boredom, of course, and Dr. Weil makes clear the difference between use and abuse of drugs. Since history began men have used both natural substances and chemicals to alter consciousness. The drug problem is essentially no different today than in the past except that many persons now prefer marijuana, LSD, heroin and various amphetamines or barbiturates to alcohol, which Weil considers one of the worst drugs of all.

Although Dr Weil skillfully explodes many existing myths about drugs his book is really about consciousness. He recommends meditation as the best way to become aware of a higher consciousness.

Along with any pioneer whose theories upset the status quo, Dr. Weil will be challenged, scoffed at, vilified or even worse — ignored. But his list of credentials is imposing. Besides his medical training Dr. Weil has been an advisor to the National Institute of Mental Health. He did his internship in the Haight-Ashbury district of San Francisco and worked many years with drug users both on the street and in the laboratory. His double-blind placebo tests proved beyond reasonable doubt that people often will get high if they believe they have ingested drugs when in fact they have not. Most people mistakenly assume that altered states of consciousness come chemically from without when in actuality they come from within. A drug may trigger a high by altering the central nervous system but the high itself unfolds from within. The widely different results in tbe experience of each user are due in part to his expectations and influenced by his surroundings at the time of drug use.

I am especially excited about Dr. Weil's book because during my 28 years in show business I witnessed many of the phenomena Weil writes about. For years I have been puzzled by the misinformation and bysteria surrounding drugs, the confusing of condition with cause, the legal mess and our blindness to our very alcoholic society.

Alan Watts and Michael Crichton have added their enthusiastic endorsements. My advice is: Read this book. I think you will be stimulated, intrigued, irritated or relieved and possibly impelled to take your own glimpse of a larger awareness through a properly expanded consciousness. The possibilities are always there if we let our intuitive forces join our intellect to evolve into total conscious awareness. — *Paul Severson.*

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THE PSYCHOLOGY OF SPEAKING IN TONGUES by John P. Kildahl, Harper and Row, New York, N.Y., 1972, 110 pages, $4.95.
TONGUES OF MEN AND ANGELS by William J. Samarin, Macmillan Co., New York, N.Y., 1972, 277 pages, $7.95.

Glossolalia, or speaking in tongues, generally is associated with the Pentecostal churches although in recent years the phenomenon has been taken up by many other churches, both Protestant and Roman Catholic. Two recent, very different books examine the nature of glossolalia and of those persons who practice it. Dr. Kildahl, director of pastoral psychology at New York Theological Seminary, approaches the topic from a psychological basis. His book is divided into 10 chapters covering such things as the ego psychology of the tongue-speaker and whether or not glossolalia is a gift of the Holy Spirit. Professor Samarin, an anthropologist and linguist at the University of Toronto, is mainly concerned with the linguistic study of speaking in tongues and its comparison with other forms of language. Oddly enough, Samarin is more sympathetic to those who speak in tongues than is his theologian counterpart.

In his research Dr. Kildahl found that glossolalists are "more submissive, suggestible and dependent in the presence of authority than nontongue-speakers." He also suggests that glossolalia resembles hypnotic trance, a state usually fortified by the group's leader. Speaking in tongues often may arise from anxiety over a life crisis, psychological regression and a "magical" mechanistic approach to God. This leads Kildahl to ask whether glossolalia is a gift of the Holy Spirit. Since speaking in tongues is a subjective experience which can be neither proven nor disproven by objective stan-

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dards, he tends to answer "yes."

A second question is whether a glossolalist is speaking in an actual language. The answer, says Professor Samarin, is "no." He states, "Glossolalia is not mystery . . . it is strings of syllables, made up of sounds taken from among all those that the speaker knows, put together more or less haphazardly but which nevertheless emerge as word-like and sentence-like units of realistic, language-like rhythm and melody." This is a linguistic definition and one problem of linguistics is that its own jargon tends to be bewildering to the average person.

Professor Samarin compares glossolalia with baby talk and pig Latin. His approach is sympathetic and he has some sharp comments for those who take a purely psychological approach (like Dr. Kildahl). Samarin denies there is any paranormal component to glossolalia, unless it is a true xenoglossia, or speaking an actual language unknown to the speaker. (Dr. Ian Stevenson has studied cases of xenoglossia and is quoted at one point by Professor Samarin.) The biblical reference to glossolalia in *Acts* presents an instance where the glossolalists spoke actual languages understood by their audience. However, this instance was not necessarily paranormal as many of the apostles spoke several languages.

The religious value of speaking in tongues will depend on one's bias. Those who practice glossolalia believe it is worthwhile whereas those who do not generally scorn it. But it remains an intriguing phenomenon and both these volumes have much to offer those persons interested in this topic. — *Paul Dimmitt.*

ALSO NOTABLE

UNDERSTANDING THE TAROT by Leo L. Martello, NC Publishers, 220 Fifth Ave., New York, N.Y. 10001, 1972, 192 pages, $1.00 (paperback).

Author discusses each card of major snd minor arcanas individually, explaining symbols portrayed on the Waite deck and giving divinatory mesning.

ASTROLOGICAL GUIOE TO SUCCESSFUL LIVIHG by Sybil Leek, Sigeet Mystic Books, Hew York, H.Y., 1972, 286 pages, $1.2S (paperback).

Noted trance medium·witch presents general characteristics of individuals born under each of the 12 signs with respect to romanca, business, travel, etc.

HUMANITY AT THE CROSSROAOS by E. A. Holiender, Philoeophical Library, New York, N.Y., 1972, 420 pages, $10.00.

Compilstion of occult teachings on karma, Atlsntis, Lemuris and "spiritusi sclence" is offered as a guide for the future.

STRAHGE OISAPPEARANCES by Brad Steiger, Lancer Booke, Hew York, N.Y., 1972, 159 pagee, 9S ceete (paperback).

Populsr suthor recounts numerous tales of people and objects that have mysteriously vanished or strangely appeared from nowhere.

THE OIFFUSIOH OF SUFI IOEAS TO THE WEST by Idriee Shoh, Keysige Preea, 1223 Walout, Boulder, Colo. 80302, 1972, 212 pages, $6.00.

Popular writer on mystical subjects outlines teachings of the Mosiem sect that can be useful to the West

HAROLO SHERMAH ESP MAHUAL by Herold Shermee, Humae Oeveiopment Aesociatea, 1660 Uelee Hotlonal Plaze, Little Rock, Ark. 72201, 1972, 88 pages, $7.50 (paperback).

Noted author and psychic rounds up directions for the training and spplication of one's own psychic abilities.

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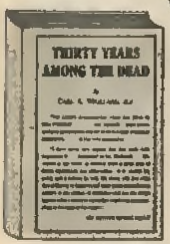
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Box 40129, San Francisco, Calif. 94140, 1971, 78 pages, $3.50.

Guide to use of Tarot for divination gives meanings for each card in the deck and concludes with introductory remarks on astrology.

WHAT MODERN HYPNOTISM CAN DO FOR YOU by Sidney Petrie with Robert B. Stone, Fawcett Crest Books, Greenwich, Conn., 1972, 224 pages, 95 cents (paperback).

Outline of uses of hypnotism for physical and emotional health includes a chapter describing prenatal regression.

ELLEN G. WHITE, PROPHET OF DESTINY by Rene Noorbergen, Keats Publishing Co., 212 Elm St., New Canaan, Conn. 06840, 1972, 241 pages, $8.95.

Rene Noorbergen, best known for his biographies with Jeane Dixon and David Bubar, here relates the life of one founder of the Seventh Day Adventists and her prophecies on social conditions.

PSYCHICS by the Editors of Psychic Magazine, Harper and Row, New York, N.Y., 1972, 148 pages, $4.95.

Nine interviews reprinted from *Psychic* magazine include such personalities as Kreskin, Bishop James Pike, Arthur Ford and Sybil Leek.

PEYOTE by Alice Marriott and Carol K. Rachlin, Mentor Books, New York, N.Y., 1972, 128 pages, $1.25.

Two anthropologists describe the sacramental use of the native American hallucinogen by the Indians.

MANDALA by Jose and Miriam Arguelles, Shambala Publications, Berkeley, Calif., 1972, 138 pages, $12.50; $5.95 (paperback).

Profusely illustrated volume presents the philosophical, religious, psychological and artistic basis and use of the mandala.

THE ASTROLOGICAL GUIDE TO FINANCIAL SUCCESS by Sybil Leek, Grosset and Dunlap, New York, N. Y., 1972, 218 pages, $8.95.

Noted astrologer-witch outlines for each sign the most compatible occupations and the most favorable industries for investment.

THE CHINESE ART OF HEALING by Stephan Palos, Bantam Books, New York, N. Y., 1972, 237 pages, $1.50 (paperback).

Hungarian-born Buddhist monk discusses acupuncture within the context of Chinese philosophy and thought.

KEY TO THE HEBREW-EGYPTIAN MYSTERY IN THE SOURCE OF MEASURES by J. Ralston Skinner, Wizards Bookshelf, Box 66, Savage, Minn. 55378, 1972, 394 pages, $15.00.

Mathematical treatise originally published in 1875-76 discusses esoteric relationships of Great Pyramid and Solomon's Temple.

Report FROM THE Readers

SAUCER BUFFS REBUKED

When saucer buffs find themselves wondering why they are not taken seriously, they might consider the case of the Aerial Phenomena Research Organization representative quoted in Vivian Buchan's "UFO Damages Iowa Soybeans" (February 1973 FATE).

Surrealistic speculations about damaged spaceships and/or their missions ("to take samples of earth soil") would be amusing if they were not so damaging to the cause of sober investigation. That UFOs have remained unexplained for so long may be due in large part to the antics of flying saucer fans whose talk of extraterrestrial visitors — as if they had been proven so — has made UFOlogy appear to outsiders as little more than a cult of "true believers," a kind of space age spiritualism.

Walt Andrus of the Midwest Network of UFOs is to be commended for his courage in labeling this kind of conclusion-jumping as "science fiction" — which of course is precisely what it is. The UFO problem, which is as complex and difficult as any to which human intellect has addressed itself, deserves more thoughtful consideration than most

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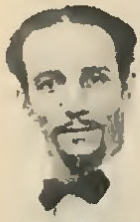
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saucer buffs seem willing to give it. — *Jerome Clark, Moorhead, Minn.*

* * *

Bill Atkinson of Des Moines, Iowa, a member of APRO, suggests the mysterious depressions in the Iowa soybean fields were made by extra-terrestrial spacecraft. His theory seems plausible to me.

Mr. Walter Andrus differs with him, calling his remarks "wild statements." Mr. Andrus says, "Atkinson has no justification for claiming craft from outer space caused the depressions. We can't decide it was a UFO until all other possibilities have been definitely eliminated." In my opinion, Mr. Atkinson's theory is well-founded and all "other possibilities" have been eliminated.

Mr. Andrus goes on to say that "these science-fiction accounts of occurrences make for good reading but can hurt any real scientific study of UFOs. It's like crying wolf — when the real thing happens no one will believe it." May I say that the real thing is happening right now and the diehards are loath to accept the facts?

UFOs are not purely physical phenomena; they have a spiritual connotation. Science is not going to solve the mystery by ignoring the facts. Let's quit tinkering with "scientific proof" and get on with accepting the space brothers' offered assistance before it's too late. — *Elmer O. Mengel, Williston, N.D.*

DO RUSSIANS HAVE EDGE?

I have just read "Our Parapsychologists Visit the U.S.S.R" (November 1972 FATE) and I sincerely believe the Russians have the advantage on the United States in the fields of parapsychology, mental hygiene and mind development.

The Russians do not have the religious beliefs that we hold — which tend to restrain any sensible

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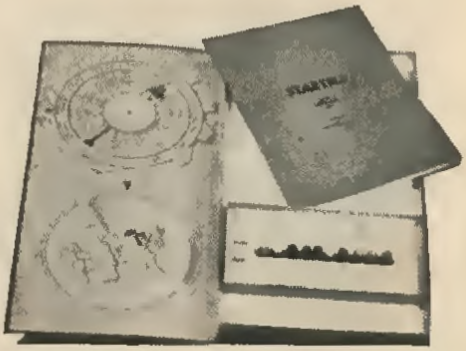
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research into the mind. Our psychologists have problems in getting around religion while making studies of the mind.

If the Russians have accepted the truth that ESP is as much a part of human nature as the other five senses and if they are learning to put it to practical use, then they are truly on the path to greater human enlightenment. — *O. W. Davidson, San Jacinto, Calif.*

MONSTER RELATIVES

Noting the sketch of the Missouri monster in the December 1972 FATE I was astounded by its close resemblance to an ancient drawing from Tassili in the Sahara which appears in Erich von Daniken's book, *Chariots of the Gods.* Also, facing page 97 in von Daniken's book, a photo of another creature shows a close resemblance to the Missouri monster.

Is it possible that creatures from other planets are in residence on this earth? — *Clifton E. Spoor, Deland, Fla.*

* * *

In the article on the Missouri monster Mr. Harrison's young daughter reported that the monster seemed to be carrying something that looked like a dead dog flecked with blood. Although I cannot dispute her report I question whether her state of panic might have influenced her observation. I know of no thoroughly and scientifically investigated incident where it has been unquestionably determined that these unidentified monsters have acted violently toward any living species.

Authentic monster and UFO reports have three common characteristics:

(1) Although the observers understandably are frightened, there seems to have been no attempt to cause fear.

(2) There never has been an authentic documented report of an attempted attack — despite provocation

(3) Monsters and UFOs have exhibited a genuine curiosity, patience and at times unmistakable friendliness toward observers.

If the Missouri monster was alien to this planet and appeared after UFO activity, as reported, this accords with many reports. What can account for this? Could the monster be a pet or mascot aboard a UFO and accidentally left behind? May this be intentional — possibly as an experiment? Whatever the case, the monsters always disappear as suddenly and mysteriously as they came, without leaving a trace. Are they picked up again?

It is unfortunate that scientific observers aren't called in immediately at the time of these appearances. There certainly is something to be learned — and not by an overzealous farmer with a shotgun or a small-town sheriff with an hysterical posse. — *W. Armstrong, Chase, Mich*

FLOURISHING IN FLORIDA

I think Mr. Bayless is inaccurate in "The Decline of Parapsychology" (FATE February 1973). I have been a student of parapsychology for more than 40 years and never have I seen such interest as at the present time. I find today that people will speak up about their psychic experiences in a completely uninhibited fashion.

I wish to refute Mr. Bayless's opening statement: "It now must be apparent to everyone interested in parapsychology that the entire field is suffering such a tremendous decline that it is nearly impossible to find any form of psi phenomena worth studying."

Mr. Bayless should visit Florida. I have found here a great medium, the Rev. Ramon Noegel, who astounds his congregation with mate-

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rializations so realistic that one knows he has contacted his loved ones by the messages none but the receiver can understand. He will produce apports for each of 60 or more people in the circle.

Aside from this remarkable medium who outdoes anything I have witnessed previously, I can tell Mr. Bayless that I have attended programs on parapsychology at the University of Bridgeport, Conn., and New College in Sarasota, Fla., and I know of two orthodox churches where spiritual healing is practiced. The pastor of one openly describes his astral projections.

Is this a decline? — *Florence E. Sutphin, Sarasota, Fla.*

ANY INTEREST IN UFOs?

There seems to be a growing feeling that the public is no longer interested in UFOs. I believe this is not true. To back up my statement I would mention the Aerial Phenomena Research Organization and the National Investigations Committee on Aerial Phenomena which together have about 24,000 "uninterested" members like myself.

Possibly since the termination of Project Bluebook and the publication of the Condon Report some persons have lost interest but sightings are still being made and these generate new interest.

It's your job to give us the news about UFOs. — *Peter Petrone, Willingboro, N.J.*

MANKIND'S AFFLICTION

Curtis Fuller's discussion of the anti-Establishment scientists in the August 1972 FATE brings to mind a few more notables whose findings were and are in direct contradiction to the pompous pronouncements of "recognized authority."

Take for instance Col. James Churchward whose series of books on the Lost Continent of Mu, althougb

founded on irrefutable evidence, have never been accepted by the Establishment. When his findings are generally accepted, as they eventually must be, all existing texts on geography, geology, archaeology, anthropology and ancient history will have to be scrapped and entirely rewritten. No wonder the scientific bigwigs shudder at the name of Churchward!

Others I might mention are Edgar Cayce, L. Ron Hubbard (Dianetics) and Howard Scott (Technocracy). The latter probably requires the most urgent attention. Recent computer studies at M.I.T. and the considered opinions of some of our foremost environmental experts simply confirm what Scott and his associates have been telling the American people for the past 40 years: unless our present idiotic politico-economic system is discarded and replaced by proper *functional* control, catastrophe and chaos lie ahead.

There is disagreement on the length of time it will take for the money-chasers to destroy our environment completely and to make the earth uninhabitable, but some knowledgeable experts give us only until the end of this decade.

As you have said, "the Establishment is an affliction . . . common to all mankind." Fortunately, it is an affliction that *can* be overcome and if the human race wants to go on living it *must* be. — *George N. Heflick, Garrettsville, Ohio.*

PLAYFUL BIG CATS

"On the Trail of Pumas. Panthers and ULAs" (June-July 1972 FATE) was very interesting but it seems authors Clark and Coleman might have stressed one obvious point.

These ULAs which had killed numerous animals larger than man seemed to inflict only scratches and bruises on humans. Or in the case

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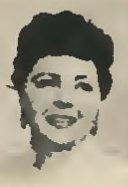
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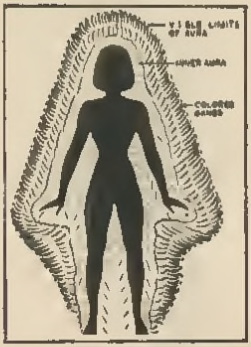


Diagram of normal aura based on W. J. Kilner, M.D.

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of the girl, the attack consisted of having her face licked. Vicious animals indeed! The authors admit these creatures would have no trouble killing a human being. Then why don't they?

It seems to me the animals in their own clumsy way were being playful. But such a large animal being playful is likely to inflict at least some minor wound on his "victim."

Somehow these animals seem to have learned to respect humans. But where and from whom? — *David Keilbarth, Oklahoma City, Okla.*

POT CALLS THE KETTLE BLACK

With reference to Carla Davis's letter ("The Lockout" July 1972 FATE) I would advise her not to have qualms about fickle friends who turned away when she started dealing in occult items. She should recall that the so-called friends worship a mythical god; they pray to spirits whose existence is unproved. They reinforce their beliefs with crosses, pictures, odd relics from a so-called Holy Land. In their orthodox religions they fast, chant, roll on the floor, talk in strange tongues, make burnt offerings, light candles and hold vigils. When one of them dies he must have holy words spoken over him — and in some religions a priest or minister is paid to see that the dear departed gets to Heaven and is not left floating around in a netherworld.

All religions are based on mythology, not on proven facts. Are they not occult? — *Alvin B. Clark, Harrisburg, Ore.*

MORE THAN COINCIDENCE

Sometimes the events that follow psychic experiences are stranger than the episodes themselves!

In the October 1970 issue of FATE my article, "The Reincarnation of Francisco," was published, describ-

(Continued on page 158)

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REPORT FROM THE READERS
(Continued from page 146)

ing an unusual experience in the lives of my former wife and me. The publication of the article led to a tangle of circumstances that have left me thoroughly puzzled.

During the correspondence with FATE's managing editor I was asked to furnish some information for the magazine's files, including a list of names of persons who attended the meeting described in the article. I was also asked the question: "If it should become necessary to use the names should they be fictionalized?" I replied that since the group had scattered, I thought it best to disguise the names.



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There had been two women in our research group named "Laura." The first had dropped out of our group long before the experience described in "The Reincarnation of Francisco," but the second "Laura" and her husband have been active in the group all along and are very close friends of mine. In preparing the material for the magazine I had to replay some tapes to determine exactly who attended the particular meeting concerned. For some reason Laura and her husband had not been there. But I did discuss the article with them and when it was finished I read the manuscript to them for their criticism. So actually both women named Laura were in my mind as I worked on the story. However, since they were not involved in the episode their names never were mentioned in my correspondence with FATE's managing editor.

My former wife Louise had given me permission to use her name but the editors of FATE decided it too should be fictionalized due to her remarriage. I did not see galley proofs of the article before publication so this was unknown to me. Imagine my surprise when I opened the magazine containing my article to find the words, "In the early days of my marriage to *Laura*. . . ."

Of course this caused a certain amount of embarrassment for both Lauras, for my former wife Louise and for me. The question is: From all the thousands of available female names to choose from, why did the editors choose one which had such a close association (unknown to them) with the whole article?

I have a strange theory. In thinking about both Lauras' involvement while I worked on the manuscript, did I somehow imprint my brain vibrations into the very paper so that the editors handling it got the impression of the name from the manuscript itself?

Surely this was more than coincidence! — *Theron M Trombeau, La Luz, N. Mex.*

FACTS FOR LOUIS NIZER

In reply to Louis Nizer's assertion that mind reading is trickery ("I See by the Papers," September 1972 FATE) I myself have the gift of receptivity as well as the ability to *send* brain waves

I first played this "game," as I call it, during the First World War. It was brought to my attention by a French girl who had toyed with it while in a convent. Naturally there were guards around and the girls would concentrate to make some pupil carry out an unspoken order — such as to kiss one of the guards. Naturally, the "game" gave rise to much merriment.

My French friend and I decided to experiment. She would place a hand on my wrist and concentrate, my eyes would be closed, and I would carry out the appointed task. I was allowed to move freely around the room with no pressure from my friend's hand. With practice I got better and better. In time I could perform the task instantaneously. In other words, I didn't go from object to object. My first action was right. How would Mr. Nizer explain this?

I came across only one person who was so psychic herself that I didn't even need her hand on my wrist to get her message. I marched directly to a full sewing basket and picked up the color of thread that had been mentally ordered.

I have performed this feat in the presence of many persons. I can be out of the room, completely out of hearing. The task is decided on and I simply enter the room and perform the task.

I fear our critic, Mr. Nizer, is badly misled in his idea that all this is trickery. I do not say there may not be tricksters but I know the

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genuine ability for mental reception exists, entirely divorced from trickery. — *Emma P. Martinelli, San Francisco, Calif.*

* * *

I thoroughly enjoyed the September 1972 "I See by the Papers." I quote: "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."

From my own limited psychic experience I am convinced that it is indeed true that "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." *(St. John 3:8).*

Indeed, spiritual or psychic experiences cannot be induced or repeated. — *Mrs. A. C. Wohlgemuth, Mendham, N.J.*

WORD FROM A CHIEF

I am a descendant of those "ancient Americans with long noses and beards." As chief of the Misbona Tribe I feel qualified to answer the letters you printed in response to your article on the Olmecs. Apparently most investigators into our culture only skim the top of our legends and myths, then fit them into preconceived notions.

Beginning with the works of James Churchward, "The Children of Mu" series mentioned by Ordean Larson, we feel they are the work of a deluded Englishman with a Victorian's romantic outlook on the past. And contrary to what Churchward wrote, Quetzalcoatl was represented by a feathered serpent and not the sun.

Your reader Mrs. E. S. Bottoms holds to an equally ridiculous theory that our people came to this land from "Palestine and its environs." While I will agree that a few Palestin-

ians may have come over, it is asinine to assume that all of us are descended from them. If you look closely at those of us who are left, you will notice that we look more Anglo-Saxon than Latin. In fact, due to differences between our appearance and the stylistic view of how an Amerindian should look, we now call ourselves white in our legal transactions.

A thorough study of the legends and myths of the white Indians in America would provide these "experts" with an astonishing revelation. — *B. A. Hadley, Lackland AFB, Tex*

SOME NIT-PICKING

In "Report from the Readers" (November 1972 FATE) Raymond Bayless tells of having recorded paranormal voices. He states some of these voices have definite tonal qualities permitting the listener to determine whether the entity speaking is a man, woman or child. This is an assumption that cannot be proven nor disproven. The tonal qualities of voices of men and women are such that their sex cannot be determined by their normal speech. Some men can use falsetto and some women speak in a voice more masculine than the average man's.

We have the recordings of the voices of many dead persons; we have Mr. Bayless's tape recordings. We also have, thanks to Bell Telephone technicians, a voice-print machine. Properly used, this machine can identify a person by his voice pattern if he or she is talking in person, on a telephone, over the radio or on a tape recording. Why don't Mr. Bayless and others researching spirit voices put them to the test of the voice-print machine? —*Merritt Neulin, Hellertown, Pa.*

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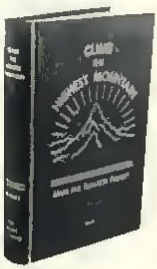
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