AUGUST 1973

FATE TRUE STORIES OF THE STRANGE AND UNKNOWN Vol. 26 - No. 8 Issue 281

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

August 1973 60¢

ARTICLES . . .

The Mystery of Baalbek's Acropolis ..... Arnold L. Kent 34
On the Trail of Unidentified Furry Objects ..... Jerome Clark 56
I Favor Abortion on Spirit Authority ..... W. D. Chesney 77
Trance-Curing Among the Kalahari Bushmen, Part II ..... Mary Margaret Fuller 86

STORIES . . .

Taylor Caldwell's Journey into the Past ..... Jess Stearn 47
A Demon Comes in the Night .. Lisa Terreri 71
UFOs in the Florida Swamp ..... Frances Mathis Williams 74
The Jealous Tenant Cursed Our Home ..... Maureen Taylor 81

FEATURES . . .

I See by the Papers ..... Curtis Fuller 7
Dante's Return ..... Glenn Clairmonte 46
Exorcism in Singapore 64
True Mystic Experiences ..... The Readers 65
Crickets, by Jiminy! ..... Lucius Farish 93
My Proof of Survival ..... The Readers 97
New Books ..... David Techter 103
Report from the Readers ..... The Readers 123



The Mystery of Baalbek's Acropolis

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(Continued on page 34)

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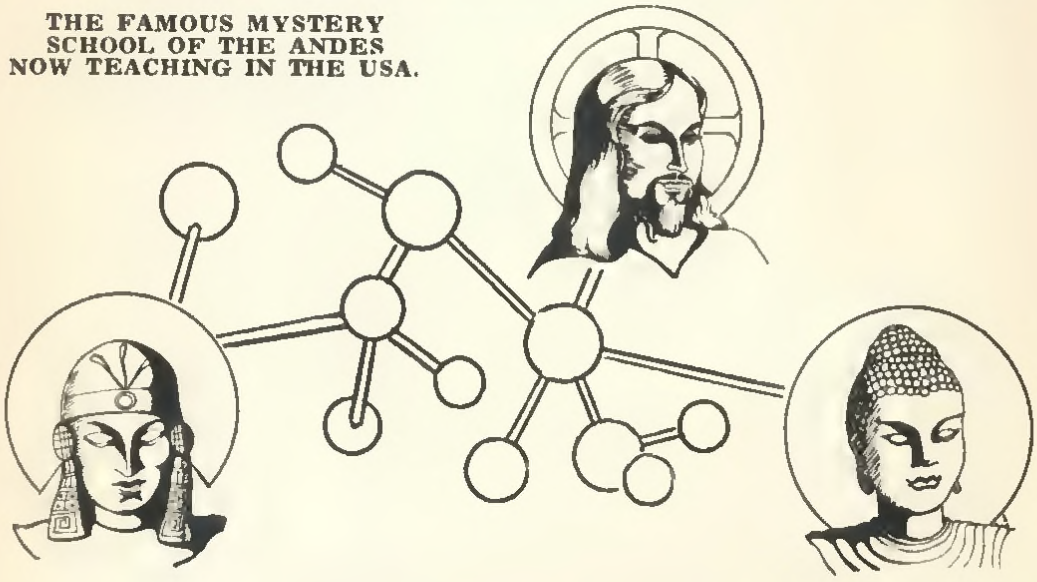
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Why I Fevor Abortion .....W. D. Chasney 77
Trance-Curing Among the
Kalahari Bushmen, Pert II .....Mery Margeret Fuller 86

STORIES . . . DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

Taylor Caldwall's Journay into the Past .....Jess Stearn 47
The Demon That Comes in the Night .....Lise Terreri 71
UFOs in the Floride Swemp .....Frencas Methis Williems 74
The Jeelous Tenant Cursed Our Home .....Meureen Taylor 81

FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

I Sae by tha Pepers .....Curtis Fuller 7
Dente's Return .....Glenn Cleirmonte 46
Exorcism in Singapore 64
True Mystic Experiences .....The Reeders 65
Crickats, by Jiminy! .....Lucius Ferish 93
My Proof of Survivel .....The Reedars 97
New Books .....Devid Techter 103
Report from the Reeders .....The Reeders 123

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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

To declare that something is impossible because it cannot be explained on a physiological or logical basis by our current state of knowledge is like saying that aspirin should not be used for relief of pain because the exact mechanism or how it works is not yet clearly understood.

Tsung O. Cheng
in a letter to *Science Magazine*

SUPPORT FOR Cleve Backster's findings about plants' ability to feel and to transmit human emotions now has come from Soviet experiments reported by V. M. Pushkin, a psychologist.

Although the report, published in the newspaper *Socialist Industry* and transmitted by the United Press, is sketchy it describes substantial differences in procedures but reports conclusions similar to those of American researchers.

Instead of a lie detector or polygraph the Soviet researchers used an encephalograph attached to the subject and to the leaf of a plant some distance away. They placed the subject in a hypnotic trance and then described pleasant and unpleasant occurrences which aroused emotions of joy or sorrow in the subject. The plant responded on the encephalograph's dials much as the subject did, even giving physical responses.

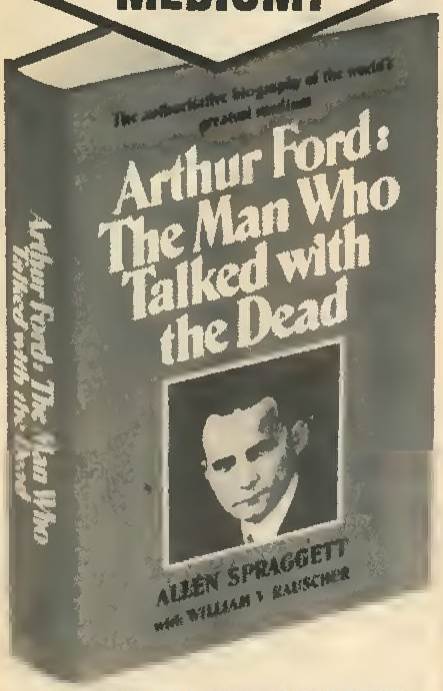
When the subject smiled, said Pushkin, the plant "flourished its petals." When the subject was told he was cold and began to shiver the plant also began to shiver as if chilled.

Pushkin reports that "it is too early to call this a discovery. It is safer to use the word hypothesis."

Then he proceeds to go off on a tangent which has more to do with the theory of evolution than with either ESP or plant sentience.

"It can be supposed that human mentality, human perception, man's thinking and memory all basically are a specialization of the information service which takes place at plant cell level," he comments.

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"Such a conclusion makes it possible to approach the analysis of the origin of the nervous system. The responses of plant cells should help in understanding the function of human brain cells."

∞

WHAT DOES IT MEAN?

WE CONFESS this all seems very obscure. The Russians frequently use hypnosis in their ESP tests but the experiment described seems to involve a direct electrical hookup between man and plant so that action at a distance is not involved.

The plants, according to our information, did respond directly, especially the flowers, but we find it hard to imagine plants shivering with the cold even as a direct electrical response.

Maybe something was lost in the translation.

* * *

Interest in this sort of thing is widespread and experiments are being conducted all over the country. Recently a reader sent us a clipping from the *Cedar Rapids (Iowa) Gazette* pointing out that 13-year-old Laurie Nielsen qualified for the Iowa Hawkeye Science Fair as a result of experiments in which she gave love to some tulips and hate to others. The loved tulips grew best but as we read the experiment it seems to lack controls.

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William Arethyn, at the time this is written, is nine months old and in addition to his earnings as a stock market tipster, William's capital gains are tax-free. At least Beckman claims they are because William is "not a legal person."

Beckman reads a list of stocks to William. When William wags his tail or licks his chops Beckman buys that stock for William's account. They discuss sales in similar language. So far William is doing fine.

∞

DOGS AS PROPHETS

WILLIAM ARETHYN at nine months of age seems terribly young to bear such responsibilities and there is always the possibility that his owner is exaggerating — or perhaps bringing ESP into play. But there is little

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doubt about the abilities of dogs to predict certain other events, including natural disasters.

Caroline J. Anderson, the psychologist wife of a University of Chicago geologist, has collected a number of accounts of animals acting strangely before earthquakes or volcanic eruptions and concludes they well may know of such occurrences ahead of time.

Writing in the Field Museum's *Natural History Bulletin* Mrs. Anderson says the Chinese government's earthquake prediction program recruits peasant volunteers to observe animal behavior as an added indication of coming quakes. In Caracas, Venezuela, she says, natives own cats, dogs and jerboas and watch them carefully for the kind of restless behavior that precedes earthquakes. In the villages on Mt. Etna people know it's time to leave their homes when the cats suddenly run away.

It is reported that dogs barked the night before the San Francisco earthquake of April 18, 1906. The noise of frightened dogs, cats and cattle warned the residents of Taal in the Philippines before a 1965 volcanic eruption.

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day following their strange behavior geologists investigated, even sniffing in the holes the dogs had dug for some scent of gas, but they could detect nothing. Yet the eruption came the next day.

Famous seismologist Charles Richter suggests that animals may feel small foreshocks to which people are insensitive. There also may be "changes in air pressure or the magnetic field or even the emissions of high frequency sound inaudible to humans during preliminary fracturing," says Arthur J. Snider, science editor of the *Chicago Daily News*.

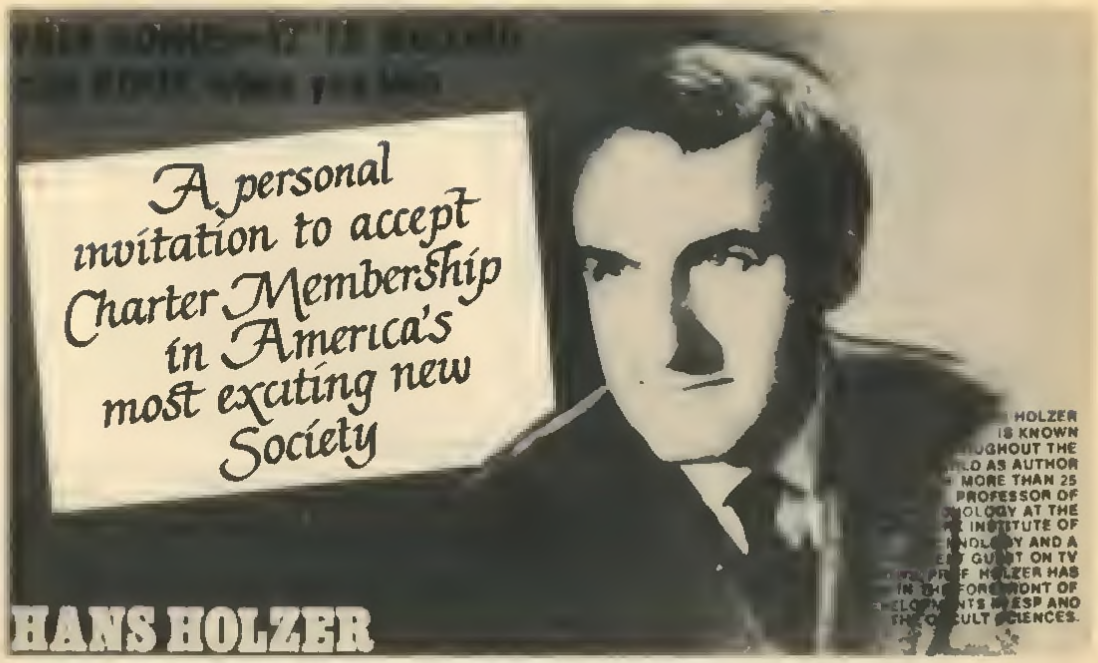
Or it could be just some kind of animal ESP. There are many barely perceptible minor quakes in seismically active areas which do not cause animals to panic, so how can they tell these from imperceptible warnings of a major quake?

∞

DEBATE ON ACUPUNCTURE

AMIDST THE hue and cry over the benefits or lack of benefits of acupuncture we recently came across two seemingly dispassionate comments which have helped our thinking about this still mysterious treatment.

The first is an Associated Press dispatch from Geneva quoting Prof. Marcel Gemperle, director



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of the Geneva Institute of Anesthesiology, as saying that puncturing the body with thin needles to produce anaesthesia, "fails more often than it succeeds."

Professor Gemperle says that acupuncture should not be practiced in the West until there is more detailed and honest data supporting the claims "that it is a complete success." He insists that many Chinese scientists with modern medical training share his skepticism.

On the other hand Tsung O. Cheng of the Cardica Catheterization Laboratory of George Washington University has spoken out against what he calls "misconceptions about and attacks upon acupuncture."

"To declare that acupuncture is in no way 'superior to a placebo in the treatment of chronic pain,' or is merely a form of hypnosis, completely loses sight of the fact that acupuncture has also been successfully used in the People's Republic of China on cats, horses and mules. You can imagine how hard it is to give a placebo or use hypnosis on a mule," Cheng wrote in a letter to *Science*.

∞

MEMORY BY INJECTION

FOR SEVERAL years it has been claimed that memory can be passed from one to anoth-

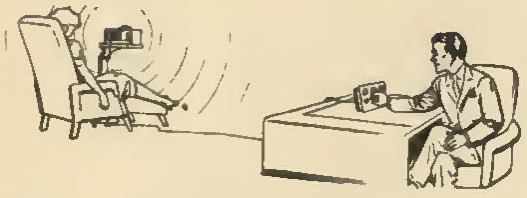
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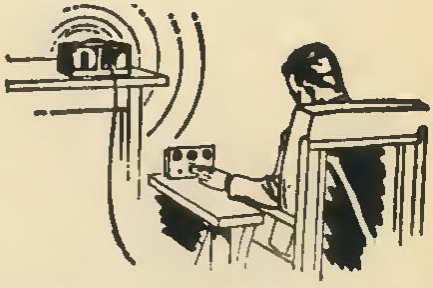
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er among certain lower species of animals, such as planarian worms, by injecting solutions made of ground-up trained worms into the bodies of untrained worms. The memories thus passed along have been simple ones — like the instinct to avoid light. It further has been claimed that this same training could be passed along genetically from one generation to the next.

Now scientists at the Baylor University College of Medicine are making similar claims for higher animals such as rats. In April researchers at a scientific meeting reported they had isolated a chain of amino acids that specifically carries the memory of the sound of an electric bell.

The amino acids carrying this memory can be extracted from one rat and injected into another which never has been trained to the sound — yet the injected animal then will behave as if it had undergone training. A similar memory chemical, when injected, will teach subject animals to avoid the dark.

The researchers deny that the substances they have isolated are directly applicable to human learning and memory. They say they are trying only to identify the codes in the specific amino acids which carry the memory.

However, it seems to us that

the findings, if verified, are of profound significance in changing our total concept of the learning process. Is learning a function of the brain or is it a chemical process? Perhaps it is both. Perhaps our cells are capable of individual learning and react to simple stimuli like sound and light encoded in the chemical chains. It is known that amoebas, for example, learn — although researchers have been hard put to discover their brains.

If this theory is valid, then the brain is not the sole repository of memory in the body. Recognition of this fact may have profound implications in explaining many aspects of our behavior which have been ignored up to now.

Can the same kind of explanation apply to the memories of plants as apparently demonstrated by Cleve Backster's experiments?

∞

IT MAKES SENSE

NEW BRAIN researches, too, make our ignorance seem still an ocean. Soviet scientists report they have found a portion of the brain that seems to monitor other portions and correct and detect errors being made.

For want of a better name, Natalya P. Bekhtereva, director of the Institute of Experimental Medicine of the Academy of Med-



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ical Sciences, calls this watchdog part of the brain "detector of error cells."

It is stated the experiments were conducted on the brains of animals using fine gold electrodes. Confirmation of the finding in humans came after similar electrodes were inserted into patients' brains to diagnose disease.

Typically, one patient was put to the task of memorizing and then reciting numbers and words. When the patient made a mistake, the electrodes showed that the "detector of error cells" suddenly became active.

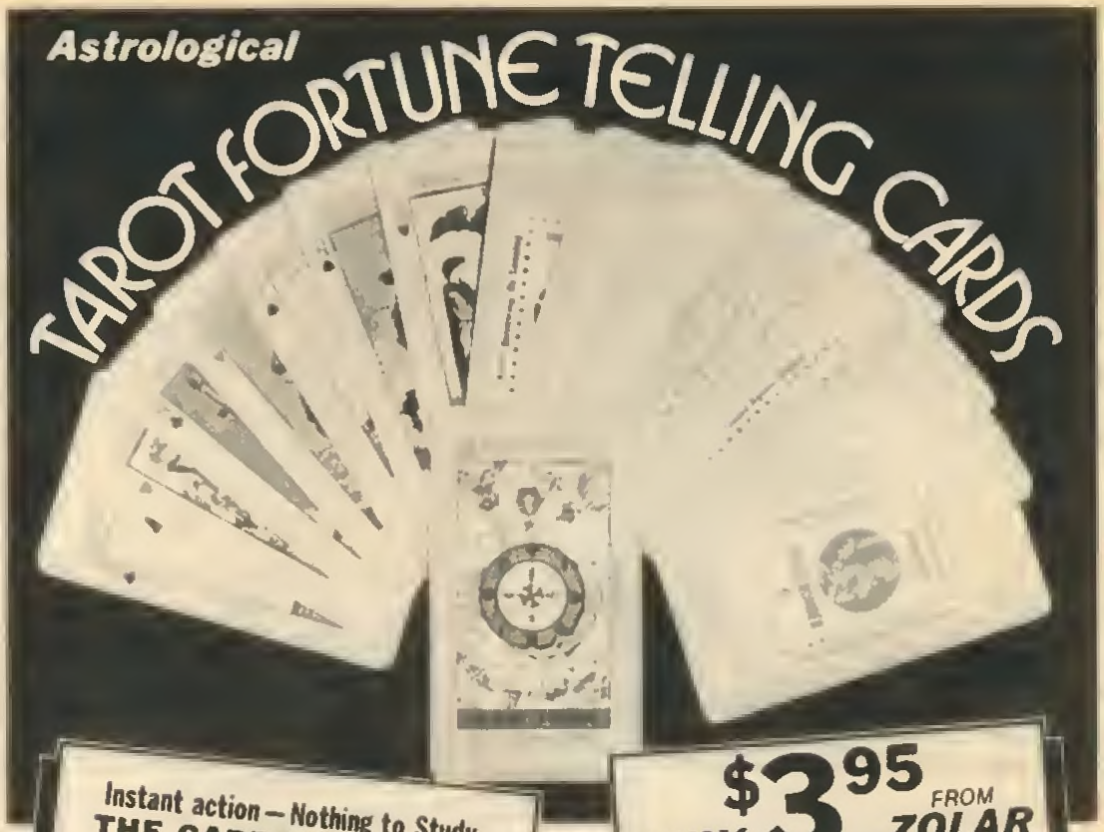
Miss Bekhtereva explains that the cells seem to operate below the level of consciousness and appear to be closely related to the sense of direction. She suggests they may be working in the cases of primitive peoples who "never memorize their way home in tropical jungles."

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THE WORK OF THE CHURCH

DR. BERNARD Grad, who has done unusual research on healing, recently called upon the churches to do more "laying on of hands." Dr. Grad, an associate professor at the Allan Memorial Institute of Psychiatry, McGill University, has published more than 70 scientific papers and articles and is specializing in cancer research. He has been espe-

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cially involved in studying the process of aging.

"The idea of a church that neglects the healing ministry is incredible to me," Dr. Grad recently told Tom Harpur, religion editor of the *Toronto Star*.

He is convinced that a kind of unseen energy or vital force is released in all forms of human intercourse — from a kiss to simply shaking hands, Harpur writes.

"It's what every mother knows," he quotes Grad as saying. "You comfort a child by holding it, for example. I believe it happens when food is blessed by grace before meals or when a woman prepares her cooking with love. What is new in my work is that we have shown this energy to be something real and verifiable."

Grad believes that healing by laying on of hands should be done in a church setting. "My personal experience is that there are different qualities of healing energy. A personal element of the healer may go along with this power and if he himself is not moved by true selflessness and concern for others, the results will be negative."

Grad added that he believes the Bible describes things "as they actually are" when it speaks of the moral and spiritual laws of health. If the churches really believed this, it would be one



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BEWARE THE DEVIL?

LIBERAL Catholic theologians have called our attention to a two-page special section on the devil in an issue of the official Vatican newspaper which appeared just before Christmas. They express concern about the Pope's interpretation of evil as the work of a personified devil.

The Pope's message read:

"We know that this obscure and disturbing Being really exists and that he still operates with treacherous cunning; he is the occult enemy who sows errors and disgrace in human history."

Satan, said the Pope, is a "perfidious and astute charmer . . ." and demonology is an important part of Catholic doctrine that ought to be restudied.

In the same issue, however, the Rev. John Navone, a Jesuit profesor of philosophy at the University of Seattle who also teaches at the Pontifical Gregorian University in Rome, seemed to be decrying what he called the "present mania for occultism": progress in parapsychology, interest in Eastern religions and the growing cults of meditation and mysticism.

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Here we have a basic contradiction. The Pope decries the apparent loss of interest in — or disbelief in — a personified Satan. But it seems to us this is caused by the increasing secularization of the Church. The Church may not be responsible for this because society itself, under the impact of science, has become increasingly secularized and the Church appears simply to be reflecting the cultural scene.

But now that increasing interest in occultism, parapsychology and mysticism and antisecularism in geral indicate a reversal of the trend, Father Navone seems to be complaining about it. You need one to have the other, it seems to us. Both sets of beliefs can thrive only in a friendly climate. If you do not believe in friendly spirits you are not going to believe in evil ones either.

Certain fundamentalist groups, such as the Seventh Day Adventists, have another solution. They believe in the reality of spirit manifestation, for example, but attribute it to the devil. For them good spirits do not exist; they are all evil ones. There can be no psychic phenomena which is not attributable to Satan, no possibility of spirit return except under the devil's sponsorship. Benevolent miracles ceased with the Crucifixion.

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DANGER OF PRAYER

WE RECENTLY returned from Australia where we heard some interesting stories. We visited Melbourne in the midst of a serious drought and when the city temperatures were as high as 114°. Fires were a hazard and water for public gardens was rationed.

Don Petersen, columnist for *The Sun*, had some fun discussing whether a recent rain was caused by prayer, aboriginal dancing or cloud seeding. He recalled a letter written to the editor of the *Times of London* on June 12, 1919 in which the author warned about the dangers of praying for rain.

The 1919 letter writer pointed out that the Board of Agriculture should be consulted and an exact schedule of required rainfall be drawn up before rain was prayed for so that they would not get too much. The letter writer went on to urge a consensus on "the proper proportion of rain to sunshine, the relegation of the rain largely to the hours of darkness, the apportionment of rain and sunshine as between different months . . ."; in short he urged, with tongue in cheek, that a general plan be developed to forestall indiscriminate praying or dancing for rain.

It seems, the letter writer went on, that during a previous drought

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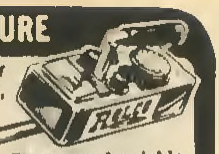
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the Duke of Rutland had led the prayers with such enthusiasm that there was a serious deluge and he described the problem with this doggerel:

The Duke of Rutland asked the *Times* to pray
For rain, the rain came the following day.
The pious marvelled; skeptics murmured "fluke."
And farmers with hay said, "Damn that Duke."

The writer of both the letter and the verse was Winston Churchill.

∞

DREAM PAYS OFF

WE WENT by bus to Ballarat, the famous old gold-mining town a half-day's drive from Melbourne, and lunched at the historic Craig's Royal Hotel, where kings have stayed. From a wall plaque in the bar we copied the following story verbatim:

"Several weeks before the 1870 Melbourne Cup, Ballarat Publican Walter Craig dreamed that his own horse, Nimblefoot, had won, just sticking his nose in front on the post.

"He told a well-known Ballarat bookmaker, Jeremiah Slack, of his dream and said that the horse's jockey had been wearing black arm bands. The bookie ridiculed Nimblefoot's chances

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and laid the owner $1,000 to three cigars about him in the Cup.

"A week before the race Walter Craig died suddenly of pneumonia. The executors of his estate decided to start Nimblefoot. They knew nothing about the dead man's dream, but as a mark of respect decided that Jockey John Day should wear black arm bands.

"Jeremiah Slack was so impressed with the way Craig's dream had worked out that he backed Nimblefoot himself to win 1500 pounds.

"It is now Cup history that after a terrific struggle with half a dozen other horses all the way down Flemington Straight, Nimblefoot got in front to win by inches. Slack collected and, although not legally liable, he paid Craig's widow the 1,000-pound bet the dead man had made."

∞

DISAPPEARING CHAPEL

HERE IS an apparent mystery which someone may be able to explain to us. Fifteen years ago volunteer soldiers built a chapel at the Red Canyon Rocket Range Camp in New Mexico. They contributed their free time on weekends and holidays. They used steel rails salvaged from the Southern Pacific Railroad for the frame and quarried local

rock for the walls. Pillars were made by plastering utility poles and the interior ceiling and walls were built from discarded rocket booster cases.

The rocket range at the Camp was closed but one day about a year ago Army inspectors passed there and found that the church has completely disappeared. Only a few rusted nails and broken pieces of stone lie where the building stood. The Army says it would have taken a great deal of effort to dismantle the church and cart it away. Everyone is baffled.

∞

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THREE workmen were cleaning the inside of a cement mixer in Clearwater, Fla., one night this past winter. The machine was out of gear, the key had been removed and the switch turned off. Theoretically it was impossible to operate the machine.

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make it and was crushed to death inside the machine.

The two men who had jumped to safety tried vainly to stop the machine. Then suddenly it stopped by itself as mysteriously as it had started — out of gear, switched off and with no key.

∞

MYSTERY METEORITE

THE OLDEST rock ever found by man does not come from the moon after all. It (apparently) originated in outer space. A meteorite that fell in Mexico in 1968 has been identified by Dr. Gerald Wasserburg of Caltech as 4.6 billion years old, which makes it four to six million years older than the moon, earth or any of the planets.

Wasserburg says the material is dark, hard and "full of glass and stuff." He also said, "The atoms are all screwed up. They are all in the wrong place." He speculates that the meteorite may have brushed a comet within the past 100 to 200 million years.

Despite the strangeness of the rock Wasserburg does not believe the object came from another part of the galaxy inhabited by our solar system. It is composed of material found throughout our solar system, he explained.

— *Curtis Fuller.*

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The Mystery of Baalbek's Acropolis

By Arnold L. Kent
Photos: Middle East Airlines and Lebanon Tourism Council

Nothing we know or believe today can help us understand the imposing ruins in this ancient Phoenician city.

BAALBEK, a modern resort town in Lebanon, conceals an age-old mystery which will puzzle men forever, for the early history of this ancient Canaanite city is lost in time. Many hundreds of years before the birth of Christ its name derived from the Canaanites' worship of Baal, a god they apparently considered the most important in the pantheon.

In Old Testament days the city lay just east of the Lebanon mountains near that part of Canaan the Greeks called Phoenicia. This nation was a strip of land about 200 miles long and 35 miles at its widest along the eastern Mediterranean coast. Some of the stonework at Baalbek has been attributed to the Phoenicians so it must have been one of their frontier cities. It was a thriving trade center when Greece occupied it in 331 B.C. and renamed it Heliopolis (city of the sun) but unfortunately the earliest reliable records stem from Roman times in the first century of the Christian era.

Baalbek's greatest landmark is a tremendous stone acropolis which rises more than 40 feet above the ground at the city's edge. This platform measures about 400 feet wide and 880 feet long and is supported by blocks of stone which were quarried a half mile away. The lower courses are made of moderate-sized blocks but these grow in size on each succeeding tier. Three of the monoliths at the 20-foot level are so huge that even given the tools of modern technology we cannot understand how they moved them intact.

These awesome blocks are 63 to 64 feet long, 13 feet high and 10 feet thick. Each is as large as a three-room house and weighs

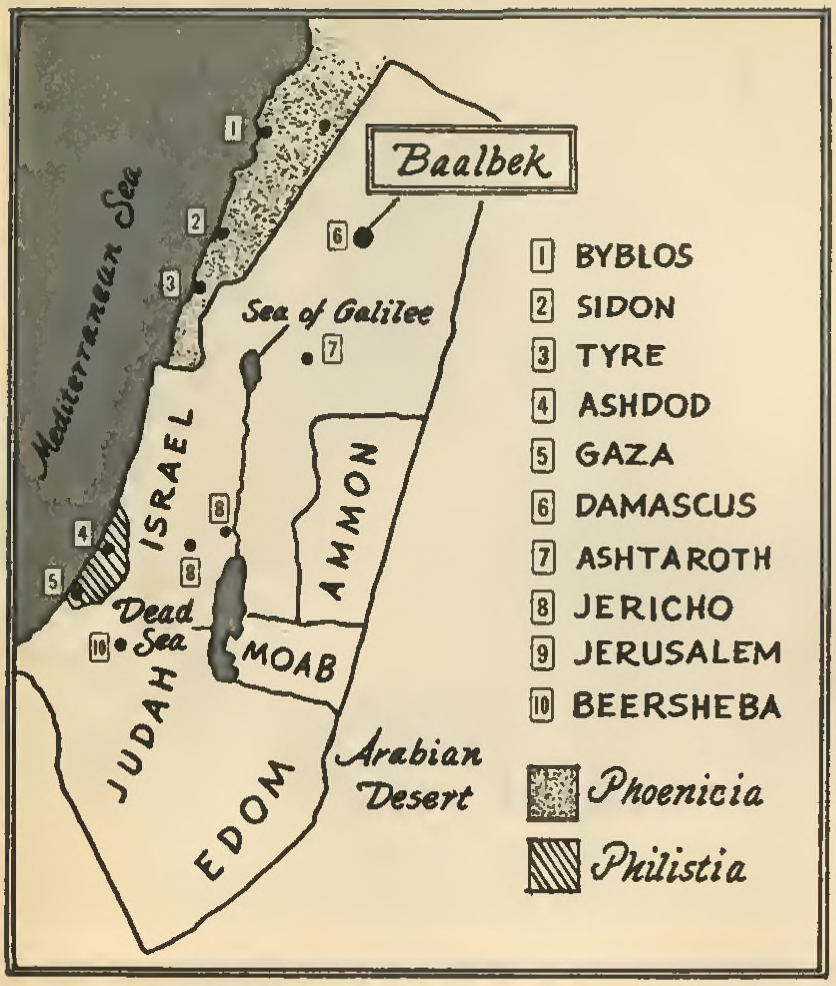


A half-century ago excavators reciting poetry during their rest periods discovered the marvelous acoustics in these ruins. This peculiarity led to the world-famous cultural event: the International Festival held from July to September every year.

about 1,000 tons — two million pounds of solid rock. It is said one block contains enough material to build a house 60 feet square and 40 feet high with walls a foot thick.

Our largest railway cars and hoisting cranes are too puny to handle such monoliths. A large modern overhead crane will lift about 400 tons and our largest freight car can transport 110 tons at freight-train speed. But it would take three of our largest cranes to hoist one of Baalbek's stones and it would have to be done in such a way that the block wouldn't be damaged by the stress of its own tremendous weight. So far as we know the men of ancient Baalbek had only their muscles, draft animals and a few primitive tools. How did they transport these huge blocks and lift them into position?

Wheeled vehicles were used in the Middle East as early as 2,000 B.C. but it is doubtful they could have transported the blocks. Even if somehow one could be maneuvered onto a wheeled conveyance the mighty



The Palestine of David and Solomon almost encircled Phoenicia whose cities were rich centers of world trade centuries before beginning of Christian era.

load would drive the wheels into the ground or grind them to pieces on the rocky surface.

An even larger block still lies partly hewn in the nearby quarry, giving rise to speculation that the citizens of Baalbek suffered a sudden misfortune that brought their work to an unexpected halt. It seems we never will know how the first three gigantic stones were transported nor why the fourth one wasn't.

* * *

A MASSIVE migration of Semitic Amorites took place in the Middle East about 4500 years ago. Some of the Canaanites who were part of this migration settled along the coasts of Lebanon and Palestine. In time the coastal Canaanites were dubbed "Phoenicians" by the Greeks, probably because of the excellent Tyrian purple dye they were manufacturing and selling. "Phoenicia" is believed to be a derivative of the Greek *phoinike*



Well-preserved temple of Bacchus, god of planting and fruitfulness, was built in Second Century A. D. It is about 57 feet high with inside dimensions of 75 by 85 feet. Many authorities consider it the most beautiful Roman monument in Lebanon.

which means purple-red. This expensive dye, which took its name from the city of Tyre, was so highly valued that purple became an international symbol of royalty and remains so today.

Phoenicia, the first major civilization in Lebanon, considered itself a single nation but it never became a unified independent state. Instead it consisted of a number of city-states maintaining an homogeneous civilization by taking turns dominating each other through the centuries. Each king ruled by divine right but his power was limited by a council of elders made up of sea captains, merchants and heads of aristocratic families. Baalbek is

Detail of gateway shows elaborately carved Bacchic motifs: wheat ears, poppies, twining vines, ivy branches.





Modern Baalbek is popular resort town.

35 miles from the coast and probably was one of Phoenicia's smaller city-states.

The people of early Baalbek were Caucasians of medium height with thin lips and broad, sometimes hooked noses. They had thick hair, straight or frizzy, and their skin tone ranged from light to dark brown. They rode in iron-clad chariots and dressed in fine embroidered fabrics dyed in all shades of purple from blue to dull crimson.

Although the Phoenicians could work hard and endure great hardships they also loved luxury and ease. The common people lived in well-built closely-packed buildings of several stories each but the residences of the nobility were large and extravagantly furnished. All the splendid cities of Phoenicia were built by slave labor and the body of a human sacrifice usually was embedded in the foundation of each city's main gate.

These early Phoenicians must have suffered from skin diseases and eye problems because of the dust, the flies and the glare of a tropical sun. But they could cor-



Monoliths at 20-foot level of Baalbek's acropolis measure 63 to 64 feet long, 13 feet high, 10 feet thick. An even larger block lies partly hewn in nearby quarry.





Remains of mediaval mosque behind Temple of Bacchus are among ruins called "the most beautiful on the face of the earth." Six 60-foot columns and part of 20-foot entablature (right) are all that remain of the Temple of Jupiter, a wonder of the world at beginning of Christian era.

rect at least one of the physical discomforts that still plagues all mankind — the wealthy citizens of Baalbek wore some of the first dentures in history. They were not exactly false teeth. Instead of carving artificial biting and chewing surfaces the Phoenicians extracted teeth from slaves as they were needed and fitted them into their own mouths with gold wire.

They were not particularly inventive but as highly skilled craftsmen they improved on the techniques of other nations — for instance, the art of glassblowing. This old Egyptian science was improved and further developed in the Phoenician cities of Tyre and Sidon.

The farmers of Baalbek grew a variety of crops—grain, grapes, oranges, olives, mulberries and timber trees. The Cedars of Lebanon have been world-famous for centuries.

The religion of the Phoenicians was a kind of nature-worship aimed at controlling the seasons and it made fearsome demands on them. In times of crises the firstborn babies of several families, some crops and domestic animals were sacrificed to appease their pagan gods. The

Phoenicians were cruel and fearless and without ideals. They respected no one's rights, certainly not those of the weak. Yet these same barbaric people enjoyed the gentle sounds of the zither.

The holy men of Baalbek danced and shouted themselves into a frenzy, muttering gibberish and performing wild antics. The people then believed the dervish was possessed by a god who was speaking to them through the holy man's mouth. In more sober moments these holy men could predict the future, find lost valuables and give sage advice to believers.

The Phoenicians became the finest shipbuilders and seamen of their time and it was they who opened the oceans of the world to international trade. Their discovery of celestial navigation made it safe to sail at night and thus made seamanship profitable. The 27th chapter of the biblical book of *Ezekiel* pays tribute to their seamanship and their merchandising techniques.

Through their mastery of the sea the Phoenicians became middlemen and distributors of luxury goods and grew wealthy. All the known world became their marketplace. The coastal cities of Tyre, Sidon and Byblos became world centers. Baalbek, linked directly to Tyre by camel caravan, also must have prospered.

Overland trade routes brought goods to Baalbek from the exotic East and from Armenia in the north. Not only were the Assyrians and Babylonians Phoenicia's customers, but they allowed her camel caravans free passage through their lands as far as the Persian Gulf. Baalbek's merchants sold everything from Asian slaves to Spanish metals. The city's horses, mules and asses came from Armenia in what is now Turkey. And Phoenician traders, wrapped in fur and leather garments as protection against the extreme cold, crossed the mountains on them because camels could not travel over such rough terrain.

Merchandising was Phoenicia's greatest source of wealth but its people were unexcelled craftsmen in other industries as well. Their glassware, fabrics, dyes, leather, ivory and metal products were in great demand. Also, they had learned stonemasonry from the Egyptians during the 13th and 12th Centuries, B.C. Although the pyramids were already ancient perhaps the construction methods used to build them were not forgotten and the Egyptians taught Baalbek's artisans how to handle the immense blocks used to create the city's acropolis.

It was the Phoenicians who helped King Solomon build the Temple of Jerusalem. He asked Hiram, King of Tyre, for help because "there is not among us any that can skill to hew timber like unto the Sidonians." (Old Testament Sidonians were Phoenicians.) Thus it happened that Phoenician masons and carpenters joined Solomon's work force to build a temple of timber and stone. Some of the timber well may have come from the forests on the slopes of the Lebanon and Anti-Lebanon mountains near the valley where Baalbek lies.

Phoenician industrial genius seems to have had no end. When the iron age began and with it came the development of metal tools the Phoenicians reasoned that their business would be drastically increased. So they invented a simpler method of keeping accounts and gave the world its first phonetic alphabet. Now they could record their entire language by simply repeating 22 letters, just as we now repeat 26. Prior to this brilliant innovation every word had been represented more or less by its own character which resulted in a cumbersome collection of hieroglyphics.

Unfortunately the Phoenicians never used this spectacular tool to record their own history. They left fewer records than any other ancient nation because they were interested only in keeping the accounts of their widespread economy. Everything we know about them comes from the writings of their customers and neighbors.

However, the Greeks, who always had been students of Phoenicia, were quick to adapt the new alphabet to their own language. In turn the Romans picked it up and soon it had spread throughout the known world becoming the basis for all phonetic alphabets. Only in the Orient, geographically isolated from direct Phoenician influence, did the ancient pictograph form of writing prevail, persisting there to this day.

Despite Phoenicia's accomplishments a strain of sadness runs through its history. The people who gave the world its alphabet were guilty of the most corrupt, vicious and depraved human conduct in all history. The people of Canaan were so wicked that "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord of Heaven."

Scholars believe that five towns known as the "Cities of the Plain" had been scheduled for destruction. They were Sodom, Gomorrah, Admah, Zeboim and Zoar. But Zoar was saved when Lot asked God to spare the city so he could hide there *(Genesis 19)*. The remainder of the Canaanite

cities which spread from Gaza in the south to where Tripoli now stands also were spared — Baalbek was one of them.

As the centuries marched by Phoenicia fell to nation after nation. The Assyrians, Egyptians, Babylonians and Persians all took turns governing this amazing people. Yet somehow they managed to retain their skills and customs. Not until 331 B.C. when Alexander the Great took Phoenicia from the Persians did the citizens of Baalbek begin to lose their separate identity. After that they gradually were absorbed into the Greco-Macedonian Empire — but even this was not their end. Coins were minted in the Phoenician language as late as the Third Century A.D., hundreds of years after the civilization really had come to an end. The genius, daring and skill of the Phoenicians was a long time dying.

* * *

THE CITY of Baalbek attained its greatest splendor while it was part of Rome's Syrian Colony. Roman domination began in 64 B.C. when Pompey invaded the Middle East. A few decades later Emperor Augustus garrisoned troops in Baalbek and amid the already ancient ruins Rome began to build and dedicate temples to its own gods. Rome's three magnificent temples in Baalbek often are described as the most imposing and beautiful in the Roman world, unexcelled by any in Rome itself.

Two of the temples — dedicated to Jupiter and Bacchus — were constructed on Baalbek's huge acropolis. The acropolis itself consists of four main sections which give it a slightly irregular shape. The first section a visitor encounters is the impressive entranceway and forecourt. This monumental gateway is a partially enclosed rectangular building which originally had a colonnade 165 feet wide flanked by two square towers that rose nearly 100 feet into the air. Inscriptions on the bases of three of these columns tell us that the temple complex was erected to the great gods of Heliopolis by Antoninus and Caracalla.* Three doors lead from the gateway into an hexagonal forecourt which once was surrounded by an exquisite hexagonal colonnade. A series of alcoves still decorate four of the court's six sides.

Three more doorways, now lying in ruins, led from the forecourt into the Great Court or Court of the Altar. This huge area, the central and largest section of the acropolis, is about 370 feet wide and 440 feet long and

*Two Roman emperors of the early Christian era. Antonius Pius ruled from 138 to 161 A. D. and Caracalla from 211 to 217 A. D.

more than 20 feet above ground level.

The square and semicircular alcoves that adorn three sides of the Great Court were designed as resting places for worshipers. Each has a number of now-empty niches where statues once stood. A colonnade of polished Egyptian granite, no longer standing, once separated the alcoves from the court. Broken columns and fragments of the elaborately carved entablature lie scattered around the court.

The ruins of a large altar can be seen near the center of the Great Court with a cleansing or absolution basin on either side. This may have been one of the sites where Canaanite priests sacrificed human victims to heathen deities in Old Testament times. The altar was badly damaged in the Fourth Century when the Great Court was filled with earth so that a Christian basilica could be built over it. The basilica later was demolished during the excavation of the ruins.

A flight of wide steps led from the Great Court to the third section of the acropolis, the temple terrace proper, more than 40 feet above the ground. The temple that stood there was dedicated to Rome's supreme deity Jupiter — known to the Greeks as Zeus. The Temple of Jupiter, also called the Great Temple and the Temple of the Sun, was 300 feet long, 170 feet wide and more than 80 feet high — considerably larger than Athens' Parthenon. It seems fitting that a shrine built for Rome's greatest god should incorporate what must be man's largest building blocks. The huge monoliths described earlier are part of the wall surrounding the temple terrace.

More than 50 Corinthian columns, each consisting of three huge stone drums, once adorned the Temple of Jupiter. Six of these still stand in an unbroken row — all that's left of the structure. They measure seven and a half feet in diameter and tower 65 feet above the temple floor. Reputedly they are the tallest columns in the world and still hold aloft the remnant of an elaborately carved three-layered entablature. A rain gutter in the cornice channeled water into a series of beautifully carved lion heads spaced at intervals around this entablature. In heavy rains water gushed from the lions' jaws in a symbolic roar.

The great Temple of Jupiter was destroyed when it was mined by the Christians for material to build the basilica over the altar. Before earthquake, time and man reduced it to rubble it must have been a magnificent structure.

Across from the Great Temple a part of the acropolis juts out

into an L-shape. Here stands a temple dedicated to Jupiter's son Bacchus whom the Greeks knew as Dionysus — he who gave King Midas his golden touch.

Youngest of the Greek deities, Bacchus originally was the god of planting and fruitfulness, especially of vineyards. He gradually evolved into the god of wine and traveled the world teaching the art of cultivating the vines and making wine.

Naturally, worship of the god of wine took the form of drunken parties. Religious rites dedicated to Bacchus grew progressively more depraved over the centuries until 168 B.C. when the Roman Senate outlawed the immoralities of these dionysia or orgia. From these festivities comes our word "orgy."

However, some good came from the drunken melees that were held in Bacchus' honor. They gave us our theater. Greek tragedy as an art form arose from the dithyrambic songs sung to Bacchus during spring nature festivals. In the beginning all the celebrants joined in the singing. Then the bolder ones began jumping to the tops of altars and sacrificial tables to sing lyrics which were echoed by the others. Thus was born the chorus. Thus the theatrical stage we know today evolved from altar and sacrificial table.

Baalbek's well-preserved Temple of Bacchus, built about 150 A.D., is much smaller than the Temple of Jupiter. It is about 57 feet high with inside dimensions of only 75 by 85 feet. But small as it is, many authorities consider this temple the most beautiful Roman monument in Lebanon.

The temple is entered through a huge doorway — four stories high and more than 20 feet wide. Vertical strips elaborately decorated with carvings of Bacchus and other mythical beings adorn the doorjambs. Interlaced with these figures are grapevines, clusters of fruit, poppies and ears of wheat, fitting tributes to the god of planting and fruitfulness. The entire surface of the exterior of the lintel also is exquisitely carved — although it now is broken into four pieces which are wedged precariously in place above the open doorway.

Fluted columns on each side of the doorway from a prostyle or portico. Beyond these are plain columns 52 feet tall that are part of a peristyle that runs around the building, 10 feet from the walls. However, more than half of the 46 columns have fallen.

While the walls of the temple remain almost perfectly preserved, the roof is gone. Although the exterior surfaces are quite plain the stones were carefully

dressed. The joints fit together so perfectly that a knife blade cannot be inserted between them at any point except where the wall is damaged.

Two rows of statue niches, one above the other, run the full length of the interior walls which are divided by fluted columns that do not stand free. The statue of Bacchus that must have stood at the western end of the temple is no longer there.

The third structure — the Temple of Venus — is not on the acropolis but rather stands at ground level 1,000 feet away nestling close to the modern village of Baalbek. Dedicated to the Greco-Roman goddess of love this circular structure is the smallest of the three Roman temples. Originally it had a domed stone roof supported by six Grecian granite columns. This temple, ornamented in much the same manner as the two on the acropolis, is believed to date from about 250 A.D. The Temple of Venus was the last major structure erected in ancient Baalbek.

* * *

MODERN BAALBEK is a popular resort town of 9,000 people, famous for its summer festivals in which top theatrical companies appear each July and August. A group of excavators inspired this tradition 50 years ago when they took to reciting poetry during their rest periods. They found that peculiar acoustical conditions in the ruins amplified the ring of their voices. Today people come from all over the world to enjoy the festivals and to be awed by the immensity of the mighty acropolis — and the secret it holds.

Perhaps the mystery of Baalbek never can be satisfactorily resolved. Nothing we understand or believe today can help us rationalize the huge stones in the acropolis. But there is a sort of answer . . .

The biblical book of *Numbers* tells the story of Moses leading the children of Israel through the wilderness. One day the Lord told Moses, "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel. . . ."

Moses sent some of his tribal leaders to scout this promised land. They searched for 40 days, spying on all the tribes of the land, including "the Canaanites (who) dwell by the sea." (These were the Phoenicians.)

Upon their return only one of them, Caleb of Judah, told the people that they should attack at once, saying the land easily could be taken.

His fellow spies disagreed, saying, "We be not able to go up against the people; for they are stronger than we. . . .

"The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

"And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

Two-million-pound building blocks seem about right for giants such as these.



DANTE'S RETURN

By Glenn Clairmonte

GIOVANNI BOCCACCIO, the famous author of *The Decameron* and other tales of life in Italy in the Middle Ages, sometime before 1400 A. D. wrote a biography of the illustrious poet Dante Alighieri. One episode he reports had to do with the unsuccessful search Dante's son Jacopo made for the final 13 cantos of the immortal *Divine Comedy*.

At Dante's funeral in September 1321 his faithful friend Guido da Polenta made a speech and placed a laurel wreath on Dante's coffin. In gratitude Jacopo wanted to present Guido with the complete manuscript of his father's masterpiece but could not find the final cantos. One night Jacopo's father appeared to him in a dream, took him by the hand and led him to the spot where the missing manuscript pages were hidden.

Convinced that his father actually had visited him, Jacopo roused one of his father's former students. Although it was late at night the two of them went to the house were Dante formerly had lived. They awakened the tenant and entered the house. Jacopo walked up to the wall his father had indicated in the dream. Hanging there was a mat that concealed a niche in the wall that had gone unnoticed before. In the niche the poet's son found some mildewed manuscript pages. Upon cleaning them Jacopo found they were the missing cantos.

Copying them and adding them to the pages he had in his possession, Jacopo was able to present a complete manuscript of his father's *Divine Comedy* to Guido da Polenta on the occasion of Guido's election as Captain of the People in Bologna in 1322.



TAYLOR CALDWELL'S
Journey into the Past

The famous novelist, seeking assurance that death brings only oblivion, finds dramatic evidence that she has lived many lives.

By Jess Stearn

Excerpted from the book THE SEARCH FOR A SOUL: Taylor Caldwell's Psychic Lives. Copyright © 1972, 1973 by Jess Stearn and Taylor Caldwell Published by Doubleday & Company, Inc.

PART ONE

EDITORS' NOTE: Taylor Caldwell, the famous English-born novelist, had just turned 70 when she began to speak to her friend, author Jess Stearn, about reincarnation.

"The conversation had not developed out of thin air," Stearn wrote. "Janet Taylor Caldwell had toyed with the idea of survival for years and her interest was undoubtedly quickened by the recent death of her husband Marcus Reback to whom she had been married for 40 years."

Marcus died on August 13, 1970, after a lingering illness and a final two weeks in coma during which the doctor had said he was clinically dead. Janet was inconsolable and fell into profound despair which became chronic depression. Despite her wealth and fame she felt her life had been "a monstrous, painful, agonizing affair. . . ."

In this mood she told Stearn she'd like to be regressed, although she had misgivings as to whether "past lives" were proof of reincarnation, genetic memory or simply evidence of fertile imagination. She also doubted that she could be hypnotized. Stearn suggested her motive for seeking regression through hypnosis was to seek reassurance of survival but she responded, "No, I gratefully look forward to oblivion but I must be sure of it."

Stearn's misgivings concerned Janet's hearing problem. He felt she would be a difficult subject because she has only five percent hearing in her right ear and none in her left. However, she is adept at reading lips and she was not to be put off. They arranged for her to leave her home in Buffalo and join Stearn in Los Angeles. In the meantime, Stearn sought a Hollywood hypnotist to consult with Janet. In sessions held in

Stearn's home Janet Taylor Caldwell first emerged as Jennie McGill, young scullery maid to the 19th-Century novelist George Eliot. Later, from her "subconscious memories," Janet dredged up the life of an Inca princess, a Greek student of Hippocrates and a life between "incarnations" on a mysterious planet called Melina.

Out of these sessions came Jess Stearn's book, The Search for a Soul: Taylor Caldwell's Psychic Lives, *and a tantalizing explanation for the novelist's uncanny knowledge of ancient and modern medicine, day-to-day life in biblical times and numerous other subjects she never has studied nor researched but which are accurately treated in her novels.*

Taylor Caldwell learned the content of the tape-recorded sessions only when she read Jess Stearn's book in manuscript form. She agreed to write an epilogue in which she concludes:

"The reader must make his own judgments about the theory of reincarnation and the stirring material in this book. I have made my own judgment. I am still the skeptic of skeptics. . . ." Yet. . .

ITALY fascinated Taylor Caldwell. She visited that land of violent history not only as a curious traveler but in dreams that bordered on nightmares.

While she didn't attribute it to reincarnation, a constant dream of another life, of being someone else, haunted her waking moments for years. "I first had this dreadful dream," she once told me, "when I was about three years old and still living in England. I dreamt I was standing at a small open casement window in a very high building like a tower, and I was looking down, with anguish, on a roof below the casement which was covered with dirty red tiles. The sky was a cold dull white and the sea of roofs beyond was all crowded and jostled red tile and seemingly spread out for miles. In the distance I saw a narrow river and several ornate stone bridges crossing over it. I felt not like a child of three but like a mature woman, say about the middle 20's, looking about the same as I did when I was really in my middle 20's."

There were no such red tiles on roofs in England, as she knew, and she had the definite impression of a Mediterranean locale — Spain or Italy perhaps.

In the dream she had a limited view of the unnamed city, since she was looking at it from between strong iron bars.

"I was in a sort of icy stone cell, over the city, with only a



Jan Robinson

Friends of long standing, author Jess Stearn and English-born novelist Janet Taylor Caldwell worked with an unnamed hypnotist in Stearn's California home.

cot, a table and one chair in it, and there was a wooden door at the rear. I knew the door was bolted and that I was a prisoner in this city I knew well and in which I had lived and been born. I knew that outside the locked door was a narrow winding staircase of stone. Then I heard footsteps on the stone and I knew who was approaching. I knew that in the company there were three men in strange costumes and one was a man I knew very well. I knew his costume in that awful dream and now I know it was the white habit and hood of a Dominican monk (called Black Friars from a black mantle they wore for preaching).

"All of them were familiar to me and I knew why they were coming up the stairs — they were going to torture and kill me. I heard a key grating in the lock and turned to the window again in despair and I knew the only way to escape those men was to throw myself out of the window. So as the door opened I

threw myself down onto the sloping roof, very high over the teeming narrow street, with relief and even joy. Then as I rolled down that cutting tilt of tiles all memory was blanked out and I woke up screaming in my little trundle bed in England.

The dream recurred frighteningly into her adulthood.

"I dreamt it over and over dozens of times, waking with shudders and despair, yet with relief that I had escaped my enemies. And invariably, there was no change in the setting and nothing to remember after I had almost completed my roll-out."

As Taylor Caldwell became famous she was able to travel and satisfy a longing to visit the cities of Italy, particularly Florence, whose very name mysteriously seemed to intrigue her.

In Florence she and her husband Marcus were guests of a very old Florentine family, the De Morettis, who went back beyond the Renaissance and the ruling Medicis.

That first evening in the De Moretti home the writer had another strange experience. Before retiring for the night she looked down from her bedroom window into the street below where she saw a large round plaza with many streets streaming into it like the spokes of a wheel. In the center of the empty plaza she saw a tall pillar surmounted by a medieval horseman. "All at once," she said, "a sensation of utter despondency, fear and foreboding came to me and I pulled the curtains across the window and went to bed."

When she awakened she went to the window, pulled back the draperies and looked outside. She couldn't believe it. There was no plaza now, only a small concrete island with a modernistic monument on it.

At breakfast she mentioned the plaza she thought she had seen the night before. Count De Moretti went to his library and returned with a large book. He turned a few pages and showed her the plaza just as she had seen it hours before. There it all was: the prancing horseman high on the pillar, the gloomy shadowed streets and the blank sides of the same buildings she had seen — which had disappeared by morning.

The Count gave her a sympathetic smile. He seemed to know what she was going through. What was this fantasy all about, she asked herself, and how had the Count turned so promptly to a scene out of the Italian Renaissance?

There were to be other surprises that day. The Countess took her guests for a tour of Florence. They went to a spa-

cious museum and Janet was much impressed by the gorgeous grounds, rolling green lawns and massive flowerbeds, set off by a wondrous array of fountains and statues. They entered the musty museum and after a while she was glad of the opportunity to get out in the radiant sunshine and stroll through the gardens again. But the gardens, like the plaza, had miraculously vanished. On the way home the Countess pointed out the handsome stone bridges over the Arno familiar to every Florentine sightseer. One bridge with embossed decorations stood out particularly. "Now, there is something really lovely, that bridge," she said to the Countess.

She had no sooner made the remark than the bridge, like the plaza and the gardens, faded before her eyes. And that was not all. There in the heart of the city another mirage took place. She was looking at a concrete island in the middle of a street when something occurred that made her doubt her senses. "Before my eyes the island disappeared and there was another small plaza and crowds of people in strange costumes and a whole company of white-robed Dominican monks. In the center of the little plaza a man also robed in white was burning to death on a pile of faggots in the bright sunshine, a small, plump man with a heroic face. Horrified, I said aloud, 'Savonarola.'"

At Janet's exclamation the Countess pointed to a statue commanding the square. "Yes," she said, "and that monument is there in his honor."

Janet returned to the Moretti home a little shaken but she was in for still another jolt. After dinner she and the Count were alone together in the library and she told him of her latest experience. She could not speak Italian nor he English but they seemed to understand each other perfectly.

Finally he nodded and said with a smile, "You have been here before, long ago. I have known of these things all my life also."

He brought out the book of engravings and opened at once to the beautiful gardens she had seen at the museum. "These," he said, "were the gardens of the Medicis." Then he came to the medieval bridge she had seen over the Arno. "This bridge," he said, "was swept away and lost at the time of Savonarola in a flood." There was no need to show her the plaza where the fiery crusader for papal reform, the Fra Girolamo Savonarola, Dominican prior of San Marco, had died a flaming martyr in 1498. She had not only seen the

square as it was but the event itself.

Encouraged by the Count's apparent understanding, she related to him the dream which had troubled her for so long, recognizing now a similarity between the tiled roofs of her dream and many of the older Florentine houses.

The Count nodded wisely, then showed her another engraving of medieval Florence, with the same sort of tall narrow building in which she had dreamed she had been a prisoner. Even the jostled red tiles were there.

The Count did not seem to be the type of person who would believe blindly in reincarnation but he said gravely, "You lived in Florence at the time of Savonarola. You must have been one of his followers and that was why you were condemned to death."

She was not ready to accept this explanation but the dream, once explained, never repeated itself. However, as long as she stayed in Florence she felt the oppression and melancholy which had afflicted her when she first looked out of her bedroom window. She couldn't get away fast enough. "We cut our visit short, something my husband did not understand until I told him the story. But the Count seemed to understand. It was no secret to him."

While Savonarola was one of the haunting figures of history, I never had discussed him with Taylor Caldwell other than to record her bizarre experience. It seemed something of a coincidence that George Eliot (for whom Janet had been a scullery maid in one incarnation) should have dealt with Savonarola in her novel *Romola* but the novel threw little light on his life.

As we sat around relaxing before the day's regression, as was our custom, I asked Janet if she had read the novel.

"Oh, no," she said. "The only thing of George Eliot's that I ever read was *The Mill on the Floss.*"

"It is not a very good book," I said. "I hope she didn't influence your writings."

"She didn't influence me at all," Janet replied.

"You seem to be hearing well today," I noted.

She smiled. "I always could hear men better. It's something about the timbre of their voices."

"And you're feeling better?"

"I feel remarkably well. I can't imagine what the trouble is."

She gave me a serious look.

"I do hope you are not wasting your time, as you'll never prove reincarnation by me."

The hypnotist, always practi-

cal, was impatiently checking his watch.

"All right," I said, "let's go."

We trudged up to the study, Janet Caldwell well ahead of us. She was already on the couch when we got there and the session began.

The hypnotist touched her forehead gently, saying, "Close your eyes, we are going back again."

I had a hunch. "Begin with the Renaissance."

As she usually did, she opened with a soliloquy, dramatically plucked out of history. Her voice was low, muffled, apprehensive, almost as if she were afraid of eavesdroppers.

"They will kill me, the fiends," she whispered, "as they killed my master Savonarola."

The hypnotist and I exchanged glances and he checked the prone figure to make sure she was under. There was no question from her appearance, the limpness of her body and set of her face, that she was in deep hypnosis.

There was no need to prod her, for she was thoroughly caught up in the past.

"What does it matter, interrogation and the threats? I know they will kill me. Far, far, the dear roofs of Florence," her voice rose. "I love my convent and the master. He is a saint of saints, Savonarola. They burnt him alive as they will do to me because I followed him. 'Heretics,' they said. We are not heretics." Her voice quavered prophetically. "There will come another who will purge the Church. This I tell them and they call me a witch. Our Master, if you are in heaven, pray for my soul . . . I hear them coming up the stone staircase outside this room." She cupped her ear the better to hear. She was obviously the nun of the dungeon, bravely waiting to die for her allegiance to the fiery prior of San Marco.

She had paused, apparently overcome by emotion, and then continued scornfully:

"There is a lesser around me and the Dominican who dares to call himself Father Alphonso —Father." She fidgeted restlessly. "The soldiers," she said, picking up her story. "This time, unless I lie to them, they will kill me. Oh, God, I cannot endure them any longer . . . Ah, Master, I hear your voice . . . Go forth, Christian (speaking to herself). I shall plunge through this window, roll down the roof and be dashed to pieces on the stones below, but I will not let them speak to me again."

Like Savonarola and Joan of Arc, the creature that she had been feared recanting in the face of the flames and so contem-

plated her own self-destruction.

She seemed to wander, as if momentarily delirious.

"Oh, Savonarola," she cried, "you are Estanbul, I know." She saluted, using one hand, as if greeting her master. "Greetings, my Lord, greetings. I have heard your castigations many times. But I do not follow in delusion, no. Tell me this, pray, my Lord, where is Estanbul now?"

Her voice droned on, "At the last minute I knew that Estanbul was Savonarola. I'll ask no more. Here, my Lord, your word is law so I ask no more."

The hypnotist moved to get back to the comprehensible in terms of names and places.

"Where in Italy is the convent?"

As was often the case, she did not answer directly. "Sister Mary Bernard of the cloister of Santa Monica . . . near the third bridge." There was a catch in her voice.

"They took away my cloak and dressed me in men's clothes because they said it was not seemly for a nun to follow Savonarola. Oh, my father, do not weep for me. My father, I cannot lie and say that Savonarola deceived. I cannot say, even if I die for it. 'Comfort, my mother, oh do not plead for me with him. No, I'd rather die than be a liar. Kiss the hands of my grandmother, tell her till we meet in heaven, Holy Mary, Mother of God, full of grace. The Lord is with me, blessed art thou among women and blessed is the fruit of thy womb, Jesus.'"

As we gazed down at her, spellbound, touched by the reverence in her voice, she motioned with her hands as if she were fondling a rosary and then she made the sign of the cross. "Our Father, who art in Heaven," she said, running through the Lord's Prayer, and again crossing herself.

"How bright the sky," she added in a piteous voice, "for I must die."

She had presented a moving picture of that terrible day of martyrdom in Florence five centuries before. And though it all seemed fantastic in the cold light of day there was no questioning the reality of her experience as it unfolded through her.

While we knew of course what had happened to Savonarola it was essential to rounding out the experience for her to get on with the story. And so the hypnotist asked:

"What happened to Savonarola?"

"He was burned at the stake."

"What happened to you?"

Her voice was like a dirge. "I killed myself. I threw myself out of the window to escape my tor-

ture. The top of the bell tower, the campanile."

"Tell me of your arrest," the hypnotist said.

"We followed Savonarola—oh, I cannot speak of it." Janet's hands went to her face—and she spoke in a tortured voice.

"We had seen our master burn. He said he had been forced to recant. He had been forced to say he was a false prophet. But we knew he lied under torture and extremia. If he could lie under torture, then it was normal for us. And so we fled. There were two mother nuns who had left also. We worked in Firenze (Florence) as scribes, wherever we could find work to do. There must have been a traitor. I do not know what became of the others. I was taken to the campanile. It was a particular form of torture because it was under the bells. And the bells would start ringing and it would deafen me. I could not sleep or rest . . ." Her voice trailed off. "I think his ideas and thoughts will live. One shall come, I know in my heart, who will take disorder from the Church. He will be human also. He will inspire. The Lord has said, One can cast out one devil, seven return."

The dream that had tormented her for so many years had fulfilled itself in every respect in this new flight into the past. She had been a nun, a follower of Savonarola, had watched him burn at the stake and then in despair, rather than take the chance of recanting, she had flung herself to death.

She had several brothers and sisters, older than herself, but only a younger sister, Roselia, survived her.

"She was the last child of my mother—the others died before I was eight."

"What did your sister grow up to be?"

"I do not know. I died when she was five years old."

And there we had it. Another harrowing session, another suicide. The regression had corroborated the disturbing dream from Janet's childhood — although I found incomprehensible the materializations in the street that supported this dream. It could all have been dismissed as pure hallucination were it not for the De Moretti engravings that established the reality of her recollection. And perhaps it still was. . . .

(To be concluded next month.)



Carter Burdine (left) and his Uncle Junior view remains of dismembered chickens.

On the Trail of

UNIDENTIFIED FURRY OBJECTS

Skeptics dismiss the "creature" as imagination or a prank — but something in Indiana killed Carter Burdine's 170 chickens.

By Jerome Clark
Crawfordsville (Ind.) Journal and Review
photos by Joe Boswell

IT'S GONE now, the thing that terrorized Roachdale, Ind., last summer, and few of the residents of this tiny village 40 miles west of Indianapolis are willing to talk about it anymore. By now the "monster" is a subject for ridicule so far as most people are concerned — especially if they didn't see it themselves.

One of the skeptics is Town Marshal Leroy Cloncs. Looking back on the affair he says, "I talked to a lot of people but I

never came up with anything that could be substantiated. I'm sure it was just a prank that snowballed. People's imaginations just got carried away, that's all. Some of 'em were probably full of liquor and they just started shootin' away when they heard something. My main concern was that some poor soul might get his head blown off."

It's easy to sneer these days — but in the summer of 1972 reports of the creature had Roachdale in an uproar, causing among other things the first traffic jam in its history as curiosity-seekers from miles around converged on the town. Many of them, unfortunately, were armed and only a miracle prevented the kind of accident law enforcement officers feared. More than a few Roachdale residents believed the end of the world was imminent. Persons of fundamentalist persuasion turned to the Scriptures and read — or so they claimed — that in its last days the earth would be overrun by hairy beasts, half-human, half-animal.

Of course it wasn't the earth, just tiny Roachdale and a few other obscure out-of-the-way spots, that hosted monsters during a memorably Fortean summer. In July similar creatures were reported in Louisiana, Missouri, Springdale, Ark., and Peoria and Cairo, Ill. Yet in many ways the creature that came to Roachdale in early August was the weirdest of all.

* * *

MRS. LOU Rogers was the first person to sense the presence of a mysterious "something." In early August she and her husband Randy were renting a farm outside Roachdale; they have since moved into town. Late one evening with her toddler son Keith she stepped outside to roll up the windows in the family car. The sky had clouded over and it was sprinkling. As she stood in the dark she heard a

Parke County's Sheriff Gary Cooper broadcast bizarre warning: "Be on the lookout for 10-foot-tall monster."



sound rather like a growl that came out: "boo" or "oo." Mrs. Rogers, a young woman who is not easily frightened — "You hear all kinds of strange noises in the country," she says — thought nothing of it at first.

Then she heard it again. Her little boy was terrified and now she listened closely. The growl was "real deep" but it sounded human, not animal. Suddenly she felt as if someone or something was breathing down her neck. Turning quickly she peered around in the darkness. Although she could see nothing she knew something was out there and she and little Keith hurried back into the house.

She was unaware of it then but about 90 minutes earlier a luminous object had hovered briefly over a cornfield separating the Rogers' house from a neighbor's and then "just sort of blew up." Among those who saw it was one of Mrs. Rogers' brothers who happened to be looking out the window of a farmhouse near Ladoga, a few miles north of Roachdale. Later he mentioned this to his sister and her husband, saying he thought a plane had exploded. None had. Whatever exploded, it left no trace except — possibly — the creature that for the next few weeks seemed to have taken up residence in that very cornfield.

Within the next few nights the Rogerses began to hear strange noises around the house. "It sounded as if someone was going around the place pounding on the siding and windows," Rogers said. "Whatever it was, it must have gotten braver every night because the noise got louder every night." As it got braver Rogers got uneasier. He borrowed his father's shotgun as a defense against the marauder. When he heard it he would rush outside only to catch a glimpse of a six-foot, enormously broad-shouldered, shadowy biped fleeing into the cornfield.

"It would always come around at a certain hour — between 10:00 and 11:30 at night," Lou Rogers recalled. "You could feel it coming somehow. It's hard to explain. The feeling would just keep getting stronger and stronger and when it got strongest you knew something had to happen. Then the knocking would start. This happened every night for two or three weeks. Another thing — it smelled *rotten,* like dead animals or garbage."

Randy and Lou Rogers never saw the creature clearly because it appeared only in the darkness but they were able to observe that it was hairy and black. Once while Mrs. Rogers was washing dishes she saw it ducking up and

down outside the window above the sink.

"But I was never exactly afraid of it," she said. "If it was going to hurt me it would have that first night. I had no awareness or fear of it in the daytime. I'd even leave the doors open. Sometimes I'd put out garbage and later it would be gone. My husband thought I was crazy, trying to make friends like that. But I was pretty curious about it."

The couple tried to think of a rational explanation but none would fit.

"We sort of thought it might be a gorilla," Mrs. Rogers said. "It stood like a man but ran on all fours — and even on all fours it was as tall as my husband who is five-foot-nine. It was real broad.

"And what was weird was that we could never find tracks, even when it ran over mud. It would run and jump but it was like somehow it wasn't touching anything. When it ran through weeds you couldn't hear anything. And sometimes when you looked at it, it seemed you could see *through* it."

Once, however, Mrs. Rogers and her brother did find a pair of tracks made by something that stood on two feet — or rather, a foot and a stub — but these were only three inches across, much smaller, she was certain, than the creature would have left. As to what kind of being may have left the tracks she had no idea. Nor did she know who had left a plastic "flying saucer" toy that mysteriously turned up near the house one day. It did not belong to Keith, who examined it without interest and put it out with the trash. When Mrs. Rogers looked for it the next day the toy had disappeared.

* * *

THE ROGERS took it all fairly calmly — in fact, until the community-wide furor started the third week of August they shared their experiences only with a handful of friends — but the rest of Roachdale didn't. The story hit the newspapers on August 22.

"WHAT IS IT?" the *Crawfordsville Journal and Review* headlined its article. "Residents of this small Putnam County community," the report began, "are concerned about some unidentified creature which has been stalking the surrounding area for the past two to three weeks. Some three dozen persons say they have seen someone or something wandering about on the east side of town."

Conservation Officer William Woodall of Crawfordsville had arrived in Roachdale on Monday the 21st to investigate and found Roachdale residents near panic.

He listened sympathetically to their stories, even the wildest ones, and on the first day interviewed five persons from four different families who said they had seen the thing. Among those he talked with were the Rogerses, who reported the creature had left their farm after Randy and several friends had set out one night to try to capture it. One of them (a young man from nearby Bainbridge whom FATE has since interviewed but who has asked that his name be withheld) encountered the creature when it stepped out of a roadside ditch. The man yelled, "Stop or I'll shoot!" It didn't and he did but it got away.

Another report, which Woodall calls the strangest of all he investigated, came from a woman on the east side of town who late on the evening of the 14th was sitting on her front porch with her husband and daughter when she noticed something shining in a field across the road. It appeared, she said, that two large "balls of fire" between four and six inches apart were staring across at them.

"From time to time the 'balls of fire' would turn and watch a passing car, then turn back toward us," she claimed. Soon a second pair of ""balls of fire" joined the first.

"We watched for a good little bit. None of us wanted to go over to see what it was."

The family went indoors and watched from there. The "balls of fire" continued to stare at them. At 2:00 A. M. the husband and daughter retired but the wife stayed up watching as the thing behind the glowing balls, whatever it might have been, seemed to go "down on all fours feeding like a dog. Then at times it would stand up and peer around." When she finally went to bed at 3:40 it — or they — were still there. The next day they were gone.

The woman confirmed the story for FATE but refused permission to reveal her name. She says she is tired of being ridiculed. "I don't care what they say," she said. "We know what we saw."

Other sightings of the creature are supposed to have been made by groups of teen-aged boys along the railroad tracks. The young man from Bainbridge mentioned earlier told us that he and five friends, after hearing the teen-agers' stories (one of which said the creature had chased them), walked along the tracks themselves one night hoping to see something. The group split in two, our informant and three others setting off down the tracks and the other two remaining behind. The latter two sup-

posedly then saw the creature take refuge in a tree from which our informant, who says he is a skeptic, saw two shining eyes.

"I think they were just reflections," he concluded — although reflections of what he does not say.

The *Journal and Review* gives a somewhat vague report of another incident: "There is one account of two young men who claim to have seen (the creature) during the daytime hours. The two men had seen the creature at night and decided they would try to see if they could find it in the daytime. They told the officer* they were walking along the railroad tracks when they came upon an animal of some kind. They described the creature as covered with fur. They said it was sitting with its front feet on the tracks and it was so large that its body reached to the bottom of the ditch along the tracks."

* * *

FORTUNATELY there is nothing vague about the Burdine reports which rank among the most dramatic of all.

About 9:00 P. M. Tuesday, August 22, Carter Burdine and his uncle Bill ("Junior") Burdine arrived at Carter's farm to discover the remains of more than 60 chickens which had been ripped apart and scattered along a path leading 200 feet from the coop to the front yard of the house. Whatever had killed them had done only that — it had not eaten them.

They called Marshal Cloncs who arrived within a few minutes. As they stood surveying the damage, all three heard a noise that seemed to come from between the chicken coop and the road. Cloncs got into his car and drove slowly up the road while Junior Burdine walked behind. The car was pulling away from him when suddenly something rose from the ditch and dashed across the road within six feet of him — but it moved so fast that Burdine didn't get a good look nor did he have time to shoot.

The men did find the spot where it crossed the fence on the opposite side of the road. "That fence was just mashed to the ground," Burdine said later. "That thing was *heavy*." It left a trail of trampled weeds and grass. Carter Burdine, who heard it, said it had to have been running on two feet. (This contradicts the Rogerses who said they could not hear the creature running and that it ran on all fours.)

Carter also found that the trail of dead chickens led directly to a pail in the yard containing cu-

*Woodall — who in turn told us he does not recall their names.

cumbers and tomatoes which he had planned to feed to the hogs. Now the pail was only half full.

First suspecting the family dogs the Burdines checked them for traces of blood and feathers. They found none. Carter then recalled that the night before, about midnight, he had waked to hear something stepping onto the porch. His wife said it was just one of the dogs but Carter wasn't so sure.

"The dog must have gained a lot of weight," he said, "because the porch squeaked."

Both Carter and Junior noticed a "musty" odor and by now they were sure the creature people were reporting around Roachdale was responsible for killing the chickens. Certainly *something* out of the ordinary was in the area. When they first had returned to Carter's place and discovered the slaughtered chickens they also had found the meanest farm dog — one who would bite anything or anybody — cowering against the porch. "The other dog was so frightened he wouldn't come out of the pen," Carter said.

Within a matter of hours the creature revisited Carter's farm. This time he and Junior were returning to the farm in the early morning hours after having dropped off Carter's wife with relatives in town. In the headlights of their car they caught sight of the creature standing in the chicken house door.

"This thing completely blocked out the lights inside the chicken house," Junior said. The door is six by eight feet and its shoulders came up to the top of the door, up to where the neck should have been. But this thing didn't have a neck. To me it looked like an orangutan or a gorilla. It had long hair with kind of a brownish cast to it — sort of rust color. I never saw its eyes or its face. It was making a groaning racket."

The creature dashed for the barn and leaped into the haymow. Carter and his father Herman Burdine approached the barn, guns ready. Junior went around the building and a moment later Herman and Carter heard him yell, "Bring me a light!"

Herman said, "By the time Carter and I got out of the barn and around the corner my brother was firing at something across the field. I didn't see a thing but I pulled up and started firing in the same direction."

"I shot four times with a pump shotgun," Junior said. "The thing was only about 100 feet away when I started shooting. I must have hit it. I've killed a lot of rabbits at that distance."

Nevertheless, there was no indication that the creature had been touched.

The Burdines trudged back to the chicken house to count their losses. About 110 chickens had been destroyed — ripped open and drained of blood. Of an original flock of 200 chickens Carter had lost all but 30.

Later when Woodall investigated he searched carefully through the strewn remains looking for any physical trace of the killer. He found nothing.

"I never could find any concrete physical evidence," Woodall recalled several months later. "All I ever had to go on were a lot of people's stories of what they saw. I think I couldn't find any tracks because the ground was hard and the vegetation high."

At 10 o'clock the evening after Junior Burdine had missed his target, 20 armed men, including Woodall, Cloncs, Putnam County deputies and special deputies, met to plan a thorough search. Their efforts were hampered, however, by the large number of cars mostly driven by teen-agers looking for excitement. The next day Woodall called off the search.

"There were just too many people out there," he said. "If the thing had been out that night it probably would have been run over by one of the searchers' cars because so many people were out looking for it.

"I'm checking out some things that may be connected with it," he told the newspapers, "but I won't know for a while."

Several strands of animal hair thought to be a clue turned out to be from a horse, a Purdue University laboratory analysis revealed. Theories about the creature's true identity — such as an escaped kangaroo or a mentally ill man garbed in a buffalo robe — similarly proved groundless.

By the end of the week reports had subsided. The creature that visited Roachdale had gone back to wherever it came from.

* * *

JUST WHAT appeared three weeks later in Parke County (north of Roachdale's Putnam County) no one seems to know.

Shortly before 11:00 A. M. Wednesday, September 20, Parke County Sheriff Gary Cooper broadcast a bizarre warning to authorities in other counties: "Attention all counties surrounding Parke County. Be on the lookout for a 10-foot-tall monster. It is covered with fur and its feet are 21 inches long."

Cooper explained that he had received several calls from the Lodi, Tangier, Howard and Sylvania area, a sparsely-settled heavily-wooded region near the

Parke-Fountain County line. The creature had been seen on Tuesday night.

"One lady came to my office with the story and I have had at least three other persons call in sightings," Cooper said. He would not release any of the witnesses' names.

"I am not going to rule out any possibility," Cooper said. "I have talked to Putnam County authorities and those people over there had something and this could be the same thing but I doubt it. It could be anything.

"There never used to be any deer in this area and now we have some. So I believe we could have a bear or some other big animal here.

"We intend to check everything until we determine just what it is."

Two coon dogs and a pig were killed by something that slashed them across the stomach. Cooper thought a badger might have done it but he wasn't sure. "I'm not ruling out anything at this point," he said.

"Apparently," the *Journal and Review* concluded, "this monster, just as the creature from Roachdale, will be listed as another of West-Central Indiana's UFOs (unidentified furry objects)."



EXORCISM IN SINGAPORE

GENERAL ELECTRIC Company's television and appliance plant in Singapore was bedeviled by ghosts in January 1973, reports United Press International. The disturbance began on Saturday, January 13, when several female employees began screaming hysterically claiming they had seen ghosts in the GE plant which is located on two floors of an industrial-area apartment building. During the week the hysteria spread. More than 50 employees had to be taken home after collapsing and production virtually came to a halt.

Plant manager John Dugan called in a *bomah* (Malay witch doctor) on Thursday to drive out the evil spirits but his efforts failed to check the mass hysteria. The next day Dugan recruited additional *bomahs* plus a Buddhist monk and an Indian mystic who burned incense and sprinkled magic water. This time the exorcism seemed more successful. The afternoon shift of some 1,000 workers, mainly girls of 18 and 19, worked without interruption.

Medical experts they were at a loss to explain these outbreaks of mass hysteria.

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.

COLLISION COURSE

By V. Vee Reynolds

IN 1956 I had an experience that convinced me dreams hold messages for us. My younger brother Rell was serving a mission for the Mormon Church in Denver and was told he could use his own car if he could get someone to deliver it to him there. My father Scott Reynolds agreed to drive the Plymouth coupe from Salt Lake City to Denver and catch a plane back. When Dad told me of this plan I had an immediate hunch that he would be in danger if he made the long drive. Consequently I volunteered to drive the car myself. I would leave Friday directly after work and drive straight through to Denver, deliver the car Saturday and catch a plane home.

Thursday night, July 26, 1956, I had a most realistic dream concerning my trip. I dreamed I had covered a considerable portion of the distance when I became involved in an accident. In my dream my car collided with a Pacific Intermountain Express (PIE) truck but I didn't seem to be hurt. I recognized the driver of the truck as the one who normally made PIE deliveries to the naval supply depot in Clearfield where I worked. I asked him in the dream why he was in Wyoming and he replied that he had to be there so he could become involved in the accident with me. When I related the vivid dream to my wife the next morning we concluded it was the result of my anxiety over the



V. Vee Reynolds

long drive I had to make.

On Friday July 27 I started according to plan. I stopped several times on the way for gas and a bite to eat. I noticed each time I stopped that the car tended to pull to the left but it caused me no immediate concern.

About 2:00 A.M. on July 28 a mile north of Bosler, Wyo., I came up behind a large PIE truck and looking ahead I saw another PIE truck approaching. I was traveling faster than the truck ahead of me so I braked the car to slow down until I could pass. As I applied the brakes the left front wheel locked. I could not bring the swerving car back to my side of the road. The oncoming PIE truck collided with the Plymouth head-on in the center of the road. The truck, loaded with about 40,000 pounds, pushed my coupe some 168 feet down the highway. It was totally demolished.

I had to be pried out of the car to be taken to Ivinson Memorial Hospital in Laramie, Wyo. I had a broken right leg, a shattered left knee and two broken hands. After four days in Laramie I was able to be transferred to a hospital in Utah and eventually I recovered without serious consequences. The PIE driver was not injured and by the way, he was not the driver in my dream, the one I knew.

The Wyoming Highway Patrol dismantled the demolished Plymouth and found that the brake fluid had become gummy, finally locking the brakes. I was absolved of blame for the accident as it was due to mechanical failure.

Could I have avoided the accident? Would my father have been killed if he had been driving the car? I don't know the answers but I do believe there is nothing I could have done to change the circumstances of the accident. — *Bountiful, Utah.*

AN IMPOSSIBLE VISIT

By Carol Bird

MY REAL estate office is located on South Dixie Highway in Lake Worth, Fla. Looking out the show windows about nine o'clock the morning of June 13, 1972, I was astonished to see my friend Mrs. Louis Cohn of Lakeland, Fla., crossing the street and looking up at our building as if trying to locate my office. The last time she had come to visit me the office had been on the other side of the street. Seeing her in Lake Worth that morning surprised me, for I knew her husband was in the hospital in Lakeland with serious heart trouble. I hurried out to greet her — but there was no one on the street!

At that moment the office telephone started to ring and I rush-

ed back to answer it. To my further amazement, Mrs. Cohn was calling from Lakeland. Between sobs she told me that her husband Lou, one of my dearest friends, had died and was to be buried that day. I was so startled by the experience of hearing her voice immediately after seeing her that I was speechless.

I have had other psychic experiences but none as striking as this vivid apparition of my friend just as she was about to telephone me. — *Lake Worth, Fla.*

TRAGEDY FORESEEN

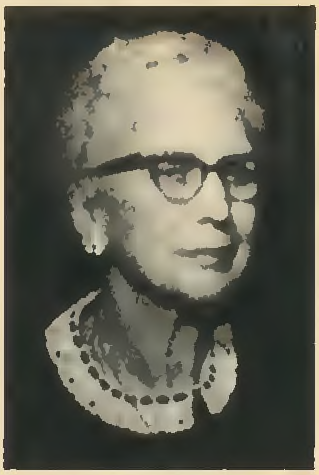
By Mary E. Carey
as told to Daniel D. Carey, Jr.

IN 1929 my family lived in an old Victorian farmhouse in the Pleasant Valley section of Altoona, Pa. That spring for no apparent reason I grew increasingly concerned over the welfare of my father Phillip Hoffman and my foreboding seemed to involve his favorite recreation, horseback riding.

One night in May I had a particularly vivid dream in which I saw our hired hand Joe Heiss driving his horse and wagon up to the house. Dad lay in the wagon, blood flowing from his head, nose and eyes. "Oh, my head! Oh, my head!" he moaned over and over.

In the dream Joe explained he had found Dad and his favorite chestnut mare alongside the road, Dad's foot still caught in the stirrup. Joe thought the other stirrup may have broken while Dad was cantering, throwing him off balance. The panicked horse had dragged Dad at least 500 feet severely injuring his head on the cobblestones.

In the morning I told the dream to Dad, my mother Anna Hoffman and my sisters Clara and



Mary E. Carey

Louise but they all dismissed it as a nightmare.

The next Tuesday, May 14, exactly one week after my dream, it came true in minute detail. The accident occurred at the top of the hill on Seventh Street, about a quarter mile from our home.

As a result of his injuries Dad was forced to retire from his job as a brewmaster and he lived the rest of his life as a semi-invalid. — *Altoona, Pa.*

THE PARI-MUTUEL GHOST

By Ceil Cannon

IN DENVER, Colo., a restless ghost of a gambler named Higgins returns to his old haunts to supply "hot tips" to anyone he is able to contact. I can't describe his appearance but my psychic impression is of a breezy character who might have come straight from the pages of a Damon Runyon story. If I ever



Ceil Cannon

visit Denver again he's one ghost I'd be happy to meet again.

On the evening of July 16, 1969, I attended the greyhound races at the Mile High Kennel Club with my son Roy Cannon and his wife Arta. Arriving late, we hurried to the west end of the mezzanine to collect our reservations and buy official programs before post time at 8:15. Arta and I immediately took our places in our box while Roy went to purchase a quiniela ticket for the first race. (In a quiniela the bettor selects the first and second dogs to finish although not necessarily in proper order.)

Shortly after we sat down I began to feel extremely cold and unaccountably uneasy. I was aware of a presence on my right but when I glanced that way the box seat was empty. I was much relieved when Roy returned and sat in the vacant seat.

Sometime during the first race I began to shiver. A chill mass of air moved in on me enveloping my right arm and hand until my fingers were quite numb. Ignoring my discomfort I studied the entries for the second race, my pen poised lightly over the program while I contemplated a possible winner. Suddenly my arm jerked spasmodically and my pen glided across the program. I looked down to see the following notation: "Higgins says 3 and 7." I have done automatic writing since April 1968 but "Higgins" was a new name to me.

I was dumbfounded but fortunately I recovered in time to place $5.00 on the 3-7 quiniela. Clutching the ticket tightly I stood wildly waving and cheering with the crowd as my dogs came in to pay $11.60.

The first half of the Twin Quin was coming up. Spurred by my unexpected good fortune I re-

laxed and gave my pen free rein. This time it wrote, "Ceil — Bill says 5 to show." I consulted the program and was startled to see that the number five dog was named Ceil's Billy Boy. I placed a $2.00 wager on him to show and he came through in a driving finish to place second.

Before the final race, the last half of the Twin Quin, the pen wrote, "Higgins says 8-1." I immediately purchased a $5.00 quiniela ticket and the dogs crossed the finish line in that order. The payoff was $21.80, making my total winnings for the day $37.40.

"Higgins" never has communicated again but I have the sneaking suspicion he is still hanging around the pari-mutuel windows in the Mile High Kennel Club at post time. — *Houston, Tex.*

ROBBERY FORETOLD

By Estelle J. Kufel

DURING MY childhood my parents Susan and Harry Muns lived in Decatur, Ill. My mother's sister Estella Jewell, a private-duty nurse, lived with us. Almost every Sunday evening Mother and my aunt attended the services of the First Spiritualist Church held in a rented lodge hall downtown. I was allowed to go with them on the promise I wouldn't go to sleep during the service.

One Sunday in September 1914 when I was five we were returning from services about 9:00 P.M. As we often did we window-shopped along Main Street on our way home. Mother happened to glance across the street and noticed a man looking into the windows of the Needham Hardware Store. Mother turned to Aunt Estella and said, "Look, that man is going to rob that store and he will take only guns." My aunt knew that Mother received spiritual messages, now known as ESP, and at her suggestion we hurried down the street until we found Officer Higgens, the night patrolman on the beat. Mother told him of her premonition and his reply was, "Lady, you're crazy! Suppose you've been up to that ghost church — you people are all alike!"

We walked on discussing his rude remarks and the fact that he never went toward the store to check it. Dad was still up reading when we got home. Mother told him of her premonition and he suggested she call Police Chief Ed Wills and tell him. But Mother simply said, "We shall see what happens."

Early the next morning Dad brought in the newspaper. Sure enough, a headline read "HARDWARE STORE ROBBED." Just as Mother had foreseen, only revolvers were stolen. The robbery had

taken place at 11 o'clock.

Dad called Chief Wills and asked him to come over that evening. When the chief arrived Dad told him the story of Mother's psychic impression and of Officer Higgens' ridicule. Chief Wills knew Dad was a reliable businessman and therefore believed him.

Later that evening the chief returned with Officer Higgens who admitted that Mother had warned him and that he had not investigated. Higgens spent the rest of his career patrolling the levee area near the railroad station, the least desirable beat in town. Needless to say, this incident converted both the chief and Officer Higgens into believers in ESP. — *Stevens Point, Wis.*

INTERRUPTED OUTING

By Ruby Allen

EARLY ON the morning of June 26, 1937, my girl friend Virginia Thompson who lived next door in Portland, Ore., joined me for an outing at the zoo. Portland's zoo is located in Washington Park about 15 miles across town from where we lived. We rode the streetcar for an hour and had to walk the rest of the way.

As we were strolling happily and leisurely through Washington Park, an inner voice suddenly spoke to me: "Forest has been killed!" Forest Granger was my brother who would have his 14th birthday in July. He had gone to Redmond in central Oregon to help on a farm belonging to C. W. Dexter hoping to earn enough to buy clothes to begin high school in the fall.

I didn't want to believe my impression but the thought that Forest was dead kept hammering in my head. Then I remembered my widowed mother Edna Granger and knew she must want me to return home at once. But how could I explain to Virginia? I hated to spoil her day.

Distraught, I sat on the grass leaning against a tree. What had begun as a joyous day now had become a nightmare. Sensing something was wrong Virginia asked me if I wanted to return home and I replied, "Yes, I'm sorry but I must." We said very little on our trip back and it was three in the afternoon before I finally reached the house.

Mother had received a telegram stating that Forest had shot himself accidentally and died that morning. As closely as we could figure it I had my impression of his death about the time Mother read the telegram. — *Portland, Ore.*



Dance teacher Lisa Terreri has been active in professional acting and music since she was 16.

The Demon that Comes in the Night

My Maré

I struggled against an overpowering urge to sleep fearing that if I relaxed the invisible weight would crush me.

By Lisa Terreri

HAVING GROWN up in a family that always has taken an interest in the occult I considered myself quite knowledgeable about the supernatural. Ghost stories that would send a tingle up others' spines I considered "old hat." However, I found my background of little use when faced with an actual encounter with the unknown.

In November 1971, recently divorced, I was living with my two young sons in an apartment in Boonton, N. J. One evening after tucking Matthew and Michael into bed I was just about to doze off myself when I sensed an eerie sort of presence in the room with me. My heart jumped and my throat went dry but I decided it must be a normal

case of jitters and tried to settle down again. But I could not shake the strange feeling that some deadly coldness had entered my room.

For at least 10 minutes I lay straining my eyes in the dark but seeing nothing. I was beginning to feel foolish when suddenly something of tremendous weight dropped upon my chest! I could see nothing but "it" was unmistakably there.

"Reason it out," I told myself. "If it really is some sort of ghost why can't I see it?" I tried desperately to rise to a sitting position but the weight was far too heavy. Then, just as abruptly as the weight had come, it vanished.

I sat up and turned on the light. Shaken as I was I still found it hard to believe it actually had happened. And I found myself overwhelmed by a desire to sleep. As if compelled by some unexplained force I turned off the light and lay back on my bed. Hardly had I adjusted my eyes to the dark than "it" returned, settling its weight hard upon my chest. Again I tried in vain to move and once more the weight abruptly lifted.

Now the reality of it slowly began to dawn on me. I was experiencing real pain from the sheer weight of the unseen force. Instinctively I knew I must not sleep, yet an overpowering hypnotic command to sleep could not be denied. This time the crushing weight came more quickly, seemed heavier and stayed longer. I was unable to move but mentally I began to fight it. I could not give in, for if I were to sleep its weight would crush me. After what seemed like forever I finally gained my freedom. With every ounce of strength I had left I leaped out of bed, gasping for breath.

I turned on every light in the house and raced to the telephone and called my mother Lois Pickell in nearby Morristown. She would know what to do! But when she answered I found myself too distraught to talk coherently. My self-confidence vanished and I became hysterical and completely unintelligible.

Somehow through my babbling and sobbing Mother ascertained that I had experienced a genuine peril. She promptly turned the phone over to my father instructing him not to hang up at any cost. Mother covered the 20-minute ride from her house to my Boonton apartment in less than half that time. I was still sobbing hysterically to my father when she charged in my front door with a Bible in her hand and a look in her eye that would have sent the most stalwart

of ghosts back to his grave. She immediately ordered whatever it was to "get out and stay out" and read some passages from the Bible. She lost no time in bundling me and the children, still in our nightclothes, into her car and drove us straight to her home. As we drove along I hardly could ignore the full moon above us or the mists rising from the ground around us. That eerie trip seemed the longest I ever have taken and I virtually flew into Father's arms when he met us at the door.

We put the boys to bed in the guest room and over a cup of coffee Mother and I discussed my harrowing experience. Finally I calmed down enough to want to go to bed and I went to the bathroom to wash up. I untied my nightgown at the neck so I could splash cool water on my face. I had my hand on the faucet when I caught a glimpse of myself in the mirror before me. On my chest and all along the collarbones was a huge blood bruise — exactly in the place where "it" had been! Mother heard me gasp and her face paled when I turned and she could see the bruise.

There is very little left to tell. I returned to my apartment and everything seemed normal. The bruise gradually disappeared and I never have had an other unseen visitor.

An interesting footnote came some six months after that frightful night. I was in Madison, N. J., visiting my sister Eugenie. I went with her one afternoon to the Madison Public Library so she could pick up some books. While she was choosing I asked the librarian if there were any new occult books I might browse through while waiting for Eugenie. The librarian remarked that the demand for books on such topics was so great that nothing ever stayed on the shelf for long. There was a relatively new reference volume on witchcraft, however, that did not circulate. I was welcome to look through it while I waited. The book fell open to an entry titled "Maré" and I began to read. The word was not to be confused with the Latin for "sea" nor the English word meaning a female horse, the volume explained. Maré was derived from a medieval usage meaning an evil demon, specifically "one who comes in the night, sits upon the chest and causes feelings of suffocation!"



UFOs in the FLORIDA SWAMP

Crouching in the weeds, all five of us watched the rainbow-hued lights and heard the humming motor noise.

By Frances Mathis Williams

AS LOVERS of the outdoors and native Floridians my wife Mary and I have made a hobby of traveling all over our state. We especially like the swampland and its teeming wildlife — deer, quail, wild turkey and many other species. In the 1950's with our friends Bob and Jean Holchombe we went camping almost weekly in various parts of the Everglades.

On one of our trips we heard about mysterious lights that had been seen in the wild swampland south of Clewiston, a town near Lake Okeechobee. We were so intrigued by these reports that we decided to try to see the lights ourselves. On the first of October 1947 we loaded our Volkswagen van and left our homes in Trenton for the 250-mile trip south to spend 10 or 12 days in the swamp.

About noon we arrived in Clewiston, the "port of entry" to Florida swampland — the Everglades, Okaloacoochee Slough and Big Cypress Swamp — which extends all the way south to Everglades National Park near Miami. Marsh grass, mangrove and palmetto growing in and along the slews and canals make the area almost impassable if you don't know every clump and stand of trees. The swamp is the natural habitat of rattlesnakes, alligators, wild hogs and Lord knows what else. There are no roads; the only way in is by canoe or on foot. It was in this kind of country south of Clewiston that the mysterious lights had been seen and reported over a period of several months.

Our first step was to locate Tomo, the Indian guide we had hired on other occasions. He knew every slew and corner of the swamp and we trusted him



completely. His $10 a day fee seemed reasonable — we knew if we went into the swamp with Tomo we would come out again.

Instead of going in blind we decided to drive to Belle Glade, a city on the southern tip of Lake Okeechobee, and rent a small plane to take a look from the air. Tomo was accustomed to this procedure and readily crawled into the Cessna 180 with the rest of us. In an hour's flying time we mapped the route we wanted to take.

Early the next morning we drove the van over what dirt roads there were to a spot called Devil's Garden near the Miami Canal. We unloaded and moved our camping gear into one of our three canoes and secured it with a length of rope to the one Tomo, Mary and I would occupy. Bobby and Jan got into the other canoe and we set off. With Tomo's skillful guidance we reached the small island we had seen from the air and by about 4:00 P.M. had set up our camp.

We had brought enough food for a week and could manage for two days beyond that if necessary. Once isolated in the swamp

we all agreed we'd wait out the lights. We had no intention of making such a dangerous trip and then leaving without seeing them — if they were there.

The first night Bobby and I kept an all-night watch and saw nothing. And nothing happened for the next four nights. By the sixth night when we settled into our tents leaving Tomo on guard we had just about decided the stories of mysterious lights were tall tales.

As I tried to sleep I heard rumbling in the distance and soon lightning was flashing frequently. It was hurricane season and we had been away from civilization for five days. Suppose a storm was moving up from the Gulf? Despite my apprehension I must have slept for about 1:00 A.M. Bobby awakened me. He motioned toward Tomo who was crouching behind a palmetto bush and seemed to be looking intently to the south. Our wives soon joined us and we crept out of the tent and lay on the ground watching and waiting to see what Tomo had found.

We didn't have long to wait. Suddenly a massive display of colored lights blossomed before our eyes and at the same time we heard a loud humming noise. It was like the drone of a swarm of bees amplified to an unbearable pitch. It made my ears ache. There was nothing on the ground to account for the noise but it continued while we stared at the lights.

After almost an hour the sky darkened and the lightning became more intense, illuminating the area for yards around. In its light we all saw two huge round objects hovering about 30 feet above the swamp. The humming noise seemed to be from their motors. They began to move across the swamp, rose slowly to a height of about 300 feet and then with a sudden burst of speed took off to the north. At the same time the rainbow-colored lights disappeared but we saw a thick dull-yellow cloud of fog rising from the clearing where the strange craft had been.

Tomo was as mystified as we were. We could only conclude that we had witnessed the take-off of two mysterious space vehicles. We reasoned they had waited for the storm to move in to cover their movements and muffle the sound of their motors.

If we had been a few hundred feet farther away we might have seen their panoramic display of lights but we would have missed seeing the spaceships themselves as they left the earth.



An Old Doctor Speaks Out:

Why I FAVOR ABORTION

By W. D. Chesney

Is abortion murder? When does the soul enter the body? What light do Spiritualist mediums shed on these thorny questions?

EVERY FATE reader agrees that there is an activating component—spirit—in every living human and possibly in some of the higher mammalian creatures. Where do these spirits come from? Why do they come? Where do they go after physical death? And at the present time the most pressing question is: When do these spirits enter the human body?

These days many states are legalizing the termination of pregnancy by induced abortion and millions of such operations are being performed all over the world in hospitals, in nursing homes, in clinics and even in private homes by skilled as well as unskilled practitioners.* As a consequence of the controversy over the question of abortion in this country our press has carried the stories of many debates which seem to center around the question of when the human fetus becomes sentient.

The biblical explanation is interesting whether it is true or erroneous. *Genesis 2:7* states: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." So Adam never was formed as a human fetus *in utero*.

Still we angrily debate the question, is it murder to interrupt pregnancy by any known means? Some of the counter-questions asked by proponents of legal abortion are: Is it not unjust to force the victims of rape or sufferers of diseases such as tuberculosis, syphilis, congenital insanity, or cancer of the female genitalia to bear unwanted child-

*The Soviet Union legalized abortions in 1920, repealed the law in 1936 and reinstated it in 1955. The Communist countries of Eastern Europe (Czechoslovakia, Hungary, Poland, Rumania and Bulgaria) passed laws legalizing abortions in the 1950's. Japan also has a permissive law. Even in South Korea and most of the Middle East where abortions are illegal the operation is performed openly in hospitals and clinics. In the predominantly Catholic countries of Latin-American nations where abortions are rarely permitted for any reason whatsoever 20 to 50 percent of all pregnancies are ended illegally.

ren? Is it just when a virgin has been seduced and there is reason to believe she will attempt to abort herself with possible horrific results for herself and/or the unborn child?

Fortunately we live in a changing world; not only our laws but our basic mores are changing. In my youth it was fairly common for fine young women to deliberately take their own lives to avoid the disgrace of bearing a child out of wedlock. If those who oppose abortion because it destroys the soul of the child make this the only way out for some of these girls aren't they then taking two human lives instead of one?

So the debate goes on: Does the unborn baby have a spirit? Does the spirit (soul) enter the child at conception? At the time of quickening when the fetus begins to move within the mother? Or does the soul enter the body at the time the newborn infant draws its first breath?

I got my start in medicine by serving a medical apprenticeship with two very fine practicing doctors. My duties as a medical apprentice were to take care of the doctors' horses, buggies and sleighs, keep the office spotlessly clean and as my knowledge grew, assist in surgery. One cold afternoon I came from the buggy house by a back door to hear a woman's voice pleading for an abortion. The walls were thin and I instantly recognized the voice as belonging to a longtime schoolmate, the best student in our high school. She pleaded for relief and Dr. A. harshly refused.

Ethyl finally sobbed, "If you will not help me there is only one way left. I shall kill myself rather than bring disgrace on my mother."

Dr. A. rejoined, "You should have thought of possible consequences before allowing the boy to take you."

Ethyl cried out, "But you don't understand. Billy spiked the fruit punch with whiskey and made me drunken. Then he raped me. Doctor, I have been told that every physician takes an oath to save lives. You can now save two lives, for I swear to you before our Creator, that unless I can get rid of this unwanted baby I shall commit suicide. If I do perhaps it will also kill my darling mother whom you are treating for a serious heart condition."

Dr. A. ordered her to leave his office and 10 days later I was a pallbearer at Ethyl's funeral. At that time I took an oath before my God that I would never be party to such a triple tragedy, for Ethyl's mother went into shock and passed away a few hours after Ethyl's funeral.

The next morning Dr. A. looked as if he had aged 20 years. We had a long talk and he offered to pay all my expenses to Vienna to attend lectures at the Frauenkranken Hospital and complete a year's work in gynecology.

Before leaving our land I had many talks with my father who had become a Spiritualist through his patron, Abe Lincoln. We discussed the questions of what becomes of the spirits of aborted babies, when the spirits enter into the infants' bodies, at conception, at the time of quickening, or at the time the baby draws its first breath — which must occur within a very short time after birth or the baby dies.

Father knew two very good mediums in Topeka, Kans., a man, a trance medium named Aber, and a direct voice medium and healer, Mrs. Talley, who endeared herself to me by curing my migraine headaches. Father and I put the problem to both of them. And they agreed on one point: the spirit enters the baby's body with the first breath.

Through Mrs. Talley, in our own home where trickery was completely impossible, the spirit of Ethyl came through, together with that of Aggie C. who also had taken her own life because of unwanted pregnancy. This proved to us without possibility of doubt that as Sir Oliver Lodge wrote in his reply to Father's letter describing these events, "They were who and what they claimed to be."

I went to Vienna and for a year studied gynecology, urology and also phototherapy. I found I had the gift of invention and many inventions have come through me, starting while I was in Vienna. Among them is a device to terminate pregnancies with little or no pain and without much risk of infection — provided the woman has not previously attempted to abort herself.

After returning to the States, everywhere I went I talked to doctors, to clergymen of all faiths and to laymen regarding their beliefs as to when the immortal spirit of man enters the fetus. Because of the multiple answers I received I no longer wonder why men have founded nearly 300 religions all based on one book, the Holy Bible.

I have my own sad personal story to tell. In 1931 when my wife was more than eight months pregnant a certain agent for a university where I was conducting experiments opened the cock on a large tank of chlorine gas I was using to synthesize compounds. My wife was made gravely ill and I sent her home to Chicago by railroad train while I drove madly to meet her

there. Our child was stillborn and a postmortem showed that his dear little body was full of chlorine.

Three years later, in 1934, we attended a seance with Arthur Ford in Hollywood. We never had met Ford before but he pointed to us and said, "You lost a baby a short time ago. It was reported as stillborn but it was not, for after the doctor swatted its buttocks it took a few breaths and cried audibly. Then the spirit that had just entered into the child passed higher. It is now a beautiful auburn-haired child and will be brought to you many times as it grows in spirit." Pointing directly at Blanche Ford said, "You have with you a lock of hair from his head. He was to be named Walton Rice Chesney."

Dr. Joyce Brothers, in her column "Why They Behave That Way," recently wrote of the growing incidence of child-beating. She stated that while the horror of child-beating is hard to understand, nevertheless medical authorities estimate that more children under five die every year from injuries inflicted by parents or guardians than from tuberculosis, whooping cough, polio, measles, diabetes, rheumatic fever and appendicitis combined. A good number of these poor little victims are infants.

Studies of parents of these battered babies show a common pattern of personal and social maladjustment which leads them to take out their rage and frustration on their crying but helpless babies.

Dr. Brothers ends by recommending "separation of the child from the parents, temporary or permanent." Wouldn't it be better to allow, even encourage, these parents to seek early abortion of these unwanted, unloved children?

Some highly orthodox people say that an abortion may destroy another Jesus, a Washington or a Lincoln. I say the abortion of an unwanted child, by the same token, may save humanity from another Judas, a King Herod or a Hitler.

I have saved many lives by my work and I would do the same were I to live my life over. Today civilization is being destroyed by those who had best never been born.

"GROWTH" ROOT FOUND

A ROOT found growing in the eastern Soviet Union increases the growth of suckling pigs and calves by 12 to 15 percent, reported the Soviet news agency Tass. Feeding the root, called eleutherocock, to chickens makes them grow faster and lay more.

SHORTLY AFTER my parents Katherine and Leonard Morrell-Jones were married in 1936 in London, England, my father began to build his dream house in Croxley Green, a small town in Hertfordshire. In those days material and labor were cheap and soon the beautiful two-story house was finished. Dad named



The JEALOUS TENANT CURSED Our Home



Protesting that she had lived in the house longer than we had, Mrs. Browne refused to move and vowed we never would be happy there.

By Maureen Taylor

it "Kelm," a combination of his and Mum's initials. My mother, raised in the London slums, found the spacious rooms, modern kitchen and rolling grounds almost too good to be true.

They had been married about a year when Dad realized that war was imminent and volunteered for service in the Royal Army Medical Corps. He had to spend several weeks at a time at a training center on the coast but returned home on leave for short periods. During one of these "vacations" Mum told him of my impending arrival. War now seemed certain and Dad disliked leaving a pregnant wife to manage the large house alone. Consequently he arranged for her to move in with my grandmother Lucy Mary Jones, just down the road from Kelm, and he rented the big house to a family named Browne for the duration of the war. Little did he realize the war would stretch on for six long years.

During the war Mum and I frequently visited Kelm. Mrs. Browne often remarked on the

beauty of the house and Mother was satisfied that it was being well looked after. We were far enough from London that the ravages of war did not reach us and at the end of the war Kelm stood intact and as lovely as ever.

Early in 1947 Dad was demobilized and we looked forward to moving into the big house. While the Brownes at first seemed agreeable to relinquishing Kelm, as weeks went by it became obvious that Mrs. Browne insisted on staying. She heatedly argued that they had been very good tenants and had lived in the house longer than we had. Nothing would persuade her to move and that spring my father was forced to go to court.

When the court ordered the Brownes evicted, Mrs. Browne, trembling in anger, turned to my mother and said, "You will never be happy in that house. You will be forced to leave it just as I have been. Curse you and your family!" She had to be forcibly removed from the courtroom. Dad dismissed her outburst as the act of an overwrought woman and we went ahead with our plans to move.

During July and August 1947 we settled into Kelm and Mum busied herself with furnishing our lovely home. Dad went to work at Odhams Limited, a printing firm in nearby Watford. I was now seven and in September I started school. In those first weeks we all were content with our home.

Late one September evening Dad and Mum sat reading in the living room when Mum heard the high-pitched scream of a child. It seemed to come from directly beneath the front window. She saw nothing when she rushed to look out and so went outdoors to investigate further. Meanwhile my father hurried upstairs to check on me. I was peacefully sleeping, unaware of any disturbance. Both returned to the living room rather shaken and unable to explain the scream. Dad remarked that perhaps it had been an animal that only sounded human but Mother had seen no sign of an animal near the window.

Some days later the telephone rang and when Mum answered it, she heard only low grunting on the other end. Thinking it was some practical joker she replaced the receiver, only to have it ring again immediately. Again she heard only grunting sounds. This was repeated five times within the space of three or four minutes, then stopped as abruptly as it had begun. Mum mentioned the calls to Dad that evening and he expressed the view that perhaps it was Mrs. Browne

harassing us. In those days all telephone calls had to be placed through the operator and he requested the telephone company to keep a record of all calls placed to our number. Mum was instructed to inform them of the exact times of any crank calls.

Within three days the calls started again. Mum wrote down the time of each on a pad by the side of the telephone. There were four calls on one afternoon between 2:55 P.M. and 3:01 P.M. and three calls the following afternoon between 2:38 and 2:40 P.M. Two days later there were six calls at about the same time of day and on this occasion Mother's friend Patricia Greaves from across the street was there as a witness. All these calls were reported to the phone company.

The day following this third series of calls a young man from the telephone company visited the house, looking apprehensive. He questioned the three of us exhaustively and also spoke to Mrs. Greaves. He checked the phone itself, made a few calls and left — wearing a puzzled expression.

When the phone company contacted Dad the next morning, they insisted that on the days in question, at the times given, no calls had been registered by the operator in charge. Since other calls had been registered correctly they were at a loss to explain why those 13 calls had not been received by the operator. Yet the phone had rung; at least four of us had heard the calls and Mum had recorded them carefully.

* * *

THE MYSTERIOUS phone calls convinced us that something unusual was happening in the house During the next year numerous disquieting events confirmed this belief. Perhaps the most inexplicable episode took place a few months after the phone calls.

On the wooden gateposts on either side of the driveway were two metal numbers, "4" and "3," each firmly attached by two large screws. One Saturday morning Dad hosed down the driveway and washed the dust off the two gateposts. Then he polished the two brass numbers with a soft cloth. He just had finished when his friend Walter Greaves arrived to drive Dad to band rehearsal. (Both men played in the municipal band in nearby Watford.)

Dad hurried into the house to fetch his banjo and when he came out he saw Wally staring at the gateposts. "Hey, Len," asked Wally, "why did you take off your numbers? Going to paint the gates?" Dad hurried out to look. Sure enough, the numbers

were gone — but the screws were still in place! Wally laughingly remarked it seemed silly to put back the screws before the numbers. Dad tested the screws and found it was impossible to move them by hand. He and Wally went into the house to tell Mum and she went out to see the gateposts for herself. But now the numbers were back where they belonged!

No one was in sight on the street and it had been only two or three minutes since Wally first had noticed the numbers were missing. Dad took a screwdriver, removed the numbers and put them back again. Although he worked as fast as he could, it took him eight minutes to complete the operation Wally laughed sheepishly and made what proved to be a prophetic remark, "Maybe you have a poltergeist floating around."

During the winter I slept in a back room near the water heater. One night in January or February 1948 I was awakened by sounds of wailing and screaming which seemed to be right in the room. My light was on, although I had turned it off when I went to bed. For a few moments I lay trembling at the uncanny sounds. Then I glanced over at my watch to see what time it was — 1:30 A.M. But the crystal from the watch was missing! As I felt the bare face, the hands and the raised numerals, Mum entered and asked, "Why is your light on, love?"

Mother hadn't heard the sounds, which stopped the moment she entered, but I told her about them and about the watch. She sat and comforted me until I fell asleep again. The next morning as I got dressed I checked the watch again. The crystal had returned as mysteriously as it had vanished.

Mum's great pride was a quilt of shot silk and goose down which she always kept on the master bed plumped to perfection. One afternoon she came into the bedroom and found it lying on the floor. Replacing it, she called me in and reminded me I was not to play in her room. But I had not been in the room; in fact I avoided it as lately I felt "cold" whenever I entered her room. Saturday she again found the quilt lying on the floor and complained to Dad. Dad was aware that strange things were occurring in the house and determined to take positive action. He examined the quilt carefully and replaced it on the bed. Then he searched the room for a stray animal or anything that might move the quilt. Satisfied that the room was normal, he locked the windows and doors, pocketing the key. We all went down to the

living room to wait — we weren't sure for what.

About 20 minutes later we clearly heard bangings and bumpings from the bedroom but we held hands and waited while a penetrating cold hovered around us. Finally the noises stopped and Dad led us back up the stairs. A tremendous force seemed to hold us back but even as we fought it, it abruptly disappeared. Dad unlocked the bedroom door and we followed him into the room. "My quilt's gone!" cried Mum as she stopped just inside the door.

We searched the room and soon found the quilt jammed behind a wardrobe in the corner of the room. It normally took two men to budge the oak wardrobe which was some six and a half feet high. But it had been moved about six inches from the wall and the quilt jammed behind it with force. But what force? The windows were still bolted and nothing else in the room had been disturbed.

One Sunday evening near New Year's Day 1949 Mr. and Mrs. Greaves were visiting us for tea. As we sat quietly in the living room we heard several crashes in the kitchen. Mother was too frightened to move but Dad and Mr. Greaves hurried to the kitchen. As they entered they saw pots and plates flying through the air completely under their own volition. Dad was struck on the side of his head by a meat platter and Mr. Greaves reported feeling vibrations like an earthquake. But no earthquake was reported in all of Hertfordshire and certainly earthquakes are not confined to a single room.

The disturbances became too unsettling for Mum so we sold Kelm and moved out in March 1949. The family who bought the house never experienced any problems with the house nor did we suffer any unexplained happenings anywhere we lived subsequently.

Did our jealous tenant's curse cause our troubles? Whatever the explanation her prophecy proved accurate. We never were happy in the house and we were forced to move out just as she had been. But how her curse could have caused all these strange events remains unexplained.

THE LITTLE TRACTOR THAT COULD . . .

IN SRATH TAIERI, New Zealand, a tractor caught fire while its owner was cleaning it. The gasoline he was using accidentally ignited; the heat shorted the wires and started the motor. The tractor, its gears having been left in reverse, backed itself out of the barn, thus saving the building and other equipment.



All members of the family end of the community participate in the trance-dances, which are both social end religious events.

PART TWO

To the !Kung trance is not only the means of curing illness but also an encounter with the supernatural world and a process of spiritual death and rebirth.

TRANCE-CURING among the Kalahari Bushmen

By Mary Margaret Fuller

TOWARD the end of Dr. Katz's three-month stay in Botswana he met the person he believes he should have talked with at the start. This man was in his 50's and Dr. Katz learned that one of the only ways to find out some of the real meanings of trance is to talk to someone like this man who was a powerful trancer, who had tranced for years and who also teaches other people to trance. He said, "Sure it hurts. After you've danced for a number of hours there's physical pain but that's not important. What really occurs is that when you start to trance you're afraid you're going to die. Even though you know all about trancing you're afraid you're never going to come back. It's a kind of psy-

chological death." And he said that when a trancer has been dancing for a while and is just starting to go into trance and then abruptly goes and sits down, he is trying to cool off. He has seen something that's too scary. And he told Dr. Katz when you finally are able to face this unknown, to enter the trance state, you pass through a death experience and are reborn.

One older trancer described it saying, ". . . your heart stops, you're dead, your thoughts are nothing, you breathe with difficulty. You see things, medicine things; you see ghosts killing people; you smell burning rotten flesh; then you cure. You pull sickness out . . . then you live."

During the trance, in addition to curing, the dancers claim other extraordinary powers. For example, they say they talk with the netherworld and that they contact the supernatural. Ordinarily, the last thing a !Kung wants to do is even think about ghosts, people who have died — the supernatural. It's a realm he holds in awe. But during the dance he is able to contact that realm because essentially sickness means the gods or ghosts are saying to someone, "It's time for you to come . . . join us in the other land." Dying is not a bad experience, they think, but the victim will not be with the living anymore. And during the dance they are looking toward heaven and shaking their heads at the ghosts, saying, "Don't take her yet; she's not ready to go. We want her still."

So another thing that happens during the trance phenomena is that the !Kung dare to contact the other realm, bridging the gap between their ordinary state and

Two experienced trancers give both physicel and emotionel support to a novice dancer who is afreid to enter trance.





A powerful trancer adds extensive body contact to laying on of hands.



During trance-dancing powerful but totally blind healer regains sight.

the extraordinary. They raise the level of their being.

Basically the treatment or curing is the laying on of hands. Some of the dancers use their entire body as a curing mechanism. The person who is in trance may get behind the "patient" and make contact with his whole body surface. He is hot, sweaty, vibrating and embracing the one who is to be cured. Perhaps this gives you some idea of the powerful context of the cure. They say that really what is required is a steady gaze. In a sense, if they can look the illness in its "face" they can pull it out. If the sickness is severe or chronic they may ask a co-worker to come with them and as one trancer works on the sick one, laying on hands, the co-worker lays hands on the first trancer. The reason for this is simple. If the sickness is very strong, one trancer may not have enough energy to get it out because of course he does not want to be left with the terrible sickness himself. The trancer works with the "patient," laying on hands and at the end, shakes his hands to get the sickness out of himself. When he shakes his hands the sickness is flung out, away from the people, off the ends of his fingers.



One of the experienced trancers relaxes with his student and friend Dr. Richard Katz, upon whose research among the !Kung bushmen of the Kalahari this article is based.

The emphasis is not on developing a personality cult. The only question is what kind of "medicine" does the trancer have. The emphasis is on the "medicine " rather than on the trancer. However, if he comes from a trancing family he is more likely to be a trancer himself because one of the best ways to learn about trance is from his father. Imagine, fathers teaching sons to alter their state of consciousness!

Dr. Katz saw one dance where mother and son were trancing together, working together in trance with body contact of all kinds — on top of each other, lying across each other, curing each other. And in their daily lives they lived with their families next door to each other. All of this physical contact is sexual in the most general and generic sense but there's a strong prohibition against any explicit sex.

The experienced trancer, a person in his 40's or 50's who has been trancing for perhaps 20 years, is quite an ordinary person in every respect. He hunts; he gathers; the only thing Dr. Katz found that possibly sets him apart is that he tends to have a very active fantasy life, to see all sorts of things in ambiguous pictures. Dr. Katz asked some

trancers to draw a picture of themselves, since he feels trancing is such a physical thing. The experienced trancers drew abstract images of their bodies — spirals, circles, curves — while the nontrancers drew stick figures, literal representations of bodies.

At one time during Dr. Katz's stay in the desert there hadn't been a dance for a number of weeks at one particular water hole. One of the important trancers who lived there said he wished to have a dance soon so that "I can really become myself again." Katz thought he meant he wanted to experience again what he felt was his more essential self.

Another big trancer who is blind says, ". . . God keeps my eyeballs in a little cloth bag. When he first collected them He got a little cloth bag and plucked my eyeballs out and put them into the bag and then He tied the eyeballs to His belt and went up to heaven. And now on the nights when I dance and the singing rises up He comes down from heaven swinging the bag with the eyeballs above my head and then He lowers the eyeballs to my eye level and as the singing gets strong He puts these balls into my sockets and they stay there and I can cure. Then when the women stop singing and separate out He removes the eyeballs, puts them back in the cloth bag and takes them up to heaven."

In other words, during the trance state this blind trancer becomes more than himself because then he can see — both figuratively and literally. During the day he is led around by his wife but during the trance there is good evidence that he does indeed "see." Nobody leads him; he doesn't trip over people; he walks with confidence and finds the people he wants.

Another trance-curer, a "professional," just as the blind dancer is a professional, meaning they get paid for curing but are no less effective for that reason, is a woman in her 80's. You can't get better curing than this woman provides. At one period she was dancing seven days a week because her medicine was so good people wanted more and more of it. She is in different levels of trance much of the time — it's not senility — it's just almost a constant state. If someone died in her arms the people would assume he was too sick to live. But if someone dies in a young dancer's arms others begin to keep an eye on him because if this happens several times more he's going to have to stop dancing because his medicine will be judged "bad."

Among the 300 or so !Kung Dr. Katz met the lives of only two have taken on a different quality because of their trancing and he thinks in order to maintain the synergistic quality the group could not afford many more than two because of course they don't do much hunting or gathering — for a very simple reason: they're trancing all the time.

Let's try to summarize some of the basic functions of the synergistic quality of trancing. One of the most important is that it puts the !Kung in touch with the supernatural. It's a religious function. Also important, it is a curing and protective device—a way of combating and treating illness. It is a powerful social force, providing group cohesion and solidarity. And within the limits of the Kalahari population and geography social cohesion and solidarity are important. If you're going to spend 12 hours singing with other women, with your knees underneath their knees, leaning against them when you doze off, you have to be on good terms with them. So at a dance a tremendous premium is placed on social cohesion and solidarity in order to attain communal release, communal transformation.

It also is a very important source of knowledge. If something is troubling the village—some mysterious thing, not just illness—they try to find out something from the ghosts, from the other world.

And last, there is the artistic and expressive outlet. Some of them are fantastic dancers. They dance delicately, exquisitely, some floating like birds. In the trance-dance each has his own style. The emphasis is on trance but clearly the style and quality of the dancing provides satisfactions.

* * *

NOW, HOW can we relate the !Kung trancing to our own lives? The experience of transcendence is momentary, although in another sense timeless. The emphasis should not be so much on having a transcendent experience but on the effect the experience has on your life. The !Kung trance in order to cure and participate in a religious dimension; for them trancing has an integral place in the life of the individual and his group.

Westerners too easily place the emphasis on attaining the experience. They look hard for this one transcendent experience and if they finally *allow* the experience to occur then they face squarely the perplexing question: what do I do now? Without a context for transcendence it is a transitory experience, with uncertain implications for personal

growth. The explorer of consciousness temporarily leaves himself and his society but after experiencing truth he must return to himself and his society and attempt to live this truth with himself and others.

Certainly there have been dramatic instances where one transcendent experience changed the course of a life and opened a path toward growth. Religious conversions do occur but there was fertile soil in which the experiences could arise and subsequently grow.

Entering into a transcendent state is fundamentally an experiential passage. Conceptual clarity about that state may give one a feeling of confidence or comfort but when it comes down to the moment of transcendence it's no help at all. In fact, in his book *The Teachings of Don Juan* Castaneda tells how his need for conceptual clarity about transcendence denies him the very experience itself.

Trance has definite intrinsic value but it must occur in context. Dr. Katz tries to describe this through the concept of synergistic consciousness. The !Kung trance-curing is a state of synergistic consciousness, harmonious with both the individual and cultural levels of existence. Trancing supports the functioning and growth of the individual trancer. It allows him to transcend himself and develop extraordinary powers during certain periods. It reaffirms his relationship with the supernatural and leaves him with a feeling of well-being. Trancing also supports the functioning and growth of the culture. When a !Kung becomes a trancer everybody gains.

The !Kung describe a process analogous to a psychological death and rebirth as critical to entering trance. This is not surprising. There is a broad range of evidence suggesting this is the process which characterizes the entrance into a transcendent state. During the experience of psychological death you give up who you are and what you are accustomed to. And in the process of giving up your identity, you can enter the state of transcendence. A conviction that you will be reborn encourages you to enter this state. You can accept the fear that you will become nothing or that you can't come back to yourself—it's no longer immobilizing. Rebirth for the !Kung is twofold: being reborn into the trance state and after the dance being reborn as an ordinary, fully functioning !Kung. Holding a conviction about rebirth is helpful but basic is the ability to accept the unknown, to go willingly into fundamental mysteries. The hero's

passage is a journey into the unknown. Facing the unknown, the boy becomes a man, the man a hero.

But in America today, particularly among adolescents, many people are trying to establish their own identity. Many of them would say they are looking for transcendent experiences. But being in a state of identity diffusion, at loose ends, not particularly invested in anything, is not equivalent to being in a state of transcendence. You give up your identity when you experience transcendence but before you can give up an identity you first must have one. The !Kung, for the most part, know who they are and sense their place in their universe. They have an identity which they can transcend.

The !Kung model is rare today. There are few teachers of transcendence and some of the supposed teachers operate without a perspective or meaningful context and encourage others to go where they themselves have not really been. The !Kung education for trance is effective primarily because it occurs within a context which is actively interested in this education. It's almost as simple as that.

When transcendence is pursued in isolation of any cultural support, if it is experienced, it quickly dissipates with very little effect on the person's ongoing behavior. Transcendental experiences need to be directed toward growth.



CRICKETS, BY JIMINY!

By Lucius Farish

NEWPORT, ARK., already notorious for sightings in 1971 and 1972 of Arkansas' "White River Monster," has a more recent claim to fame. Beginning on the night of September 27, 1972, estimated millions of crickets invaded the town, covering streets, sidewalks and the sides of buildings. The chirping visitors were camel-brown in color and about an inch long. Some areas of Newport soon were ankle-deep in crickets. One storekeeper filled a gallon bucket full of the intruders on the first night of the invasion and was prepared for more.

Entomologist Harvey Barton of Arkansas State University in Jonesboro thought perhaps climate changes were responsible for the migration although he admitted he never had heard of a cricket migration before.

Making the best of the situation, some local youngsters busily scooped up the hopping visitors and sold them to local bait shops.

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1951

No.	Month	Supply
19,	Apr.	95
24,	Nov.-Dec.	150



1952

No.	Month	Supply
28,	June	500
30,	Sept.	230
32,	Nov.	150

1953

No.	Month	Supply
36,	Mar.	240
37,	Apr.	200
38,	May	100
40,	July	250
41,	Aug.	410
43,	Oct.	250
44,	Nov.	250



1954

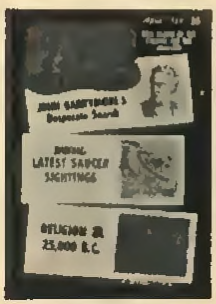
No.	Month	Supply
47,	Feb.	500
48,	Mar.	500
52,	July	150
54,	Sept.	100
55,	Oct.	25
56,	Nov.	500
57,	Dec.	400





1955

No.	Month	Supply
58,	Jan.	50
60,	Mar.	100
61,	Apr.	250
62,	May	450
63,	June	150
64,	July	300
66,	Sept.	250
67,	Oct.	200
68,	Nov.	250
89,	Dec.	500



1956

No.	Month	Supply
71,	Feb.	300
72,	Mar.	150
73,	Apr.	500
74,	May	400
75,	June	100
76,	July	150
78,	Sept.	200
80,	Nov.	100
81,	Dec.	100

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82,	Jan.	100
83,	Feb.	180
84,	Mar.	200
87,	June	150
88,	July	80
91,	Oct.	250
92,	Nov.	200
93,	Dec.	300



1958

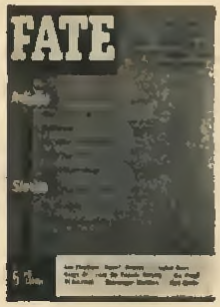
No.	Month	Supply
94,	Jan.	250
95,	Feb.	300
96,	Mar.	400
98,	May	200
99,	June	500
100,	July	300
101,	Aug.	450
102,	Sept.	200
103,	Oct.	300
104,	Nov.	270
105,	Dec.	320





1959

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



1960

118,	Jan.	100
119,	Feb.	300
120,	Mar.	200
121,	Apr.	80
122,	May	340
123,	June	250
124,	July	300
125,	Aug.	100
126,	Sept.	240
127,	Oct.	250
128,	Nov.	240
129,	Dec.	320

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MY GHOST DOG MIDGET

By Barbara Lasiter

FOR SEVERAL years my husband Bill Potts and I ran Kozy Kourt Motel in Electra, Tex. In March 1951 while Bill was away on a fishing trip my little dog Midget, whom I had raised since he was a puppy 11 years before, became sick. The veterinarian was gone for the weekend and by the time I got Midget to him the following Monday he told me it was too late. Poor Midget had blood poisoning and was suffering terribly. Finally on March 15 we put Midget to sleep.

On Sunday, April 15, I was cleaning cabins. I couldn't see the office but suddenly Midget barked as he always did when someone came to rent a cabin. I knew Midget was gone but the barking continued until I went to the office. I rented two cabins to the people who were waiting there.

On Monday, April 16, I finished cleaning the cabins and went a block down the street to have dinner with my friend Florence Herring. I had just started my meal when again I heard Midget barking. I hurried back to the cabins and saw a car just pulling out. I caught them just in time and rented all eight cabins that night.

Two days later I was cleaning Cabin Number Four when again I heard Midget barking. I looked toward the office and could see no car there. But the sound of Midget's barking grew louder. When I went to the office I found a man waiting there. He said, "The door was not locked and I knew you would come when you heard your dog barking."

"So you heard him, too?" I asked. I explained that Midget was dead but on three occasions I had rented cabins because his barking had alerted me.

In March 1952, a year after Midget's death, I was working on the books



Barbara Lasiter

one morning when I had a sudden urge to go to the door. I didn't want to interrupt my work but finally the urge became so strong I walked to the door and looked out. There was Midget walking along past the cabins! He turned to look back at me and then faded away. I never saw nor heard him again. — *Gainesville, Tex.*

I SAW GOD

By Dora Howell

ON MARCH 30, 1970, I was in Miami County Hospital in Paola, Kans., giving birth to my third child. At 2:48 A.M. I heard Dr. Rex Stanley say, "You have a daughter. She's just fine."

Suddenly I felt my spiritual self leave my body and rise upward.



Dora Howell

About six feet above my body I stopped and hovered. I looked down and saw my physical body below, seemingly lifeless. Then my spiritual body continued to ascend.

Many miles up in the sky I stopped. I knew I must have died. Then I saw God, accompanied by three spirits. I recognized one spirit as my cousin Jo LaVerne Squire, who had died in a car wreck the previous August. I pleaded with God to allow me to return to my husband and three children. Instantly I was back in my physical body, beginning to breathe again.

I thanked God for giving me life once more. I tried to tell Dr. Stanley of my experience but he said it had been due to the gas. However, I had gas when my first two children were born and nothing like this had happened. Also, I knew what was happening to my physical body at the same time I was having my spiritual experience. The gas had not put me to sleep; I was fully awake the entire time. — *Bucyrus, Kans.*

A SKEPTIC NO LONGER

By Lawrence Horstman

SOME TIME after my father Lawrence Horstman, Sr., died suddenly in his New Jersey home I suggested to my mother that she sell the house and move to an efficiency apartment, perhaps in Ithaca, N.Y., so she could be near my farm. But Mother cheerfully replied, "Oh, no, I wouldn't think of leaving as long as your dad is still here."

I found it difficult to understand Mother's attitude but when I mentioned this to a friend at work I was surprised when he remarked, "It's perfectly understandable and in fact you ought to encourage her communication with your father. And did you know there's a Spiritualist church right here in the area, in Freeville across the lake?"

I had to confess that I did not. My curiosity was aroused and I decided Mother might enjoy visiting there when she next came to stay with me.

Mother was delighted by the idea and so on April 23, 1972, a cold rainy morning, we journeyed to Freeville dressed in our Sunday best. In the summer Freeville is the location of the Central New York Spiritualist Campground but on that drizzly day in April the main building was still boarded up for the winter. We found ourselves seated

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along with only a dozen or so others in tiny rustic Memorial Chapel as the wind whistled outdoors.

Presently the Rev. Earl Young, the minister, entered and mounted the steps to the pulpit. He seemed an ordinary unassuming middle-aged man with the straightforward manner of a farmer. "Well, folks," he began, "I'm sorry that our organist is ill today and can't make it. But we don't need fancy organ music to praise the Lord, do we? Of course not! Let's stand up and sing."

The little congregation stood up and we sang a few songs from the hymnal. For some reason a sense of nostalgia overcame me as we stood singing together and when we sat down at length I was aware of a certain bond of intimacy among us.

"I'm afraid I have some more bad news, folks," the Reverend Young said next. "Mrs. Timmerson, our usual medium, can't be here today, either. You'll just have to get by with me. So I'm going to give it a try and open myself up to the spirit world."

I couldn't imagine what he was talking about as I had never been to such a service before. I was embarrassed for him yet terribly curious as he allowed his eyes to close and his head to fall back. Presently his lips began to tremble, then his mouth moved.

"William!" he suddenly blurted out, addressing a woman in the back row. "I get a William, a big fellow, passed away in late middle age. Anyone recognize him?"

The woman leaned forward smiling broadly and replied, "Yes, that's my husband." He continued with some minor advice about her household.

I thought it must be a trick. Maybe he knows the woman, I told myself. But again and again he repeated such feats, mentioning personal traits and characteristics of the deceased.

The great majority of such tidbits were confirmed by the members of the congregation although sometimes the spirits were not recognized. The medium's sincerity was evident but I continued to suspect he was acquainted with the others present.

Then the Reverend Young turned to us, gazing first at Mother and then at me. We could not help feeling mildly uncomfortable. He tipped his head back and covered his eyes with his hand. Then he said sharply to me, "This gentleman is a skeptic of the spirit world, a nonbeliever. He's some kind of scientist."

I was shocked. Wasn't I wearing my poker face? How did he know that I worked in a biochemical laboratory?

"I get a name," he continued. "Lawrence! Does Lawrence mean anything to you?"

Mother and I both nodded dumbly. "Yes," I acknowledged, "that's my name and also the name of my father who died recently." Suddenly I felt ashamed and no longer skeptical.

The Reverend Young continued with a message for me about radical changes coming in my life and he predicted that Mother would make a trip in August that would prove very rewarding. She did in fact make an unexpected trip to Alaska in August to see her daughter. His prediction for me also came about. Within the next few months I suffered a major crisis in my marriage and quit my job of seven years' standing.

In all his 45 years of marriage Dad never forgot his wedding anniversary, April 23. I am convinced that in 1972 he remembered it although he had left our world. — *Trumansburg, N.Y.*

RETURN VISIT

By Bill Cunningham

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hind our family home in San Bernardino, Calif., for Grandfather Jim, and my brother Tom and I stayed there with him. When we went to the big house for breakfast Grandpa and I always sat at the kitchen table while Dad prepared the meal.

One July morning Grandpa, looking as hearty as ever despite his more than 80 years, surprised us all by saying to my father, "Will, I don't feel so good this morning."

"What's wrong, Dad? You look good to me — but if you insist I'll take you over to St. Bernadine's Hospital."

Later that week I visited Grandpa in the hospital and asked him if the doctor had seen him.

"There's nothing much young Dr. Dowd can do for me, Bill," he replied. "There comes a time when all old people must go to their maker."

While he spoke I noticed him gently fingering the beads of his rosary. I told him I would be back later. But when Dad and I returned to the hospital at 7:30 that evening Grandpa was in a coma, his breathing gaspy. An hour later he was gone.

One evening about a week later Dad, Mother, my sister Bernardine and I were talking in the den. Suddenly I heard the back door open and a slight shuffling on the porch. I felt myself pale as I said, "Why, that sounds like Grandpa."

Bernardine and I got up hurriedly. We crossed through the living room to where we had a clear view of the kitchen. And there — the saints preserve us! — was Grandpa, as true to life as any man that ever walked this earth.

We watched as he slowly turned and walked to the kitchen door, limping slightly as always. The door opened and Grandpa's figure continued across the porch and out the door.

As fast as I could I rushed to the outside door and opened it. But the old man had vanished in the darkness. — *San Bernardino, Calif.*

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PITTSBURGH PUZZLE

DIRECTLY ON the heels of my concluding remarks last month on how far psychic research still has to go the January 1973 issue of the *Journal* of the American Society for Psychical Research arrived containing three articles that illustrate my observation. (The quarterly *Journal* is included with $15 membership in the ASPR. Individual issues of the journal are available at $3.00 each from American Society for Psychical Research, 5 West 73rd St., New York, N.Y. 10023.)

Henry W. Pierce, a science writer for the *Pittsburgh Post-Gazette*, contributed an article about a recent unusual household disturbance in that Pennsylvania city. The case combines features of both a poltergeist (moving objects) and a haunting (auditory and visual phenomena) yet lacks the usual psychodynamics of either. The two-story brick building where the disturbance occurred was built in April 1968 and has no history of violence or emotionalism. The two young couples who reported the phenomena are well-educated professional persons with considerable skepticism about psychic phenomena. The only children are two boys, one four years old and the other 18 months, and a newborn girl. Both families appeared to be free of psychological tensions that might trigger such a disturbance.

The disturbances began in the summer of 1971 when the families first moved into the two-flat dwelling. Lights inexplicably turned on and off and occasionally the radio in the upstairs apartment turned on its own switch. At least three of the adults saw an apparition which they described variously as a four-foot-tall "white cloud" or "black-gray shadow." Sounds of footsteps, chairs moving and cabinet doors being opened and closed were heard when no one was in the room where the sounds came from. All four adults heard a young boy laughing at times when their own children were asleep or absent from the building.

The most dramatic incidents involved pepper and saltshakers and a rocking chair. In February 1972 Mrs. Naomi Cramer dismantled the shakers to wash them. She placed the parts on a paper towel on the kitchen counter to dry and turned to make a

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phone call. As she was dialing she heard something hit the floor directly behind her and turned in time to see the pieces of the shakers flying from the counter towards her.

Peter and Clair Henry both saw an empty rocking chair in their living room rocking. Peter placed his hand on the chair and the rocking slowed but did not stop. When he removed his hand the chair rocked faster again. He even lighted a match to test for air currents in the room that might be causing the movement of the chair but found none.

WHO'S BEHIND IT?

THE PHENOMENA were too striking and too often repeated to be due to poor observation or normal explanations. None of the typical ingredients of a poltergeist — an adolescent child or disturbed relationships between people — were present nor are the laughter and apparitions typical of poltergeist cases. Was it then a haunting? The middle-class neighborhood is depressingly commonplace. Pierce checked with the police who found no deaths have taken place in the building.

Pierce suggests as a possible explanation the ghost of the son of a former tenant, a nine-year-old retarded boy named William, who died in a fall from a window of the institution where he was an inmate. But William died a month before his mother moved into the building and he never had set foot in the place. Even if one argues (as Pierce does) that William's spirit was attached to his mother and followed her into the building, why did he stay there when she moved out? Pierce's suggestion leaves many questions still unanswered. We can no more explain why this disturbance in Pittsburgh occurs than we can explain why disturbances do *not* result in hundreds of cases where violent and emotional deaths do occur in buildings.

"DROP IN" COMMUNICANT

IF PIERCE'S article leaves us baffled, one by Ian Stevenson leaves me not simply puzzled but frustrated. The good doctor argues (correctly in my opinion) that the strongest mediumistic evidence for survival comes in those instances where the alleged communicator is totally unknown to the medium or the sitters yet gives evidence of his personality. This case of such a "drop-in" communicator is 40 years old but previously unpublished in English. Stevenson personally interviewed the medium, Mme. B. Bricout of St. Etienne, France, and her only sitter, M. Brossy, before their deaths and collected all the notes made during the sittings in 1932 and 1933 during which the unknown communicator "dropped in."

In the fall of 1932 M. Brossy asked Mme. Bricout's "control" Juliette to provide some evidence for survival and Juliette obligingly agreed to bring a communicator who was unknown to all of them. The first few sittings produced only the information that Juliette had a communicator named Robert who had been killed in World War I. On January 8, 1933, Juliette communicated the following further details: the young man's name was Robert Mary, he was born on the coast at Villers-sur-Mer, he was married and had a son named Robert, his son was deaf and dumb as a result of meningitis, and his parents were caretakers of a villa at Villers-sur-Mer.

CHECKING UP

M. BROSSY decided these details were sufficient for identity if such a person had existed and accordingly wrote to the notary of the town of Villers-sur-Mer to inquire if a Robert Mary of that village had died in the war. In his reply the notary stated that a Marie family lived in the town, the alternate spell-

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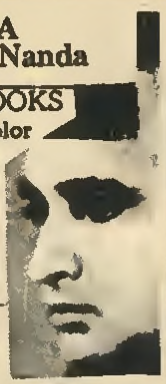
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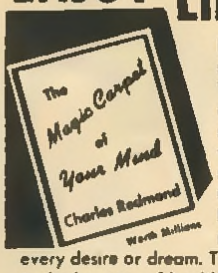
ing of Mary being preferred by the family members who resided in Normandy. A son of the Marie family, Auguste Charles Robert Julien Marie, had died in the battle of the Marne in 1914; he had been married and had a child who was ill. Further inquiries produced no results until 1937 when M. Brossy's friend M. Ollagnier met a M. Charles Le Marignier, a cousin of Robert Marie, who confirmed the notary's statements and added that Robert's father was a retired customs officer who later had been caretaker on a large estate. The ill child, he added, was named Robert and was a deaf-mute due to infantile meningitis.

This case thus appeared to be highly evidential — except for the puzzling item that Mme. Louis Albert Marie, the mother of the alleged communicator, while refusing to specify the details, dismissed the information as inaccurate. When Stevenson checked out the information himself he soon discovered why. He managed to contact the widow of Robert's younger brother Marcel and several elderly villagers who had known the Marie family for decades. Stevenson's informants agreed that of his several first names the oldest Marie son used Charles rather than Robert. Furthermore, this Charles Marie although raised in Villers-sur-Mer actually was born in a nearby town. Most important, Charles Marie never had married. His younger brother Louis, who also died in World War I, was married and the father of young Robert, the deaf-mute child.

WHO'S MISTAKEN?

AT THIS point the reader feels the urge to pull out his hair. What in the world is going on here? Was Juliette mistaken in her information? Did she draw her details from both Marie brothers and attribute them all to the elder? But why would Charles communicate his

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name as Robert if that was not the name he used?

Equally puzzling is the discrepancy between the testimony given in the 1930's and that collected by Stevenson some 30 years later. Both Charles Marie's cousin and the notary of Villers-sur-Mer were in a position to know the true facts about what name he went by and whether he was married or not. Why would they attest to erroneous information? On the other hand, why would the later witnesses all agree on contrary information? Was their testimony more reliable than the earlier statements? Stevenson agonizes through the predicament without reaching any conclusion although he is inclined to blame Juliette for the muddle. Anyone who glibly explains psychic phenomena as the result of discarnate activity will have to resort to some fancy footwork to explain the "Robert Marie" case.

CROISET CONFUSED?

SUCH MUDDLES aren't peculiar to psychic research in the 1930's. Dr. Jule Eisenbud in the same journal presents an equally frustrating case dating from January 1969 and involving the noted Dutch clairvoyant Gerard Croiset. One of Croiset's specialities has been the so-called "chair test" in which he tries to describe the individual who will sit in a certain chair at a meeting at some time in the future. Eisenbud arranged with Croiset's mentor, Prof. W. H. C. Tenhaeff, to have the psychic describe two members of the audience at a meeting to be held in Denver, Colo., about two weeks later. Croiset gave his statements before a sound motion picture camera in Holland with Professor Tenhaeff translating his statements into English as he gave them.

Croiset also specified a complex system to determine the eventual target persons. Tickets numbered

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one to 40 would be taken by the first 40 persons to enter. Additionally one of the experimenters would prepare white cards bearing the numbers 10 to 34 and shuffle them. The experimenters would decide on a certain date and a certain town. The difference in degrees between the maximum and minimum temperatures recorded on that date for that town would determine how far down in the stack of white cards to count for the target numbers. Thus if the temperature difference were 10 degrees the top 10 cards would be removed and the 11th and 12th cards down would be the numbers of the target persons — that is, whoever held ticket numbers corresponding to the numbers on the 11th and 12th cards from the top of the stack.

On the day of the experiment about 100 persons assembled at Denver's International House to participate. The 40 persons — 30 women, nine men and a 13-year-old boy — took the tickets and sat in alternate rows in the audience. The film of Croiset describing the first target person was shown and all 40 persons were asked to indicate on printed forms whether each of Croiset's statements was highly applicable, possibly applicable or not applicable to him or her. The procedure was repeated for the second portion of the film, with again all 40 persons evaluating the applicability of the statements. The results were collected and the target persons announced. The target person announced for the first experiment was the 13-year-old boy who had marked only two of the statements as possibly applicable. The target person announced for the second experiment was Mrs. E. O. of Denver who had marked one statement on that second part as possibly applicable. Inasmuch as the first experiment included 12 statements and the second 18 statements it appeared Croiset had struck out.



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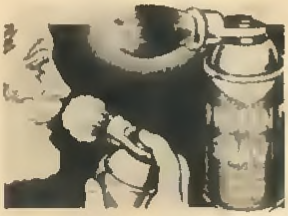
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A SECOND LOOK

BUT HAD he? A curious thing happened on the day of the experiment. After all Croiset's statements concerning the first target person had been given but before the chosen number was announced, the experimenters asked if any member of the audience felt any of the descriptions applied to himself. The only person who volunteered as a possible target person for the first experiment was Mrs. E. O. who later was announced as the second target person. After the second series of statements were presented, again the experimenters asked if anyone recognized himself. The only person among the 40 with numbers who volunteered was Mr. G. T., an atomic physicist. A later analysis showed that most of the first series of statements did indeed apply only to Mrs. E. O. and most of the second series applied only to Mr. G. T. Some of Croiset's statements seemed impressively specific for those two persons out of all those present. Seemingly Croiset had described the "wrong" target persons.

Immediately after the evening was over one of the experimenters noticed that Croiset had made a curious error in his instructions: he had specified "24 white cards numbered 10-34." In fact, of course, these numbers include 25 different numbers. To reduce the cards down to 24 one must eliminate either number 10 or number 34. Both these cards lay above the cut made in the shuffled cards. Elimination of either card would have made the target person for the first experiment Mrs. E. O. and the target person for the second experiment Mr. G. T! If Croiset had not goofed on his instructions conceivably he might have scored a rousing triumph. Even as it turned out Eisenbud's experiment yielded a fascinating paper on the problems involved in evaluating Croiset's ex-

periment and on the possible psychodynamics involved. Despite all the frustrations and perplexities that arise, just such tantalizing insights keep psychic researchers from abandoning the quest.

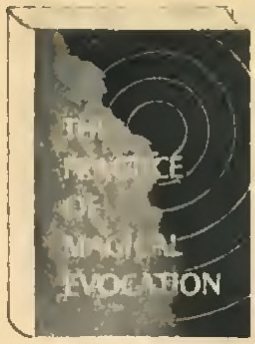
OTHER REVIEWS

FROM ANECDOTE TO EXPERIMENT IN PSYCHICAL RESEARCH by Robert H. Thouless, Routledge & Kegen Paul, London, England, 1972, 199 peges, $10.00.

Dr. Thouless was one of the originators of the use of the term "psi" to include telepathy, clairvoyance, precognition and psychokinesis, suggesting that "they might be the same capacity working under different circumstances." In this book he retraces the beginnings of psychic research and gives many anecdotes relating to psi from the *Journal* of the Society for Psychical Research. He notes that "experiments in consort, monitory touching or transmission of spirits and forces of imagination" were suggested in 1627 by Sir Francis Bacon. Sir Francis also was interested in telepathic dreams and other psi phenomena.

Dr. Thouless' chapter on experimental precautions lists many errors which a psychic researcher might make during his investigations. In the rest of the book he covers the experiments of Rhine, Soal and Ryzl which are familiar to those who have studied the laboratory approach. He also discusses testing for ESP by transmission of drawings, stating that Whately Carington's experiments of this sort were "important in drawing attention to curious and unsuspected characteristics of ESP."

Thouless' chapter on the critics of parapsychology should satisfy the skeptics who doubt the honesty of Rhine and Pratt. Other chapters cover psychokinesis (PK) and the emerging patterns of ESP. The chapter on experimental study of the sur-



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vival problem is reason enough for reading the book. The author, for example, in 1948 proposed a cipher test to be used in survival research. Just the glimpse given the reader of how a true psychic researcher proceeds justifies this book.

The four appendices cover the significance of variance in ESP, the measurement of psi, the case of British stage performer Marion and the internal controls of psi experiments. This book should not be overlooked by anyone seriously interested in the nature of ESP. — *Paul Dimmitt.*

CASE-BOOK OF ASTRAL PROJECTION by Robert Crookall, University Books, New Hyda Park, N. Y., 1972, 160 pages, $7.95.

Dr. Crookall's name has become synonymous with the scientific study of astral projection. The British geologist has published not only in-depth studies of out-of-the-body experiences (OOBEs) but many hundreds of accounts of persons who have experienced OOBEs. The 200 case histories in this volume bring the total of his collection to 746 cases.

During the years he has collected these accounts their details have remained surprisingly constant. Percipients in this new collection report floating over their bodies, experiencing a momentary blackout at the instant they left their physical bodies and often observing a "silver cord" connecting their projected "body" to the physical one. Miss Celia Green, in a recent book on OOBEs she has collected, reports that seeing the silver cord is rare. But these 200 cases, like Crookall's earlier accounts, report the silver cord with some frequency.

In Dr. Crookall's previous books he organized the narratives into groupings such as "natural" and "enforced" projections. In *Case-Book* he abandons this type of categorization



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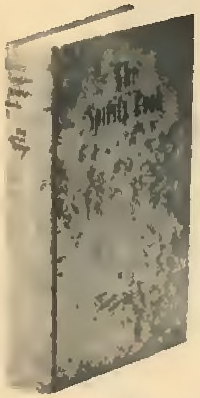
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and mixes OOBEs of different types. This is not only confusing to the novice but makes comparison of the different varieties difficult. A new element in the present collection is the inclusion of several projection experiences allegedly induced by LSD, mescaline or other hallucinogens. I'm afraid I find the evidence insufficient to prove that such experiences were true projections rather than subjective experiences triggered by the drugs.

Many will ask, "What is the use of collecting more and more cases?" For one thing, Crookall uses these hundreds of cases in analyzing the experience, its content and its implications for the survival hypothesis. Crookall also apparently is answering those parapsychologists who claim we need more evidence before we can understand OOBEs. (Aren't 746 cases enough?)

Dr. Crookall concludes the volume, "Any who reject our hypotheses, which manifestly embrace and explain all the facts, are in honor bound to advance better hypotheses — and show, specifically and in detail, that they perform that task satisfactorily." — *D. Scott Rogo.*

MYSTERIES OF THE MIND by Robert M. Goldenson, Doubleday & Co., New York, N. Y., 1973, 279 pages, $7.95.

Mysteries of the Mind is written from the viewpoint of the "sclentific psychologist" who feels that just about everything is explainable in terms of conventional science. As an overall look at the strange twists, turns and aberrations of man's mind the book is interesting, informative and easy to read. When he deals with purely psychological topics such as mass hysteria and crowd behavior he is on his home ground.

But I part company with him when he goes on to other topics. He describes cases of split personality that

are clearly and simply explained. But then he "explains away" the Patience Worth case in identical terms. He tells us of some fine scientific experiments in hypnosis but then states that dowsing or water witching results are solely a function of suggestion and knowledge of the type of terrain likely to yield water.

A number of truly mysterious cases occurring among primitive peoples also are explained rather glibly. One story (which does not hang together) mentioned a witness to the death of a "tiger-man" at the exact time "his" tiger was killed some distance away. Later the author states that the tiger-man "does not begin to suffer until *after* he has learned that the tiger has been shot."

Goldenson looks rather deeply into the problem of stigmata which he considers "basically a hysterical phenomenon." But he does admit that "so far the evidence is not sufficiently conclusive to clear up the mystery completely."

The mysteries of the mind are endlessly fascinating but I feel that Dr. Goldenson is a little eager to prove that everything can be explained by our present knowledge. — *Diana Robinson.*

THE LEGEND OF THE SONS OF GOD by T. C. Lethbridge, Routledge & Kegan Paul, London, England, 1972, 118 pages.

Debates and arguments have gone on for years over who were the "sons of God" mentioned in the sixth chapter of *Genesis*. Some theologians maintain that angels ("fallen" or otherwise) "took on" fleshly bodies and descended to earth. Other scholars feel that the mysterious beings were merely some earthly conquering race.

T. C. Lethbridge, author of seven earlier books on a variety of psychic topics, suggests that the "sons of God" may have been extraterrestri-



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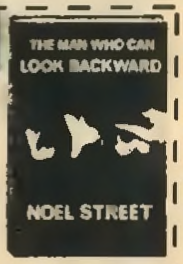
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als who were marooned or somehow cut off from their own race. This theory, of course, has been discussed rather widely in UFO literature in recent years. Lethbridge introduces some new concepts and ideas, however, which strengthen the overall hypothesis.

For instance, he tells of investigations at the stone-circle site known as the "Merry Maidens" near Lamorna, Cornwall, England, where the construction stones were electrically charged. He believes that the ancient practice of dancing in a circular pattern created large amounts of "bioelectricity" which then could be "stored" in the stones. Why was this done? Lethbridge suggests that such charged stone circles might have served "both as visible and invisible navigational beacons" for the visitors from the skies.

While admittedly all this is speculative Lethbridge is by no means dogmatic in his approach. He has produced some original thoughts about a subject that has had its share of prior discussion. *The Legend of the Sons of God* ranks as one of the more interesting books of its type. — *Lucius Farish.*

BEYOND SCIENCE: A JOURNEY INTO THE SUPERNATURAL by C. A. Burland, Grosset and Dunlap, New York, N. Y., 1972, 128 pages, $9.95.

The title of this glossy oversize volume could be misleading if the reader expects to venture through its pages to anything new. *Beyond Science* is simply a brief and rapid survey of 30,000 years of western occultism, mostly through highly decorative pictures. Its theme is that the occult has prevailed and outlasted main trends of thought, whether religious, rational or scientific: "All through history magic has kept one pace ahead of science. As man's knowledge advances so his imagina-

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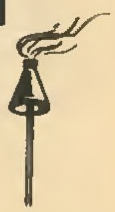
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tion takes a greater leap forward."

In its popular style, format and intellectual level this book resembles the recent encyclopaedia *Man, Myth and Magic* (Marshall Cavendish Corp., New York, N.Y.), of which Burland was one of the editors. But because the book attempts to cover as wide an area in so few pages it remains far less explicit and thus less useful. While it has the virtue of chronological narrative, it is still pretty much a hodgepodge of miscellaneous superficial information.

Burland, a British ethnologist, adopts an anthropological or sociological approach: "As science explodes the mystery of our universe, breaking it down into atomic diagrams and symbolic equations, so we seek for new wonders in the higher realms of existence." There is little suggestion here that the occult prevails because its followers may be responding to a deeper and truer reality than any yet revealed by other western approaches. While the reader may admire the heroism of this effort to cram so much into so little the result is a good deal less than satisfying. — *Joseph M. Backus.*

IN SEARCH OF DRACULA by R. T. McNally and R. Florescu, New York Graphic Society, Greenwich, Conn., 1972, 223 pages, $8.95.

Anyone interested in vampire lore knows that Bram Stoker's novel *Dracula* was based on a real 15th-Century nobleman Vlad the Impaler, who received his nickname from his habit of impaling helpless victims on large stakes. In this fascinating chronicle the authors have searched through both historical archives and the Balkan countryside to trace the life, deeds and folklore of Vlad the Impaler.

Little actual vampire lore appears in the book except for fairly general information included in Romanian

folklore along with legends about Vlad. One of the authors' concerns is to determine how much truth can be attributed to tales of inhuman deeds perpetrated by Vlad. Apparently there is a good basis in fact for many of these accounts. McNally and Florescu also recount their travels in Romania while investigating vampire folklore and locating the actual Castle Dracula and tomb which play such ominous roles in Stoker's novel. The book contains exquisite photographs of historic monuments, ruins and landscapes from the Balkans.

The volume also recounts the history of Bram Stoker's writing of *Dracula*, the research he himself did on Vlad and how he incorporated this into his novel. The authors include an excellent bibliography and filmography on vampirism. This fascinating, readable and informative volume is perhaps the last word on Dracula. — *D. Scott Rogo.*

ALSO NOTABLE

THE SECRET OF YOGA by Gopi Krishna, Harper and Row, New York, N.Y., 1972, 208 pages, $6.95.

The author of *The Biological Basis of Religion and Genius* expands his thesis that kundalini is the aim of yoga and explains how awakening of this power can lead to transcendence, genius and psychic powers.

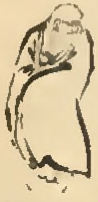


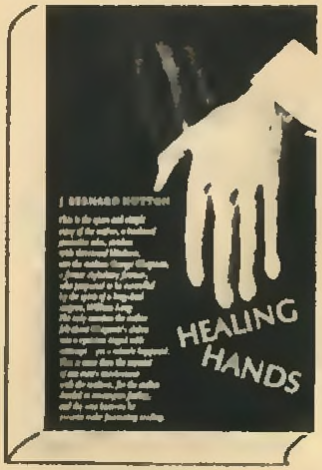
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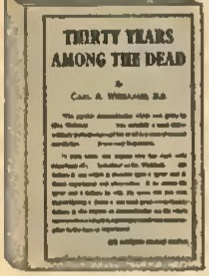
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THE SATANIC RITUALS by Anton Szandor LaVey, Avon Books, New York, N.Y., 1972, 220 pages, $1.25 (paperback).

In this "companion to *The Satanic Bible*" noted Satanist gives texts of rituals in Latin, French and German with English translations.

DYNAMICS OF THE PSYCHIC WORLD by H. P. Blavatsky, Theosophical Publishing House, Wheaton, Ill., 1972, $1.95 (paperback).

Quest Book compiles noted occultist's views on magic, mediumship, psychism and powers of the spirit.

AN INTRODUCTION TO ASTROLOGY by William Lilley, Newcastle Publishing Co., Hollywood, Calif., 1972, 346 pages, $3.75 (paperback).

Famed astrologer to King Charles I first published this study in 1647. Paperback reprints English edition of 1852.

THE ORIGINS OF POPULAR SUPERSTITIONS AND CUSTOMS by T. Sharper Knowlson, Newcastle Publishing Co., Hollywood, Calif., 1972, 242 pages, $2.95 (paperback).

1641 study includes much folklore concerning divination, witchcraft and vampires.

ROMANY REMEDIES AND RECIPES by Gipsy Petulengro, Newcastle Publishing Co., Hollywood, Calif., 1972, 150 (unnumbered) pages, $2.25 (paperback).

Folk remedies involving natural substances are supplemented by gypsy lore and interesting old woodcut illustrations.

THE CRYSTAL SKULL by Richard Garvin, Doubleday and Co., New York, N.Y., 1973, 108 pages, $6.95.

Author relates the mystery and mythology surrounding the Mitchell-Hedges crystal skull found in a Mayan city in 1927.

THE TEXTBOOK OF ACUPUNCTURE THERAPY by Mary Austin, ASI Publishers, Box 24, New York, N.Y. 10013, 1972, 276 pages, $12.50.

British osteopath and acupuncturist presents the first detailed textbook on acupuncture theory and practice to appear in English, fully illustrated with numerous diagrams.

50 GREAT GHOST STORIES edited by John Canning, Bantam Books, New York, N.Y., 1973, 540 pages $1.25 (paperback).

Included among the mainly folkorish accounts from Great Britain are such classic tales as the Hydesville disturbances, the Amherst poltergeist, the haunting of Borley Rectory and the apparitions at Versailles.

MAN-MADE MEN by Henry Still, Hawthorn Books, New York. N.Y., 1973, 250 pages, $7.95.

Journalist grapples with the thorny questions of possible control over heredity and artificial replacements for diseased organs.

Report FROM THE Readers

A HASTY CONCLUSION

I'm afraid the rather interesting conclusions in "The Strange Story of the Yellow Bird" (March 1973 FATE) are based on a lack of information.

The "ill-fated" bird in King Tut's cartouche is not a canary but a chick, the sign for the letter "U" in Tut.

The author's mistake perhaps was based on the fact that Egyptians did not always put letters and words in what we would consider the right order. Signs were arranged in an attractive pattern and the reader had to make an effort to read them properly. — *Phyllis Nagler, West Grove, Pa.*

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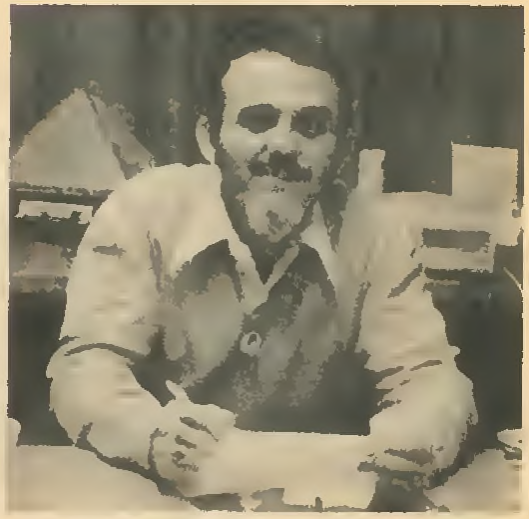
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Dr. W. D. Chesney was born in McDonough County, Ill., in 1880 (possibly 1879 — his birth record was destroyed in a fire). He lived most of his youth in Kansas and early dubbed himself "iconoclast" (one who seeks to destroy false idols).

In the early 1900's he began his medical studies, earning his degree at University Medical College, Kansas City, Kans. He later did postgraduate work in urology and phototherapy in Europe.

On his return to the States he worked as director of research for a Milton, Wis., firm which dealt with all phases of light. In this period he discovered the photosynthesis of vitamins by the use of various light wavelengths.

He is the inventor of many therapeutic devices, as well as the first fluorescent light and the first infrared generator for therapy and commercial use.

Since his retirement he has devoted his time to writing and many of his stories and articles have appeared in FATE *— The Editors.*

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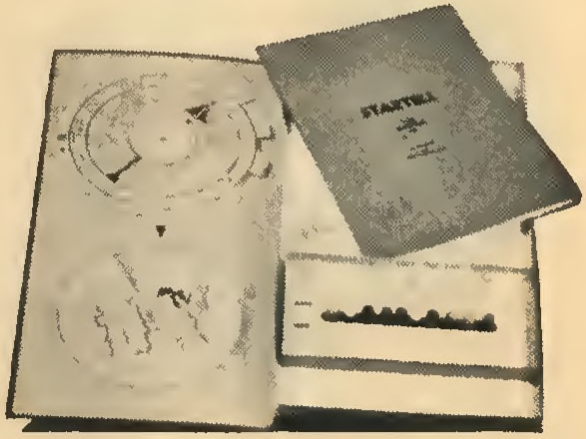
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Paul Eads ("Report from the Readers" May 1973 FATE).

His first point — that individual psychic experiences never seen in print are far more important than those printed or revealed — is nebulous. Many persons have been helped financially, healed or comforted by listening to or reading the psychic experiences of others. Light — or knowledge — kept under a bushel is of no help to anyone.

Point No. 2 — that the only people who see and hear ghosts are those who have harmed other human beings — is an affront not only to the intelligent spiritual beings on a higher plane than our own but also to the many sincere people who seek to learn more about spirit manifestations. Throughout my life I have been guided by spirit helpers — some visible and some audible. I have been influenced and guided telepathically, not only in everyday affairs but also in my ministry — especially in healing and counseling.

Point No. 3 — that the only important events in the life of an individual are to be found in their own interpretation of "where, what, when, how and why" — is another nebulous supposition on Mr. Eads' part. He has posed a paradox which I will answer with a biblical quotation — *Matthew 6:27*: "Which of you by taking thought can add one cubit unto his stature?"

Anyone who has experienced the wonder of psychic and spiritual manifestations would find it difficult to put these revelations aside as "unreality." — *The Rev. Harold A. Hilton, Windsor, Ont., Canada.*

* * *

I can dispute quite simply all three of Mr. Eads' biased contentions. First, I personally feel that many authentic psychic experiences never are revealed in print but it is fallacious to believe that published experiences are less genuine.

Second, his theory on ghosts shows he has had no authentic experiences with spirits. Ghosts are no more than spirits who have not "passed over." In theory they are restless spirits who are unable to accept death and unwilling to leave the earth for higher planes. Persons who see or hear ghosts are highly receptive and it is impossible to say that they must be persons who have inflicted pain on others. To have such occult awareness and receptivity a person must be sincere and compassionate, quite unlike the type of person Mr. Eads hypothesizes.

Third, many persons are unable to interpret the symbolism of many events in their lives. They need the help of professional interpreters whether these be astrologers, Zen Masters or persons trained in occult matters. One's own interpretation of "where, what, when, how and why" may miss the mark entirely whereas an objective interpretation by a knowledgeable person is likely to be helpful. — *Trent Shultz, Gardena, Calif.*

* * *

Mr. Eads' first point hardly deserves comment, for man's knowledge comes largely through expe-

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rience. And no intelligent man condemns something simply because he has not seen or experienced it. I never have seen an atomic explosion but I do not doubt its reality. Furthermore, how would we know to classify a psychic experience if it were not in mankind's past and a matter of record?

I object strongly to Mr. Eads' contention that only people "who have harmed other human beings" see and hear ghosts. I never have knowingly hurt anyone but I have seen what is commonly known as a "ghost." It happened in a brightly-lighted noisy aircraft factory. I did not know the woman near whose desk the ghost was standing but somehow I knew it was a warning. Three months later, the woman's husband nearly succeeded in committing suicide.

Finally, as to the most important events in *my* life "where, what, when, how and why" never have been so important as "who." Interpersonal relationships are the most important factors in events in my life and I would deem it extremely selfish to center my existence around my own interpretations without concern for my fellowman. — *B. F. Weckesser, Baltimore, Md.*

BREAD-AND-BUTTER NOTE

I greatly appreciate your publishing my letter (March 1973 FATE) in which I made it known that I had been commissioned to write another book on UFOs and asking your readers to give me details of any sightings they may have witnessed, together with newspaper clippings and journals dealing with UFOs.

You may like to know that the response has been quite remarkable — which is not surprising, I suppose, in view of the large readership your excellent journal enjoys.

I should like to thank the many kind people who have written to me

and I am sorry I am unable to thank each one individually. — *Michael Hervey, Henley, Australia.*

"PLEASED AND PROVOKED"

I was both pleased and provoked by the item "A Contrary View" ("I See by the Papers" May 1973 FATE) — pleased by Mr. Fuller's pointed reference to the Rev. Eugene Gregory's apparent inability to differentiate between parapsychology and witchcraft, and provoked by the Reverend's obvious ignorance in classifying parapsychology in the same category as witchcraft, thereby branding it "a study of evil" and denying an opportunity for others to study it under the supervision of a board of education.

From his statement I deduce that the good Reverend regards with suspicious contempt such organizations as Spiritual Frontiers Fellowship which was formed by highly responsible, respectable and intelligent men of the cloth, scientists and psychical researchers whose vision has not been warped by preconceived narrow opinions. These are men unfettered by the concepts of religious dogma, whose goal is greater understanding and enlightenment, men who have the courage of their convictions. — *Florence B. Ford, Nichols, N.Y.*

NOT SO FAR AFIELD

Your January 1973 issue carries a very interesting article on Harry Edwards and his great healing work. This is all well and good but are you not aware of the healing activities going on here in the United States? Why would people who live here need to correspond with someone at a great distance to get healing and help when we have incredible and miraculous healings taking place here in the United States — and the work is done gratis?

I am speaking in particular of one Ruth Norman who serves as a chan-

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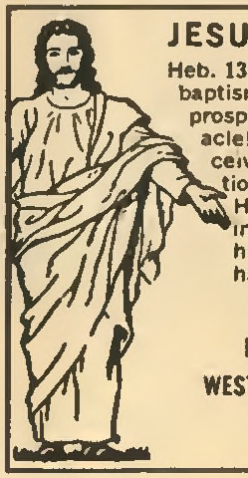
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nel for the Academy of Parapsychology & Psychic Sciences in San Diego County, Calif. Miraculous healings are achieved daily and the patient need not be in Mrs. Norman's presence. She works with people throughout the entire country and also receives appeals from overseas.

I speak not only for myself but for a large group of students representing the Academy in saying we would like to see her work publicized in your magazine. — *Dorothy Ellerman, Academy of Parapsychology, Healing and Psychic Sciences, P.O. Box 1042, El Cajon, Calif. 92022.*

ORIGINS OF NAMPA IMAGE

The general public is extremely susceptible to suggestion and as a result often interprets human experiences in a way that is factually incorrect. This is more apparent in phychic matters. perhaps, but can be true as well in other fields — such as archaeology.

The article titled "The Nampa Image" by Gaston Burridge (November 1971 FATE) concerns the finding of a prehistoric Indian effigy at the bottom of a 300-foot well. The tentative conclusion was that this find, once located under so many layers of earth, must be of great antiquity and therefore would set back thousands of years the dating of archaeological finds.

Actually, there may be a simple and plausible explanation. Let us consider some geological facts about the western United States.

First, the author mentions that the well-drillers were trying to find artesian water, that is, a well that flows without the necessity for pumping. This presupposes that other artesian wells had been located in the vicinity. These wells are created by underground streams of water which are descending rapidly, usually from mountainous surroundings— although they also can be found under

level ground. They are swift streams so that when a well is drilled into their lower level, the result is a siphon-like action and the water flows out of the well by itself.

Second, in the west the underground streams frequently flow through limestone caves, whose roofs may be close to the ground surface. Sometimes these roofs collapse and a circular opening to the sky is created. In these the water level may be anywhere from 50 to 100 feet lower than the surface of the surrounding terrain. The underground river may be entirely hidden, flowing into a lake or pond with great force and exiting on the opposite side with equal force. Examples of these are the Bottomless Lakes near Roswell, N. Mex.; Montezuma's Well near Cottonwood, Ariz.; and the famous "cenotes" of Yucatan, Mexico.

Third, many of these strange geological phenomena are to be found in the western states. Another one is the vanishing river. It may dash bravely along aboveground for miles and then suddenly disappear, as does the Mimbres River in southern New Mexico which disappears into an underground "lake" or reservoir. Tapped by wells, this furnishes irrigation for a large agricultural area around Deming.

If one bit of archaeological data is combined with these geological facts, a possible explanation of the Nampa effigy becomes apparent.

That bit of data is this: In religious rituals of prehistoric Indian peoples, prized objects were cast into a body of water, usually a spring or stream, as propitiatory offerings to their gods. Besides beads, ceremonial arrowheads and body ornaments, effigies made of ceramic ware or carved from stone or semiprecious materials (such as turquoise in New Mexico or jade in Yucatan) also were used as offerings. Divers exploring the cenotes of Yucatan have

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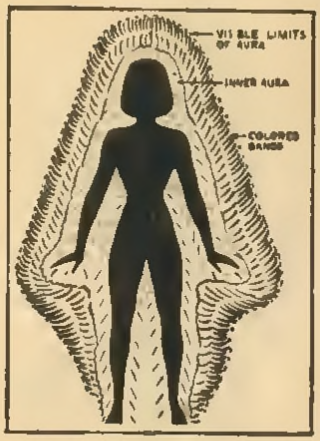


Diagram of normal aura based on W. J. Kilner, M.D.

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discovered large treasures of such objects — including the grisly remains of human sacrifices. In New Mexico, the evidence of human sacrifices has not been found but when Faywood Hot Springs, north of Deming, was cleared of debris a number of years ago, a great variety of sacrificial offerings were discovered.

If such an effigy as the "Nampa Image" had been cast into a spring, a stream or a collapsed cave it could have been carried underground quickly in the rapid water and if that underground stream dipped to greater depths through a smooth limestone tunnel, the effigy easily could have lodged three hundred feet under the surface of the earth to await — and puzzle — the well-drillers! Of course, this might have taken many centuries but just as easily it could have been accomplished in a relatively short time.

It would be interesting if the author could pay another visit to the site of the find. He might discover that somewhere in the area upstream from the artesian water wells there is an open spring or a river that eventually goes underground or a collapsed cave — any of which might have been the original launching point for the Nampa effigy's underground journey. — *Theron M. Trombeau, La Luz, N. Mex.*

SHORT COURSE . . .

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Phase 1: Shuffle an ordinary deck of playing cards, then slide the top one off, preferably on an otherwise empty table. Place your right hand on the single card. Now, *isolate your feelings to the right fingers touching the card.* In other words, try to focus

(Continued on page 145)

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REPORT FROM THE READERS
(Continued from page 132)

all your bodily sensations in those fingers.

In this phase you will attempt only to separate the cards by color. The black cards give off a stronger vibration than the red. Allow no less than 20 seconds for concentration on each card. When you begin, you will get more wrong than right but between the second and third month of practice, something unusual happens. Everyone I have worked with says the same thing. About this time it is not unusual to get 40 of the 52 cards correct.

Phase 2: Now that you can fairly accurately separate the cards by color you are ready to determine the numerical value of the card or what face card it is. Shuffle the cards and place your fingers on the first one, as before. This time, however, close your eyes, *use the area between the eyebrows* as a focal point for your concentration and again, isolate your feelings to the right hand. Allow at least 50 to 60 seconds for each card. In this time span you should get a flash vision of the card which probably will last less than two seconds. As you go through the deck over and over again the visions increase in number and duration. This will take time and patience but don't give up. When you are getting a good number of visions of the cards, you are ready for the third phase.

Phase 3: At this time you can hold any object and by remembering to *isolate your feelings to the hand holding the object* and *using the same area between the eyebrows as a focal point for your concentration,* you will get impressions of the owner!

As this "short course" is given freely, all I ask is to be kept informed as to your progress and I will answer any questions you may have. — *Herbert Brill, P. O. Box 2586, Denver, Colo. 80201.*

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281

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TABLE OF CONTENTS

CHAPTER 1. YOUR SYNTHETIC IMAGE: An Allegory. The Quest for Reality. The Soul: A Living Potential. .The Dethroning of the Synthetic Image. The Enthroning of the Real Image.

CHAPTER 2. YOUR REAL IMAGE: The Light Emanation of Eternal Purpose. .The Spirit: Birthless, Deathless, Eternal. God the Macrocosm, Man the Microcosm. The Invasion of the Microcosmic Circle. Manifest Immortality: Putting on the New Man.. Vestiges of the Synthetic Image Replaced by Real-Eye Magic. .The Discovery of the Real Self in the Natural Order. .The Real Self-Mastery of the Natural Order.

CHAPTER 3. A HEAP OF CONFUSION: Order: The First Law of Being. The Ideal Society.. Departure from Innocence. .The Coming of the Laggards. The Warping of Man's Vision. The Psychology of Mass Control...The Force of Human Error. Strategies of Control. .A Thrust for a Purpose.

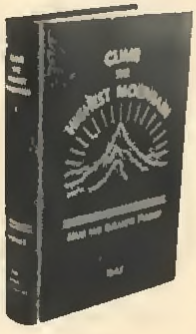
CHAPTER 4. WHAT IS INDIVIDUALITY?: The Divine Blueprint. .The Christ of Man. Resources of Individuality. The Four Lower Bodies...The Science of Individuality.. Freedom in the Macrocosm through Self-Mastery in the Microcosm .Individual Fulfillment through Service to Life.

CHAPTER 5. WHAT IS CONSCIOUSNESS?: Mind and Self, Will and Consciousness: Structures of Identity. God Self-Awareness through Christ Self-Awareness.. Heart, Head, and Hand. Consciousness: The Magnet of Individuality...The Scientific Realization of Consciousness.. Liberty Born of God's Consciousness. Conscious Penetration of the Macrocosm.

CHAPTER 6. GOD IN MAN: "I Am Where I Am". The Chart of Your Divine Self...The Flame within the Heart...The Sanctuary of the Most High. A Pillar in the Temple of My God. Our God is a Consuming Fire. .If I Wash Thee Not, Thou Hast No Part with Me.

CHAPTER 7. GOD IN NATURE: The Flow of Creation.. The Father-Mother God in Spirit and in Matter. Becoming One with All Life through the Holy Spirit. Servants of God and Men in Nature. Ecology and Cataclysm: Personal and Planetary.. Extraterrestrial Probes.. Harmlessness toward Life.

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