JUNE 1973

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

June 1973 50¢

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The Woman Who Was Pharaoh

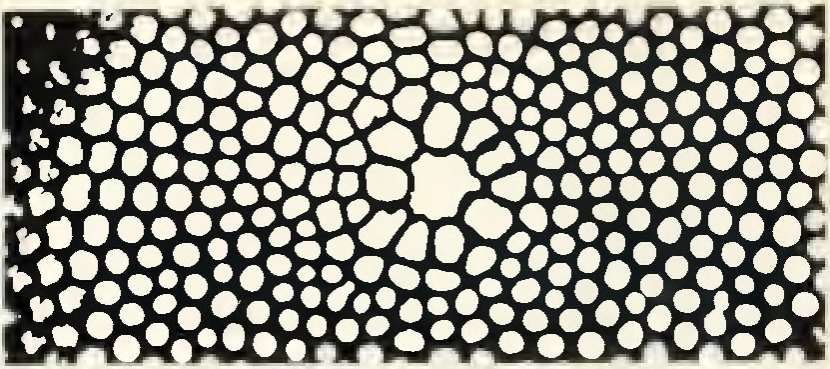
OF ALL the rulers of ancient Egypt, Hatshepsut —who reigned almost 3500 years ago—remains the most mysterious. As the queen who assumed not only the power and duties of Pharaoh but the outward appearance as well, she is a unique figure in the history of women who were not content with their station in life.

She was the daughter of Thutmose I and married her half-brother Thutmose II. On her husband's death in 1504 B.C. the Two Lands came under her control for Thutmose III, the successor to the throne was only a boy.

In the beginning of her reign she contented herself with the position of co-ruler and regent, only later assuming the title of king and donning masculine garb . . .

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FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 26 - No. 6 Issue 279



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

There still are a few confused people around who do not fully understand or appreciate the way ICC develops cosmic consciousness. Cosolargy is something new and dynamic, yet it is as old as the history of civilization.

These people believe that we offer a hodge-podge of old ideas put into modern form. They are wrong — completely wrong.

Cosolargy is a religious system based on science. Yet it is the nucleus of what such teachers as Jesus, Buddha and Viracocha taught. They were the world's first nuclear physicists who applied cosmic/solar forces. It was the key to the universe which gave them power to work miracles.

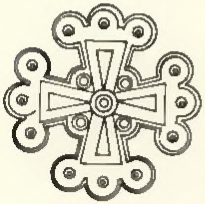
Cosolargy is in repossession of something lost for centuries. How we re-discovered it is a story in itself. A story worth reading about if you happen to be seeking self-realization.

The Incas of Peru were the last to apply this system. Isolated on the American continent, priesthood orders maintained the tradition until the Spanish conquistadores drove them into refuge. We came upon the secret in the Amazon jungles beyond the towering Andes.

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If you wish, we will send you our free dossier via air mail upon request. It will explain how the system was reclaimed, how research continues and how you may participate in its living concepts. Perhaps you've been considering other systems. You won't once you've learned the truth about Cosolargy.

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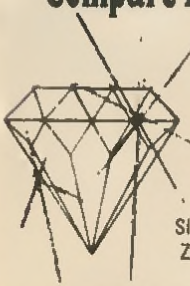
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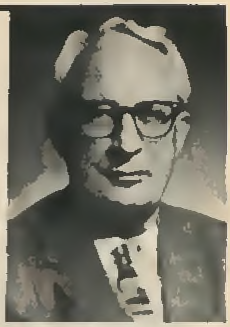
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

. . . An ethic, biologically, is a limitation on freedom of action in the struggle for existence. An ethic, philosophically, is a differentiation of social from antisocial conduct. These are two definitions of one thing. The thing has its origin in the tendency of interdependent individuals or societies to evolve modes of cooperation. The biologist calls these symbioses. Man elaborated certain symbioses called politics and economics. Like their simpler biological antecedents, they enable individuals or groups to exploit each other in an orderly way. . . .

— Aldo Leopold
in *The Conservation Ethic.*

IN THE PAST in this column we have expressed concern about overpopulating and plundering the resources of our planet Earth. Now it is time — in a somewhat unFATE-like sally — to examine what we believe to be the greatest challenge facing our modern industrial civilization, the energy crisis.

I go back to the days when the electrical supply in my small Wisconsin bometown was powered by one small river held back by one small dam. In emergencies a creaky coal-powered steam plant took over. Later a more modern generating plant was built but in recent years even that has been abandoned because power produced in enormous quantities by giant coal-burning plants is cheaper than that produced by the river — even though the waterpower itself is free.

Now we are encouraged to do everything electrically, including heating our homes.

In a sense the coal that is dug out of the ground for use by the Wisconsin Electric Company and Commonwealth Edison is transported over power lines into our homes. And the world has grown immeasurably richer since I was a boy throwing chunk wood into tbe family furnace and building morning fires in the kitchen range. The reason for this wealth is energy. We have harnessed

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enormous amounts of energy to machines which have become our mechanical slaves — replacing the human slaves of the great civilized epochs of the past.

I think this is all to the good. Surely, we all prefer mechanical slaves to human slaves.

∞

FUTURE WITHOUT ENERGY

BUT NOW we face an energy crisis which has both short and long run implications. In the short run it has serious implications for America. In the long run it has serious implications for the world.

If we do not solve our short run crisis we are going to lose our balance of payments battle; our travel overseas and purchases from overseas will be drastically curtailed with the exception of the purchase of oil. The oil-rich Middle East countries, which already have billions of American dollars (enabling them to speculate with our currency) will end up not only with many more of our dollars but with substantial ownership of America itself.

If we do not solve the long run crisis our hard-won and comfortable wealth will be dispersed to the winds and we will be reduced to a poverty level with what we are pleased to call our modern civilization destroyed.

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WANTED: AN ENERGY POLICY

I AM NOT inventing this crisis. Many thousands of northern homes were short of petroleum to heat their homes this winter. Part of this crisis was manufactured by Washington because this administration—and previous administrations — have maintained an oil import quota system to enrich the already enormously rich oil companies in our own country.

In considering the present problem I propose to take a strictly nationalistic American viewpoint. Our present program has been called a "drain America first" policy. I draw on the words of S. David Freeman, former chief of energy policy in the White House Office of Science and Technology and currently directing a Ford Foundation study of our policies.

Freeman says that this past winter's energy crisis could have been averted "with a stroke of the President's pen." He deplores present government plans which he fears will "serve as a smoke screen for a massive exercise in picking the pocket of the American consumer to the tune of billions of dollars a year."

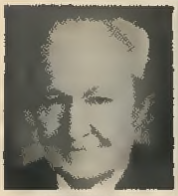
These plans, as he sees them, are to boost our own production of oil, natural gas and coal. This will be done by continuing to limit the quantities of cheaper petroleum from abroad, by decontrolling natural gas prices and

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raising oil prices. There will be more strip mining, more drilling off our coasts.

Instead, says Freeman, for the short run we should scrap our oil import system and abandon our more wasteful patterns of consumption. This represents, he admits, only a delaying action to buy enough time to enable us to develop new sources of energy.

"Government should fashion a policy of energy conservation to replace the policies of promotion, protection and privilege which dominate our present government energy policies."

∞

CONCERNS OF SCIENCE

FREEMAN'S SPEECH, given before the Consumer Federation of America on January 25, was reported in the February 23 issue of *Science*. The following week Philip H. Abelson, editor of *Science*, devoted his editorial to this crucial problem.

Abelson is deeply concerned about our increasing dependence on petroleum for power, about our lack of reserve storage facilities and about the trend away from coal.

In principle, Abelson points out, we have enormous coal reserves but in practice we are making them unavailable for use because we are scrapping coal-firing equipment in our power

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The Cosmic Guardians know how many years you have been working and struggling just to make ends meet. And they also know how long you have kept the faith. At last, the time has come for your just rewards. The Guardians will set you up with enough money and security to last you the rest of your life!

They'll bring you a streak of Good Luck that will dazzle you. Everywhere you turn, sudden wealth will come surging toward you — in winnings, windfalls, gifts and much, much more.

The Guardians will "steer" your every endeavor toward perfect performance. Perhaps you've always wanted to paint a great picture, or write a best-selling book, or make a great money-saving discovery on the job, or influence others through your ideas and manner of speaking. Now you'll have the power to do it! Win riches and fame you never dreamed possible. Win applause and praise from everyone!

Lasting friendship and love

The Cosmic Guardians will help you win an army of loyal friends . . . men and women who'll love you and respect you for the kind of person you are. Never again will you have to exchange cross or bitter words with anyone. The Guardians will free you from every bit of gossip, "backstabbing," and double-dealing that threaten your peace of mind.

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- Go on a psychic journey and talk to people on other worlds!

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Once they do leave, they will bestow on you the greatest gift of all: Psychic Energy. With this amazing power you will be able to contact The Guardians again — at any time — and receive immediately, anything you desire.

How you can contact The Guardians

You must believe in The Cosmic Guardians. Let them know that you have been contacted, are ready and willing to receive their help. You must affirm your need, recognize and welcome their assistance as soon as it is offered. You will be able to do this merely by reading about them and their wonderful feats in the pages of the most thrilling book ever written: **PSYCHIC ENERGY: How to Change Desires into Realities**, by Joseph J. Weed.

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plants and the new oil-fired plants can't be quickly converted back to coal.

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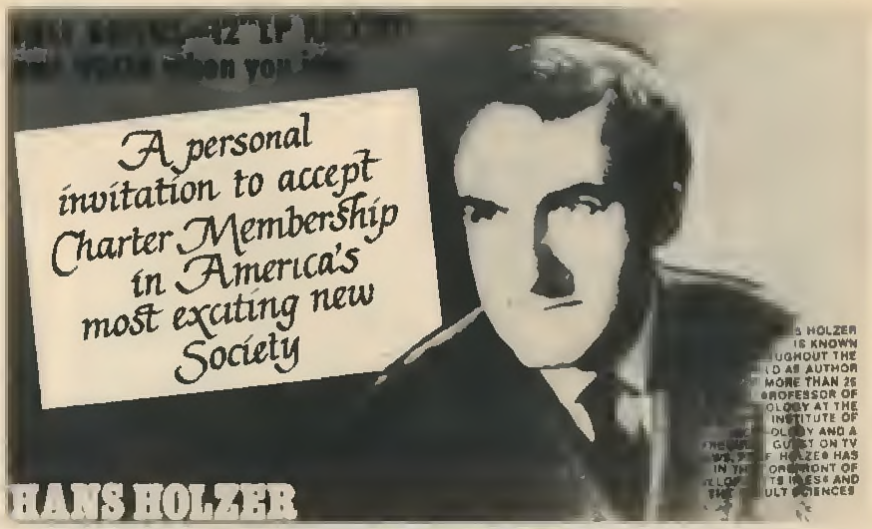
Abelson questions whether the giant petroleum companies can serve our national interest. Meanwhile, he warns, "we cannot afford the luxury of sleeping for another 12 years."

In the longer view it becomes ever clearer: to maintain our present society and culture — to stay even with our present standard of living — we are going to have to discover new energy sources. Otherwise our slave-machines will gradually disappear and inevitably we will slide back to the poverty of our ancestors.

∞

BACK AT THE RANCH . . .

HAVING delivered ourselves of this diatribe, let's go on to another. Those innocents who



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believe that the Soviet Union is more open than the United States on occult and psychic matters should be aware of the controversy on yoga that is going on there, according to a dispatch by Theodore Shabad in the *New York Times*.

For reasons of proximity, if no other, the Soviet ought to be receptive to yoga. The Soviet peoples with Asiatic backgrounds certainly are aware of yoga and we have seen a book on Caucasian yoga which must have circulated widely in Russia at one time.

However, the newspaper *Sovetsky Sport* condemns hatha-yoga and reports that a meeting of athletic officials denounced yoga on the grounds that "it does nothing to promote the development of active working people and is based on an idealistic philosophy full of mysticism."

Widespread interest in yoga in the Soviet Union appears to be only about four years old, according to Shabad. Private translations of foreign yoga manuals are said to be passed along and the Sunday supplement *Nedelya* recently published a favorable article by Ashok Thaker, an Indian physician trained in the Soviet Union.

This article was attacked by a Soviet physician, Dr. A. Avdykovich, who called for a broad

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anti-yoga campaign and insisted that the system was not suitable to Soviet life, character or climate.

∞

AND IN MIAMI . . .

SHABAD SEEMS to be expecting an official Soviet campaign against yoga. But it could hardly be more repressive than an ordinance against "fortune-tellers" passed in Miami, Fla., last November which is so broad it seems to forbid even ESP experiments conducted in private homes, according to Brad Steiger's Notebook.

The ordinance was designed to crack down on unscrupulous "fortune-tellers" but in actuality forbids clairvoyance, astrology, palmistry, phrenology, character reading, mind reading and mental healing. Apparently church-going will still be permitted!

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Mayor Jack Orr, according to Steiger, is dismayed at the broad interpretation given to the ordinance and asked Dade County Attorney Stuart Simon to soften it somewhat. Instead Simon has seized on the matter gleefully and apparently plans to prosecute everyone in sight. The only modification he made was to eliminate astrology from the list of crimes.

You'd better not try to hold a seance in Miami, Fla., U.S.A.

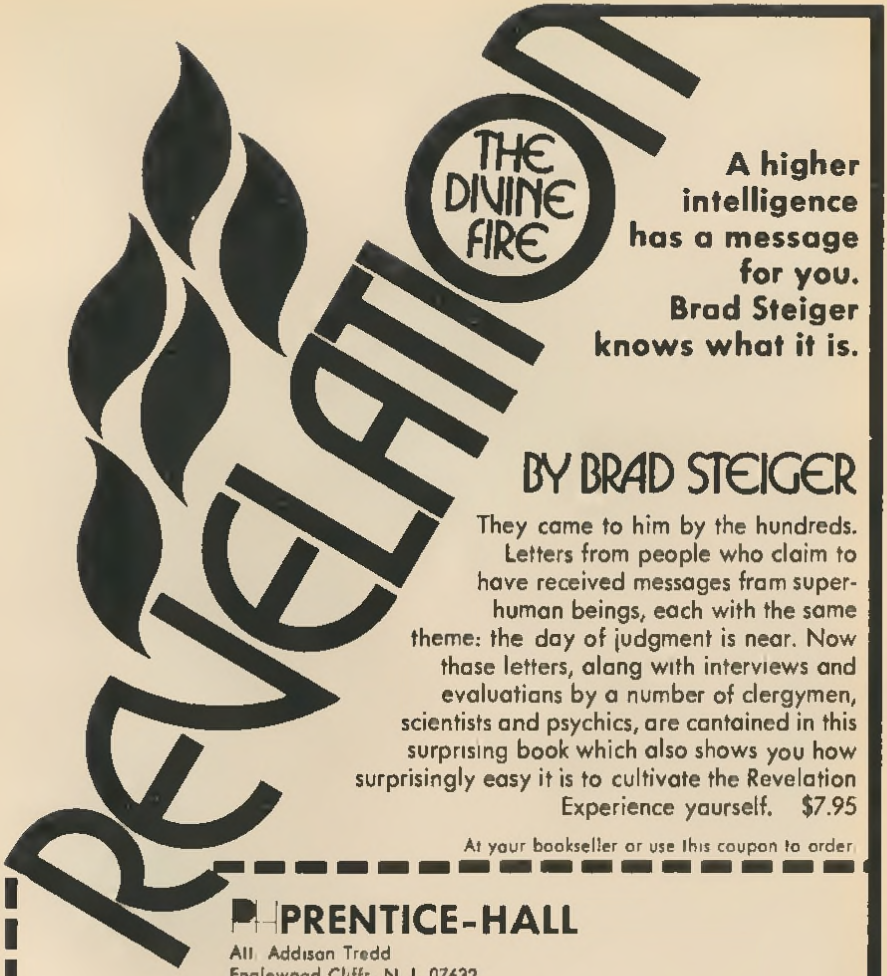
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A LOOK AT OURSELVES?

RICHARD Philbrick, religion editor of the *Chicago Tribune*, recently commented on the ideas propounded by Prof. Charles Glock, a University of California sociologist, as to why some people turn to the occult. According to Philbrick, Glock believes many persons reason like this:

"If I pray to God and He answers, all I will receive is what I deserve. But the spooks may give me what I want. Besides, bargaining with God is out and I may be able to make a deal with the gremlins or what have you."

The people who believe that the stars or psychic forces will give them a better break than God — as well as those who do believe in God — are classified by Glock as in the "fated mode." He estimates they make up 35 percent of the persons he questioned.



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Those persons who don't believe some kind of fate is shaping their lives but believe they are primarily or exclusively in control of their own destinies are in the "Horatio Alger mode," by Glock's definition. They make up 38 percent of the people Glock interviewed.

Persons who look to the natural and social sciences for forecasts of their futures make up 17 percent of the questioned and are in the "scientific mode."

These three classifications only add up to 90 percent and Glock assigns a proportion of the remainder to the "new consciousness mode" — those searcbing for "new ways to express reality."

Philbrick concludes that if Glock's sample is representative of all Americans, only about a third of us (at most) believe God is deciding our fate and maybe 20 percent of us prefer to believe that some form of psychic force really is in charge. He pictures "a large number of wretchedly lonely people so laden with guilt they dare not trust God to view their burdens with mercy, of people so timid that a gremlin, small and folksy, seems more approachable than Almighty God."

Personally, we wonder about Philbrick's conclusions. We've never happened to encounter a gremlin in a seance and don't offhand know anyone who has.

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Perhaps he should define gremlin?

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ANOTHER WEEPING ICON

THE TINY Gulf Coast village of Tarpon Springs, Fla., boasts a weeping oil painting of St. Nicholas, patron saint of seamen, reports Associated Press. Sporadically over the last two years unexplained drops of water have appeared on the face of the glass-enclosed icon in St. Nicholas Church. The streaks of moisture were first noticed by a cleaning woman just before Christmas two years ago and then it was noticed the drops of fluid appeared only after sundown.

"It's been perplexing us since it started," remarked the Rev. Elias Kalariotes, pastor of the Greek Orthodox congregation. He explained that the moisture collects on the forehead of the image and flows down the cheeks giving the appearance of tears. The droplets also fall on the left hand — which holds a Bible.

The tears were noticed occasionally during the following months until November 7, 1971, the eve of a feast day. Then the phenomenon ceased and Kalariotes thought it had ended. But the tears broke out anew during a funeral service a year later. Now devout Greek Orthodox

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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.

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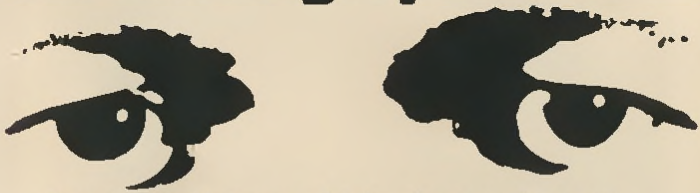
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MARS MAPPED

PUBLICATION of a map of the planet Mars by the United States Geological Survey's Center of Astrogeology in Flagstaff, Ariz., graphically points up how far our knowledge of the red planet has come since Italian astronomer Schiaparelli reported seeing its "canals" in 1877. (The "canals" generally are believed to be optical illusions resulting from the inadequate telescopes of Schiaparelli's day.) The numerous photos taken during our Mariner flights made possible the detailed map at the scale of one inch to 400 miles.

A prominent feature on the new map is Nix Olympica which Mariner 9 proved was a volcanic mountain. It tapers from 300 miles wide at the base to 40 miles at the crater rim nearly 10½ miles up. Three smaller volcanoes lie southeast of Nix Olympica. Stretching eastward from the volcanoes is an enormous rift valley, a canyon nearly 2500 miles long, almost one-fourth the circumference of Mars. Mariner's ultraviolet instruments measured the chasm depth at nearly 20,000 feet.

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Contrasting with these rugged features are circular flatlands and broad plains. Five of the latter have been identified by NASA scientists as possible landing sites for the two Viking spacecraft to be sent to Mars in the summer of 1976. NASA scientists have concentrated their attention on a broad band adjacent to the Martian equator where the sunlight is brighter and the temperatures higher. They believe that chances for finding biological activity are greatest there, explains Dr. Ichtiaque Rasool, deputy director of NASA's planetary programs.

∞

THE FARTHER REACHES

ALONG WITH these enormous strides in understanding our solar system and the universe our advanced technology also has presented us with further mysteries to solve. In September 1972, for instance, four gigantic explosions occurred at the edges of the Milky Way, the galaxy (or star system) of which the earth's sun is a part. The blasts are unprecedented in astronomical history, both in intensity and in nearness to our solar system. Dr. Philip C. Gregory of Toronto's Algonquin Radio Observatory discovered the first blast by chance on September 2. Gregory is inter-

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ested primarily in studying radio emission from the binary star system of Algol but when Algol is below the horizon he trains the radio telescope on other stars. On September 2 he aimed the telescope at Cygnus X-3, a weak source of X-ray waves in the constellation of Cygnus (the swan).

Radio emission from Cygnus X-3 suddenly increased 1000 times over what Gregory expected and a second burst occurred 20 seconds later. Gregory alerted observatories throughout the world to the mysterious explosions and before the month was out two more blasts were recorded. Such bursts of radio emission are known to be caused by supernovas, explosions in which stars are literally torn apart. But a supernova would not produce two such enormous bursts in rapid succession. Furthermore a supernova typically produces enormous light. A famous instance reported by Chinese astronomers in 1054 A.D. was brilliant enough to be seen in daylight. Cygnus X-3 produced radio emission but no visible light. Later observations by Mount Palomar's 200-inch telescope proved that Cygnus X-3 was also the source of powerful infrared radiation. X-ray scanners aboard three earth satellites detected X-ray emission from the

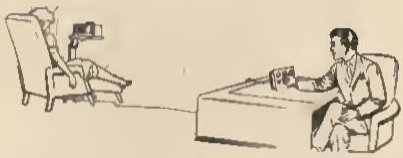
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same general vicinity fluctuating in a cycle of 288 minutes. The X-rays might be due to an object "about the size of a star" that "probably is spinning once every 288 minutes," speculates science writer Walter Sullivan in *The New York Times*. But some astronomers question whether the X-rays and the explosions of radio emission necessarily come from the same source. Clearly there is much we don't as yet know about our universe.

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GHOSTLY LAW8REAKER

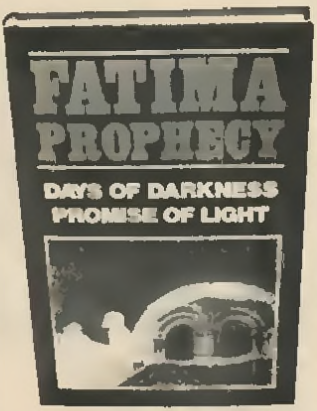
PATROLMAN Craig Roberts, 26, of the Tulsa, Okla., police serves on the tactical unit and "is really burglar-conscious," reports the *Tulsa Daily World*. Furthermore, his wife Rita, 25, assists citizens who come to the city prosecutor's office to file charges against other citizens. But both are baffled over what to do about whoever keeps opening the windows in their sunroom and walks up and down their stairs at night.

"I don't think trespassing would stick," jokes Mrs. Roberts, "because he was apparently there before we were. Breaking and entering wouldn't work because I don't think he has to worry about getting through closed doors." Phil Mulkins, who interviewed the couple

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for the World, also pointed out the difficulty of serving a subpoena on the invisible intruder.

The Robertses moved into the house in downtown Tulsa in March 1972. During spring showers several items left in the second-story sun-room were ruined by water coming in the open windows. Rita scolded her husband for leaving the windows open but he denied responsibility. The couple didn't think of a ghost until one day they both saw that the windows were securely closed and went downstairs only to find them open when they returned later.

Craig Roberts dabbles in oil painting and stores his paintings in the sun-room until they dry. During the summer the odor of oil paint became rather oppressive and Mrs. Roberts found the windows open nearly every time she entered the room. "I wore a path walking back and forth to the sun-room," she complains.

During a two-month spell when Craig was too occupied to paint the ghost apparently decided to take up the hobby himself. The Robertses would find the paints and brushes rearranged and several times they discovered dirty brushes soaking in the solvent. But no artwork by the strange guest ever turned up.

One night in November 1972 the couple were both in bed

when they heard footsteps on the stairs. Craig got out of bed, seized his revolver and took after the "burglar." He followed the footsteps down the stairs, around the living room and back up the stairs to the sun-room without seeing a living soul.

The couple doesn't know what, if anything, they can do about their houseguest. Rita said resignedly, "I guess we'll just have to stick it out with him, unless he turns into an art critic."

∞

POLTERGEIST CHASING

NO WORD yet as to whether the Detroit family has "solved" their mystery — but it seems ironic that the foremost investigator of such disturbances has had to curtail his activities due to financial problems.

I am referring of course to William Roll of the Psychical Research Foundation of Durham, N.C. David Techter mentioned the financial plight of the P.R.F. in his January 1973 "New Books" column. I can only add my own voice to urge that FATE readers come to the aid of the Psychical Research Foundation (Duke Station, Durham, N.C. 27706).

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A PHOTO OF NESSIE?

EARLY IN November a team of American and British scientists released photos and sonar

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graphs of what they say is a 30-foot-long amphibious animal they tracked in Loch Ness.

Robert H. Rines, president of the Academy of Applied Science and a member of the team, said their records show "something big that needs explaining."

The sonar graphs show one or two creatures 20 to 30 feet long.

Four photographs taken under water show what appears to be an appendage perhaps 10 feet long with an enlarged "flipper" at the end measuring six to eight feet by two to four feet.

John A. Peters, reptile authority at the Smithsonian Institution, said that the appendage seems "to have the shape of a palmate newt." Newts are lizard-like amphibians about two feet long.

However, Tom Hueser, a scientist with the Florida Central and Southern Flood Control District, said that the appendage looks "astonishingly like the front flipper of a large manatee." Manatees, also known as sea cows, are mammals which seldom come farther north than Florida but they can be 18 to 24 feet long. However, there was a northern animal called the Stellar sea cow, popularly believed to be extinct since 1917. Occasional reports of such animals still are received from the Arctic. Is Loch Ness harboring a shy Stellar sea cow?

— *Curtis Fuller.*



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By James R. Cole

NO FORM of psychic phenomena is more exciting to me than divination by means of candle wax. The only equipment needed for this art besides a candle is a baking pan about eight by 12 inches filled with water. I prefer to divine in a dimly-lit room in order to have tbe proper atmosphere.

You may use any variety of candle and a candle of any color except black (black has excessively low, negative vibrations). I most often use a white candle as my readings are fairly general and comprehensive. But when divining for information concerning a violently unhappy romance I employ a red candle; when dealing witb severe financial problems I use a green candle and when seeking information relative to business matters, a yellow candle.

The client lights the candle and at the same time silently asks a question or makes a wish. Then the candle is tilted slightly so that drops of the wax fall onto the surface of tbe water in the pan. The drops solidify into tiny spheres about one-eighth incb in diameter and float on the surface of the water. The first drops will go straight to the edges of the pan as if drawn by a magnet and gradually fill out a border. As you continue to drop wax the drops begin to form symbols or patterns on the surface of the water. An inexperienced seer sometimes does not let enough wax fall. The more wax that falls, the more symbols are formed and the more complete the reading will be.

Some seers prefer to use boiling water in the pan, claiming that the molten wax gives "clearer" symbols. I prefer cold water in which the wax solidifies into precise forms. The novice might try both methods and select the

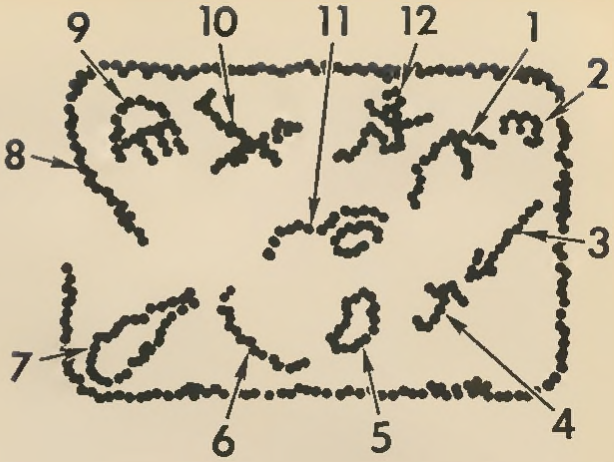


Illustration No. 1: Candle-wax reading for Janet R. warned her lover was insincere.

one which suits him better. In any event, use fresh water and a relit candle for each client or new question. For additional questions on the same topic simply blow on the surface of the water and the wax droplets will regroup into new symbols.

Interpretation begins with the border. If the border is smooth and unbroken you can be sure your question will be answered

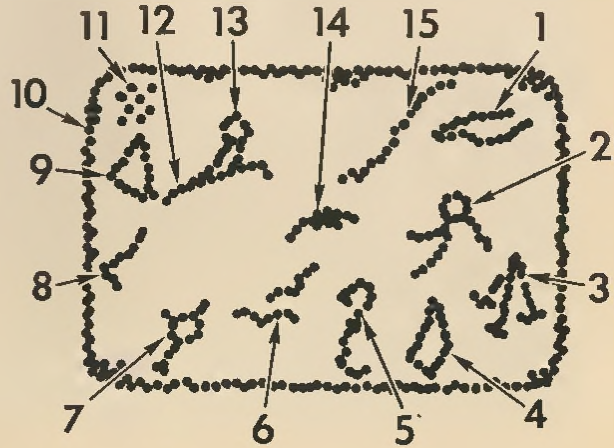


Illustration No. 2: Solid border of wax promised Frank W. a favorable financial future.

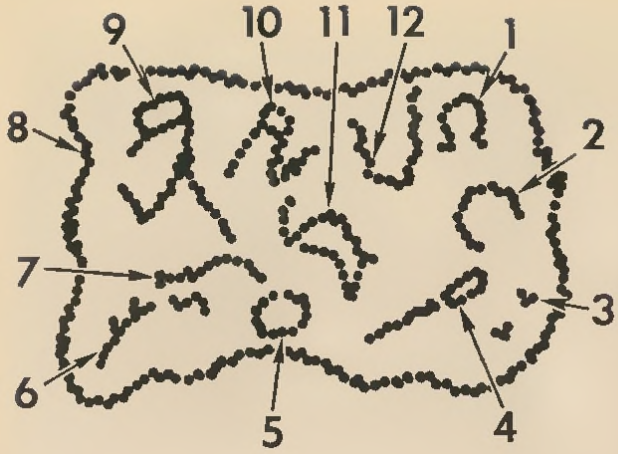


Illustration No. 3: Wavy border of wax showed that Michael O.'s wish would turn out differently than he expected.

favorably. If the border is solid but wavy (if the lines leave the edge of the pan and then return) there is doubt as to whether your wish will come true and quite likely things will work out differently than you expect. If the border is broken the answer is a definite "no" and the ensuing symbols will explain the negative response.

I read the symbols as fast as they appear. If I am in doubt as to what a symbol means I rub my palms together to create psychic power and facilitate understanding. Over a lifetime of symbol hunting I have compiled a list of the commonest symbols and their meanings. A word here, a revelation there, study with a new teacher — all have added to my list. However, while some symbols seem universal and appear the same to everyone, others will be personal to you. What means one thing to me may mean quite another thing to you. Through experience you should be able to compile your own list of symbol meanings.

Geographical location frequently is indicated in the form of a map. The astrological signs appear continually and should be memorized. A particularly interesting symbol is the one I call the "thunderbird." While a typical bird symbol is one to two inches across the thunderbird is six to eight inches wide and always indicates a major catastrophe such as the crash of a jet airliner or a major earthquake. The following examples illustrate how the various symbols are combined into a reading.

One day a young lady, Janet R., came to me for consultation. We lit a candle and followed the procedure to produce a candle-wax reading (see Illustration No. 1). From the break in the border (8) I told her that the answer to her question was NO. She sadly informed me that she had asked if her current boyfriend John really loved her. From the symbol of the guitar (7) I surmised that he considered her a "passing fancy" and his whole approach was based on deceit (the mask, 11).

But within three weeks — had the "three" (2) been larger I would have told her three days — John would receive bad news from the east (indicated by the direction of the arrow, 3); perhaps he would receive a draft notice. The anchor (4) told me John would wind up in the navy, or if in the army, he would sail overseas.

Janet herself faced two major changes in her life. One change (indicated by the foot, 5) would be in romance. A new love would come into her life (the canoe, 6); this one would be honest and sincere. Also she would change her location (the jumping figure, 12). An unexpected journey (the airplane, 10) would end with her finding a new home (the house, 1) and a new business opportunity (the gate, 9). Although she was saddened by the impressions about John I assured her she had a promising and lucrative future.

On another occasion Frank W. came to me asking if he would

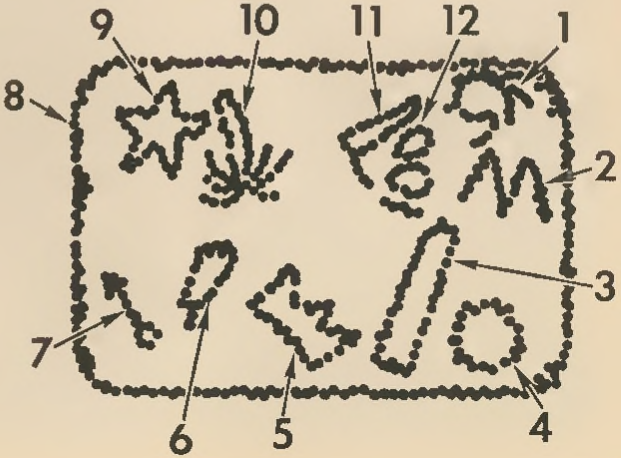


Illustration No. 4: Following the advice of this candle-wax reading, Angelo won $700 at the track.

receive a raise soon. The resultant candle-wax reading is shown in Illustration No. 2. The solid border indicated he would receive his raise. The good luck symbol, the triangle (9), was very close to the border and meant the raise would come soon. In fact, the figure "7" (8) indicated it would be within a week.

The baby (2) indicated that Frank was beset by bills and financial problems. But solution was assured by the eye (14), which always means going to the root of the problem and coming up with the correct solution. The bricks (11), Mercury (7) and birds flying (6) all indicate new approaches toward solving the problem.

The dragon (5) signified a sudden change, probably as the result of a legal document (the scales, 3). The ace of diamonds (4) indicated the new venture would prosper financially.

The hand (1) pointing to the line of journey (15) showed that Frank either would do a lot of traveling in his work or would make a major trip to a new location. The opportunity for this new position seemed to come from the death (the bed, 12) of a man (13), probably bis boss.

Frank later told me that my reading proved accurate except his boss did not die, he retired.

Sometimes the candle-wax reading will supply the background to a client's question. One day Michael O. came for a reading because of his concern about getting a new car (see Illustration No. 3). From the uneven border (8) I immediately concluded his wish would not be fulfilled in the manner he boped.

The policeman (9) and the stork (10) both told me his car had been stolen. This seemed to be the result of carelessness (the broken oar, 4) on Michael's part, perhaps leaving the keys in the ignition. A friend or acquaintance stole the car (the panther, 7). The antlers (12) indicated an accident while the car was stolen; probably it was demolished as no cars sbow up in the symbols.

Michael eventually would get his wish (the circle, 5) but he would be without transportation (birds sitting on a branch, 6) for a while. He would have to make some financial adjustments (tbe bees, 3) and earn added income (the camel, 11). Because of the money problems and the uneven border I felt he would settle for a used car rather than a new one. The initial "C" (2) suggested either a Cadillac or a Chevrolet.

I ended this reading by lecturing Michael about leaving keys in the ignition. The whole problem could bave been avoided if

he had been more careful.

Many seers dislike reading on questions concerning death, divorce or gambling. When the seer is correct the client all too often blames him for the negative event. When the seer is wrong his reputation suffers. I have learned to handle all such problems in the same fashion. After the candle-wax reading has been made I hand the client my list of symbols and their meanings and let him figure out the meaning of the reading.

Unlike some occultists I do not hesitate to answer questions concerning the stock market, horse racing, lotteries, etc. I do not advise clients to bet and do not feel responsible for what they do with the knowledge obtained during a reading.

An example of this type of reading is Illustration No. 4. Angelo J. approached me asking for a prognostication concerning his fortunes at the racetrack the next day. From the solid border (8) I knew he would be successful. This was emphasized by several symbols indicating good luck or fortune: the cap (6), circle (4), crown (5), star (9), signpost (11) and palm tree (10). From the Mars symbol (7) I guessed that the young man was just out of service, which he admitted.

Angelo himself recognized only the lion (1), the initial "M" (2) and the figure "100" (12).

The next day at the track he found there was a horse by the name of Mama's Cat running and he bet $100 on that horse to win. Mama's Cat won the race and Angelo won $700. I should have gone with him to the track!

As you develop your perception through practice with the candle-wax media you too will come to give professional and precise readings, including initials, dates, names and places. To help you with your initial trials I am including the list I have compiled for my own use. You will modify and change this for yourself as you continue to practice this fascinating form of divination.

GLOSSARY OF MOST-USED PSYCHIC SYMBOLS

MARS - 

NEPTUNE - 

MOON - 

MERCURY - 

VENUS - 

ACE OF CLUBS: good news; letter
ACE OF DIAMONDS: present; money
ACE OF HEARTS: love
ACE OF SPADES: town; building
AIRPLANE: unexpected journey; news
ANCHOS: sailor
ANGEL: love; happiness
ANTLERS: accident
ARROW: unpleasant news from direction it comes
AX: overcome difficulties; separation
BABY: money worries
BASKET OF FLOWERS: fulfilled desires
BAT: sickness; trouble; witb otber signs, deatb
BAYONET: operation
BED: illness; with other symbols, death
BEES: success througb your own ability
BELL: wedding
BIRDS: (flying) news; (cn a branch) delay
BOAT: new enterprise
BOTTLE: bappy times
BRICKS: new enterprises
BULL: slanderous misfortune
CAMEL: unexpected money
CANDLE: trials; worries
CANOE: new friendship; bappy love affair
CAP: secrets become known
CASTLE: success; (crumbling) unsuccessful ventures
CAT: trickery
CHAIN: engagement; trip; (broken) trouble
CHILD: (running) bad news; (playing) party
CHURCH: legacy
CIRCLE: successful wish; money; new friend
CLOCK: expectancy
CLUB: see sce of clubs
COBRA: warning of danger
COFFIN: bereavement; (sword) soldier; (flag) sailor; (flowers) infant
CRAB: an enemy
CROSS: obstacles
CROWN: higb advancement
DAGGER: wounds; operation
DANDELION: unexpected marriage
DEER: failure in business
DEVIL: caught in karmic bonds
DOG: unfortunate love affair
DRAGON: sudden changes
DWARF: disgrsce
EGGS: new ideas; birth
EYE: deep problems solved through inner self; (closed, with tears) disappointment
FACE: invitation; (two faces) deception
FAN: flirtation
FENCE: obstacles
FIGURES: see numbers
FISH: overseas news; (starfish) good luck
FLAG: rebellion; war
FOOT: change in your life; journey
FROG: change of residence
GALLOWS: tragedy
GATE: opportunity of a lifetime
GEESE: unexpected visitor
GIRAFFE: blunder
GOAT: great risk
GUITAR: sex attraction; love affair
GUN: grave danger
HAMMER: trouble
HAND: loyalty; (pointing) read symbol pointed out
HANDCUFFS: imprisonment; disgrace
HARP: nervous breakdown
HAT: good luck
HEART: see ace of bearts
HOLLYHOCK: friend; lover
HORSE: involvement with sex; changes
HORSESHOE: good fortune; (reversed) vexstion; (broken) court proceedings
HOUSE: a new home
INDIAN: spiritual progress
INITIALS: names of people or plsces
JOCKEY: successful enterprise; luck in speculation
JUMPING FIGURE: cbange
KEY: smooth sailing
KNIFE: quarrels; broken friendship
LADDER: advancement
LINE OF DOTS: journey; (wavy) difficulties encountered; (go to edge of pan) journey to mountains
LION: great good fortune
MAN: visitor
MARS: soldier; danger of fire; accident
MASK: deceit

MEERSCHAUM PIPE: disturbing news
MERCURY: new business; fast news; writing success
MONK: disturbances
MONKEY: scandal
MOON: (crescent) great honor; love; (full circle) wish
MUSHROOM: broken engagement
NAIL: false teeth; inadequate foundations for success
NATIVE WITH DRUM: protest; anxiety
NEPTUNE: of the sea; see surrounding symbols
NUMBERS: read in conjunction with surrounding symbols
NUN: remain unmarried
OAR: sports; (broken) restlessness
ONIONS: secret discovered
ORCHIDS: wealth
ORGAN: wedding; death; (musician) achievement
OSTRICH: success in art; (running) public disgrace
OWL: illness; poverty; unpleasant news
PADLOCK: (open) surprise; (closed) precaution
PAGODA: foreign travels
PAIL: disgusting tasks
PALACE: favors received
PALM TREE: fame; wealth
PANTHER: treachery of a friend
PELICAN: loneliness; separation
PENGUIN: new discoveries
PIANO: gained achievement
PIG: legacy
PISTOL: disaster; possibly death
PLAYING CARDS: see ace of correct suit
POLICEMAN: theft, trouble
POPE: unexpected gains
POSTMAN: important news
PYRAMID: honor; wealth
QUESTION MARK: shows doubt about surrounding signs
RAG DOLL: folly
RAKE: speculation
RAT: treachery
RAVEN: gloom; disappointment in love; death for the aged
REPTILE: illness, misfortune
RIDER: news from overseas
ROCKET: events of expediency
RUNNING FIGURES: emergency; urgent messages
SADDLE: success with plans
SAILOR: news from overseas
SAUCEPAN: many troubles
SAW: legal difficulties
SCEPTER: honor
SCISSORS: quarrels
SEA GULL: storms
SEESAW: loss of opportunity
SHIP: news from a distance; journey; voyage
SHOES: new spiritual awakening; new arrangements
SIGNPOST: emphasizes surrounding symbols
SKELETON: disgusting secrets
SNAIL: mischief
SNAKE: treachery
SPADE: see ace of spades
SPIDER: inheritance
STAR: lucky sign; see surrounding symbols
STORK: robbery
SWAN: tribulation in the home
SWORD: illness; death
TELEPHONE: inconvenience
TENT: travel
THIMBLE: changes in the household
THUNDERBIRD: major disaster
TOMBSTONE: negates surrounding signs
TORPEDO: violence
TOWER: opportunity
TRIANGLE: good luck
TROUSERS: misfortune
UMBRELLA: (open) grumbling; (closed) bad luck avoided
VAMPIRE: news of death
VASE: good health
VENUS: peace; love
VIOLIN: success
VULTURE: evil; sorrow
WAGON: change for better
WASP: distress
WEDDING CAKE: speedy marriage
WHEEL: prosperity; good fortune
WITCH ON BROOM: psychic involvement
WOMEN: (more than one) scandal
WREATH: marriage



Hammered to pieces by vandals about five years ago, stone now has been framed, set in base of concrete and circled by steel rails.

Vengeance Rode a Horse

And a horse played matchmaker a century ago — a fact that citizens of Somerset, Ohio, are not likely to forget.

By Robert Wunderlin

A MYSTERIOUS tombstone bearing a vivid imprint of a horseshoe stands in a church cemetery near Somerset, Ohio. Citizens of Perry County still whisper about the strange events that seem to account for the horseshoe's appearance there more than a century ago.

John Tyler was president of the United States and Samuel Morse was fooling around with a gadget he called a telegraph machine when southern Ohio farmer James K. Henry was faced with a dilemma. Henry was not the sort of man to rush into taking such an important step as marriage and he found himself attracted to two of the county's fairest ladies at the same time.

Both Mary Angle and beautiful Rachel Hodge were anxious to accompany Henry down the aisle. But Henry simply couldn't decide between them and continued to court them both.

Then came the event that James Henry considered a sign. One moonlit night, so the story goes, tired after a hard day's work on a nearby farm, Henry dozed off behind the clippety-clop of his horse as he headed home after dusk. The reins hung loosely. The horse knew the way.

As the buggy joggled over the rugged road Henry would wake

from time to time, stare at the full yellow moon overhead, then lapse back into his pleasant nap.

When the buggy stopped abruptly Henry woke and looked around in amazement. The horse had stopped in front of Mary Angle's house, miles from his own home. He dashed up the walk to the porch and knocked. That night James Henry asked Mary Angle to be his wife.

Mary accepted of course and the happy pair were wed in 1844. Their marriage was obviously a happy one. Hand in hand they would stroll down the dusty roads. Other times they rode across country on horseback.

The only person who envied them their happiness was Rachel Hodge, who admitted to friends that James' marriage had been a real blow to her. She did not try to conceal her sadness and disappointment.

Less than a year after her marriage, on February 28, 1845, Mary Henry gave birth to a son. The couple was ecstatic — but not for long. A few months later Mary suddenly died.

Grief-stricken, James buried her in the cemetery behind the Evangelical United Brethren Church on Otterbein Road near Somerset. Over her grave he erected a marker reading, "Mary Henry, wife of James K. Henry." The tombstone stands there to this day, its epitaph clearly legible.

James visited the cemetery daily to stand near Mary's grave, shading his eyes as he peered through the foggy mists that often shroud the surrounding hills. On his way to one such visit Henry met Rachel Hodge coming from a friend's home nearby. For a time they talked as they walked along the deep ruts of the road that runs along the cemetery. Together they visited Mary's grave.

That evening marked the beginning of a renewed friendship between Rachel Hodge and James Henry — and the start of some unexplainable events. Strange sounds rent the air

Thousands of curious persons annually visit cemetery to see the mark of the horseshoe on Mary Henry's tombstone.



around Mary's grave, especially when the fog lay thick and low around the cemetery. Folks saw flashes of light as they hurried past the graveyard. But James and Rachel continued their courtship.

One evening after James had finished work in nearby Rushville he visited the cemetery just before sunset. Returning to his surrey, he wrapped a warming blanket around his legs and clucked his horse to a trot. Then, just as he had done a few years earlier, James fell asleep. The reins hung loose.

Sometime later when James awoke with a start and shaded his eyes against the almost brilliant moonlight a chilly shudder passed through him. The horse had come to a stop before the Tattletown home of Rachel Hodge! Was this another sign?

Rachel was waiting for him as he walked jauntily up the steps. She opened the door before he could tap. That night James K. Henry asked Rachel Hodge to be his wife.

On December 7, 1848, the pair were married in the Otterbein Road church. After the quiet ceremony they stood in silent communion beside the grave of Mary Angle Henry. A chilly gust swept the naked trees and whistled through the bare thickets.

After this the strange events around the cemetery intensified. Terrible screams were heard coming from the rolling hills surrounding the graveyard. Vivid lights hovered over the area, spurted and vanished. Some persons swore they heard the sounds of horses clambering up the hillside. Folks began to avoid the area in the daytime as well as at night.

Less than three weeks after the wedding the Henrys were awakened by frantic pounding on their door. "Quickly, Mr. Henry," a neighbor shouted. "Come quickly. You just ain't gonna like this."

Bundling up against the winter chill the newlyweds followed the early-morning caller toward the Otterbein Road church. The sun was just beginning to peek over the far eastern horizon in the direction of Somerset but already a small crowd had gathered in the cemetery behind the church. As James and Rachel made their way to Mary's grave someone exclaimed, "Look! Look what come up overnight."

There on the gravestone the clear impression of a horseshoe was deeply etched into the stone — and it was bloodred!

All stood aghast, wondering what the image meant. Dazed, puzzled and somewhat shaken, the people finally trudged slowly away through the light snow that

covered the cemetery grounds. That night people living in the area shuttered their windows, bolted their doors and brought their dogs inside.

There was little sleep in James K. Henry's house that night. All too soon the sun came up over the bills and Rachel put a big pot of coffee on the old wood-burning stove. James bundled up, tossing his scarf around his neck, and kissed Rachel fondly. "Get the coffee bot. I'll be right back. I want to feed the horses."

He gave Rachel another peck on the cbeek, opened the kitchen door and headed for the barn. The coffee pot steamed and puffed. Rachel poured out two cups of the black brew and sipped one as she watched the second cup slowly cool. She peered out into the yard through the frost-covered window but saw no sign of James' returning from the barn.

Rachel refilled her cup but grew restless and began to pace the floor. A chill clutched her heart. She opened the kitchen door and called out. Not even a whinny from the horses broke the silence. Pulling her shawl over ber shoulders Rachel hurried towards the barn. A moment later neighbors as far as a mile away heard her scream.

A farmer from up the road and a doctor who was calling on a nearby patient were the first to arrive at James K. Henry's barn. They found a sobbing Rachel slumped on the cold ground just inside the barn. In front of her lay her husband, his face caved in by a horse's hoof. James K. Henry had been kicked to death by Mary's favorite riding horse! On his head, bloodied and battered as it was, the bloodred mark of the horse's shoe could be seen.

That mysterious horseshoe gravestone still stands in Otterbein Road church cemetery on Perry County road 62, just west of Somerset, Ohio, about 40 miles east of Columbus. Thousands visit the site every year. And there are some who say that on particularly calm nights you still can hear the clatter of horses' hooves somewbere out in the mist.



HOW TO GET OUT OF JAIL

IN LATE 1969 Earl Prather, a 24-year-old convicted burglar, walked out of the police station in Birmingham, Mich., when the doors were left unlocked. Officials took no disciplinary action against the two policemen on duty who at the time Prather escaped were lecturing to a group of citizens on "how to run a police station."

Medical Men Confront
THE NEW DIMENSIONS IN HEALING

Acupuncture, biofeedback training, mind control, even dematerialization receive serious scientific attention.

By James Crenshaw

PART ONE

WHAT IS the force that makes a tumor disappear under the hands of a psychic healer? What power almost instantly heals a bleeding wound? Can patients suffering so-called incurable cancer or arthritis be healed through mind training? Can the dematerialization and materialization of solid objects, regardless of their substance or form, be explained in terms of physics?

These are a few of the questions considered in a series of conferences on the west coast last fall and while the final answers are not in they provide exciting evidence that orthodox medicine — or at least a significant segment of it — is facing up to the possibility that unorthodox procedures in healing well may be effective.

Dedicated to exploring "The Dimensions of Healing" these meetings were held at the University of California at Los Angeles in October 1972 following an impressive lecture series at Stanford University. Other meetings, sponsored by the new Academy of Parapsychology and Medicine (whose doctor-members and lay associates do not shy away from exploring the realms of the psychic and the unorthodox), were held in other California cities.

Audiences heard unabashed references to spiritual healing, etheric forces, mind training therapies, mediumistic phenomena of materialization and dematerialization, yoga meditation, ESP, radionics and radiesthesia (the force supposedly associated with pendulum diagnosis and dowsing), astrology and — would you believe? — table-tipping and ghosts.

This four-day Los Angeles

symposium was sponsored jointly by the UCLA Department of Continuing Education in Health Sciences of the University Extension Division and the UCLA School of Medicine in cooperation with the Academy of Parapsychology and Medicine. Only two days of the lectures were open to the public (approximately 1000 persons attended each day), the other two days having been reserved for doctors and professionals engaged in the treatment of mental and physical illnesses. Some 200 medical men were present for the workshops, discussions and demonstrations.

* * *

DR. HENRY Andrija Puharich, well known as a psychical researcher and author of books on related subjects (*The Sacred Mushroom* and *Beyond Telepathy),* addressed both the professional and public meetings and also spoke at Stanford University. As he outlined the kind of investigation necessary in attempting to find a common denominator for medicine and healing he used such terms as photonic energy, magnetic moment polarization in protons, particle spin states, proton lattice systems and proton spin coupling. Perhaps such references were over the heads of persons not well-grounded in physics and chemistry but before he was through his listeners knew what he was talking about.

First he made the plea that more work be done with psychic sensitives, especially those who claim to read auras. Earlier Dr. William A. McGarey, presiding over a daylong discussion of acupuncture, used this same word in describing how sickness apparently can be observed "in the aura of an ill person — an aura that most of us do not see."

Dr. Puharich called for serious experimentation with mediumistic phenomena, not simply investigation of it. And at this point he delivered a real shocker by talking of the importance of studying the materialization and dematerialization of objects. These phenomena, as manifested through mediumship, have been the subject of psychical research (and controversy) for more than a century. One researcher who investigated and reported on them was Sir William Crookes, at one time president of Britain's leading scientific organization, the Royal Society.

It is interesting that the apports produced by Charles Bailey about the turn of the century have a direct connection with Stanford University, where the first symposium on "The Dimensions of Healing" was conducted. The Australian experimenter

who worked with Bailey was Thomas Stanford, brother of Leland Stanford, the university's founder.

Thomas Stanford built a small cage in which to "imprison" Bailey during tbe experiments. It could be securely locked and sealed. Repeatedly over a period of months Bailey materialized and dematerialized objects within this cage. Such things as jewelry, clay tablets, costumes, even a mandarin coat, and living things — plants, fish, birds and eggs — mysteriously appeared in the cage. Many of the objects were sent to the university for safekeeping but in recent years it has been reported tbat only a few are left.*

Thomas Stanford also set aside funds for psychical research at the university and some work in this field has been done through the years. The kind of phenomena Dr. Puharich described for his startled listeners seems to fall exactly into the category of manifestations that Thomas Stanford wanted researchers to study.

Dr. Puharich reported that in Israel in 1971 he studied a remarkable young sensitive whose ability to make objects appear and disappear — under strict laboratory controls — hardly has been equaled in recent times. Uri Geller, a 24-year-old Israeli ex-paratrooper, worked with Dr. Puharich and five other scientists for several months.

"He can make steel, gold and other metals disappear and reappear at will under the strictest conditions," Dr. Puharich reported. "When a physicist sees this sort of thing, he has a problem. It is repeatable and real. If (Geller) can do this it should be possible to put the principles of physics to a test."

Then the doctor asked, "What are the boundaries of these phenomena?" Among other things, he answered, they should extend the present boundaries of physics and medicine and they suggest the need for hypothesizing a fifth dimension (in addition to the three known dimensions plus time) and for discarding the speed of light as the maximum velocity in the universe.

Two other experiences related by Dr. Puharich indicate we may have to abandon a number of other concepts. Asked by a member of the audience whether Geller ever had made a watch disappear, the doctor displayed his own gold wristwatch which he said Geller had dematerialized. The next question was: Did the watch show tbe correct time when it reappeared? It did . . . but Geller also has the ability to

*Photographs of many of these remarkable apports are in my possession.

hold a watch in his hands and move the hands without touching the stem!

Dr. Puharich said on one occasion he introduced Uri Geller (tben on a visit to the United States) to rocket expert Wernher von Braun. While tbey were talking the scientist's secretary brougbt in a small portable computer and reported that it was no longer functioning.

Geller offered to help. He held it in his hands and then handed it to von Braun. The computer went wild. Lights flashed, it made clicking sounds, but still it did not work properly.

Geller guessed he had done something wrong. He took the computer again and after he held it a second time, it worked, according to Dr. Puharich.

His conclusion: "We sball bave to reach into dimensions beyond those with wbich we deal now. We will have to construct new spaces in order to confront new phenomena. I furtber believe we are dealing with pure law. We arc in the first step of an infinite ladder toward rationalizing our universe."

Dr. Puharich foresees the day when a less departmentalized science will find the denominator common to both medicine and healing by broadening the foundations of pbysical laws. The new principles when applied to education should produce "an optimum individual" in an integrated society, he predicted.

* * *

THE MEETINGS reserved for the professional men were held in the auditorium of tbe Neuropsychiatric Institute at the university. One day was devoted to biofeedback training — "theory and practice" — and the other to acupuncture. In both instances speakers objected to the word "unorthodox" in connection with these subjects.

Elmer Green, Ph.D., director of tbe voluntary controls project at the Menninger Foundation in Topeka, Kans., believes that biofeedback research is far from unorthodox in its present developmental stage, while Dr. William A. McGarey, Phoenix, Ariz., physician who presided over the acupuncture discussions, similarly suggested that a practice in use for more than 5,000 years hardly can be considered "unortbodox."

However, Dr. Green warned against the misuse of shortcut training methods and mechanically unreliable alpha wave gadgets touted by those who have climbed on the biofeedback bandwagon in search of miracles.

He and Alyce Green, his wife and associate in the Menninger research, presented evidence

that biofeedback does work. Not only can the mind be trained to control certain involuntary functions of the body but therapeutic results can be obtained, especially with the alpha rhythm technique.

This involves an individual's conscious induction of the so-called alpha state, a condition of deep relaxation which can be recorded on the electroencephalograph. The subject knows when he is producing alpha waves because he sees or hears a measuring device that tells him so. He soon knows how it feels to be "in alpha" and learns to produce this relaxed condition at will.

The Greens compared the self-induced state of deep relaxation with the conscious self-regulation aspect of yoga. Dr. Green had experimented with a yogi, Swami Rama, at Menninger.* While hooked up to various instruments Swami Rama demonstrated control of his blood flow, was able to stop his heartbeat and raised the temperature of one hand while lowering that of the other.

The Greens showed that almost anyone can enhance voluntary control of internal states by inviting members of the audience to test themselves. Small thermometers were distributed and taped to the volunteers' middle fingers. Under Mrs. Green's direction a relaxation procedure began, accompanied by self-suggestion that their hands were growing warmer.

Seven persons said the thermometers registered rises of four to five degrees; 11 persons had increases of as much as 10 degrees; 10 reported a rise of more than 10 degrees; one reported a 14-degree rise and one said his thermometer registered an astounding increase of 17 degrees.

The possibility of self-control of involuntary functions was shown also in an experiment with persons who regularly suffered migraine headaches. Many of them were taught to recognize the symptoms early enough to prevent the onset of the migraine by "autogenic" means — that is, by self-control of involuntary functions, in this case blood flow. It was reported that Jack Schwarz, founder-president of the Alethia Psycho-Physical Foundation of Selma, Ore., demonstrated the control of bleeding and rapid healing of wounds in the Menninger laboratory.

* * *

THE SIGNIFICANCE of such research was extrapolated in a technical paper the Greens dis-

*"The Yogi in the Lab" by John White, a comprehensive report of the Greens' research, was published in two parts in the June and July 1971 issues of FATE.

tributed at the seminar:

"The importance to our culture of this new developing methodology for enhancing voluntary control of internal states can hardly be overstated. In recent years scientists in every nation have come to realize that voluntary behavior is of prime importance if we hope to establish an ordered society or even maintain a society.

"Without stretching the imagination, the long-range implications and the effects for society of a population of self-regulating individuals could be of incalculable significance."

At the same time Dr. Green renewed his warning that mind training programs in the wrong hands and with misleading instrumentation can and have caused severe psychiatric problems. However, during the first of the public sessions at UCLA, Dr. Carl Simonton, chief of the radiology department at California's Travis Air Force Base, took issue with him and presented a series of slides that dramatically demonstrated the potentials of mind training.

"I do not feel Dr. Green is correct," said Dr. Simonton. "If I had heard his critical views before I might have been afraid to take courses in mind training."

The fact that he did study mind training probably has saved the lives of numerous cancer patients treated in the course of his duties as a radiologist. He applied techniques he learned in mind training courses and in effect taught patients to heal themselves.

"I became involved in cancer therapy in 1966," he said. "It was depressing to find out that one could do so little good in these cases."

He began investigating the two to five percent of cancer cases that appeared to recover spontaneously. In these be found a will to live, a positive refusal to accept the condition, and he speculated this might be a factor in the recovery. Dr. Simonton then read about positive thinking techniques, biofeedback and finally mind training methods, taking more than one course in the latter.

At Travis AFB he applied what he had learned to the case of a 61-year-old male patient who had throat cancer — and a very strong will. Dr. Simonton began by having his patient picture a perfect throat. Applying mind training techniques under the doctor's guidance tbe patient improved — improved to the extent that the cancer disappeared. In addition, he got rid of arthritis, a condition that had troubled him for more than 20 years.

As Dr. Simonton began applying mind training more widely other patients recovered. He taught them to go into the alpha state and to visualize their white blood cells destroying the cancerous cells. Dr. Simonton provided undeniable evidence of how well his method worked by showing slides of his patients' progressive recoveries. The audience of 1000 gasped while watching a series of slides showing the reduction of a large tumor in one patient's throat. Similarly documented on slides were recoveries of numerous other patients who had suffered severe carcinomas. Only four out of 50 patients did poorly. Dr. Simonton concludes that "the more positive the patient, the more positive the results." An immunization mechanism seemed to be working in conjunction with the same kind of mental imagery demonstrated by Swami Rama and Jack Schwarz. Meditation and therapy — the connection seems unmistakable.

Dr. Green was quick to acknowledge the value of Dr. Simonton's method.

"I would trust myself with Dr. Simonton," Dr. Green conceded. "If you work with someone who has a level of responsibility, as well as training, this makes the difference."

Dr. Green and his wife then indicated that more than physical healing and control of bodily functions are involved in meditative mind training processes. Mrs. Green outlined some of the experiments in creativity at the Menninger Foundation which make use of the theta rhythm of the brain, the so-called hypnogogic or reverie state, a deeper presleep level than the alpha state. Inventors, writers, artists and musicians often are thought to be in this hypnogogic state when inspiration comes "out of the blue."

Some adults, Mrs. Green said, were trained to achieve the theta state and report images received. The subjects exhibiting the theta rhythm felt euphoric, more confident and more integrated, with heightened perceptivity and imagery. Was this a step toward increasing creative inspiration? A clue was found in the cases of several students whose work in school improved.

One subject in the theta state reported seeing the vision of a large eye. Occultists long have claimed this symbol indicates the opening of the third or "all-seeing eye," the seat of clairvoyant vision associated with mediumship.

The Greens have not accepted the offers of various mediums to join in their experiments — possibly in fear of prejudicing the

source of their funding at Menninger. However, Dr. Green mentioned the great pioneering work of F. W. H. Myers, one of the founders of the British Society for Psychical Research, who in his two-volume study of human consciousness, *Human Personality*, describes a "subliminal" state far more profound and meaningful tban Freud's "unconscious."

* * *

PARADOXICALLY the UCLA meetings appear to presage a new era in healing while at the same time relying on some of the oldest practices and concepts in history, including acupuncture and the laying on of hands. The meetings were characterized by an acceptance of vitalism, the doctrine that life processes are not explicable by the laws of physics and chemistry alone, that life is in some part self-determining. Even the vitalistic belief in a life force — firmly rejected since the late 19th Century — is being revived.

The Russians call it "bioplasma" and take pictures of it with high voltage high frequency equipment (Kirlian photography, named for the Russian experimenter and his wife who pioneered this researcb). At UCLA and elsewhere, efforts to duplicate the Russian experiments are meeting with some success.

Dr. William A. McGarey, director of the Association for Research and Enlightenment Clinic in Phoenix, Ariz., presiding over a daylong discussion of acupuncture for the professionals, readily acknowledges his debt to mediumship. The clinic is devoted to testing various remedies and healing procedures recorded during the late Edgar Cayce's trances.

Speaking of the ancient healing art of acupuncture Dr. McGarey sounded a straightforward vitalistic note:

"Acupuncture is a movement in consciousness. We are at the point of takeoff in dealing with body energies . . . A therapeutic tool that has taken care of a large part of the population of China for 5,000 years has to be taken seriously."

A film, already widely shown in this country, of major operations performed with acupuncture as a substitute for anaesthesia was viewed by members of the professional audience. Their reactions were mixed. Many were amazed by scenes of tea-drinking patients who said they felt no pain and smiled happily during drastic surgery, and one male patient who walked away from an appendectomy without assistance. However, one viewer remarked, "It might work in China but not here!"

It was noted that Russian researchers have found that the acupuncture points of Orientals differ somewhat from those of Westerners. Nevertheless, two UCLA researchers, Calvin H. Chen and Pang L. Man (both M.D.'s), described the successful use of their own version of acupuncture. Ignoring the traditional meridian theory (in which 365 acupuncture points are divided into 12 zones associated with various organs of the body) the researchers experimented with an electrical device imported from China which deadens pain by blocking certain peripheral nerves.

The device produces analgesia through the use of a small electric current in conjunction with acupuncture needles inserted at critical points. Dr. Man first tested the device on himself by allowing a surgical cut to be made on his leg. Although the cut was one and a half inches long and a half inch deep, he said he experienced no pain.

An opportunity to test the procedure arose again when Dr. Chen's wife developed a toothache over a weekend when no dentist was available. The acupuncture device relieved her pain. Later Dr. Chen induced a skeptical dentist to undertake an extraction of the troublesome tooth without using an anaesthetic. The dentist agreed only with Mrs. Chen's approval and after Dr. Chen said, "She's my wife and I'm responsible for whatever happens."

Needles were inserted around Mrs. Chen's thumb, in accordance with the researchers' nerve-blocking theory. The extraction was painless and the bleeding was less than ordinarily would be expected.

Subsequently the experimenter's 12-year-old son required a difficult extraction and the acupuncture device was used again, this time on the side of the face adjacent to the biscuspid that was to be removed. The boy experienced no pain and less than usual bleeding. After the needle was removed, full sensation returned to the anaesthetized area but there still was no pain, and no medication was required to promote healing.

Dr. Chen and Dr. Man thereafter took their easily portable equipment to New York where they were invited to try their acupuncture anaesthesia on volunteer patients. The surgery procedures included a skin graft, a leg operation and two tumor operations. All were performed without pain or discomfort. The patients were described as remaining "conscious and comfortable." Afterward they did not need even aspirin and surgeons

reported there was no difference in the healing rate that would have been expected if ordinary anaesthesia had been used.

A further application of acupuncture as distinguished from its use in controlling pain was described hy Canadian physician Dr. Harold S. Saita who studied the ancient art in Japan where the traditional meridian points are used, with refinements developed by Japanese medical researchers.

He uses the therapy extensively in his general practice in West Vancouver, British Columbia, and predicts that "wonderful things are going to happen" in the West as a result of the awakened interest in acupuncture. Using what he calls a "neurometer," a galvanic instrument for locating acupuncture points and determining the balance or imbalance of bodily functions, Dr. Saita said he has been able to treat successfully cases of asthma, migraine headache, neuralgia, goiter, back ailments, kidney disorders and stomach trouble. Deafness also has responded to acupuncture therapy and eye problems have been alleviated, he reported.

No one at the sessions advocated acupuncture as a cure-all. In fact, Dr. McGarey remarked "there are more questions than answers" in dealing with this now-popular subject. Research is continuing on many fronts, including work at UCLA on verifying acupuncture points through the use of Kirlian-type photography and electrical instrumentation.

Kendall Johnson, research assistant at the Neuropsychiatric Institute, used two subjects to demonstrate how acupuncture points can be confirmed electrically. Johnson has invented several radiation photography devices for measuring the electrical characteristics of the skin. Dr. Puharich (a physician well-grounded in physics and engineering) emphasized the importance of the functions of the skin and urged further extensive research concerning the "trigger" effects associated with certain areas — such as acupuncture points — that stimulate reactions in other parts of the body.

The skin is a sensory organ. Local injuries, for example, can trigger effects in other parts of the body. The complex circuitry of living systems responds in many different ways to triggering at the level of the skin. Such complicated systems have not yet received sufficient attention from researchers, Dr. Puharich said.

Kendall Johnson showed slides for the public audience of radiation photography relating to

energy systems involved in acupuncture. He has been working with Dr. Thelma Moss, assistant professor of medical psychology at the Neuropsychiatric Institute, in an effort to reproduce and expand the type of work being done in Russia with Kirlian photography.

(To be concluded next month.)

THE MISSING DAY IN TIME

By Harry L. Miller

HAROLD E. HILL, president of the Curtis Engine Company in Baltimore, Md., relates an amazing thing that happened as space scientists at Green Belt, Md., were using a computer to check the positions of the sun, moon and planets over centuries and millennia. As they ran the computer measurement back and forth it came to a halt and put up a red signal. Something was wrong with the information fed into it or with the results as compared to the standards. The head of operations said, "We've found there is a day missing in space in elapsed time."

The space scientists were baffled until one of the team members said, "I remember in Sunday School the talk about the sun standing still."

He brought in a Bible and quoted from *Joshua*, Chapter 10: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven and hasted not to go down about a whole day."

"There's the missing day," said the computer team. They checked the computer going back into the time of Joshua and found it was close but not close enough, continues Mr. Hill. The time missing was 23 hours and 20 minutes rather than a whole day and the biblical account did state "*about* a whole day."

Forty minutes still had to be found. The team checked the Bible again and found in *II Kings*, Chapter 20: "And Hezekiah said unto Isaiah, what shall be the sign that the Lord will heal me and that I shall go up into the house of the Lord the third day? And Isaiah said, this sign shalt thou have of the Lord, that the Lord will do the thing he hath spoken: shall the shadow go forward 10 degrees or back 10 degrees? And Hezekiah answered, it is a light thing for the shadow to go down 10 degrees: nay, but let the shadow return backward 10 degrees. And Isaiah the prophet cried unto the Lord; and he brought the shadow 10 degrees backward, by which it had gone down in the dial of Ahaz."

Ten degrees is 40 minutes. The missing day in the universe had been found.



IVAN T. SANDERSON

WE FIRST encountered the questing mind of Ivan T. Sanderson shortly after World War II when he sent off a letter asking for information on a science fiction story that Curtis Fuller had written for *Amazing Stories*. The story dealt with "little people" and was laid in Burma during the war. Ivan was following it up, as he did all promising leads, to see whether it might have been based upon rumor or folklore. (It wasn't.)

A decade later we entered into correspondence with Ivan, met him in New York on numerous occasions and shared with him a consuming interest in Fortean phenomena. Out of this friendship came 23 articles which FATE is proud to have published, plus two more we have on hand. After these two have appeared there will be no more.

Ivan T. Sanderson died of cancer on Sunday, February 19, at the age of 62. Although desperately ill, characteristically he had spent the morning doing a beeper phone interview with a New Mexico radio station during which he helped to promote his Society for the Investigation of the Unexplained. The interview tired him immensely. "I'll never do that again," he said and went up to bed. Around 10:00 P.M. Ivan called his dogs to be with him. He died about 11.

Ivan was born in Edinburgh, Scotland, and remained a British subject although he had lived in the United States for many years. He made the first of many expeditions when he was only 17, between studies at Eton and Cambridge University, to collect small animals for the British Museum. He had bachelor degrees in zoology, geology and botany and made numerous expeditions as a very young man, working on assignments for the British Museum and Cambridge and London Universities.

In 1937 when he was 26 his book *Animal Treasure* catapulted him to national attention and was a Book-of-the-Month Club selection. *Caribbean Treasure* followed in 1939, *Living Treasure* in 1941 and he wrote a stream of 20 other published books. Among them are *Abominable Snowmen: Legend Come to Life*, *The Continent We Live On*, *Ivan Sanderson's Book of Great Jungles*, *Dynasty of Abu*, *Investigating the Unexplained* and *Invisible Residents*. Ivan conducted the first regularly scheduled color broadcast "The World Is Yours" for CBS in 1951 and appeared on numerous radio and television programs. He wrote for many magazines in addition to FATE.

Ivan's first wife Alma died about one year ago, in 1972, and he married Sabina Warren, whose professional name is Marian Fawcett. She survives him.

More even than the challenging articles he wrote for us, beginning with our March 1962 issue, we will miss the encouragement and counsel he gave us through the years. We came to depend tremendously upon his wisdom, his tremendous fund of knowledge and his unfailingly cheerful help. Our publishing task will be lonelier and more difficult without Ivan Sanderson. — *Curtis and Mary Fuller.*

A GHOST WON for Calamity Jane

By Glenn Clairmonte

Did her errant husband, famed for his poker prowess, use this means to make amends?

WHEN MY publisher gave me a contract to write the "complete and authentic" biography of Calamity Jane I set to work with a will — for my subject was not the well-known fictitious character but Martha Jane Canary, the fascinating actual woman who used that picturesque name until her death in 1903.

Because curators, librarians and Old West authors consistently lumped in one file everything labeled "Calamity Jane" my biggest problem was sorting fiction from fact. However, in the Rare Book Room of the New York Public Library I discovered material about her that had not been exploited by various writers who had mentioned her in passing while detailing the lives and activities of western heroes of her period.

It is generally acknowledged that the real Calamity Jane scouted in Indian territory, nursed the sick and wounded, worked on the railroad along with men and sometimes drove 30 oxen harnessed to three freight wagons which took weeks to cross the uninhabited plains.

Less generally accepted is the rumor that she was secretly married to Wild Bill Hickok by whom she had a daughter. I pursued this rumor assiduously, clue by clue, until I found factual details to confirm it, even the wedding certificate signed by the itinerant preacher who had married them on the prairie.

I learned that Wild Bill insisted on keeping the marriage secret, as if he were ashamed to have his cohorts know he bad married Calamity Jane. When it became all too evident that she was pregnant he decided to take her to some cousins and leave her in their care. But the baby was born en route. Thoroughly flustered, Wild Bill rode off, halfway thinking he would get help

from his cousins. They didn't know he was married, however, and in the midst of their boisterous welcome be didn't tell them.

Jane was left alone but she managed to keep her baby alive. Finally she had to relinquish her daughter for adoption with the agreement that on the child's birthday every year the adoptive parents would write to her. In this way she knew her daughter's whereabouts and she kept her part of the bargain by not letting the child know she was her mother. To ease the pain of this separation she wrote letters in an empty photograph album hoping one day her daughter would read them.

Dr. Nolie Mumey of Denver, Colo., had some of these letters copied and published. I spent two years making extensive inquiries to verify that they actually were written by Calamity Jane.

After Wild Bill was murdered in Deadwood, Dakota Territory, on August 2, 1876, Calamity Jane mourned a long time and often visited his grave where she felt she still communed with him. On one occasion she heard Wild Bill speak from the "other side," explaining that he wanted to make amends for having deserted her and their daughter. One way he planned to do it was to help her win $20,000 at poker.



Often confused with her fictional counterpart, the real Calamity Jane was secretly married to famous Wild Bill Hickock.

Although she could have had no conception of this amount of money and never had played poker she seems to have taken her dead husband's promise seriously, for in January 1883 she wrote: "I've got to get into a poker game and win $20,000."

A few months later — in April 1883 — her expectations were fulfilled. The Montana and Northern Pacific Railroad was being extended in Montana and eastern officials were in the vicinity. These men knew of the fictional character "Calamity Jane" (featured in a series published in New York newspapers) but they didn't know a living woman was using that name as her own. They made her acquaintance unexpectedly in a saloon. She was the only woman who ever was served at a bar — and only because the first bartender who refused her found himself looking into her two six-guns while she drawled, "Fill 'er up, Buddy."

Like tourists the world over the railroad officials relished this exotic bit of trivia. They invited Jane to take a hand at their table in one corner of the saloon, undoubtedly believing she was as accustomed to playing poker as the fictitious Calamity Jane was said to be. Jane knew she was no good at cards but she relied on Wild Bill's promise and she had no doubt of his invisible presence at the table.

The poker game lasted all that April night. Sometime after dawn Jane wrote, "The poker game is over. I won my $20,000 and paid back the $500 I borrowed to start with."

With her winnings she bought the only respectable wardrobe she ever had and went to Virginia to see her daughter. She did not tell the child who she was but she deposited $10,000 in a trust fund to be used for the girl's education. After Jane's death her daughter received this fund as well as the letters and mementos her mother had left and in the end she did know the truth of her birth.

At no other time in her life did Calamity Jane have access to any large sum of money. While I was studying the details of this time in her life I could not doubt that in her mind at least Wild Bill certainly had interceded at that poker table.

HE'LL WAIT!

WHEN A minister discovered three young boys playing hooky from Bible class, reports comedian Dick Van Dyke in *National Enquirer*, he upbraided them and then asked sternly, "Don't you want to go to heaven?"

"Not me!" replied one lad.

Shocked, the minister asked. "You don't want to go to heaven when you die?"

"When I die? Oh, sure!" responded the boy. "I thought you were getting up a group to go now!"

True Mystic Experiences

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

ROCKING TOMBSTONE

By Dominick Genovese

IN A small cemetery in Acra, N.Y., sits the monument of Joseph Sax (1826-1882). The tombstone rises almost 15 feet above the ground in contrast to the tiny stones that surround it. Otherwise the monument seems ordinary enough — except for the strange events of July 1971.

In the middle of that month Richard Rhodes and Nancy Lane, two students at the local high school, visited the graveyard to read the old inscriptions. Nancy found herself drawn to the imposing monument with its three-tiered base that forms a step-like platform. "I had this urge to climb up the third step and walk around the stone," she explains. "I wanted Richie to come but he was looking at some other gravestones. After going around the monument a few times I was ready to jump off when I felt the ground moving. It got worse and worse until I realized the monument itself was swaying back and forth. I screamed for Richie but for some reason I felt as if I were paralyzed and couldn't let go. Standing on the corner of the stone I had a good grip on both sides and just held on praying it would stop."

Richie heard her scream but when he turned to see what was wrong he scarcely could believe his eyes. He ran to the stone and tried to pull Nancy off but was unable to budge her. Nancy admits that she was unable to move due to fright and was almost unaware of Richard grabbing hold



Sax Tombstone

of her because she had a throbbing headache. By this time Nancy was screaming hysterically and Richard was near panic. Finally he wrapped his arms around her waist and yanked hard. Both teen-agers fell to the ground.

Nancy lay on the ground crying while Richard observed the rocking monument gradually slow down and stop moving. The pair sat there a while trying to figure out what had happened. Both were convinced the rocking had actually occurred and was not an hallucination. Richard finally decided that the monument had resented Nancy walking on it and had tried to shake her off.

Six months later Nancy and Richard told the story to me and I persuaded them to accompany me to the cemetery. I walked around the base of Joseph Sax's monument inspecting the ground at its base. I could detect no sign of disturbed earth that could verify their story but in the six months' time any shifted earth easily could have resettled. I verified with the two youngsters that the monument seemed solidly set in the ground and could not be rocked simply by walking around the base.

We were about to leave the cemetery when Richard remarked, "If you're looking for some kind of evidence, it's up there." He pointed to the very top of the tall shaft. The topmost piece of the monument, resembling a long spherical crown, was tilted to one side. Both youngsters verified that the piece had been straight before the monument had begun its nightmarisb rocking. — *Cairo, N.Y.*

IMPISH APPARITION

By Kitty Kaufman

ON THE evening of April 12, 1972, my sister Sylvia Maisus returned to her Philadelphia apartment quite exhausted from her long day at the office. She was too tired even to fix dinner but lay on her bed and napped for two hours. When she awoke about 7:30 P.M. she started to go to her closet to get her robe when an unexplained sight startled her.

"I saw this little girl with light brown hair slicked back into one long braid down her back," she told me the next day. "I recognized her right away. She was you, Kit, as you looked at five years old. You wore one of those old-fashioned dresses that Mom always made for us, with a band around the bodice and a gathered skirt hanging down to the shoe tops. You wore high-buttoned shoes and as you leaned over in back of my chair you peeped through the rungs and smiled at me in a teasing way."

Her story surprised me. While

I was appearing to Sylvia in northeast Philadelphia as a five-year-old child I was working as a tea-leaf reader in Polly's Restaurant in the center of the city. As nearly as I can place the time, at the moment I appeared to Sylvia I was engrossed in conversation with friends on one of my favorite topics: reincarnation. I was wishing I knew a good hypnotist who could regress me to my childhood and even beyond — to another time and place. But could my idle thoughts about age regression have caused me to appear to my sister as I looked nearly 60 years ago? — *Philadelphia, Pa.*

TATTLETALE OUIJA

By Duane Gioffreda

ONE EVENING in October 1968 my wife Antoinette's mother and family came for dinner at our apartment in Farnham, N.Y. After we had finished eating we decided to amuse ourselves with the Ouija board. My sister-in-law Sara Dipasquali and I had had success with the board during previous sessions and the board responded again that evening.

During our session Antoinette made a derogatory remark about the Ouija whereupon the board demanded that she leave the room. My wife humored the request and sat just outside tbe room within hearing distance. During the evening Antoinette made several attempts to reenter the room but each time the Ouija stopped and repeated its demand that she leave.

After many successful responses from the board we decided to see if it could locate a lost object. At the moment we could not think of anything that was lost so I asked the Ouija if any of us had lost something. It replied, "Yes."

"What was lost?" I asked.

It replied, "Earring."

"Who lost it?"

"I'm going to tell," spelled tbe Ouija, "but she won't like it."

"Who?" I asked again.

The Ouija answered, "Your wife."

I turned to Antoinette who was pale and visibly shaken. She admitted that she had lost one of a pair of expensive diamond earrings I had given her for her birthday. Rather than tell anyone of the loss she had gone to the jeweler and had it replaced.— *Gowanda, N. Y.*

FATAL LETTER

By Lonnie D. Williams

AFTER I enlisted in the army in 1964 I was sent to Fort Knox, Ky., for basic training. There I became quite friendly with Danny Sobota who was in my platoon. We found we both

had the same wish to become paratroopers and we were delighted when we were assigned to the same advanced airborne training unit at the end of our eight weeks' basic training. Again we were in the same platoon and consequently became very close friends. Danny took me to meet his family in Peoria, Ill., and his mother Lillian Sobota wrote me friendly letters.

After our airborne training Danny and I were assigned to different units. He went to the 173rd Airborne and I was sent to Berlin, Germany. Before we parted we promised to write each other regularly and for several months we did so. But one day in 1966 Danny wrote that his unit had been activated and ordered to Vietnam. I worried when I had no word from him for a couple of weeks. But then he wrote to explain he had gone into action almost immediately and was unable to write. After that his letters understandably were irregular but I still heard from him reasonably often.

One day late in 1966 I was handed a letter from Mrs. Sobota. The instant I touched it a cold chill came over me and I turned pale. Another G. I., Jim Davis, noticed I was shaking and asked what was wrong.

I handed the letter to him unopened and said, "Danny is dead." He took the letter from me and protested, "But you haven't even opened the letter yet." He pointed out that I had received a letter from Danny just four days before and he had been fine then.

I asked Jim to open the letter and read it for me. He did so and had read only the first paragraph when he gave me a bewildered look and asked, "How did you know? You hadn't even opened the letter."

"Then I was right?" I asked.

"Yes," Jim replied. "Danny was killed during an attack at Ben Wa just two weeks ago. But I don't understand how you knew. According to this letter Danny's parents didn't know until just a couple of days ago."

To this day I cannot explain how I knew the contents of that letter but when I held it all I could think of was that my friend was dead. — *Michigan City, Ind.*

THE LADY WHO WASN'T THERE

By Dinah Castle

MY FATHER Capt. Ernest Ellery was a career officer in the British army. In my early childhood he would receive six weeks' leave each summer and we always spent that at Hendra's Hotel, a private inn in Carbis Bay, Cornwall. Those holidays were the most wonderful of all my childhood memories: sand and sea, paddling and picnics

and parents full of fun and jokes. Other guests in the hotel made a fuss over my hrother Billy and me, played hide-and-seek with us in the garden, gave us piggyhack rides and taught us to skip.

On our last visit to Cornwall in 1913 when I was six we occupied three rooms — Mother and Dad in one, our faithful Nanny with Billy in the second and I had a room to myself. When my mother and father went to bed they would come in to check on me. I used to try and he awake but I usually slept soundly and if I awakened I rarely could remember it the next morning.

I was not surprised one night when I awoke to see a lady standing near the dressing table at the window. I immediately took her for my mother. Light came through the partially drawn curtains and also from the corridor through a glass panel ahove the bedroom door.

The lady moved from the window toward me. Now she was silhouetted against the moonlight. I realized with some surprise that she was not my mother. Her skirt was tight at the waist and her frilly blouse extended up to her throat with the sleeves puffed out at the shoulders. She stood near my hed staring down at me in silence. I began to feel uneasy, not so much hecause there was a strange lady in my room but hecause she neither touched me nor spoke. I propped myself up on one elbow and reached out with my free hand to touch her. But I could feel nothing. I reached farther, leaning from my hed. My hand went through her. She wasn't real!

I dived under the covers and thought to myself, "I will wait and wait and when I come out again she will have gone away." After what seemed like ages hut more likely was only a minute or so I gathered up the courage to peek out from the covers. She was still there! This time she stretched her hands out toward me, closing them as if to say, "Which hand do you choose?" I reached out again to touch her hand and there was nothing to touch. Terror seized me and I screamed.



Dinah Castle

I must have let out a prize

scream for in a moment my room was crammed with people — my father and mother, Nanny in a red dressing gown and the proprietress of the hotel in purple gown and lace cap. I was petted and comforted and given a drink of water. Dad went into the corridor to assure other alarmed guests that it was only his little girl screaming because of a nightmare.

I remember the feeling of frustration that no one would believe that I actually had been awake. The adults all insisted it was just a dream and that was that. I was only six and no one would believe I had seen a ghost.—*Horsham, Sussex, England.*

SUICIDE PREVENTED

TWO CALIFORNIA detectives tracing a car on a minor matter saved the life of a Sacramento woman in July 1972, reports the *Sacramento Bee.* Sgt. Leonard Chatoian and Det. Arthur Ayres knocked at the mohile home of Mrs. Barhara Mahan, 47, hut no one answered the door. Just as they were leaving they heard a woman's voice call. They returned and the voice told them to enter.

They found Mrs. Mahan lying in hed, her hands folded over her chest. "Is there something wrong?" asked one of the detectives.

"I just shot myself," Mrs. Mahan replied calmly. The two men then noticed a red spot on her nightgown near the center of her chest. Further questions established that Mrs. Mahan had shot herself ahout an hour and a half earlier hecause her "nerves were upset." She pulled the hedspread aside and showed them a small pistol.

The investigators called for an amhulance and Mrs. Mahan was rushed to Sacramento Medical Center where surgery was performed to remove the bullet. Both officers believe she would not have lived if they had not discovered her when they did.

And it turned out her car was not the one they were trying to trace.

LIKE SON, LIKE MOTHER

By Claudia W. Stewart

LAST MAY James Dowler, 14, of Winter Park, Fla., tripped over a hroken spot in the sidewalk and injured his foot. His mother Marjorie Dowler rushed him to Naval Hospital in nearhy Orlando where an X-ray showed he had broken his right second toe. The doctor bandaged the toe and cautioned James to keep off his feet for a few daya.

Home again, Mrs. Dowler settled James on the divan with a stack of comics and a Coke. "Well, that's that!" she sighed. "Now what next?"

As she turned away she stuhhed her own foot against the divan leg and hroke her left little toe.

Courtesy Metropolitan Museum of Art, Rogers Fund and Contributions from Edward S. Harkness, 1929.



Hatshepsut, a queen who called herself "king" of Egypt 3500 years ago—and dressed the part—remains unique among the forceful women of history.

When a WOMAN was PHARAOH

By William H. Peck

OF ALL the rulers of ancient Egypt, Hatshepsut — who reigned almost 3500 years ago — remains the most mysterious. As the queen who assumed not only the power and duties of Pharaoh but the outward appearance as well, she is a unique figure in the history of women who were not content with their station in life.

Her claim to the throne rested on solid ground. She was the daughter of a king, the wife of a king and regent-protector of a king. But we can only surmise as to what prompted her to take the final giant step to become sole ruler of Egypt in her own right.

Hatshepsut was the daughter of Thutmose I who reigned circa 1540-1501 B.C. and she married her half-brother Thutmose II. Thus she was titled "king's daughter," "king's sister," "god's wife" and "king's great wife." On her husband's death in 1504 B.C. the Two Lands (Upper



Metropoliton Museum of Art, Photography by the Egyptian Expedition

No ancient Egyptian structure excels Deir el Bahri in grandeur of design and setting.

and Lower Egypt) came under her control by proclamation. However, the proclamation probably was intended to establish her as regent, for Thutmose III, the successor to the throne, was only a boy.

Thutmose III was a natural son of Thutmose II but his mother was a concubine whose only title was "king's mother." Since the claim to the throne passed on the female side of the line and his mother was not of royal birth, the ambitious Hatshepsut may have seen this as an opportunity to seize power for herself. In the beginning of his reign she contented herself with the position of co-ruler and regent, only later assuming the title of king and donning masculine garb.

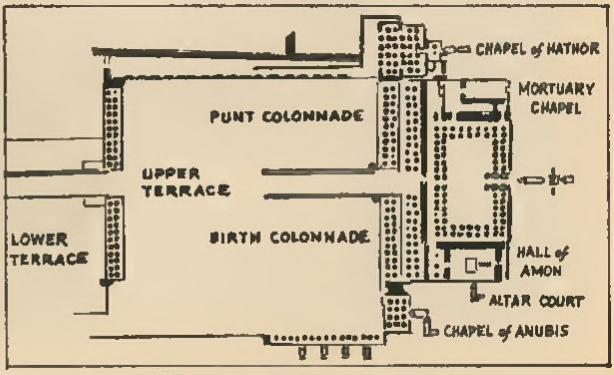
Much of what we know of Hatshepsut's life is only reasonable conjecture based on the evidence (or lack of it) on the monuments. We can assume that she grew up in her father's court where she gained at first hand knowledge of how a strong monarch conducts himself. Thutmose I was one of the great military kings of the 18th Dynasty. His conquests extended as far south as the Fourth Cataract in the Nile (in the north central part of present-day Su-

Hatshapsut's tampla is earliast and most impressive of surviving 18th Dynasty buildings.

dan) and across the Euphrates into Mesopotamia. Although in her own reign Hatshepsut did not carry out military expeditions she learned early the value of a powerful army.

While her husband Thutmose II carried on his predecessor's

Mortuary tampla fills nead for caremonial structure to housa funerery cult, records in relief Hetshepsut's accomplishmants as rular and pays tributa to tha gods, demonstrating har piaty.





Field Museum of Natural History

Statues of Senenmut, key figure in Hatshapsut's political intrigues, often depict him with her daughter.

vigorous series of campaigns the queen no doubt learned self-reliance. During his absences she may have assumed an active role, visible or not, in ruling the country. After the accession of Thutmose III we can only surmise that this proud woman found it difficult to take second place to a mere child, the son of a concubine.

Hatshepsut was not the first woman in Egypt's history to assume complete control of the country. Her two predecessors were Nitocris, who ruled during the Sixth Dynasty, and Sobekneferu in the 12th Dynasty. But they were queens. The unique Hatshepsut was the first to have herself depicted not as a ruling queen but as a king. Some evidence indicates that in the beginning she was shown as a woman but on her major monuments she is shown with a male physique and the false beard of kingship. In reliefs dating from the early years of the regency she is portrayed as a male alongside Thutmose III.

* * *

IN THE beginning of the 16th Century B.C., after more than 200 years of disruption and foreign rule, the independent princes of the south united to overthrow the Hyksos, invaders from the east who had enslaved Egypt. Thebes became the capital of the new unified government of Egypt and there began a period of prosperity unparalleled in the history of the world. For over 200 years the 18th Egyptian Dynasty held sway. Only after the interlude of the "heretic" Akhenaton* who reigned from 1379 to 1362 B.C. was it replaced by an heredity line of different origin.

The period called the 18th Dynasty all but defies description. The evidence of tombs and

*His heresy was an attempt to substitute one god, the sun-disk Aton, for Amon-Re and the other deities of Egypt's large pantheon.

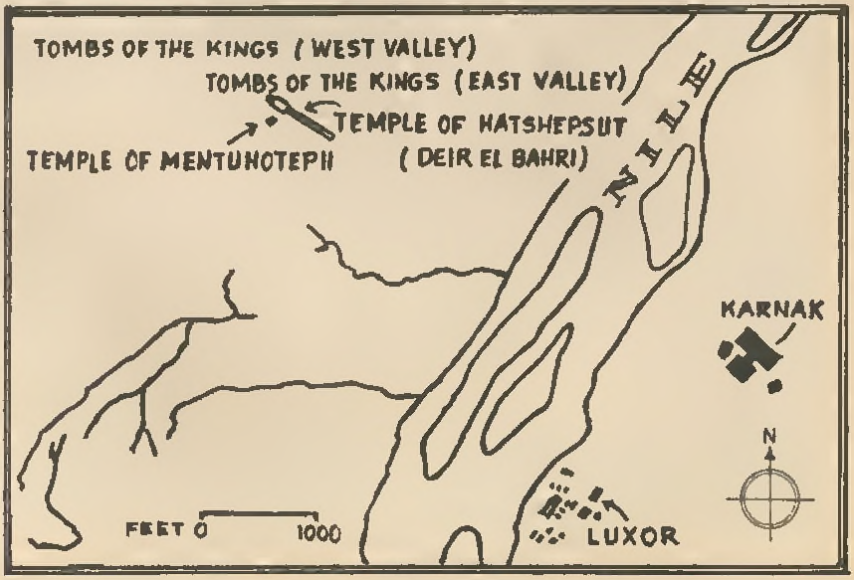
temples gives us only the barest hint of the richness of Egypt in the New Empire. The treasures buried with such a minor king as Tut-Ankh-Amen indicate the even greater wealth that must have been enjoyed by his predecessors.

Illustrations on tomb walls tell us a great deal about the day-to-day activities of the nobility and the lower classes, while the temple inscriptions record the political and military activities of the kings. The rule and control of the country required a complex bureaucracy; a rich ruling class was a direct outgrowth of this need.

Life for the lower classes must have been simple and not very different than it is for today's Egyptian farmer. Men endured back-breaking labor at the command of clerks, scribes and overseers who were accountable in turn to their masters. The aristocracy lived lives of pleasure while attending to the business of running the country. For strong capable rulers existence must have been almost inconceivably luxurious.

Throughout most of the history

Senenmut is believed to have been the architect of Hatshepsut's temple, taking its inspiration from the temple of Mentuhotep II nearby. In her reign interments began in the Valley of the Tombs of the Kings when she ordered Thutmose I's remains buried there.



of dynastic Egypt, the population worked to produce foodstuffs, either in the fields or tending animals. We know the social structure included slaves, peasants, artisan-craftsmen and possibly merchants. But since the state and the temple controlled most of the country's activities and resources, it is not surprising that private enterprise did not thrive. A heavy annual tax was levied in the name of the king on the produce of private estates and tbe work of craftsmen. Transactions were carried out through a barter system which by the time of the New Empire had been simplified by the application of fixed standards of valuation for precious metals and grain. Payments did not have to be made in gold or silver, for goods had been given equivalent values to facilitate trade.

The king in the New Empire, while still characterized as a "god on earth" had to be a strong and wise administrator capable of appointing loyal, intelligent subordinates. With the ruler rested tbe complete control of the government, the army, the police, the courts and presumably the priesthood. This tremendous weight of responsibility makes the accession of Hatshepsut the more remarkable.

How could a woman, no matter bow well-connected, upset tbe centuries-old tradition of kingship? The youth of Thutmose III in itself does not explain Hatshepsut's ability to assume the throne. Among her loyal followers were many important influential people, botb priests and administrators, and it must have been a coalition of these which paved her way.

Her Chief Steward, Senenmut, probably was a key figure in the intrigues leading to her takeover. During his career he rose from a common birth to the position of Hatshepsut's right-hand man. The 20 different titles he held attest to a canny political maneuvering whicb may have been very useful to the queen who would be king.

The role of Senenmut in Hatshepsut's life is a matter for conjecture. In a number of statues he is depicted as the tutor and protector of her only daughter, Ranofru. On one of his statues an inscription acclaims him responsible for all of tbe queen's many Theban buildings. But his political acumen probably was his chief value.

In addition to his duties as "Chief Steward of Amon," "Overseer of tbe Fields of Amon," "Overseer of the Gardens of Amon," "Chief of the Weavers of Amon" and "Overseer of the Works" (supervisor of



Courtesy Museum of Fine Arts, Boston. Gift of T. M. Davis.

Three sarcophagi have been found which apparently were prepared at different stages of Hatshepsut's career to receive her body. The second of these, shown here, was altered for Thutmose I and found in her tomb in the Valley of the Tombs of the Kings at Thebes.

building construction), it is believed that Senenmut was the architect who designed the queen's mortuary temple at Deir el Bahri about 1490 B.C. A number of famous images of him have been found there. Some, carved in relief, have been curiously placed so that they would not have been visible to all comers. They were so arranged that when the doors of small closet-like rooms were open the reliefs were behind the doors. Only persons who knew of their existence ever would see them.

TO ACCORD with funerary custom in ancient Egypt the bodies of the dead had to be protected for eternity. As a result, we have a great deal of information on the preparation of bodies (mummification) and entombment. In the Old Kingdom the pyramid was the tomb favored by royalty. A pyramid complex actually consisted of three major parts: the valley temple which was the entry to the burial area, the pyramid temple consisting of chapels and storerooms for the funerary cult,

and the actual place of burial, the pyramid itself. By the time of the New Empire it had become apparent that such a structure as the pyramid advertised the location of the mummified body and its attendant riches and it seemed advisable to secrete the burial in some way, usually in a deeply cut tomb in the rock cliffs.

Mortuary temples separated from the tombs fulfilled the necessity for ceremonial structures. These were related to the tombs by their placement but not directly connected. The temple of Hatshepsut at Deir el Bahri is an excellent example of tbis type of relationship, for her rock-cut tomb in the Valley of tbe Tombs of the Kings is just over the cliff from her temple. Some authorities believe there had been an intention to relate them further but the design was forestalled by the crumbly nature of the limestone. Tbe position of the entrance to her tomb and its unusual lengtb suggest that the original idea had been to place her burial chamber directly under the temple. This site was missed by only about 100 meters.

Earlier, when she was Thutmose II's queen, Hatshepsut had started another tomb for herself. Unlike her finished tomb it was not in the Valley of the Tombs of the Kings. Along with the two separate tombs, three sarcophagi have been found whicb apparently were prepared at different stages of her career to receive her body. The first was made for "the great wife of the king, Hatshepsut" and was found in her earlier tomb. The second, made originally for her, was altered for Thutmose I and found in her second tomb where she reburied his remains.* The third was also found in her tomb in tbe Valley of the Tombs of the Kings and it is inscribed for "the King of Upper and Lower Egypt, Hatshepsut." The second of these stone containers is in the Museum of Fine Arts in Boston. The other two are in the Cairo Museum.

* * *

THE TEMPLE of Hatshepsut at Deir el Bahri is the earliest large 18th Dynasty structure which has survived and one of the most impressive. It is the most important monument Hatshepsut raised during her reign. Designed as her mortuary temple for the rites connected with the burial and subsequent ritual it took its inspiration from the temple of Mentuhotep II, a Middle Kingdom monarch who reigned 500 years be-

*Thutmose I was the first of the long line of kings (from the 18th, 19th and 20th Dynasties) to be interred in the Valley of the Tombs of the Kings at Thebes.

fore Hatshepsut's time. Like Mentuhotep's structure Deir el Bahri is backed by the rocky cliffside of the Theban Range. The site they occupy, side by side, is one of the most impressive in all Egypt. Nestled in one of the deepest cuts in the mountain chain Hatshepsut's temple can be seen from the opposite (east) bank of the Nile almost three miles away. From the west bank a visitor approaches a series of looming ramps and colonnades which take their vertical rhythms from the hills behind. For sheer grandeur Deir el Bahri is unexcelled by any ancient structure in Egypt.

The modern history of its reexamination begins with the 19th Century excavations of Egyptologists Auguste Mariette and Henri Naville and were continued in the early part of this century by Winlock and Lansing of New York's Metropolitan Museum of Art. Various efforts to restore the temple have continued since the first excavations and at present are being carried out by the Polish Center for Mediterranean Archaeology in Cairo.*

Hatshepsut used the walls of her temple for a series of propagandist illustrations. Having no important battles to commemorate she ordered the portrayal of her administrative accomplishments.

A relief carved in the first portico shows the transport of two red granite obelisks for the temple of Amon-Re at Karnak. These gigantic stone shafts had to be transported by river from Elephantine, an island in the Nile opposite modern Aswan, north to Thebes, a distance of more than 100 miles. The barge for the transport of these two obelisks has been estimated to be about 300 feet long and more than 100 feet wide. The relief shows that the barge is towed by 27 ships manned by almost 900 oarsmen. This temple decoration was intended to extol Hatshepsut's piety and her regard for the god Amon-Re — but it tells us much more, for it is one of the few good representations of how such material was carried over water. It shows in detail the way bulky pieces of stone were secured and even illustrates the arrival at the temple of Karnak, the erection of the obelisks and their dedication to the god.

Reliefs in the portico on the next tier depict two other important events. On the north side Hatshepsut's divine conception and birth are detailed, an obvious bit of propaganda to forestall

*In the course of the Polish effort a completely unknown temple of Thutmose III was found between the temples of Mentuhotep and Hatshepsut, admittedly in ruins, but sufficiently preserved to yield identification with the king and a ground plan of what it had been.

criticism of her taking the throne. The act of procreation is suggested symbolically by images of the divine mother Queen Ahmes and the god Amon-Re sitting together on a couch. The illustration of the pregnant queen being led to the place of birth is especially interesting because pregnancy is rarely shown in Egyptian art. An inscription is included here which records the old king (Thutmose I) announcing Hatshepsut's accession to the throne. This is an out-and-out invention. From our knowledge of her earlier years we know this could not have occurred.

The south side of the same level bears one of the most interesting temple reliefs ever found. Vividly illustrated are many aspects of an expedition of five seagoing ships to the land of Punt. This country is now believed to have been at the southern end of the Red Sea on the east coast of Africa. The purpose of the expedition, which Hatshepsut sent in the sixth or seventh year of her reign, was to procure incense and the gum-bearing trees which produced it. The incense, myrrh or frankincense, so important in Egypt's temple rituals, could be found only some distance to the south.

We may postulate that an "expedition artist" went along on the journey for the sole purpose of recording the details for later use in the temple reliefs, for they show vividly the troop of armed marines, the long-haired inhabitants of Punt, the "Queen" of Punt (who has a most un-Egyptian physique) and perhaps most interesting of all, the landscape and scenery of this far-off land. The Egyptian artist described the stilt houses, groves of palms and incense trees and the domesticated and wild animals peculiar to Punt.

Also detailed is a rather sophisticated trade of manufactured goods for raw materials. In exchange for beer, wine, meat, fruit, weapons and jewelry of Egyptian origin, the boats were loaded with incense trees, sacks of gum, gold, ivory, ebony, animal skins, live apes and live natives.

* * *

DEIR EL BAHRI must have been wonderful to behold. The ramp or causeway which led from the edge of the valley was flanked by painted sphinxes as far as the first terrace where myrrh trees were planted (presumably those brought back from Punt), creating a "terrace of myrrh" for the gods.

Two chapels on the middle terrace also pay tribute to the gods. On the south was one dedicated to the goddess Hathor who among other things was the pro-

tectress of the valley. One interesting feature of her shrine is the form given to the columns and capitals in the antechamber. They were gigantic carved heads of the goddess herself. On the north was the chapel of the god Anubis, patron of the embalmers and god of the cemetery. Here still are to be found impressive paintings of the jackal-headed god with offerings piled before him.

The culmination of the grand design for the whole structure is the upper terrace. The statues of the queen in the guise of the god Osiris fronting each of the columns in the colonnade remind us that this was essentially a funerary temple and that at her death Hatshepsut would join the god and become like him. A series of niches cut into the rock face of the west wall also contained statues of the queen.

In the middle of the west wall was the entrance to the inner sanctuary, cut into the cliff and dedicated to the god Amon-Re. At the south of the upper terrace were rooms for the cult of Hatshepsut herself and her father, Thutmose I. An open court on the north was dedicated to the sun god Re-Horakhte (the sun on the horizon).

The total symbolism of the temple was manifold. First it was a locus for the queen's funerary cult. Second, it held the record of her important accomplishments and third, here she constructed visible manifestations of her piety to the state god Amon-Re, to Hathor as patron of the mountain and valley, to Anubis as protector of the dead, to Re-Horakhte, the sun, and finally to herself and her father as gods among men.

Incalculable amounts of time and labor went into the construction of Deir el Bahri and the carving of sphinxes and statues. The work must have required hundreds of skilled and semi-skilled laborers, artisans and craftsmen. A modern evaluation of the total effect calls Deir el Bahri "the most revolutionary and the most significant of the mortuary temples of the 18th Dynasty. . . ."

What happened to Hatshepsut will never be known, for we have no record of her demise. By 1481 or 1482 B.C. Thutmose III was reigning alone. He had played a secondary role for almost 22 years and in the meantime legitimized his claim to the throne by marrying Hatshepsut's daughter Ranofru. While the queen lived she had the devotion and loyalty of her retainers but early in Thutmose III's reign a violent reaction set in. He ordered her inscriptions defaced and scarcely one in the temple

remains intact. He went so far as to wall up the obelisks which she had erected in the temple at Karnak. Her statues were destroyed and memorials throughout Egypt and Nubia were effaced. In royal lists in later dynasties Hatshepsut's name does not appear.

Only tbrough the efforts of modern Egyptologists are we able to piece together as much of Hatshepsut's story as we have today. Authorities disagree about details but the general succession of events in her life now can be made out. It would have been a cruel trick of fate if the career of one of the first forceful women in history were unknown to us.



THE WEEK OF THE WITCH

THE BASQUE region of Spain long bas been famous for its witches but in September 1972 the Basque resort of San Sebastian had more than its share. The first national congress of witchcraft drew over 400 specialists in witchcraft from throughout Spain to attend three days of lectures, films, discussions and exhibitions.

"All the lectures are hy academics or doctors and the purpose of the congress is to further the scientific examination of witchcraft in Spain," said organizer Carlos Blasco. Blasco received so much mail from Europe, Asia and South America that he plans to make the 1973 congress international in scope.

Highpoint of the conference was to have been a black mass at Zugarramundi in Navarre at a place called the Field of the Male Goat. The Spanisb government, however, forbade celebrating the mass. The black mass is a reversal of the traditional Catholic mass and features the sacrifice of a male goat. The participants always wear goatskins.

"The male goat is a witcb symbol and the spot in Navarre bas been famous since the 16th Century as a place where witches came from all over Europe to celebrate the witches' sabbath," explains Blasco. "Such occasions later gave rise to fierce persecution of witches during the Spanish Inquisition and the famous witch trials of Bordeaux."

To compensate for the canceled black mass the congress participants enjoyed a special farewell "witching supper" — sea goat soup, toads' legs, mashed garlic and sausage, roast goat with magic berbs, goat's cheese, apples roasted on a hroomstick and Bartota witches' wine. The repast was followed by Alambique brandy and twisted Tuscan cigars. For entertainment tbere was a performance by a folklore dance group from Usturre called the Tempunos who have kept alive the local tradition of performing a dance routine on certain Saturdays to commemorate the Bordeaux witch trials.



Wheel of Fortune

By Paul Steiner

A lead dancer of the American Ballet Theater had to postpone rehearsing for her role in the ballet "Pillar of Fire." She was suffering from severe sunburn.

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In Oxford, England, a youth convicted of breaking into the local post office had pleaded no defense on the grounds that his Ouija board told him to do it. The judge's Ouija board said the youth was lying.

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Juliette Lebrun, 22, awakened at midnight to find a man entering the window of her second-story bedroom in Tarbes, France. While he groped in the dark, she grabbed a poker, hit him over the head, knocked him unconscious and jumped on him until help arrived. The poor man turned out to be her Italian fiance, Romeo Boldoni, 28, who had climbed to her balcony to ask her to elope.

"Nothing doing," she told him as she stood beside his hospital bed. "I want a formal wedding and banquet with proper champagne and lots of photographs."

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The pastor of a church in Rotan, Tex., announced that prayers would be held each Sabbath until it rained. Only minutes later rain began to fall.

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In Toronto, Ont., safecrackers escaped with $700 from the safe of a movie house where the film "The Burglars" was playing.

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In France for promotional activities, Neva Small, star of the film "Fiddler on the Roof," attended a benefit held at the Paris Opera House. Asked to draw the ticket for the door prize — a diamond bracelet — she drew the name of Baron Edmond de Rothschild, whose wife had donated the bracelet.

The ghostly peintings in Juen Senchez's home resist all efforts to remove them end when they are plestered over soon eppeer again just es bright as before.

THE FACE on the Kitchen Floor

By Vincent H. Gaddis

WE MIGHT never have heard of Belmez de la Moraleda, a charming little town of 3,000 in southern Spain, except for the mystery of a ghostly art gallery that took over a pleasant dwelling there in September 1971. The "artist" responsible for the paintings never has surfaced — and who among the simple villagers would be clever enough to fool the curious hordes and the TV crew and the scientist who came to investigate?

One hot morning that September, in the home of 66-year-old Juan Sanchez, an old grandmother drowsed in the kitchen holding an 11-month-old baby boy on her lap. Suddenly the child began to struggle. The startled old woman saw that he was pointing to the floor and screaming in fear. She looked down to see a human face on the concrete. It was the picture of a man's face, bigger than life, with dark eyes, a beaked nose and a mop of shadowy hair.

The horrified Sanchez family rushed to the church to pray — but on their return found the picture still there. Juan called in his neighbors and they were as frightened as he at the sight. It must be the devil's work, they agreed.

The women applied every available cleaning preparation and a prodigious amount of elbow grease but despite their scraping and scouring the face would not be erased.

Eventually a large square of the floor bearing the face was removed and taken to the town hall for scientific analysis. Tests showed only sand and cement — not a trace of paint.

Sanchez permitted local authorities to dig a nine-foot hole in his kitchen and now the "ghost

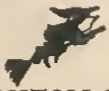
house" made more news. Human bones were uncovered. However, this was not surprising, for tbe house had been built over an old cemetery. For three weeks after the hole had been filled in and the floor repaired nothing further happened — but then the same face appeared again in the same place. Soon eight more faces were visible — on the walls above the range and even on the kitchen table.

Some of the faces faded out but others remained. The Sanchez kitchen resembled a gallery in which displays are constantly changing.

Jeering critics in the town thought the Sanchez family had a publicity-mad artist hidden somewhere but in the presence of one of these doubters the indignant Sanchez seized a rake and slashed at a face over the range until nothing remained but crumbling plaster.

He had the area repaired but within 20 days eyes began to reappear on the wall. In little more than a week tbe whole face was visible again, more vigorous in technique and expression than before.

According to an item datelined Madrid in the February 12, 1972, *Wiesbadener Tagblatt* the original face remains on the piece of flooring taken to the town hall of Belmez de la Moraleda. And the mystery of the "ghost" paintings has not been solved.



PHANTOM SOS

COAST GUARD patrol boat *Bitt* was on night duty in the harbor of Bellingham, Wash., on November 2, 1972, when a radio SOS was received, "Taking water. Losing power. The *Sylvia D.* Help!" As the *Bitt* headed north in the dark her radar screen showed some vessel just south of Point Roberts, reported the *Seattle Post-Intelligencer*. The ship seemed out of control, circling crazily. When the *Bitt* reacbed the location the radar contact turned out to be the 32-foot fishing vessel *Norma Jean*.

When *Bitt* crewmen managed to board tbe *Norma Jean* they discovered Seattle fisherman Blaine Whittaker, 25, unconscious from engine fumes. Whittaker was rushed to a bospital in Richmond, British Columbia, where doctors say he might not bave lived if he hadn't been rescued by the *Bitt*.

The *Sylvia D.*? Neither the *Bitt* nor any of the other Coast Guard boats or planes which joined the search located ber. The next day the Coast Guard announced they could find no record that a *Sylvia D.* exists — or ever had existed — in northwest waters. Apparently a pbantom SOS from a phantom ship was responsible for saving Whittaker's life.



Youthful photograph of Arthur Ford, best-known American medium of modern times, who died in January 1971.

ARTHUR FORD

The Man Who Talked with the Dead

By Allen Spraggett with William V. Rauscher, New American Library, New York, N.Y., 1973, distributed by W. W. Norton, 301 pages, $7.95.

Reviewed by Curtis Fuller

HOW CAN one deal with a man who was prohahly the greatest medium of his time, whose trances produced some of the most evidential seance material of our century, who was regarded almost as a saint hy some of his followers and at the same time was an alcoholic, a sometime stretcher-of-the-truth, and possibly a cheat?

If Arthur Ford was a puzzle to me who knew him only slightly, imagine what a greater enigma he was to Allen Spraggett who knew him better and especially to the Rev. Canon William V. Rauscher, who knew him extraordinarily well over a numher of years. This sense of seeking to understand is set forth in Father Rauscher's foreword and continued in his epilogue. In his foreword, Rauscher writes:

"Arthur Ford was the most puzzling human heing I have ever known or am likely to know — indeed, can imagine



Rare photograph of Fletcher, Arthur Ford's spirit guide. (Courtesy of Lorena Bach)

knowing. He was an almost incredible mixture of heaven and earth; a man who lived in two worlds but was at home in neither. The only thing that makes him credible is that he really lived."

The book then sets forth, in thoughtful but fast-paced prose, what must be the best possible appraisal at this moment in time of this giant among mediums, this strange and difficult man. Allen Spraggett's book, written with the help and collaboration of William Rauscher who is Arthur's literary executor, is an intelligent, well-written, documented biography.

Spraggett begins his account with a personal experience. He and his wife Marian called for Arthur at the Park Plaza Hotel in New York City to take him to dinner and as they arrived at the hotel saw the entourage of King Constantine of Greece and his queen leaving. Spraggett joked with Ford about inviting the king to a seance and Arthur agreed, remarking as he nonchalantly lighted a cigar, "I knew his uncle very well."

Ford also knew Queen Maud of Norway who presented him with a diamond signet, members of the British Royal Family and the great and near-great on two continents during a career that spanned nearly 50 years.

ARTHUR FORD was born in Titusville, Fla., of a Baptist mother and a father who was a nonpracticing Episcopalian with Unitarian leanings. Brought up in Fort Pierce, Fla., as a rather strict Baptist Arthur developed ideas that were heretical for that strict faith and he was kicked out of the church at the age of 16. The following year he joined the more liberal Christian Church (Disciples of Christ) and attended Johnson Academy in Tennessee because Fort Pierce then had only a two-year high school. In the fall of 1917 Arthur was offered a ministerial scholarship

to Transylvania College in Lexington, Ky. However, World War I was underway and although Arthur's ministerial status would have given him exemption he enlisted in the army and was commissioned a lieutenant in September 1918.

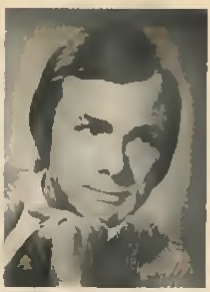
Up to this point Arthur Ford's life had been one of southern small-town provincialism. But now began the psychic events that were to transform him into a debonair worldly sophisticate, an international traveler.

The terrible influenza epidemic hit Camp Grant, Ill., where Arthur was stationed and each day a list of those who had died during the previous 24 hours was published. One morning, Ford reported in his autobiography, he awoke with the names of those who had died of the flu during the previous 24 hours firmly fixed in his mind. He thought it was a nightmare until the list was published— verifying his dream. Each night for a week Ford dreamed the names that would be posted on the next day's death list. Several times he dreamed the casualty lists of members of his company who had gone overseas. He said he knew nothing of Spiritualism at this time and thought he might be cracking up. His visions continued, however, and on Armistice Day, November 11, 1918, he had a waking vision of his brother George who was also in the army stationed in the South. Arthur correctly felt it was an ominous sign for shortly afterwards George died of the flu.

After the war Arthur returned to Transylvania College which shared its campus with a Disciples of Christ Divinity School. He took the combined course but his preaching abilities were so remarkable that before he was graduated he accepted a call to the Christian Church in Barbourville, Ky. In the meantime he had married Sallie Stewart, a Kentucky girl. His grades in college had been mediocre but as a minister Arthur Ford was sensational. At Barbourville less than two years, the young preacher more than doubled the congregation, installed a pipe organ, organized a social service department, obtained a musical director and "made many other improvements in the church," according to the local paper which lamented his leaving.

He left Barbourville to join a Chautauqua circuit in New England and was so successful that he was asked to tour New York State. The *Cleveland Plain Dealer* called him "the most fascinating and brilliant personality to appear on this season's lecture platform."

Ford soon was lecturing to en-





Newsmen Allen Spraggatt (laft) and the Rev. Canon William Reuschar besad their biography of Ford on years of parsonal acquaintance as well as on his letters and documents.

thusiastic audiences in Carnegie Hall and moved to New York City. He also began to develop his mediumistic gifts. He appeared on platforms giving clairvoyant readings and claimed to bave studied under Paramahansa Yogananda, at one time attributing his abilities to his studies under an "Eastern Master." Then in 1924 Fletcher appeared and benceforth was Arthur Ford's guide into the realms of mystery and magic.

Fletcher was the "spirit guide" or "control" who took over when Arthur went into trance, replacing the direct clairvoyant reading method Ford had used for what purported to be direct communications with the spirit world. According to Arthur, Fletcher identified himself while Ford was in trance as baving been a French Canadian boy who lived across the river from the Ford family in Fort Pierce. His family had returned to Canada and Fletcher reported (again according to Ford) that he had been killed in World War I while serving in the Canadian Army. On other occasions, however, Ford identified Fletcher as having been a "college mate and fraternity brother of mine killed in the war."

At any rate, Fletcher would appear shortly after Ford went through the ritual of settling himself in a chair, covering his eyes with a handkerchief and falling into a trance.

Allen Spraggett devotes an entire chapter to exploring the mystery of this soft-spoken trance personality with the slight French accent. He reports the details of seemingly unassailably veridical seances and examines the main psycbological theories that seek to explain the mysteries of purported spirit communicators. Ford himself believed that Fletcber was a discarnate entity and certainly he was a

far different personality than Ford himself.

The late '20's and '30's were salad years for Arthur Ford. He was pastor of the First Spiritualist Church of New York. He was mentioned in the gossip columns of the metropolitan newspapers. He went to Europe and stunned audiences — in England particularly — with his clairvoyant performances. In London a *Daily Express* reporter called one of Ford's demonstrations "the most astounding, inexplicahle thing I have ever seen." In Berlin the *Berliner Mittag* stated that he "completely awed a huge audience." A Stockholm newspaper reported that 2500 people "sat in amazement" and he was later asked to give a private sitting to Queen Maud. He also gave sittings to King George II of Greece and his brother King Paul. "No medium since D. D. Home almost a century earlier," writes Spraggett, "had been so feted, acclaimed, puhlicized."

The two most sensational events in Arthur's life — at least the most highly puhlicized — were the Houdini message and the Bishop Pike seance on television in Toronto. The hook explores these two cases in detail and hrings new evidence to hear on their authenticity. These two incidents also help us to understand what kind of man the medium Arthur Ford really was.

Houdini, of course, was the great American conjurer who gained enormous publicity by his attacks on Spiritualism. Yet in his secret heart he must have wanted to believe in the spirit world. When he died he left a message for his wife Beatrice in the secret code they had used to communicate with each other on the stage. Thousands of professional and amateur Spiritualists and magicians had tried to break the code and deliver the message to Mrs. Houdini hut none came close until Arthur Ford, with Fletcher, developed the message over a period of days. It was a complex process. A numher of code words finally spelled out the simple injunction, "Rosabelle, believe!" The final solution came through at a dramatic seance which Mrs. Houdini attended and at which she attested to its truth.

An emotional storm greeted the news of this seance. The *New York Graphic* cried that it was a fraud. Red herrings were drawn across the story. Cheating by Ford was alleged. It is the fate of such emotionally charged and controversial events never to he wholly resolved. And Beatrice Houdini's own behavior became erratic in later years and she then denied that which she previously had sworn to.

Spraggett points out that "the Houdini code — not the message, but the code itself — was a poorly kept secret since it had been published the year before by Harold Kellock in his biography of Houdini." However, the code alone would not have been much help without knowing the message which was to be conveyed by it. "And neither the word 'Rosabelle' nor the word 'believe' had been printed anywhere in connection with the Houdini message." The preponderance of evidence here seems to be with Arthur Ford.

The Bishop Pike affair was the second most-publicized event of Ford's career. It took place not so long ago and the details are rather well known — how the controversial Episcopal bishop sought to communicate through mediums with his dead son, James, Jr., a suicide at age 20, and how Arthur (or Fletcher) produced material that was highly convincing to Pike. Even more sensational were the circumstances of the seance — a Toronto TV program arranged by Spraggett himself, who is a well-known Canadian journalist and TV figure.

There were many seemingly evidential points in the Ford-Pike seance. But then, in studying Arthur Ford's files after his death, Rauscher came across positive evidence that Arthur had researched portions of it in advance! For example, Ford's files contained a *New York Times* obituary of Bishop Karl Morgan Block, Bishop Pike's Episcopal predecessor in California. It contained trivial details about Block which Arthur-Fletcher had recounted in the seance and which "Pike considered especially evidential since their very triviality seemed to rule out the possibility of prior research by the medium . . . every one of these supposedly unresearchable items was mentioned in the *New York Times* obituary." The two researchers found other evidence that Ford had "a marked propensity for clipping obituaries."

Rauscher and Spraggett also interviewed a former male secretary of Ford's who said that Ford always did research on important people he sat for, using *Who's Who*, school records and the like. Yet this same secretary believed that Arthur also obtained much of his information clairvoyantly. And strangely enough, in the interview he denied that Ford drank — although among Ford's friends his drinking problems were a matter of primary concern. (He once told my wife, "I'm not a reformed alcoholic; I'm a retired drunk." We knew him well enough to know that he intermittently came out of re-

tirement.) At any rate how could a secretary have known Arthur cheated and not known he drank? So the authors found substantial evidence that Ford had researched many of the details of the Pike seance but at the same time they found that Fletcher mentioned strange facts in asides that they believe could not have been researched by anyone — Pike's feelings about certain persons and the junior James Pike's relations with a man named Marvin Halverson whom the father barely remembered and had not known was an important influence on his son.

All in all, Spraggett concludes, the evidence is "disquietingly strong" that Arthur was a gifted psychic who "fell back on trickery when he felt he had to."

Even after the evidence was presented to Diane Pike, the bishop's widow, she wrote: "I have reread the transcript of that sitting and I am still very impressed — I guess I would have to say equally impressed — with the amount of personal data that it seems virtually impossible for Arthur Ford to have researcbed." She then listed six specific items that seemed convincing to her.

Over the years Arthur gave sittings for thousands of persons and a high proportion of them were convinced. Spraggett himself is one of tbem. In one seance Ford gave Spraggett information about the illness and death of his father which never had been published and was not known beyond the intimate circle of the family. All evidence suggests that Arthur Ford, at the height of his powers, had incredible psychic ability.

John J. O'Neill, later the Pulitzer Prizewinning science editor of the *New York Herald Tribune*, described one public lecture attended by approximately 1000 persons. After the lecture Arthur gave clairvoyant readings from the platform to about 30 persons picked at random from the audience. "A man picked from the rear of the hall was told that he was a newspaperman and had been sent by the editor to get a story razzing the meeting. The full details of how he got the assignment were told and this was followed by a very extensive family history, including a list with names and dates of the members of his family and relatives who had passed over and the circumstances of their deaths." Spraggett suspects the newspaperman was O'Neill himself.

Another newspaperman Ford shook up was Joseph Carlton Beal of the *Boston Transcript* who had written a novel attacking Spiritualism. He was picked

out of an audience of several hundred persons by Ford who said he had a message from Beal's father. He gave Beal an explicit message in which the father described a letter he once had written to his son when the latter was a boy and he quoted three lines from it: "God bless your little heart. I send you a million XXXXX. With love to my boy, Pa." Beal was taken aback and refused to acknowledge the truth of the message. Arthur replied in his usual manner, advising him to "check it out."

Beal returned home, found the letter which he thought had been destroyed and was astonished to find that the last three lines were exactly as Arthur had quoted them. He then wrote Ford telling him that the information he had received "was known to nobody but my dead father and myself." He apologized for the chapter in his novel which had ridiculed Spiritualism.

Ford's autobiography *Nothing So Strange* was published in 1958 and Siegfied Mandel, book reviewer for tbe *Saturday Review,* concluded that it had to be fiction. Before writing his review, however, he decided to attend one of Ford's private sessions whicb included a group of about 17 persons. Mandel later wrote:

"When Fletcher addressed me, I greeted him politely and in turn a series of persons I had known made comments and remarks that were so personal that my hair stood on end. Some allusions, names and predictions did not register but Fletcher said to write them down and check further. I tried to account for this strange demonstration in several ways but had to reject hypnosis, telepathy, psychological guesswork, trickery, research and pbotographic memory. Admittedly, this leaves little by way of explanation, except to acknowledge an extraordinary psychic performance by the Ford-Fletcher team."

There were hundreds of such triumphs. Ford seems to have made an especially deep impression in Europe. In England one reporter said that during a clairvoyant demonstration he "rattled off names, Christian and surnames, of the unseen visitors with an infallibility that was truly astounding." After such a demonstration the famous British journalist Hannen Swaffer reported a meeting he had chaired, saying "all those present had viewed eitber the most stupendous fraud ever perpetrated or a miracle."

As he grew older Ford drank more and probably lost some of his abilities. Nevertheless, he continued to have extremely impressive sittings with such men

as Edgar Mitchell, the astronaut.

Ford seems to have had other uncanny abilities. In 1968 while living alone at the Westbury Hotel in Philadelphia Arthur had a heart attack and went into a coma. No one knew of his plight, yet Dr. Edwin Boyle, the Miami heart specialist who was attending a meeting in New York, had the sudden urge to visit Ford whom he never had met. He found Ford's address in the Philadelphia directory, took a train to Philadelphia, went to the hotel and pounded on Arthur's door. When there was no response Boyle, although he never had done anything like this before, felt there was something wrong and got the clerk to get a key and open the room. They found Ford lying on the floor. Dr. Boyle administered emergency treatment and Arthur revived. Boyle later took charge of the case and Ford went back to Miami with him.

Bill Wilson, cofounder of Alcoholics Anonymous, was walking on the streets of New York one day when he had a similar powerful urge to "stop in and see Art Ford." He found Arthur again on the floor with a heart seizure and summoned help.

There is far more in the Spraggett-Rauscher book than recounting psychic incidents. It places Ford in the milieu of the whole Spiritualist-psychic scene of the past five decades, giving valuable insights into the Spiritualist movement. It includes current parapsychological and psychological theories of Arthur's mediumship and attempts to explain the mystery of Fletcher. I found the historical data fascinating and the theoretical explanations interesting.

But over all towers the gigantic figure of this great medium, larger than life, all too human. Arthur Ford was a sophisticated and urbane man; he was a crude and cynical ruffian. He was a justifiable hypochondriac who had frequent brushes with death. Perhaps he didn't really lie but only had a "surrealistic approach to facts." He was a prima donna who could be modest. He was an occasional cheat who conducted campaigns against fraudulent mediums.

The history of modern Spiritualism is almost a history of Arthur Ford. But he gave up Spiritualism as a religion in an attempt to bring the psychic hack into the orthodox churches through his great dedication to Spiritual Frontiers Fellowship. He was a compassionate pastor who gave up pastoral work.

Obviously one cannot fully describe, even in an important book like this, all the complexities of such a man. But there is a

quotation in the book attributed to Maurice Barbanell, the British editor of *Psychic News*, which makes a brave attempt to do exactly this.

"Mediums remind me of the Fairy Queen in Iolanthe who, when chided for her weakness in wanting to marry a mortal, said: 'Yes, but our weaknesses are very strong.' "

I asked Father Rauscher how he and Allen Spraggett really felt after their months of work on this book. "Did Arthur Ford talk with the dead?" I asked.

Rauscher responded flatly, "In my opinion, he did."



FROM CAPTIVE TO CHIEF

A PERUVIAN father solved the mysterious disappearance of his young son after 11 years, reported Leonard Greenwood of the *Los Angeles Times*. In 1961 the family of an unnamed lumberman was camped out near the Mirim River in Peru when hostile Indians attacked. The family fled to safety but in the confusion 10-year-old Ezequiel became separated from the others. The father came back to the camp to find no trace of his son. He moved the rest of the family to the nearest settlement, Iquitos, and went into the jungle to search for his boy.

Over the next 11 years the father one by one tracked down the wandering tribes which pass through the jungles of Peru and adjacent Brazil. Finally in May 1972 he reached the Mayurunas Indians where they were camping along the Javari River into which the Mirim flows.

When the *tushawa* (chief) of the warlike Mayurunas approached him the father noted that he was taller and different in facial features from the other tribal members. When the lumberman addressed the chief in a few halting words of an Indian dialect, the young warrior replied in broken Spanish. During the following conversation the father gradually realized that the chief was none other than Ezequiel, now 21 and tattoed with blue tribal markings. After the father insistently questioned him the chief finally admitted that he was indeed Ezequiel and remembered his father.

The lad had been kidnaped by the Mayurunas, who are extremely fond of children, and raised as one of their own. Gradually the boy came to identify himself with the tribe. When his father implored him to return to Iquitos, Ezequiel refused, saying, "I will not leave my people."

After a few days' visit the father left the Mayurunas, his 11-year search ended, believing he never would see his son again. But in early July Ezequiel showed up in Iquitos to visit his family and admitted he was having trouble imposing his rule on the tribe. One of Ezequiel's older brothers went with him to the Mayurunas to help him out.



PART TWO

The existence of the craft is beyond doubt but what powered them? Who were the members of the secret "Aero Club"?

Mystery Airships of the 1800's

By Jerome Clark and Loren Coleman

"THE AIRSHIP as a practical invention is believed to be so nearly ripe that a story of its appearance in the sky is not necessarily to be received with disrespect," *Harper's Weekly* commented in its April 24, 1897, issue . . . not unless you assumed that thousands of Americans had lost their senses, a discomforting notion which some scientists, editors and skeptics seemed to embrace. Prof. George Hough, a Northwestern University astronomer, assured everyone that the "airship" was nothing but the star Alpha Orionis as perceived by drunks, fools and hysterics. Most newspapers ridiculed reports of the airship, finally desisting only for fear of offending the growing numbers of readers who had seen the craft.

California's airship, reported in November 1896, was the first to receive widespread publicity but that same month an unidentified flying object passed through central Nebraska and sightings in the state continued until the following May. Delaware farmers saw airships as early as January 1897.

It took a sighting in Omaha involving hundreds of witnesses to put the airships back in the headlines, however. The low-flying object, a large bright light, "too big for a balloon," appeared on the night of March 29, 1897, and was visible for more than half an hour.

From then on America's skies



The San Francisco Call

SAN FRANCISCO, SUNDAY MORNING, NOVEMBER 22, 1896—TWENTY-EIGHT PAGES.

SAW THE MYSTIC FLYING LIGHT

Oaklanders Who Believe an Airship Hovered Over Them.

Say That They Saw a Dark Body Above the Gleam.

It Was Headed for San Francisco and Seemed About to Come to Earth.

OAKLAND OFFICE SAN FRANCISCO CALL, 908 Broadway, Nov. 21.

were filled with airships. The reports came primarily from midwestern states and descriptions of the ships varied — as these random examples show:

Everest, Kans., April 1 (*Kansas City Times*): "The basket or car seemed to be 25 to 30 feet long, shaped like an Indian canoe. Four light wings extended from the car; two wings were triangular. A large dark hulk was discernible immediately above the car and was generally supposed by the watchers to be an inflated gasbag."

Chicago, April 11 (*Chicago Times-Herald*): "The lower portion of the airship was thin and made of some light white metal like aluminum. The upper portion was dark and long like a big cigar, pointed in front and with some kind of arrangement in the

rear to which cables are attached."

Texas, April 16 *(New York Sun)*: ". . . shaped like a Mexican cigar, large in the middle and small at both ends, with great wings resembling those of an enormous butterfly. It was brilliantly illuminated by the rays of two great searchlights and was sailing in a southeasterly direction with the velocity of wind, presenting a magnificent appearance."

Numerous persons reported seeing normal-looking men and women inside the ships. One of the most interesting "occupant" reports came from M. G. Sisson, postmaster at Greenfield, Ill. On the afternoon of April 19, 1897, while walking his dog through the woods he spotted an airship 150 feet above him — a phenomenon he found less unsettling than the sight of a woman standing on a deck on the bow of the craft netting pigeons. When she saw Sisson she quickly stepped inside and tbe craft flew off.

Later that day Thomas Bradburg of Hagaman, about nine miles east of Greenfield, found part of a letter supposedly dropped from the airship. On a printed letterhead of "Airship Co., Oakland, Calif.," it read:

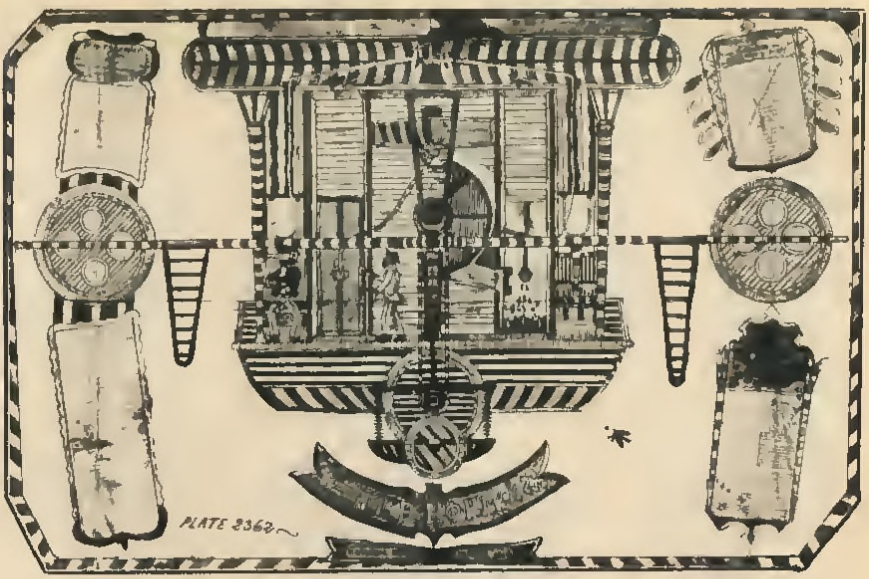
"We are having a delightful time and plenty to eat. Mollie's scheme for running down birds and catching them with a net works excellently; we feast daily upon pigeon pie.

"Since starting out we have greatly increased the velocity of the ship. The following figures will give some idea of the speed which we are now able to make: St. Louis, April 15, 8:30 P.M.; Chicago, same evening, 9:33; Kansas City, one hour and 40 minutes later."

Purportedly many such "messages" were released from airships and no doubt the majority were hoaxes. We mention the letter found by Bradburg because of its possible tie-in with Sisson's experience (whether Bradburg had heard Sisson's story before he "found" the letter is unanswerable) and because "Oakland, Calif." on the letterhead takes us back to the controversies of November 1896 as to the inventor's place of residence discussed in Part I of this article.

* * *

THE EVENTS of 1896, incredible as they were, are relatively uncomplicated compared to what happened in 1897. California's controversy concerned only one alleged inventor, the mysterious "E. H. Benjamin," but April 1897 produced an onslaught of conflicting claims involving a host of people — stories which made it obvious that some-



Drawings like this one from Dallschau's scrapbook reportedly were found also in John O. Proast's home in Nebraska, earning him title of "airship inventor."

one was lying. Sometimes it was the "witnesses," sometimes the newspapers and sometimes it may have been the airship occupants themselves.

Let us examine several "contact" claims of this period:

Springfield, Ill., April 15: Farmhands Adolph Winkle and John Hulle allegedly saw an airship land two miles outside the city and talked with its occupants, two men and a woman, who said they would "make a report to the government when Cuba* is declared free."

Harrisburg, Ark., April 21: At 1:00 A.M. a strange noise awakened a man identified as ex-Senator Harris and through his bedroom window he saw an airship descending to the ground. The occupants, two young men, a woman and an elderly man with a dark waist-length beard, got out and helped themselves to a supply of fresh well water. Overcome by curiosity, Harris went outside and engaged the old man in a long conversation, during which the latter claimed he had inherited the secret of antigravity from his

*As we pointed out last month this period (1895-1897) spawned the Spanish-American War over the issue of Cuban independence.

late uncle. "Weight is no object to me," he said. "I suspend all gravity by placing a small wire around an object.

"I was making preparations to go over to Cuba and kill off the Spanish army if hostilities had not ceased," he went on, "but now my plans are changed and I may go to the aid of the Armenians." He would accomplish all this with a gun which would fire, he said "63,000 times per minute."

After offering Harris a ride, which the ex-senator refused, the crew reentered their craft and disappeared into the night.

Stephensville, Tex., late April: Alerted by "prominent farmer" C. L. McIlhaney that an airship had alighted in a field on his farm three miles from town, a large delegation of Stephensville's leading citizens (our source lists all their names) set out to see for themselves. They found a 60-foot cigar-shaped craft and its two occupants, who gave their names as S. E. Tillman and A. E. Dolbear. The pair explained that they were making an experimental trip to test the ship for certain New York financiers. Turning down requests from onlookers who wanted to examine the craft, the aeronauts boarded the machine and sailed off.

Conroe, Tex. April 22-23: Around midnight four men, one of them hotel proprietor G. L. Witherspoon, were playing dominoes in the hotel restaurant when three strangers entered. They said they had landed their airship not far away and come into town for supper "by way of a change," then went on to report they had flown from San Francisco en route to Cuba. Witherspoon and his friends declined an offer to examine the ship, suspecting they were the victims of a practical joke. But about an hour later, after the visitors had left, a brilliantly lighted airship passed over Conroe.

Chattanooga, Tenn., late April: Several Chattanooga citizens reportedly encountered a landed airship "in the exact shape of a shad, minus head and tail," resting on a mountainside near the city. Its two occupants were at work repairing it. One, who identified himself as Prof. Charles Davidson, said they had left Sacramento a month before and had spent the intervening time touring the country.

Jenny Lind, Ark., May 4: At 7:30 P.M. an airship passed over town. Three men leaped on their bicycles and pursued it until it landed near a spring next to a mountain. Its pilots, who introduced themselves as George Autzerlitz and Joseph Eddleman,

talked with the three for a while, saying they subsisted on birds which they would overtake and capture in flight. Before leaving the aeronauts offered any one of them a free ride and ended up taking James Davis to Huntington, 15 miles away.

This story appeared in the *St. Louis Post-Dispatch* in the form of a letter from two Jenny Lind residents, who urged the paper to contact R. M. McDowell, general manager of the Western Coal and Mining Company in St. Louis. McDowell told the *Post-Dispatch,* "Yes, I know all those persons. I have extensive works at Jenny Lind. I don't understand the letter, though. It is very strange."

Hot Springs, Ark., May 6: John J. Sumpter, Jr., and John McLemore, police officers, testified in an affidavit that they had seen a 60-foot airship land that dark, rainy night. There were three occupants, a young man and woman and an older man with a long dark beard. The latter approached the lawmen carrying a lantern while the young man filled a large sack with water and the woman stayed in the shadows, apparently hoping to remain unobserved. The old man said they would stop off at Nashville after traveling the country. The officers turned down an offer for a ride and then left on other business. When they returned 40 minutes later the ship was gone.

The *Fort Smith Daily News Record* noted that while Sumpter and McLemore were subjected to a great deal of ridicule "they, however, most seriously maintain that it is absolutely true, and their earnestness is puzzling many, who, while unable to accept the story as a fact, yet see that the men are not jesting."

Are these stories to be taken seriously? If they are hoaxes, at least they are not so obvious as many of the tales that circulated during the three months of the 1897 airship scare. And the incidents detailed above have a certain consistency. Three of them note the presence of a lone young woman with one or two young men; two of them describe one airship occupant as an elderly man sporting a long dark beard.

In two others the occupants give Sacramento and San Francisco as the points of origin of their flights and another mentions New York. These cities figure prominently in the November-December 1896 controversies as locations either where the craft were seen or where they were constructed. And the business of the birds in the Jenny Lind report is reminiscent of M. G. Sisson's Greenfield, Ill., sighting.

Even if every one of the stories

is no more than a figment of some prankster's imagination, the fact remains that for tbe most part (the lesser part we shall examine shortly) the craft were piloted and probably built by human beings — as opposed to the hairy humanoids and golden-maned Venusians of modern flying saucer folklore. But who were the airship pilots and occupants? And what happened to their marvelous inventions?

* * *

WHILE 1897 newspapers printed reams of speculation about the mysterious inventor's identity, little of the material seems based on anything more substantial than rumor and hearsay. Amid all the nonsense, however, are several bits and pieces which ring true. One of these is a statement by Max L. Hosmar, secretary of the Chicago Aeronautical Association and presumably a reliable man.

Speaking the day after a sighting on April 9, 1897, Hosmar told reporters, "It was an airship. I know one of the three men who are in it. The ship is the customary inflated gas reservoir but tbe inventors have discovered the secret of practical propulsion. They can steer the vessel in any direction. Word reached me several weeks ago that the craft had started from San Francisco and would stop here for the purpose of registration. The object of all the mystery is to arouse great interest in aerial navigation and demonstrate its practicability. The trip is to end in Washington."

Curiously enougb, on the evening of April 15 an airship did appear in Washington, D.C. It reportedly approached the Washington Monument at an altitude of 600 feet, then sailed toward Georgetown and disappeared.

About 11:00 P.M. April 19 near Beaumont, Tex., a farmer and his son came upon an airship in a pasture. They found four men moving around the machine and one of them, who said his name was Wilson, asked for and received a supply of water from the farmer's well.

At Uvalde, Tex., 23 hours later Sheriff H. W. Baylor spoke briefly with the three-man crew of an airship which had alighted outside tbe town. One of tbe men gave his name as Wilson and said he was a native of Goshen, N.Y. Then he asked about a Captain Akers, whom he said he had known in Fort Worth in 1877 and understood he now lived in southern Texas. After getting water from Baylor's pump the aeronauts entered their craft and took off.

A newspaper reporter located Captain Akers who said, "I can say that while living in Fort

Worth in '76 and '77 I was well acquainted with a man by the name of Wilson from New York state and was on very friendly terms with him. He was of a mechanical turn of mind and was then working on aerial navigation and something that would astonish the world. He was a finely educated man, then about 24 years of age, and seemed to have money with which to prosecute his investigations, devoting his whole time to them. From conversations we had while in Fort Worth, I think that Mr. Wilson, having succeeded in constructing a practical airship, would probably hunt me up to show me that he was not so wild in his claims as I then supposed.

"I will say further that I have known Sheriff Baylor many years and know that any statement he may make can be relied on as exactly correct."

Another candidate for "airship inventor" is described in the *Omaha Globe-Democrat* for April 10: "The indications are that John O. Preast of this county is the author of the mysterious machine. Preast is a unique character, spending his time at his country residence near Omaha in experimenting with airships, constructing models and studying all the subjects incidental to the theories of applied mechanics along the line of providing a vessel that will propel itself through the air. He has consumed the past 10 years in this way and the walls of his home are covered with drawings of queer-shaped things, some resembling gigantic birds, while others look like a big cigar, all of which he says represent models of airships. He is a man of superior education. He came to Omaha from Germany 20 years ago and has lived the life of a recluse. Mr. Preast refuses to admit that the ship reported in different sections of the state is his invention but . . . (it is known that) he told several persons that he would surprise the world with a working model in 1897. . . The two times in the past week that the light has been seen in Omaha it disappeared near Preast's home, hovering over the place and then appearing to go out."

The most interesting thing about this Mr. Preast is how much he reminds us of someone else — the mysterious C. A. A. Dellschau. Both men were recluses, German immigrants, compulsive students of aviation who spent untold hours making drawings of odd-looking aircraft.

And who is "Wilson"? Could he be the "Wilson" of "Tosh Wilson and Co." to whom Dellschau refers in one of his scrapbooks? A wild guess, perhaps.

Germany is involved in the airship mystery because the objects first manifested there in the 1850's. Unfortunately we do not have access to the German reports — but how odd it is that so many German names crop up in Dellschau's list of men supposedly involved with the "Aero Club" of Sonora, Calif., in the 1850's: August Schoetler, Jacob Mischer, Ernest Krause, Julius Koch, A. B. Kahn and many others.

Whatever the truth or untruth of Dellschau's jottings it seems likely that some kind of secret organization of aeronauts lived and worked in the United States and possibly Germany as well during the 19th Century. The mysterious "collector of curiosities" who showed up in Galisteo Junction, N. Mex., in 1880 the day after an airship had flown over, and stole away with the evidence it had left behind may have been associated with the organization.

It would have taken several dozen aeronauts to pilot the inestimable number of airships reported in different parts of the country in the 1896-97 flaps. All of them presumably would have been involved with the society and sworn to secrecy, for no one ever stepped forward to answer the many questions raised by the sudden appearances of these airships. When aeronauts did speak up much of what they said was drivel, although there may have been some strains of truth.

Nevertheless, no one got a straight answer from an aeronaut about the airship's source of power. The words "gas" and "electricity" dot a number of accounts and once "antigravity" crops up. Most airships carried both large gasbags and powerful searchlights but from eyewitness descriptions the craft seem so unwieldy that one wonders how they flew. Maybe Dellschau's antigravity gas, "NB," is as good an explanation of their propulsion as we're likely to find.

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



LAWYERS JINX CLAM BOX

THE SECOND FIRE in 10 years broke out last fall in a restaurant called "The Clam Box" in Westport, Conn. Dining upstairs were the members of the Westport Bar Association who adjourned to the parking lot to finish their wine. The last time the restaurant had a fire, about nine years ago, the Westport Bar Association was also on hand.

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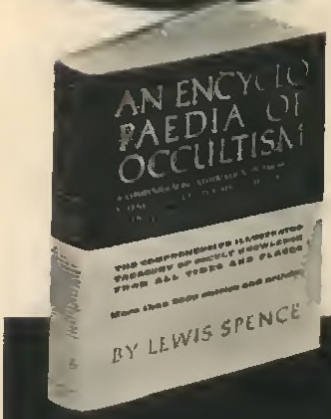
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HE LEFT HIS CARD

By Mark Weston

ON JUNE 7, 1969, I was to officiate at the funeral of my good friend Reco Logli. The family and friends had gathered for their last sight of him. When everyone was in another room Reco's son Rick slipped up to the casket and placed a nine of diamonds in Reco's coat pocket. I just happened to enter the casket room in time to see this. When Rick saw me he explained, "The nine of diamonds was his lucky card. He always carried it with him wherever he went." We proceeded with the service and I forgot the incident.

I learned later why that card was Reco's lucky one. He had served four years in Europe during World War II as an army medic. After participating in the Normandy invasion on D-Day he had worked night and day with shells bursting all around him and he had seen his buddies killed and wounded. In February 1945 word came around that one person in his brigade would get to go home. To select the one to go they passed out a deck of cards and then put another deck in a hat and drew the lucky card. It was the nine of diamonds and Reco, the bearer of the lucky card from the dealt deck, was soon on his way home. After that he always carried the battered old nine of diamonds in his billfold. Now Reco was "going home" again with the nine of diamonds in his pocket.

Reco and I had shared many coffee breaks and many hearty laughs as well as serious moments during my years as his pastor at First Methodist Church at Ankeny, Iowa. He had been the most active member of the church's building committee and I went to bed that Saturday after the funeral with a feeling of great loss. As I lay in bed I projected my thoughts into the great unknown and said, "Reco, if you can, give us some sign that you are still alive."

Just before the Sunday service the



The Rev. Mark Weston

next morning Reco's brother Richard and his wife stopped in my office. They wanted to go to church but didn't want to face all the well-intended expressions of sorrow people would give them. My greeting was, "How about a cup of coffee?"

"Fine," said Richard and he went into the lounge to get three cups As he returned with the cups he said, "You won't believe what I saw!" The church service was about to begin and he had no time to explain just then.

After church he showed me what had startled him. On a small stand in the lounge were scattered a number of different religious and church magazines, including *Bible Record* magazine from the American Bible Society. Another magazine was placed on top of *Bible Record* so that the final two letters were covered and "RECO" stood out in bold letters

A few days later on June 20 Reco's friends Wayne and Marie Chown were playing crlbbage. Six times that evening the nine of diamonds was turned from the top of the stack as the starter After the sixth time Wayne asked, "Reco?" The nine of diamonds didn't show up again the rest of the evening

On September 9, 1969, Reco's 14-year-old niece Ann Logli wanted to play cards and went to the closet to get out the silver box where they were stored. She lifted it off the shelf and carefully placed it on her bed. When she opened the box she found the nine of diamonds standing up at one end of the box and the rest of the deck neatly piled at the other end.

These incidents were reported to me and I wondered whether they could be more than coincidence. On Sunday evening, September 14, I again sent my thoughts into space and asked for another sign, one that would be conclusive. The next morning Wayne Chown arrived to resume tearing down the old house across from the church. While the new building was being constructed that old house had been used as the church offices and Reco Logli had visited me there many times. Now the house was being torn down for a parking lot. As Wayne walked through the ancient doorway to get to work he looked down and there at his feet was a nine of diamonds When I stopped in to check on things Wayne showed me the card and I asked him to keep his eyes out for any other cards that might turn up in the old house A search throughout the house did not turn up another playing card. I am convinced that Reco Logli left his "calling card" to prove to me that he was still alive — *Ankeny, Iowa.*

FRIENDLY ROBIN

By Lida W. Pyles

MY LATE husband Elba Pyles was a nature lover and spent much time outdoors communing with nature. His hobby was forecasting the weather by observing the behavior of birds, squirrels and other wildlife I paid little attention to such matters and in fact was even a bit afraid of birds if they got near me.

During my husband's last year he spent much of his time sitting on our front porch watching the birds Three days after he died on March 11, 1972, a mother robin selected a spot near his vacant porch chair to build her nest. When I went out to pick up my mail or my newspaper, she would come and alight briefly on my shoulder. Before that time I would have been frightened by a bird so near me but now I had the feeling that she was my friend when I needed one. Mother Robin stayed there until her four nestlings hatched and were old enough to try their wings My postman and many other friends watched this little drama taking place on the porch. Many of them



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remarked how unusual it was for a robin to build a nest so near a place where people walk.

Now that her little ones have grown up and flown away she still



Lida W. Pyles

comes back, flutters around me, spends a moment on my shoulder and flies away again. I know she will be back. Is this bird one of my husband's friends who misses him too? Or is it possible that Elba has returned in the body of bis feathered friend to keep me company? — *Carthage, Mo.*

HE KISSED MY HAND

By Patricia Elak

MY HUSBAND Aaron Elek and his parents were Hungarian by birth. Both my in-laws were sentimental and emotional people, especially my father-in-law Aron Elek, an old world gentleman to whom band kissing was second nature. After a long illness he died in 1967 and my mother-in-law followed him within three months.

Our son Emery was born late in my in-laws' life and was very special to them. Because our home in Bay City, Mich., was so distant from

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a church of their faith. Emery never was baptized during their lifetimes. But early in 1972 we finally put our minds to it and made the arrangements for his baptism.

On Sunday, February 13, 1972, we drove 300 miles to Cleveland, Ohio, to the Hungarian Reformed Church my husband had attended during his teens. The minister of the church, who coincidentally bore the same name as my husband, Aaron Elek, was delighted to perform the ceremony for us.

We arrived at the church shortly before the service. My husband was ushered immediately into the pastor's office. I followed slightly behind. Several people greeted us cordially as welcome strangers although most of them spoke only Hungarian and I do not know the language. One gentleman in particular came right up to me. He was just under average height and wore the traditional mustache of elderly Hungarian men. He smiled warmly as he reached for my hand. I thought he wanted to shake hands but he lifted my hand and kissed it with some emotion.

Just then my husband called me to the office to complete filling out papers for the baptism. When we finished and left the office I looked for the man who had greeted me so warmly in order to introduce my husband. But the man was nowhere in sight. He might be an usher, I decided. I would look for him during the service.

But as the service progressed I saw no sign of the man. I described him to friends who were members of the church but they could not identify him from my description. After the service, my curiosity aroused, I asked my husband and his friends to help me search for the elusive gentleman — but the elderly Hungarian was nowhere to be found.

When I described the man again my husband observed that my de-

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scription fit only one person: his father. That brought me to a halt, for that was true. I had seen my father-in-law frequently during his long illness but it had been several years since I had seen him up and about. Both the appearance and the mannerisms of the unidentified man exactly matched those of my deceased father-in-law.

I feel that Aron Elek came back to show me that he was pleased we finally had Emery baptized after such a long delay. — *Bay City, Mich.*

CIRCLE OF LIGHT

By Pearl Bonney

DURING WORLD War II my husband Clifton Bonney felt impelled to join the army and do his part. We had no children so I was left alone in our home in Bradford, Mass. There were moments when the loneliness seemed unbearable.

We owned a little spitz named Gypsy and her loving and lively ways did much to ease my desolation. She accompanied me everywhere and was a true pal. When Gypsy very suddenly and unexpectedly died one afternoon in March 1942 I was heartbroken and depressed.

Just then my sister Bessie Phippen, who lived in nearby Somerville, Mass., invited me to spend the weekends with her as her husband was away on a distant job. I jumped at the opportunity.

One spring night at Bessie's home I tossed a long time trying to go to sleep. The atmosphere seemed uncomfortable, almost eerie Suddenly a brilliant circle of light appeared in one corner of the room. In the center Gypsy, her coat shining like burnished silver, was upheld by human hands The vision must have lasted a full minute and when it vanished it took with it my sense of desolation and self-pity. I now know that God preserves the identity of all his creatures. — *Yarnell, Ariz.*

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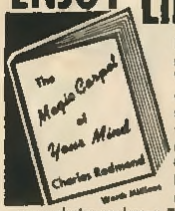
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The news release on the congress states, "A large turnout of acientists and researchers from many countries in both hemispheres is expected." Readers desiring more information should write the congress' American chairman: Max Toth, Suite 3C, 69 Fifth Ave., New York, N. Y. 10003.

PSYCHIC RESEARCH IN ILLINOIS

THE AMOUNT of interest in the psychic field in the Chicago area continues to amaze me. Just a little over a year ago Paul Severson of Highland Park, Ill., asked bis minister at the North Shore Unitarian Church if he could call a meeting at the church for those interested in ESP. Both Paul and the Rev. Russell Bletzer agreed that they might reasonably expect four or five persons to attend. Instead 35 to 40 showed up for the first few meetings and perhaps twice that number have attended one or more of the monthly gatherings since. Recently the group announced it would hold a psychic development class if there were enough interest and two classes had to be set up to meet the demand. Names of late comers were placed on a waiting list in case a third section starts.

News of the interest in psychic matters reached the ears of the managers of Greenerfields Incorporated in suburban Northfield, Ill. That organization has pioneered in presenting classes on psycbology, literature and social studies for bousewives seeking a change from daytime TV shows. When Nancy Robinson and Katrina Johnson of Greenerfields asked if I would lead off a parapsychology class for them, I helped them round up speakers to fill the other nine Monday morning programs. (The lecturers included

FATE reviewers Paul Dimmitt and Donna Cole Schultz.) We then waited to see how many women at $50 apiece would register for "Exploring the Unexplained." Eventually 45 partlcipants enrolled, straining the available meeting space.

Through the planning for Greenerfields I learned about the newly-organized Illinois Center of Parapsycbological Research at Northeastern Illinols University. In a little over a year of formal affiliation with the state-financed university the Center has organized a student parapsychology club, offered a course in parapsychology and sponsored research by three students wbo are working for their doctorates in parapsychology. The Center's director, Chris Velissaris, outlined for me some of their exciting plans for the coming year. The first academic conference sponsored by the Center will be beld at Northeastern on May 5 and 6, 1973. It will feature mainly local speakers including Joseph DeLouise and Olof Jonsson. If this first weekend affair is successful the proceeds will be used to bring in other nationally-known speakers for another conference next October.

During the summer Northeastern will be offering parapsychology courses at different locations throughout metropolitan Chicago. Arrangements will be made to defer credit for these courses and count them toward a degree in parapsycbology once a formal department is created. (The department of parapsycbology will be set up when Chris and the two students have earned their Ph.D. degrees in two or three years.) The Center also will inaugurate a monthly newsletter containing book revlews, reports on experiments, news and artlcles. The annual dues for membership in the Center ($15 00) will include a subscription to the newsletter. Members also will receive special admission rates to the courses, conferences and lectures sponsored by the Center and will be invited to participate in the experimental program. Readers interested in the activities of the Illinois Center of Parapsychological Research may write to Chris Velissaris, 1505 Cottonwood Ave., Mt. Prospect, Ill. 60056.

GUIDEBOOK FROM NEW YORK

ONE OF the questions I am most frequently asked is what textbook I would recommend for a course in psychic research. I am always at a loss for an answer. The candid truth is that there is no suitable textbook that is (1) broad in scope, (2) accurate and (3) up-to-date. Such volumes as *Parapsychology* by Rbine and Pratt are limited to laboratory quantltative tests. No really good comprehensive coverage of the pre-1930 research exists and no volume I am familiar wlth adequately covers such topics as the psychic photography of Ted Serios, the dream research done at Maimonides, the reincarnation studies made by Dr. Ian Stevenson, psychic surgery in Brazil and the Philippines (other than those whicb are dogmatically negative) or theoretical frameworks to explain psi phenomena.

Until recently there has not been even a decent bibliography or guide to the literature of psychic research for use by an instructor who wished to asslgn a variety of readings or by the curious investigator wanting to cover the field on hls own. I am delighted to say that this latter lack now is filled by an excellent new paperback, Robert Ashby's *The Guide Book for the Study of Psychical Research* (Samuel Weiser, 734 Broadway, New York, N.Y. 10003, 1972, 190 pages, $2.95). As the title indicates, this is *not* a textbook. Rather it is a handbook for stu-

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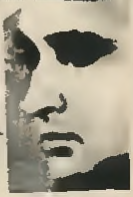
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dents. Ashby includes a brief chapter on "The Nature of Psychical Research," one on procedures for sitting with a medium (approved by British medium Ena Twigg) and one listing organizations, libraries and publications where further information is available. He closes the volume with a useful glossary and brief biographies of prominent personalities in psychic research. But the heart of the book is the 69 pages devoted to a comprehensive bibliography of books in the psychic field, arranged by subject matter and according to degree of difficulty. Most of the books are annotated with concise remarks by Ashby as to the general thrust of the author and his book's strong points and weaknesses. In the case of those volumes I myself have read I find I am uniformly in agreement with Ashby's evaluations.

I do have two criticisms of the volume, neither of which I can lay at Ashby's door. My first complaint is one of frustration. For example, Ashby ends one annotation with the comment, "Essential reading for the advanced student." The volume so highly recommended is Whately Carington's *Telepathy* but Ashby fails to explain where in heaven or on earth the advanced student can possibly lay his hands on this book It has been out-of-print for decades. If any reprint house is wondering what volumes in the psychic field are worthy of reissuing, just read Ashby. At least 40 percent of the books Ashby lists are unavailable.

While Ashby's Guide Book is still in print I fear FATE readers will search for many months before they find this excellent volume at their local bookstores — and this is my second complaint. While its publisher, Samuel Weiser, runs what is probably America's largest occult bookstore and also has issued paperback editions of many occult classics

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by Paul Brunton, Alice Bailey and others, business is so good in Manhattan that Weiser makes little effort to promote their volumes elsewhere in the country. I have stumbled upon a paperback or two in some of the small occult shops in Chicago but never at a major bookstore. Not even Weiser's comprehensive catalogue of occult books distinguishes the volumes under their imprint.

Ashby's book is available from Spiritual Frontiers Fellowship (800 Custer St., Evanston, Ill. 60202) or readers may order it directly from Weiser (adding a handling fee of 35 cents for a single copy, 10 cents for each additional copy and sales tax if you live in New York).

If there is any book I can recommend enthusiastically for the student of psychic research it is Ashby's. I urge everyone to buy a copy of this *Guide Book* and perhaps we can persuade Ashby to write that textbook next.

OTHER REVIEWS

THE OCCULT SCIENCES IN THE RENAISSANCE by Wayne Shumaker, University of California Press, Berkeley, Calif., 1972, 284 pages, $15.00.

Dr. Shumaker divides this scholarly book into five chapters covering astrology, witchcraft, white magic, alchemy and Hermes Trismegistus.

I am least happy with his chapter on astrology. He attacks astrology on the familiar grounds that precession of the earth's axis has moved the original signs established by the ancients from their positions and consequently the claims of astrology are not valid. Shumaker quotes extensively from Latin texts to show how this position was arrived at by Renaissance thinkers. Since Shumaker admits his own disbelief in astrology I strongly suspect — I cannot do more than suspect since I am not a

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Mr Sullivan's philosophy can be understood as — what happens when an industrial engineer regards subject matter religious, metaphysical, Spiritual; confronting all that can be sensed; accepting it just as it is — and addressing it in his unfettered, no-nonsense engineering manner.

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Latin scholar — that he quotes only those writers who agree with him.

Dr. Shumaker also draws on scholarly writings to show that beliefs about witchcraft were so absurd that modern man "would not dream either of believing or of finding it necessary to refute." In such an intellectual climate, wherein even the scholars eccepted this nonsense, the persecution of the witches is not surprising. Shumaker includes a detailed discussion of alchemy and a good history of Hermes Trismegistus. Original sources from Greek and Latin are given for those who wish to pursue scholarly study in these areas.

Publications of university presses often are intended for academics rather than for the general public and the average reader will find most of this volume difficult going. However, I do recommend Dr. Shumaker's book for students of Renaissance thinking and of the history of occultism. — *Paul Dimmitt.*

A GALLERY OF GHOSTS by Andrew MacKenzie, Arthur Barker Ltd., London, England, 1972, 160 pages.

A Gallery of Ghosts, the fourth book by Andrew MacKenzie on psychic research, presents a novel approach to apparitions. Instead of collecting cases from his own files or the standerd literature of psychic research the author has extracted incidents of the parenormal from books of other well-known authors. These ere analyzed, compared to more evidential accounts and mixed in with some classic cases from psychic literature. In all, MacKenzie presents 20 vignettes drawn from such diverse authors as Ngaio Marsh, George Russell (AE), Augustus Hare, Frank Podmore, A. R. G. Owen and Cesare Lombroso. Some of these writers epparently are better known in England then in this coun-

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try and I would have appreciated some background information on them.

The scope of the book goes beyond the title to include poltergeists and visionary experiences. As with most cases which appear outside of the psychic literature the evidential standards are low. None really presents much corroboration and as MacKenzie notes, some cases seem to be tainted with a little fiction Some of the writers dogmatize about the nature of psychic phenomena on the basis of their own experience For instance, the first chapter is an excerpt — "What I Believe About Ghosts" by the late anthropologist Margaret Murray — and merely demonstrates that Dr. Murray knew very little about ghosts. Mr. MacKenzie takes issue with her views but I wish he had been similarly critical of some of the other writers.

Along with such notable cases as A. R. G. Owen's report on the Sauchie poltergeist and Podmore's account of the Worksop case MacKenzie's handsomely produced book is enriched by an introduction in which Rosalind Heywood discusses her experiences with apparitions. These features help make the book more than an anthology of "ghost stories." It becomes a sane, critical picture of psychic phenomena. — *D. Scott Rogo.*

ALTERED STATES OF AWARENESS edited by Timothy J. Tayler, W. H. Freeman and Co., San Francisco, Calif., 1972, 140 pages, $6.00; (paperback $2.95).

This relatively short collection of writings reprinted from *Scientific American* contains most of the significant research done on the nature of awareness in the last 20 years. The viewpoint of the book is not metaphysical; it presents a straightforward analysis of our multileveled consciousness and how it functions

during sleeping, dreaming, imagining, meditating and responding to drugs. Except for a handful of volumes by Bucke, King, Masters and Houston, Weil and Tart this potentially important research virtually has been ignored.

This compilation is divided into three sections, each having an introduction by Teyler and four or five articles. (1) Brain and Awareness; (2) Altered States of Awareness· Internal Control; and (3) Altered States of Awareness External Control. Some articles involve technical knowledge but it is not so involved as to discourage an interested reader The equipment used to monitor complex physiological changes in the brain and body is described simply and thoroughly. The articles make clear that interpretation of data in this field is not cut and dried but often quite sophisticated and complex

"The Physiology of Meditation" by Wallace and Benson should be recommended reading for anyone involved in mysticism or metaphysics. Adherents of the Maharishi's transcendental meditation will find it especially interesting.

Man's consciousness of his own consciousness is enigmatic. Self-consciousness never has been explained satisfactorily by considering man only a machine. I hope that many more researchers will look at the totality of man with an open mind as they continue exploring this fascinating area. — *Paul Severson.*

MUMMIES by Georgess McHargue, J. B. Lippincott, Philadelphia, Pa., 1972, 160 pages, $1.95 (paperback).

The large print and general style of Lippincott's "Weird and Horrible Library," to which *Mummies* belongs, tell us this is juvenile literature. Yet the content and rich assortment of illustrations in the books in this series make them worth an adult's



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examination and attention.

Miss McHargue gives us a splendid survey of mummified beings, treating in depth the well-preserved subjects from Egypt, Peru and the European bogs. Tidbits of special interest to FATE readers are the discovery of a mummy near Ft. Casper, Wyo., in the 1880's, the finds in Mammoth Cave, Ky., in 1815 and the unearthing of mummies from Alaska's Island of the Four Mountains, one of the latter fellows wearing beads made from a type of amber found only in Korea.

Some of the material seems a bit off-track, such as her discussions of Lenin's body in the Kremlin and the modern fad of cryonics. In her account of frozen mammoths Miss McHargue brings up Velikovsky's theories of their extinction, which she discounts — although not too forcefully.

All in all, this wonderful assortment of interesting facts on mummies can be read with profit by all Forteans. — *Loren Coleman.*

THE SEARCH FOR A SOUL by Jess Stearn, Doubleday and Co., Garden City, N.Y., 1973, 321 pages, $7.95.

In the opening chapters of this book Jess Stearn argues that the popular novels by Taylor Caldwell show a command of subject matter far beyond her own experience and research. Miss Caldwell acknowledges that on occasion a mysterious kind of inspiration has manifested itself as actual automatic typewriting. Stearn suspected that "Bridey Murphy"-type hypnotic regression might throw light on the sources of her unexplained information. But it was Taylor Caldwell herself who proposed the regression.

A series of sessions with an unnamed hypnotist produced the material that fills the rest of the volume. Under hypnosis Miss Caldwell "recalled" a number of previous lives

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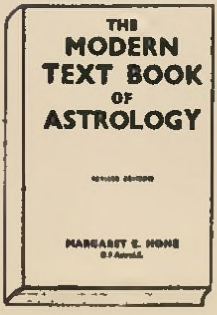
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in different countries and historical periods. In one life she allegedly was a poor servant girl to Victorian novelist Mary Ann Evans, alias George Eliot. Another life as a nun and follower of Savanarola coincides with a nightmarish recurrent dream that has plagued Miss Caldwell. In the most striking past life she was Helena, an eminent physician, surgeon and medical lecturer in ancient Greece. While regressed to this past life she lectured at length on disease and surgery and much of this material is quoted verbatim in this book. This highly realistic medical discourse correlates strikingly with similar material in *Dear and Glorious Physician*, her biography of the biblical St. Luke.

Far less plausible to me are her claims under hypnosis to have lived the time between earthly incarnations on a gigantic planet named Melina. Supposedly Lord Darios of Melina initially lured her to that planet during the time of Lemuria. Darios allegedly has become a haunting presence in her present life and her late husband was another reincarnated figure from Melina.

Although Stearn admits being impressed with some of the hypnotic revelations he ultimately declares himself still skeptical of reincarnation and Miss Caldwell likewise expresses continuing doubts. While many readers will agree with such skepticism, I found the book interesting throughout — *Harold Steinour.*

THE MAGICIANS OF THE GOLDEN DAWN by Ellic Howe, Routledge & Kegen Paul, London, England, 1972, 306 pages.

This book purports to be a documentary history of the Hermetic Order of the Golden Dawn by an historian of underground movements. While admittedly the book reproduces some important letters and other fascinating documents relating to the early days of the Order — along with

some juicy morsels of scandal — that is as far as it goes. Howe indulges liberally in sneers, guesses, inferences, suppositions and assumptions, which wholly invalidate the book as history. There is no real evidence or proof of Howe's major contentions.

His thesis is that after Madame Blavatsky founded the Theosophical Society in 1875 Dr. William Wynn Westcott, a high-grade Mason, decided to go her one better and allegedly forged documents to prove he was under authority from "secret chiefs" to form an Order to teach the Western magical tradition. Still unaccounted for are the cypher manuscripts upon which the whole mystery is based. Despite Howe's recourse to graphologists and other authorities he fails to prove his case

Left undefined is the true standing of S. L. McGregor Mathers, who assisted Westcott in the formation of the Order and became its leader. Mathers became arrogant, pompous and dictatorial; like many of us he "fell from grace." At the same time, if he indeed wrote the Adeptus Minor Ritual and elaborated the Enochian system, then he was an undisputed spiritual genius of the highest magnitude. Howe insinuates that Mathers "borrowed" the Golden Dawn teachings from books in the British Museum. I ask for references. I myself have spent many months looking for similar origins in the same place among the Sloane and Harlem manuscripts. I assure Howe he won't find them there

The foreword to this volume is by Gerald Yorke, like myself a disciple of Aleister Crowley over 40 years ago. Ordinarily he knows what he is talking about — but not here. I unequivocally assert that Yorke's damning foreword is wholly without basis, being rooted solely in his misunderstanding or lack of direct knowledge of Golden Dawn teachings. He ends his unfortunate contribution with

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a reference to our former guru as a "pseudo-Messiah." I can only hope that both Yorke and I will be around on this planet for another decade or so. We may be startled by the fulfillment of Crowley's prophecy in his *The Book of The Law* relative to "the Lord of the forties; the Eighties cower and are abased before" the impact of cosmic forces to be released about then. We shall see how phony he was. — *Francis Israel Regardie.*

MY LIFE IN ASTROLOGY by Sybil Leek, Prentice-Hall, Englewood Cliffs, N.J., 1972, 205 pages, $6.95.

Mrs. Leek's latest book is disappointing for several reasons. As a sequel to her biography, *Diary of a Witch*, it simply does not warrant book form, at least at this time. I suspect the publisher rushed this into print in hopes of capitalizing on the current popularity of astrology.

When Mrs. Leek writes about the distant past her reflections are both entertaining and cohesive. She reminisces about her early family life in England, her winters on the French Riviera hobnobbing with various celebrities and her work as a Red Cross nurse during the war years.

In the 1960's she came to the United States and enthusiastically took her ideas for marketing occult items and beginning an astrology journal to the boys on Madison Avenue. The initial response was negative and Mrs. Leek becomes positively vitriolic about her reception. For the time being she abandoned her marketing schemes and concentrated on writing and lecturing, first in Los Angeles and later in Florida near Cape Kennedy. Eventually she started an astrology school based in St. Louis and began her monthly astrology magazine in partnership with Larry Herbert and David Geller.

When writing about these more re-

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cent events, Mrs. Leek becomes more emotional and less objective. Her strong personality overpowers both her own and her reader's sense of reason. Ultimately this proves the book's undoing.

In addition, if you're looking for revelations concerning astrology itself, Mrs. Leek — who presumably would have some — kept most of them to herself. — *Carolyn Cooper.*

MIND GAMES by Robert Masters and Jean Houston, Viking Press, New York, N.Y., 1972, 246 pages, $7.95.

The authors of this volume are the well-known husband-wife research team who have pioneered the study of altered states of consciousness. They are best known for their superb volume *The Varieties of Psychedelic Experience* In more recent years their Foundation for Mind Research has explored nondrug means of achieving altered consciousness. Those expecting the long-promised volume describing this research will be disappointed.

Mind Games consists of sophisticated rituals or exercises intended to facilitate the development of personal growth and creativity. The text is divided into a "guide for mind games" and four "books" or cycles of games, each consisting of a series of exercises of graded difficulty to be performed in the order given. The guide is intended to facilitate the conducting of such series of games.

The games themselves are adequately described; they sound interesting and doubtless would be useful in promoting personal growth and creativity (or at least imagination) in suitable subjects. However, before the overenthusiastic reader rushes out to buy this book, he should be aware of three things: (1) The games require five to 11 voluntary participants who respond well to hypnotic suggestion and are willing to com-

mit themselves to a rather long course of development consisting of approximately 60 sessions. (2) Participants must be mature and must remain free of drugs and mind-altering substances for this period of development (3) Some degree of reading and preparation on the part of *all* participants is required With these demands, I doubt there will be very many games played outside the few major "growth" centers, a few experimental drug rehabilitation centers and an occasional commune. — *C J. Parshall.*

ALSO NOTABLE

ISIS UNVEILED by H P. Blavatsky, Theosophical Publishing House, Wheaton, Ill., 1972, in two volumes, 650 and 848 pages, $20.00.

Newly-revised edition of famed occultist's 1877 classic has been issued ae part of new edition of her collected works

THE TAROT by Alfred Douglas, Taplinger Publishing Co., New York, N. Y., 1972, 249 pages, $7.95.

Historical mystical and psychological study of the Tarot deck is illustrated by new designs for the cards by David Sheridan

HAMMER ON THE MOUNTAIN by Howard Murphet, Theosophical Publishing House, Wheaton, Ill., 1972, 339 pages, $7.95.

Sympathetic biography of the cofounder of the Theosophical Society is illustrated with over 30 photographs and drawings.

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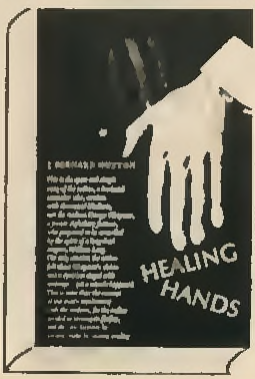
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FATIMA PROPHECY by Roy Stanford, Association for the Understanding of Man, P.O. Box 5310, Austin, Tex. 78763, 1972, 194 pages, $6.95.

An illustrated history of the appearances of the Virgin in this century is followed by the trance messages through Ray Stanford as to the meaning of the Fatima prophecies.

THE RETURN OF MAGIC by David Farren, Harper & Row, New York, N. Y., 1972, 118 pages, $4.95.

An ex-Jesuit philosopher who married a witch presents a probe into the psychological and religious roots of magic and witchcraft.

RED TREE as revealed to Christine Heyas, The Naylor Co., San Antonio, Tex., 1972, 176 pages, $6.95.

Author's "spiritual guidance" traces the early heritage of man through Atlantis and Lemuria and Biblical prophecy.

EDYHOOD WITH GURDJIEFF by Frita Peters, Penguin Books, Baltimore, Md., 1972, 174 pages, $1.45 (paperback).

Penguin Metaphysical Library edition reprints Peters' autobiographical account first published in 1964.

SHE SPOKE TO THE DEAD by Suzy Smith, Award Books, New York, N. Y., 1972, 156 pages, 75 cents (paperback).

Well-known author presents a popular biography of English trance medium Gladys Osborne Leonard.

WHAT YOUR HANDWRITING REVEALS by Robert W. Pelton, Hawthorn Books, New York, N. Y., 1972, 110 pages, $2.95 (paperback).

Paperback reprint tells how to "uncover hidden traits with this easy-to-follow, fully illustrated handwriting guide."

On page 136 of the March 1973 issue of FATE under ALSO NOTABLE we listed "The Aquarian Gospel of Jesus the Christ" published by Omen Press, Tucson, Ariz.

We have been advised by DeVorss & Co., 1641 Lincoln Blvd., Santa Monica, Calif., that this edition now has been discontinued. For many years DeVorss & Co. has published the clothbound edition and its copyright is still in force.

In answer to pubic demand DeVorss & Co. now markets a paperback edition which sells for $2.50.

Report FROM THE Readers

J. B. RHINE REPLIES . . .

I wish to express my appreciation for Curtis Fuller's generous attention to me and my work in "I See By the Papers" (January 1973 FATE). And I also want to comment on a few of the questions raised.

I think it is a help to parapsychology to have the reminder you give of the terms and the boundaries of the field. Even while we want everyone to have a right to investigate and accept what he chooses, it is a good plan to distinguish what is being done by reliable methods and what is not. This is a way of broadening the use of reliable methods.

You raise questions which I wish all researchers in parapsychology would help us answer. I like your questions about Cleve Backster's work on plants. You ask why I do not "conduct an investigation of Backster's claims." I think it is to Mr. Backster's credit that he came to consult with our staff almost at the start of his plant tests. Here at the Foundation for Research on the Nature of Man and later in New York we tried to help him test his claim under reliable control conditions. During this period of joint effort nothing happened to support his belief that the plants were responding to spoken or unspoken

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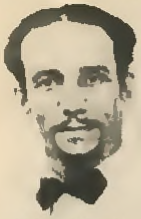
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thoughts. Later, as he reports, he did obtain some confirmatory evidence.

I do not know enough about this to want to draw a conclusion. I know two investigators with scientific training who repeated his experiment without obtaining confirmation and I have heard of others. I do not go further into the matter because there is not as yet enough to justify a claim that is so far out of our own venturesome field.

As to your question: "Who is doing research on causes and mechanisms?" I would answer promptly that we think *we* are but by a method that requires that we *first* do all the descriptive studies that you credit us with having been doing. By watching how these psychic abilities were distributed as we kept up our testing, we came eventually to the idea that they were not so limited in their distribution as had appeared. We now think everyone probably has such ability although it is generally difficult to get it into expression.

After studying the age range and other distribution and jumping from human to animal subjects we begin to get some biological insights or general ideas. Psychic ability is necessarily hereditary and it does require some causality that physics cannot explain. It is unconscious too, even though voluntary insofar as unconscious processes can be. All of these are extremely helpful generalizations, parts of what will someday be a general explanatory theory. We must recognize that we are far from anything like that yet.

I enjoyed reading about your argument with David Techter and I wish to thank him for properly classifying precognition. It does belong in the territory of parapsychology; it is in fact a priceless gem in our collection. Probably Dave would join me in recognizing astrology as outside our territory. We are dealing

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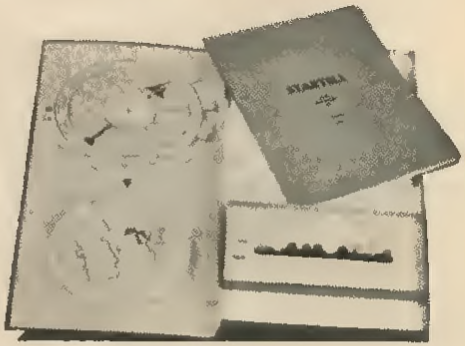
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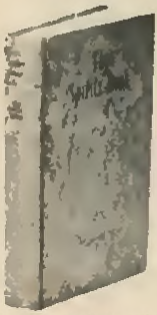
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with personal abilities to know what is going on in our environment without the use of the senses and muscles. But it is a human or animal process, a psychological thing, not an astrophysical one (if that is what astrology is supposed to be).

How far should we go in pursuing the unknown that is relevant to our field? I am like Curtis Fuller — "wholeheartedly in favor of pursuing any subject which might seem even marginally relevant to this exciting field." Actually no one knows in advance how likely it is that a given unknown or mystery will prove relevant. But if he cannot go off in all the thousands of directions these puzzling things lead us, he had better make the wisest possible choice as to what is most likely to be relevant.

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If I deserve even a few of the kind words Mr. Fuller has given me I would have to give the credit to those of my teachers and colleagues who have helped me to hold to this way of fact-finding we call science.

Thank you again for raising the questions that help, as I hope they

have done, to clear away some of the misunderstanding. — *J. B. Rhine, Foundation for Research on the Nature of Man, Durham, N. C.*

A SERIOUS SLIP

Whoever edited my article on the Delphos case ("Kansas UFO Leaves Hard Evidence," April 1973 FATE) took it upon himself to alter — in every case — *Mr.* Friedman to *Dr* Friedman. He and I are both at a loss to understand your assumption You published some information about Mr. Friedman on page 77 of your January issue, clearly stating he has a master's degree.

Not only does your error make me look guilty of false reporting but it puts Mr. Friedman in a bad light with his scientific peers — *B Ann Slate, Burbank, Calif.*

We can only apologize — The Editors.

THE PROBLEM WITH WORDS . . .

In the article on Petra by Arnold L. Kent (March 1973 FATE) I can only assume you have made the same typographical error twice, for on the map on page 44 and in the text on page 52, you have designated the Treasury as that of "Pharaoh." Actually the word is "Pharaon." — *Humphrey Catz, Los Angeles, Calif.*

THE AUTHOR REPLIES:

Indeed there is a typographical error on page 52 — in the incorrect spelling of *Pharaoh*. However, to my knowledge there is no such word as *Pharaon*. Perhaps Mr. Catz's information comes from a work that uses the adjective form of "Pharaoh" and calls the monument "the Pharaonic Treasury." But I never have seen this form used as the monument's name.

Anyone interested in pursuing this subject might look into the *New Schaff-Herzog Encyclopaedia of Re-*

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ligious Knowledge (1957) and the article about Petra in the December 1955 issue of *National Geographic Magazine*. — *Arnold L. Kent, Ashland, Ore.*

A PROBLEM WITH NUMBERS

Please! Woodrow Wilson was not president in 1930 — he died in 1924! — and could not possibly have received the Piri Re'is map from Kemal Ataturk in that year ("The Piri Re'is Map: Facts and Fictions" by Ivan T. Sanderson, April 1973 FATE). How about some proofreading? — *Floyd Gurley, Sallisaw, Okla.*

UFO SYMPOSIUM

The Fourth Annual Midwest UFO Symposium will be held Saturday, June 16, 1973, at the Howard Johnson Motel, Interstate Highway 35 at 87th Street, Kansas City, Mo.

The featured speaker will be Dr. J. Allen Hynek, former consultant to the United States Air Force Project Bluebook and autbor of *The UFO Experience*. Other speakers will include nuclear physicist Stanton T. Friedman, Ted Phillips, John Schuessler and Walt Andrus.

Additional information may be obtained by writing Walter Andrus, 40 Christopher Ct., Quincy, Ill. 63401. — *Lucius Farish, Plumerville, Ark.*

HAIR TURNS WHITE OVERNIGHT

About two years ago a friend of mine was struck by a car while crossing the street and her almost black hair turned white — even though she was killed instantly. Her sister accused the undertaker of having the wrong body in the funeral parlor. — *Marjorie K. Holmes, New York, N.Y.*

* * *

When I was a hairdresser in 1942 one of my customers was an Englishwoman whose hair was perfectly white. One day I commented on this and she told me it had turned

white overnight. She and her sister were skating on thin ice and her sister fell through. She attempted to save her, nearly drowning herself, and the morning after the loss of her sister her hair had turned white. — *Jane S. Lankorush, Greenfield, Mass*

* * *

It is common knowledge in our family that one of my aunts had hair turn white overnight. She was Lily, my father's stepsister, married and living in the city of Galveston, Tex., at the time of the flood in 1900. She and her family were returning from a grocery store when the tornado and resulting flood suddenly came upon them. The streets quickly became impassable.

Galveston is on an island and it was common then for people to own boats. Somehow they procured a boat and made their way to a convent, one of the few buildings above the water level. Many people were crowded into the upper portion of the building and the only food they had was the bag of groceries my aunt had purchased just before the flood came. After a few horror-filled days the waters finally receded. When my aunt sought refuge in the convent she had black hair and when she came home after the flood it was white.

I saw Aunt Lily only once. In those days of slow and difficult travel she came to visit us in California. Although I was only a child I remember vividly that her hair was really snowy white—unlike the mixed gray of other older members of the family. — *Vergena Koller, Yosemite National Park, Calif.*

* * *

I was making a landing approach at Barker Airport in 1934 while piloting an old Aeronca C2-Scout when suddenly the fabric covering a tip of the propeller broke loose. The aircraft shook violently and instantly I closed the throttle.

A later examination of the engine

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mount by our aircraft engineer revealed that if I hadn't shut off the engine when I did it probably would have fallen out of its mount while the craft was airborne.

The following morning at breakfast my grandmother leaned over the kitchen table and remarked, "Ken, your hair is turning grey."

"Where?" I asked.

"On the top of your head. You have a circular patch the size of a silver dollar. What do you suppose caused it?"

Only then did I tell her about the landing incident of the day before.

Through the years I have sought a reasonable explanation. I believe it may be due to some primitive instinct. After all, consider that the hair of primitive man was a protection from the elements, like fur on animals. Animal fur in some breeds changes color with the sessons as camouflage against predators. I think it quite possible that primitive man's hair may have changed color for the same reason. A vestige of this phenomenon may be dormant in modern man until awakened by extreme danger as in my case. — *Ken MacIver, Orillia, Ont., Canada.*

MIXED-UP PALETTE

Regarding Hank Secord's attempt to contact a friend telepathically ("Report from the Readers," March 1973 FATE) I must say he strains too hard. He claims he saw her wearing a yellow negligee while in fact she was wearing blue and the sister sleeping with her was wearing green. He says, "Anyone knows that if you mix the colors green and blue you get yellow." No way, man! There is no way — whether in oil paint, water color, tempera, acrylic or any other medium, even psychic — that blue and green will make yellow. Yellow is a primary color and therefore you can't make it by combining colors. — *Claire Harting, Potomac, Md.*

FOOD FOR THE MILLIONS

Curtis Fuller's comments on food in "I See by the Papers" (April 1973 FATE) are especially interesting to me, for I have advocated doing something about the world food situation for the last 30 years.

The *Santa Barbara News Press* published a report that the Russians have developed a technique to mass-produce an artificial caviar. Maybe they are a few steps ahead of us in this respect.

Of course, if we succeed in further decreasing the birth rate and if we quit contaminating the oceans and if we succeed in the battle with the bugs, maybe we won't need synthetic food. But with all these "ifs" it seems reasonable that such a vital thing as food should not be left to chance, as it has been since man descended from the trees. What food is consumed by human beings has been left for a million years to chance discovery and appetite. It's time we used science to determine what we really need. — *Irving F. Laucks, Santa Barbara, Calif.*

THE ASTRAL DOUBLE

I would like to venture an opinion regarding "The Man I Met in the Sky" (March 1973 FATE).

The man Princine Calitri met in the plane was the astral double of the man on earth. The two men knew each other's business because they were one and the same person. — *Mary C. Hansen, San Francisco, Calif.*

WHO DIED IN 1882?

In "Report from the Readers" (March 1973 FATE) Glenn Clairmonte writes that Jesse W. James was killed in 1882. Well, she and the author she relies on, Carl Breihan, are mistaken. The outlaw Jesse Woodson James died in 1951 and he was going by the name of Jesse Frank Dalton

My grandfather Sam Hatfield knew

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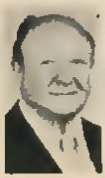
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Jesse and Frank James during the Civil War and thereafter. He also knew Charles Bigelow, the man who was killed in 1882. Bigelow had only three or four bullet scars on his body, but my grandfather had helped to care for Jesse when he was seriously wounded about 1887 or 1888 and knew Jesse had 22 scars on his body He also had been shot in the face with a shotgun and the scars of powder burns were still there when Grandpa saw him in 1903 and later in the 1930's.

I was born in 1905 and knew about the James boys through Grandpa and his brothers and sisters. Every one of them and many other persons had seen Jesse several times since 1882. There's no mistake that the man killed was not Jesse Woodson James, the outlaw. Mr. Breihan didn't get all the facts. — *Charles S. Robison, Crestwood, Ky.*

* * *

The Jesse James piece by W. D. Chesney in the September 1972 FATE brings up the old legend again; did Jesse die at the hand of Bob Ford or didn't he?

I would like to inform Mr. Chesney and FATE readers that indeed he was killed at that time for it was my father's first cousin who killed him!

My father and mother were born and reared near Lawson, Mo., a few miles from the James home. My Grandfather Ford (also a Bob Ford) always blamed Governor Crittenden for encouraging the killing.

Incidentally, the James farm is nearer Kearney than Excelsior Springs, although Excelsior long has cashed in on it as a tourist attraction. — *Iola B. (Ford) Parker, Pittsburgh, Pa.*

THE AUTHOR REPLIES:

Mrs. Parker offers one man's word as proof I offered the testimony of Jesse James' brother Frank whom I

(Continued on page 159)

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REPORT FROM THE READERS

(Continued from page 148)

knew well in Excelsior Springs when I was a pharmacist at Ford's Pharmacy.

My first wife's father who had treated Jesse James for "nerves" saw the corpse in the casket and swore it was not Jesse James.

Not meaning to disconcert Mrs. Parker I just wonder if she knows the eventual history of the two Ford murderers after they landed in Colorado? — *W. D. Chesney, Janesville, Wis.*

THE EYE OF THE BEHOLDER

In "The 'Wicked' City of Babylon" (September 1972 FATE) nowhere do I find details to justify the word "wicked" nor any description of its "goodness."

No one doubts the beauty of the city at that time but are we still judging a people by their possessions rather than their characters? How many victims of sacrifice — men, women and children — walked through the Ishtar Gate, down the Processional Way to their deaths in the fires burning before the idols Marduk and Shamash?

Author L. Sprague deCamp tells us nothing of the oppression of the

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people, the licentiousness and greed that dominated the wealthy, nor of the wild celebrations to the glory of their gods ending in vile sexual orgies.

Many beautiful cities were destroyed because of the nature of the people who built and resided in them. Take the story of Lot, or of Sodom and Gomorrah. They too had magnificent temples and other edifices — but what of the people? Men clamored at Lot's door for the male messengers so they could have sexual relations with them. Human sacrifice, cohabitation with animals, rape and murder were condoned. Does building beautiful structures make a moral city?

To the Jew of that day, as to the man of morals today, the city of Babylon was *evil* because of its practices, not its architecture. — Cecile *Soba, East Islip, N. Y.*

VON DANIKEN VINDICATED

In the June 1972 FATE "Report from the Readers" Mr. Pierre Tissot states he will be "the first to apologize" if the intriguing slab which Erich von Daniken illustrates in his book *Chariots of the Gods* can be produced.

The film "Chariots of the Gods" based on von Daniken's book has just been shown for the second time in many of the eastern areas of Australia and for the first time on South Australia television and it has stirred up quite a controversy. The film crew was able to film the original of this slab which allegedly depicts an "astronaut" in a "space capsule," in the pyramid at Palenque, Mexico.

Moreover, a replica is in the Maya gallery of the Mexico City National Museum of Anthropology. A good colored photograph of it appears on page 177 of the *Time-Life* volume, *Ancient America*, one of their Great Ages of Man series. The slab, whatever the carvings may represent, apparently was the top of a sar-

cophagus of a high priest whose remains, complete with jade death mask, were found in 1952. The caption with the picture refers to the slab as "one of the most important relics of Maya culture."

While I do not support von Daniken's theory 100 percent, perhaps Mr. Tissot might have been a little more cautious in his criticism, since it is so easily disputed. — *John Burford, Blair Athol, South Australia.*

TWINS BY INHERITANCE

An interesting coincidence in my family concerns my cousin Roy and me who always have been called the "twin cousins" because we were born on the same day — November 19, 1942. The amazing fact is, however, that my mother and my cousin's father actually are fraternal twins. — *Nina Bratt, Moss Point, Miss.*

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