ROUND ROBIN



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BORDERLAND SCIENCES RESEARCH ASSOCIATES (BSRA)

AND OF ALL STUDENTS OF PSYCHIC, OCCULT, SPIRITISTIC AND PARAPSYCHOLOGICAL PHENOMENA.

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MALAMALA - LET US UPHOLD AND SPREAD ABROAD THE LIGHT!

THE FIREWALK

The present issue of Round Robin is devoted principally to the subject of fire immunity, and more particularly to fire-walking - material which was promised our readers several months ago. Our reasons for considering this matter to be of great importance will become clear to those who turn through the various articles; however, in connection with this point we quote briefly from Bulletin IX for Huna Research Associates, issued by Director Max Freedom Long:

BUL. IX
May 25, '49

"The growing interest in fire-walking and fire-handling is to be seen in many articles in magazines touching on these topics. Recently the Saturday Evening Post had a fine illustrated article on the use of the fire test to determine guilt or innocence of accused persons, in Africa. Natural History Magazine and Mechanix Illustrated (March) carried articles by Wilmon Menard, well illustrated, covering his firewalking experiences in the South Sea Island of Raiatea. The May number of Desert Magazine has a splendid article, well illustrated, by artist John Hilton, telling of fire-handling by Indians living down San Diego way. They used live coals in a healing ceremony."

BUL. X
June 1.

And to summarize briefly from the next Bulletin, No. X: 'CHARLES W. KENN arrived in Los Angeles (from Hawaii) bringing a mass of fascinating material, concerning findings on testing of the fire-magic ...which leaves one gasping mentally. He held us all (of the John Anderson group) for over two hours while he methodically showed us what a vast and mixed field of material stands before us in Polynesia ... the many mistakes made by investigators, particularly the psychology of the ancient Polynesian culture. . . Following the Kuda Bux fire-walking tests, which shook the psychological world, tests were made with Hussain, who failed to avoid small burns himself, and whose performance was bettered by one of the men engaged in the testing. This brought the decision that there was no magic at all in the performance, and that anyone who had the courage to try could fire-walk over live coals or heated stones. For the next 12 years the matter was allowed to stand. The professors and their friends were satisfied that they had explained away the most spectacular psycho-religious performance to be found in world history except in the phenomena of spiritualism. Now Charles W. Kenn has tossed the question back into the fire - has gone behind the scenes and given us the picture from the angle of the firewalker, and injected into the problem questions which reach out into unexplored corners of the field. The actual phenomena begin to dwindle in importance as we find ourselves asking whether there are Gods, and whether they actually do die if not worshipped by their devotees. The Veil does seem to be thinning very fast between this level of consciousness and the next.'

WHAT THEN IS MAGIC?

What is Magic? The true definition of anything, wrote Nietzche, is its history. And the history of Magic, considered as feats of wonder-working and mystery, would take us far past Atlantis and Lemuria, past the dawn-man even, and to the primitive colonization of our planet by the adventurous Etherean 'Angels'. But the word, like a thousand others, is an omnibus, a portmanteau, carrying whatever its users would pack into it. It implies a force, a Power, an agency not familiar, not understood, and which moreover seems 'unnatural' and at variance with 'natural' laws and principles.

Because the use of mysterious means to produce spectacular effects was a means to power, produced awe in the beholders, trickery was often used where true power was lacking. Therefore magic became a tainted word, of bad repute. As the embryonic sciences expanded, became organized bodies of knowledge, rooted in mathematics, logic, and the induction of natural laws from observed facts - then the unknown laws and forces, the non-conformist data, disquieting, challenging, became outlawed, became operations of magic. And magic thus included delusions and lies and all the sheer inventions of ignorance. And apart from this the word meant only prestidigitation, stage illusions, and the rabbits from the hat of the public 'conjuror.'

To the primitive m a n of our own time, the 'talking box', the far-seeing eye of television, the X-ray and a thousand other devices are sheer magic. He does not discredit them, however, for to him magic and science and religion are all one at bottom. His spells and charms and astral journeyings have also been magic to us, but discredited as superstition and deceit because they have no pigeon-hole to receive them, in our classification of things possible, acceptable and true. The ethnologist, anthropologist, historian, philosopher will each formulate his own definition , as is his privilege if he abides by it, does not draw too hard a line-pass-not for the rest of us.

But to my own way of thinking, it is only the occult scientist, or scientific occultist (and the really are such men) who has a near-right and workable concept of this term. 'Magic', he says, is the Act, and the Art and Science and Skill of drawing Power from the 'higher' and invisible planes, into manifestation upon earth. He holds that no phenomenon can be explained and understood wholly in terms of the plane on which it appears. Back of every appearance lie the unseen energies of the universe. Always they can be tapped by right methods, controlled and utilized by right knowledge. Whether 'orthodox' science recognizes these methods or not, is of only passing concern. The occult knowledge of today is the science of tomorrow, and the scientific finalities of today (if there be such) will in their turn be changed, or rejected and forgotten. "Since there are no finalities in science, there should therefore be no dogmatism."

Who is a greater magician than the builder of a dynamo? Does he not draw forth a Somewhat from the abysses of the universe, "fresh, changeful, lawless, potent and strange" to turn all the wheels and light the paths of civilization? A work of true magic,but

we do not call him a magician, because he has found the laws of this 'lawless' energy, and has built a machine for its governance, and other men can now build other similar machines - and so, we think we understand electricity, and call this magic, science. When we can use and duplicate, weigh and measure and classify, our magic becomes science. But always behind what we think we know, is the unknown, the vast generative powers of Nature; and always there are knowledge, and methods and operations which are strange and unacceptable and true, and in time to come will seem less strange. The whole history of occultism, and of science too, bears witness to this fact, and whoever looks twice at this history will be slow to make denial.

And so Max Freedom Long chose the title of his book cleverly and with insight. The Secret Science Behind Miracles. Science, which is ordered and systematic knowledge, can be secret. It is always a secret, really, to those who cannot understand it. All highly specialized knowledge is secret, to the ignorant and incompetent. They have only the word of their revelators and high priests, that this vast and intricate apparatus, this involved chemical reaction, works thus-and-so, proves this and that to be true. All down the ages, specialized knowledge has been secret by its very nature - and also because its possession meant power. And the miracle-working Kahuna, commanding wind and weather, fish and fowl, sending death on the wings of prayer, walking unharmed through fire, over white-hot stones, has a secret science which is truly notable. Truly worth our while to study it, too, because it can heal our minds and bodies alike.

For this study, it has been natural to seize upon the firewalk - simply because it is spectacular, and unbelievable, and undeniable, and incredible, and provable and wholly proved, a fantastic and unexplainable FACT. The data we offer here could probably be increased three times or four, by whoever wished to do the necessary research. But it would tell the same story over again and again, in essentials at least. It is truly a superior datum, no dim lights and sheeted ghosts, no margins of fraud and guess-work, but a hard, brutal, factual business of bare feet on red-hot coals, live flame on bare bodies - a thing that happens for any man's observation, to be studied, photographed, recorded in any way you will - and from 'science', so far, not one word! It contravenes all 'normal' experience, laws of combustion (as of flesh in fire), points to capacities, laws, energies, powers human or extra-human which for a time override the ways of Nature as we know them. But not, it seems, as the Kahuna knows them. Then perhaps the 'Popes of science' can yet learn something from the priests of the grass huts. They need not be ashamed any longer (as some still are, about going to seances; "it's not done in the best circles"), for some very learned men have walked the fire-pits unharmed. No, this is NOT a thing for the chemist, the physicist, the biologist to shrug off because "we can't get our teeth into it - not proven - too controversial- not important anyway". No honest thinker who wishes to pull aside the iron curtain (the vaporous curtain) of the phenomenal world, to put one foot ahead of the other on the path of understanding, can ignore the challenge of the Kahuna - the Challenge of the Fire and the Unburned Flesh.

F I R E W A L K I N G

by

Professor Charles J. Ryan, Theosophical University

The January, 1949, Natural History, the magazine of the American Museum of Natural History, contains a noteworthy article on firewalkers of the South Seas, for it has one unusual feature. It is written by a man, Mr. Wilmon Menard, who himself walked across the glowing stones at Raiatea Island without being burnt, his bare feet not even feeling the intense heat to which they were subjected.

The High Chief of the island, a magnificent specimen of humanity, led the sacred procession of firewalkers across the intensely heated stones three times. He invited Mr. Menard to fall in behind him, which he did, but once was enough for him! He describes his impressions vividly and publishes some interesting photographs of his own taking. He says that after 48 hours of heating the great heat was very trying 50 feet away, and "the shimmering pit of glowing fire recalled to mind the lava pits in the vicinity of Kilauea in Hawaii." Immediately before the firewalk, "one of the tourist spectators tossed a handkerchief on the glowing rocks and in a second it was reduced to a gray powder!" Another stepped forward to the edge of the pit to look more closely at the glowing mass of red hot or white hot stones, and instantly his face and neck were badly seared and had to be treated with healing oil by one of the islanders. Yet the firewalkers came out of the bush a few minutes later and calmly began the ceremonial march. The High Chief himself performed part of the ceremony by crawling on hands and feet across the hot stones. No one else ventured to try this.

Mr. Menard reports that the only sensation he felt in his feet during the ordeal resembled "countless tiny electric shocks striking the soles." This is not unique, as will be shown later. His feet were not prepared in any way. In fact he did not intend to take part until the last minute, when the Chief suggested it and evidently took him under his protection.

Referring to this celebration Mr. Menard, in another publication, says that a French spectator was so sure that the stones could not really be hot that he rashly marched out without permission onto the fire pit; but after the first step he jumped high into the air and had to be hospitalized for two months! The physicians had great difficulty in saving his roasted limbs. He never doubted the power of fire after that, whatever the sceptics might say!

In 1928 the fire-walk was celebrated for the first time in many years at Raiatea and was participated in by a wealthy Chicagoan, Walden Shaw and a small party including three ladies who were touring the Pacific Islands. The California newspapers of April 14 contained long

accounts of their experiences which closely agreed with those described by Mr. Menard, with one significant addition. All the party followed the Chief, or priest as they called him, in safety without a trace of fire on their feet though their faces felt hot, excepting one, the cook of Mr. Shaw's yacht Faith. He had made the fatal mistake of looking back and his feet were burned. The Chief had warned the party not to look back or they would be burned.

A similar but more recent account (Dec.5, 1936) covers the same ground. Mr. Fred Lewis, a Southern California rancher, and friends, on the yacht Stranger, studied the ceremony on Raiatea. Thirty-five persons walked across the 12-ft. pit of "white-hot rocks" without harm. One of them, a Mrs. Lewis, said their feet did not even feel warm; but a scout who arrived after the High Chief had left, tried to walk the pit by himself and was badly burned.

Numerous tentative scientific and "commonsense" explanations have been offered to solve the mystery of firewalking, but none have been convincing. Mr. Menard offers a solution which he believes may help. But after examining well-authenticated cases the reader will see how impossible it is to accept any of the explanations as covering the facts.

Another first-hand account of firewalking by a responsible and unusually well-qualified witness, Mr. Kellogg of California, also was published by World Youth for September, 1947. It took place in M'Benga, a small island 24 miles from Suva, capital of the Fiji Islands, about 2000 miles from Raiatea. It is very rarely celebrated there as it is frowned upon by the missionaries, but as Mr. Kellogg was held in high esteem by the islanders and their Chief a special demonstration was arranged.

The pit of superheated rocks was so hot, that when during the firewalk he tossed a thick and heavy army boot into the pit for a test, "it didn't last a minute but exploded into flames and dropped down to ash in less time than it takes to tell it." The pit was 20 feet long and the walkers moved round it slowly on the red hot stones three times in their bare feet. Mr.Kellogg noticed that the anklets of dried ferns they wore were not affected by the fire. When one of the cele - brants emerged from the fiery pit he immediately examined her feet and found they were perfectly normal and did not show the slightest trace or smell of fire. It is noteworthy that he himself is an expert in handling fire and has given demonstrations of his knowledge before large audiences for many years, yet he is able to write:

> When the Hon. David Hoodless, the British Commissioner of Education and I talked over the strange experience, he had no explanation to offer, nor have I.

Dr. Hoodless had lived in Fiji for many years and had a perfect knowledge of the language and of the people.

In regard to M'Benga, Dr. Hocken, in Transactions of the New Zealand Institute, Vol. XXXI, 1888, describes his observations. They agree with those of Mr. Kellogg, but he adds that the firewalk is done

by a special clan or family, but that anyone could do it safely if he held the hand of one of the regular firewalkers. A thermometer sus - pended more than five feet above the stones registered 282 degrees Fahr. and had to be removed quickly before the solder melted. He says "the stones appeared white-hot and darting flames were flickering between them." After the ceremony quantities of leaves were thrown on the stones and steamed furiously; then food laid on them was quickly cooked. Dr. Hocken could find no explanation of the performance.

Mr. Basil Thompson, an official and a well-known anthropologist, gives a similar account of M'Benga in South Sea Yarns, p. 195, and was particularly struck by the fact that the anklets of dried ferns were not even scorched by the fire. Mrs. Clancy, Secretary to the late Professor Nicholas Roerich, told the present writer that when a small party of her friends from San Francisco walked the fire in 1934, one of them faltered when starting and had his feet burnt immediately. Another walked safely nearly to the end, but suddenly thought, "this is an idiotic thing to do," and looked down at his feet (which is against the rules) and began to wish he had not ventured. He was in - stantly burnt , but was so close to the brink of the fire that he quickly reached safety and was not badly injured.

The Journal of the Polynesian Society (New Zealand) for March 1899, a thoroughly scientific magazine, published a most circumstant- ial account of firewalking in the South Seas. It was supplied by Col. Gudgeon, British Resident at Raratonga in the Cook Islands, who him- self passed over the superheated stones without the slightest injury. After the tohunga (priest) and one disciple had walked slowly 12 feet over the fire, he said to Col. Gudgeon, "I hand my mana to you. Lead your three friends across." He did so, and all but one got across safely. The one who failed was badly burned, and Col. Gudgeon explains that though he was warned, like Lot's wife he turned and looked back, "a thing against all the rules". This is exactly parallel to the casualties in M'Benga, just mentioned. Col. Gudgeon writes that while he knew he was walking on red hot stones, yet he was not burned. Like Mr. Menard he only felt 'slight electric shocks.' His feet were not prepared in any way, and he was astonished to find that "the very skin of his feet was not even hardened by the fire", though an hour afterward green branches of a tree were blazing in a few seconds after being thrown on the stones.

One more quotation to close our reports from Polynesia. This is also from the Journal of the Polynesian Society. It is dated March, 1901, and quotes Mr. G.E.Hall, of San Francisco, Consul-General for Turkey. He walked the "red-hot stones" in the island of Tahe'a in the French Society Islands, in company with Commodore Germinot, Com- mander of the French cruiser Potet. He writes:

> We stripped off our shoes, rolled up our duck trousers, and took our places behind the chanting sorceress who went on ahead of us, again beating the stones with ti leaves. Then I wished I had not been so bold. All the heat I ever experienced was noth- ing to that.

But the heat was confined, as in other cases, to the upper part of his body, mostly to the face, hands, ears, and eyes which ran water plenteously. He continues:

" But all this time my feet were cool and we passed the ordeal unsinged and unharmed. I cannot explain how it was that I was not blistered in walking over the stones. There were scientists of some note among the officers of the Potet, but they could not explain."

The last report from the Pacific Islands that we have room for is perhaps the most significant because it comes from a distinguished scientist, the late well-known authority on botany, Dr. William Tufts Brigham of Bishop Museum, Hawaii, and a close student of the philosophy and occultism of the Hawaiian Kahunas or priests. Under their protection he went across a wide lake of lava near Napoopoo, which was intensely heated. The surface was just hard enough to bear the weight of a man. Firewalking on lava is not usual in the Pacific islands and the Hawaiian case is probably unique. To the amusement of his Kahuna friends he insisted on wearing a pair of heavy hob-nailed boots , but these proved of no use for they soon burnt off his feet, though the latter were not affected in any way. Like other white men who have walked the fire, he writes that after getting safely across the lake of lava, and looking back at the remains of one of his boots lying on the lava burned to a crisp, "I was never so relieved in my life as I was to find that I was safe and there was not a blister on my feet." In this case we have an instance in which whatever may have controlled the heat was of such a nature that it only protected his feet, not his boots; but in another firewalk the shoes were also protected, as we shall see later. In the Hawaiian case the anklets of leaves worn by the tohungas who went in front of Dr. Brigham were immediately burnt, but in the Polynesian and some other cases they were not affected. Hawaiian firewalking is carefully discussed in Mr. Max Freedom Long's The Secret Science Behind Miracles.

Leaving Polynesia for Japan and India, we find one marked difference in the technique; instead of walking over a rough and very irregular surface of good-sized glowing rocks in these countries, a bed of charcoal is employed, and as it is often a foot deep, it is not only the sole of the foot that is directly in contact with the hot substance but the entire foot, for it sinks down into the red-hot fragments of charcoal!

The Field (London) for May 20, 1899, published a description of the fire ceremony by Colonel H. A. Haggard who had just seen it in Tokyo. He writes that after some "waving of hands" (passes?) and sprinkling of salt, a number of people of all ages walked a considerable distance across glowing charcoal. He examined their feet afterwards and found them quite soft and unburned.

Dr. M. M. McGovern, the well known traveler and writer on Tibet and other faraway places, recounts his experience of the firewalk in Japan at an annual ceremony held by a Shinto sect, where both priests and spectators walked across a large bed of flaming coals. He says:

> I personally walked across three times, and although my clothes were slightly scorched, my flesh was in no way injured, although I walked in my bare feet. How this can be accounted for I don't know; the fact that before treading on the hot coals my feet were rubbed with salt may have had something to do with it. (Literary Digest, Aug. 1926)

Perhaps the most interesting case to students of Theosophy is that of Professor E. S. Stephenson, an old and devoted Fellow of the Theosophical Society. For many years he was Professor of English Literature at the Imperial Naval College at Tokyo, and later at Katherine Tingley's educational institution at Point Loma, California, where he died. He walked the glowing charcoal at Tokyo, where the course was 90 feet long and 6 feet wide. He described it in detail to the present writer and submitted to intensive questioning. His feet were quite tender and had no salt or any other substance rubbed on them. After watching a long procession of Japanese start the walk, he was seized with the desire to try for himself, and asked the officiating priest (a friend) if he could follow without being burned. The latter consented and took him aside and quickly performed some kind of ritual, after which he followed the procession which was very near the end of the fiery walk.

He, like the Japanese, walked barefoot and quite slowly the whole ninety feet, yet he felt no heat but only a sensation resembling light electric currents playing around his feet, as in other cases mentioned. He was not singed, nor was the tender skin of his feet hardened. When part of the way across, he felt a sharp pain in one foot and thought it was the fire, but when he examined his feet after completing the course he found no traces of fire but there was a small cut in the flesh, evidently made by a sharp stone or bit of glass which had got into the burning embers!

In regard to the salt: during the brief preparatory ritual, salt was lightly sprinkled over him, but not rubbed on his feet, and he explained that such sprinkling was a customary part of many Japanese ceremonies.

While firewalking in India has been known from Mahabharata times as a sacramental rite, an important ceremony of purification, some of the most evidential accounts in modern times come from places far removed from India but where many Hindus have congregated. One of these is the island of Mauritius, east of Madagascar. A very full account by a police officer is given in The Illustrated London News, May 19, 1928, of a fire-walk that took place there in the preceding December, in front of Draupadi's Temple, Port Louis.

The trench was 18 feet long, 10 feet wide and 2 feet deep, and filled with red-hot glowing embers. The devotees had come straight from a river four miles away where they had bathed and meditated. A goat was sacrificed to form a barrier between them and evil spirits. Two dignified poussari or priests led the procession, which

followed, sparks rising as they walked. The men and boys were obviously more strained and excited than the women and girls, "their eyes blazing and their features convulsed." Some of the walkers were so weak when they reached the end that they had to be helped by their friends, but on examination by the reporter there were no signs of burning on the feet, or lameness. He points out that the walkers had no opportunity to prepare their feet as they had marched without stopping over the four miles to the temple. They believed that if they broke the rules in their 15 days of preparation (mostly fasting and the like), they would be burned. He saw one case where holes were burned into a man's feet as the direct result of some infraction of the rules.

A very striking celebration was held on April 4, 1928, at Durban in Natal, where there are thousands of Hindus, and the scene was very similar to the above. The heat was so overwhelming that many women and children spectators fainted. The leaves of nearby trees were scorched and destroyed, and some of the firewalkers (who had fasted for a week) collided with others and fell, but they quickly picked themselves up again. Yet the walkers felt no pain and though their feet were dusty, there was no trace of burning or other injury. They were carefully examined by two doctors and the Chief of Police, who could not explain how they escaped unhurt. The priest said that although the ceremony could never be understood by Europeans, it was an age-old custom among the Hindus. A fuller account is given in The National Geographic Magazine.

As reported in The Listener (London) March 21, 1934, by R. V. Sayce, another Indian firewalking ceremony in South Africa, on the Umsundusi River, near Pietermaritzburg, closely resembled those just described at Durban and Mauritius. The purification took 9 days, and the pit was 30 feet long. There was no burning or blistering of the feet, though some of the participants seemed almost unconscious, and had to be helped to the temple; they quickly recovered. The same number of The Listener contains another account of firewalking, to the same effect. The danger of being more or less burnt in proportion to the degree of infraction of the strict rules seems to be fully believed among Hindus, and, as we have seen, by the Polynesians.

Andrew Lang, the well known writer on out-of-the-way topics, describes the feat as reported by Stephen Ponder from the Straits Settlements, Wellesley Province. The South Indian coolies who smoothed the red-hot embers with long rakes were unable to stand the least injury. It is significant that the records say that on one occasion one walker slipped and fell and was terribly burned!

Coming now to India proper, we have only room for a few accounts out of many reported cases. The Hindu Spiritual Magazine publishes a striking report of a "fire test" on July 3, 1909, written by Babu Prankumar Ghose, Deputy Magistrate. The heat was intense, even at 15 feet away, but the Thakur who officiated boldly entered the 12-foot-long pit while pronouncing some mantrams. The flames covered him to the waist, and the Hindu spectators cried aloud with astonishment. The Thakur crossed the pit four times, and

then his disciples saluted him and crossed, one by one. The Magistrate and some friends were then invited to cross, which they did several times without any feeling but "an inexpressible joy," and the sense of "complete coolness." He asks, "Could it be that the burning power of the fire had been destroyed?" But a friend threw some paper on the fire and it was reduced to ashes in an instant.

This suggestion brings to mind a case mentioned by Dr. Th. Pascal in Annales des Sciences Psychique, July-August, 1899, where a French observer who arrived late wanted to try the heat of the furnace after the ceremony was over and the officiating Brahman had gone away. "He was warned that the fire had regained its activity and must not be touched," but the ruling Maharajah, who was present, had the preparatory ceremony repeated and the Frenchman was then able to walk through safely, but his feet were slightly blistered. He learned that the Brahman's assistant who had performed the second ceremony in the absence of his superior had not done it quite properly.

To show how "temperamental" the fire seems to be, L. P. Winby's experience, given in The Listener, mentioned above, is striking. It took place in Bandh, a small native State in India. After ceremonies of the regular type, he and two other Englishmen were allowed to walk the burning trench, which they did with perfect ease and success; but in this case he wore a pair of light yellow deerskin shoes, and when he examined them afterward there was no trace of the heat and no discoloration! In view of the burning of boots described in the Pacific firewalks, this is a very curious exception which does not seem to have been properly considered by believers or skeptics. Usually, bare feet are essential for the walkers.

Firewalking in India is not confined to Brahmanical Hindus, although in the cases mentioned above the Brahman priest would have to prepare himself (and usually the participants) by certain occult ceremonies before he would dare to face the fire. Bindon Blood, in The Listener, describes a most dramatic display at Nawanagar, where two Moslems calmly and deliberately walked over 88 feet of intensely hot embers; neither of them was affected by the fire. They had chanted an invocation to Allah.

In 1935, Kuda Bux, a Moslem, followed in 1937 by another, Ahmed Hussein, both from India, were brought to London under the auspices of the London University to demonstrate firewalking to the West. The results were only partly satisfactory, although they both had great reputations in India. The general atmosphere, mental if not physical, of a London suburb and of a group of severely critical scientists, may have interfered, but these attempts of the firewalkers in no way compare with the first-hand examples we have been considering. Yet Mr. Harry Price, the well-known psychic-researcher, who arranged the firewalking, declared that "we have now solved the mystery of firewalking!" and said that it can be easily explained in the most matter-of-fact way, a conclusion which, however gratifying to him, cannot be logically held to cover the ground. Most of the participants who walked barefoot, including Hussein, were slightly burned

or blistered (Hussein was taken to a hospital) in spite of the extremely short time they were subjected to the heat, which varied from 1-4/10 of a second to 2-6/10 seconds. The "walk" was rather a run! There is no doubt, however, that Kuda Bux possessed some occult development. His clairvoyance was quite remarkable.

These experiences with fire are, however, not the only instances in Europe, even in modern times. We all know the fire and other ordeals of the Middle Ages by which guilt or innocence was believed to be demonstrated, and singular phenomena sometimes happened in that connection that gave color to the popular belief. Up to quite recently, jumping through bonfires on St. John's day was prevalent in many Western countries and may still be practised. According to a report in the Observer, (London) for June 7, 1936, from Sofia, even at that date the weird fire-dance of the "Nestinarki" -- devout old women -- was performed in the village of Vulgari and other neighboring villages in Southeast Bulgaria on St. Katherine's day, June 4. It was also held in some Turkish villages on the opposite side of the frontier. (It would be interesting to know if this celebration still continues in spite of the political changes in Southeastern Europe!) After dancing through the streets to a melody of strange rhythm, 7/16, until they fall into a sort of trance and their bodies tremble, the Nestinarki enter the village square and dance barefoot on red-hot embers until they fall exhausted. The original rhythm is sustained throughout. Their feet do not show the slightest trace of burning!

This appears to be a lingering relic in Europe of the Roman sacred firewalking. Strabo (born 63 B.C.) writes in his Geography:

"Below Mt. Soracte (now Monte di S. Oreste, 46 miles north of Rome) is the city of Feronia, having the same name as a certain goddess of the country highly reverenced by the surrounding people. Here is her temple, in which a remarkable ceremony is performed, for those possessed by the divinity pass over a large bed of burning coal and ashes barefoot, unhurt . . . A great concourse of people assemble to assist at the festival, which is celebrated yearly, and to see the said spectacle."

Here the mystic or occult aspect is plainly stated, but the goddess Feronia seems to be replaced nowadays in Bulgaria by St. Katherine; but how many firewalkers or skeptics have read Strabo?

Moving across the Atlantic to America, we shall find that though no definite firewalk such as those mentioned is found, there are examples of fire ceremonies and ordeals. One of the Reports of the Smithsonian Institution contains an account of a Navajo ceremony in which the participants beat one another with blazing branches of trees without suffering any injury. Rosita Forbes, the well-known traveler and author, describes her observations of extraordinary exposure to fire in Dutch Guiana, South America, in her book, Women Called Wild (London, 1936), and in a long article by her in The Sydney Morning Herald, Australia, (May 28, 1936), from which the following is derived.

The fire people of Guiana are descendants of slaves imported from Africa some four hundred years ago and who have intermarried with the local Indians, about three to one, but their fire ordeal came down from unknown antiquity. It is not a regular firewalk, but a perfect orgy or revel in fire, the participants (all men) bathing in flames as high as the waist, dancing in it, pressing the blazing fragments of wood to their bodies, chewing the red-hot embers. They are seemingly refreshed by it, but at last they drop down from fatigue. Afterwards they are said to have powers to heal the sick! A chorus of women intones a chant and rhythmic drumming never stops. The direction of the proceedings is taken by a virgin priestess, who stands within reach of the flames and throws a special powder on them that intensifies their fury. She appears to be in a kind of trance, but if she relaxes for a moment the dancers are no longer immune from the burning and pain. She gives the sign to stop, and they instantly jump out of the fire. The priestesses are not taught, and the power over fire is not hereditary, but the selection is made when their parents observe certain signs such as the natural ability of a girl-child to walk on or play with red-hot embers on the cooking hearth. This is a highly significant hint and should be thoroughly studied.

It is not out of place here to mention some well-attested instances where human beings, instead of finding means of defying the effects of fire, developed dominance and the conscious mastery of it; an occultist would say, control of the fire elementals which are the "soul" of fire, to use an approximate but expressive word. In the Old Testament we find Elijah drawing down fire from "heaven" to shame the pagan priests and destroy his enemies. He also was carried to "heaven" in a chariot of fire.

Bernadette, the heroine of Lourdes, could let the flame of a candle play through her fingers without the slightest harm. Perhaps the most striking case in modern times is that of Daniel Dunglas Home, who could make hot blazing coals perfectly harmless not only to himself but to others in his audiences. The evidence for this has never been gainsaid. H. P. Blavatsky refers to this in Isis Unveiled, I, p. 445-6. In regard to Home, Dr. Robert Broom, distinguished paleontologist, in a recent article in Outspan (Bloemfontein) entitled "What is the Attitude of Science to the Supernatural?" quotes approvingly from Sir William Crookes' famous report on Home's and others' handling of fire. Here is one paragraph:

> Mr. Home again went to the fire, and after stirring the hot coals about with his hand, took out a red-hot piece nearly as big as an orange, and, putting it on his right hand, covered it with his left hand so as to enclose it almost entirely, and then blew into the small furnace thus extemporized until the lump of charcoal was nearly white hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers. He fell on his knees, and said, "Is not God good? Are not His laws wonderful?"

Many other distinguished personages witnessed to similar phenomena produced by Home. One is especially noteworthy when he placed a red-hot coal just picked off the fire by him on the head of the aged S. C. Hall, a prominent writer, and covered it with the white locks of the old man. Not the slightest trace of injury or inconvenience followed, but when it was removed by Home and other people touched it without his permission they were instantly burned.

Charles Fort, in his published collection of singular occurrences gives several accounts of conscious fire control. One of these had attracted H. P. Blavatsky's attention, and she discussed the subject at length in The Theosophist for August, 1883, commenting on a case that was reported in The Scientific American for April 28, 1883, and in other responsible magazines as well as in the local papers of Paw Paw, Michigan, where the fire controller lived and where the facts were well known. The man, A. W. Underwood, said to be colored, was twenty-seven years old and ever since his twelfth year had been able to set a handkerchief or a piece of paper on fire by a slight movement of his hands and, particularly, by breathing on it. One report describes a special exhibition he gave before a critical audience, and also the way he was able to set dry leaves afire when on a hunting expedition and the party had run out of matches. He could only exert his mysterious power twice a day without becoming greatly exhausted. Every kind of test was tried, and the local physician, Dr. Woodman, reported a complete account of this singular case to The Michigan Medical Journal. Underwood was a quiet, unassuming person, seeking no money nor publicity, and is said to have thought his ability was nothing especially out of the way, though unusual. Nothing is at hand about the reaction of the Medical Association, but it was probably "tabled", as in 1882 such things were even more ignored and tabooed by the great majority than they are today. But H.P.B., who knew such things happened, took advantage of the reports and gave some enlightening information about fire elementals (salamanders) and their actions. In a somewhat similar case, not of fire control but of control of the attraction of gravity, W. Q. Judge said that the ability was brought over from yoga training in a past incarnation, not consciously to the present personality.

In regard to the occult production of fire by a high Teacher, H. P. Blavatsky published an article on the subject in The Theosophist for December, 1883, by Mohini M. Chatterji, then in very good standing. It obviously has her endorsement. He describes testimony of various chelas, and also of outsiders whom he had recently contacted. One of the latter, a young Brahmachari or monk, told of meeting a great Teacher and his chelas in the wilds of the region near the sacred Mount Kailas on the border of Tibet, whom he called Koothoom. Finding that the Brahmachari had no means of cooking the food that had been given him, the Chohan, as high adepts are called in Tibet, "kindled a cake of cow-dung, the fuel used in that country as well as in this (India), by simply blowing upon it, and gave it to our Brahmachari. The latter assured us that he had often witnessed the same phenomenon. . . . . "

Madame Alexandra David-Neel, in her My Journey to Lhasa, describes the use of the Tibetan method of keeping up the heat of the body (tumo) when exposed to the most intense cold with no means of making a fire. She had learned it in Tibet and it was once of the greatest service to her. This seems to be an elementary stage of the advanced knowledge shown by the production of actual fire.

The literature of unexplained fire phenomena is large and curious, but we cannot do more than mention a few varieties. One very widely spread kind is a type so extraordinary that no one who cared for his reputation would apparently dare to mention it, much less to invent it. We refer to the well-supported claim that many persons who have experienced spontaneous outburst of flame in their beds with no apparent cause, have had the bedclothes burnt off without being themselves hurt or even singed! Clothes have been consumed by mysterious fires without the wearers suffering any inconvenience or any further spread of the damage taking place. "Spontaneous" fires are common in India, where poor peasants often suffer the loss of their entire possessions. Research has proved that neither arson nor "spontaneous combustion" in the ordinary sense, such as that arising from oily rags, will meet such cases. In 1946, three hundred mysterious fires broke out in a village in Andalusia, Spain, without any visible cause. Farm implements, clothing, walls and ceilings, etc., suddenly burst out into flame, and a group of scientists who came down to expose any fraud found the reports were true; even the box that held some of their instruments was set on fire by invisible means, certainly not a respectful act. No "rational" explanation was found.

In Cleveland, Ohio, a very strong case occurred many years ago. A hardworking laborer of good character suffered from a constant and utterly inexplicable series of sudden and generally small outbursts of fire in his home. They lasted for many days and he and his wife were driven distracted by their seeming persecution as well as money loss. Last year, in August, a somewhat similar outbreak occurred in Illinois which was never satisfactorily explained. Such unexplained cases can be cited in great numbers if space permitted. In The Theosophist, H. P. Blavatsky and Col. Olcott published many instances occurring in India while they lived there.

But we must now return to the problem of the firewalk, and notice how hopelessly all the expounders of theories who seek to explain it on conventional grounds have floundered and contradicted each other and have been unaware of or have ignored plain facts which refute their fanciful notions.

The common explanation that jugglery and fraud easily cover the phenomena is abandoned by both Mr. Menard and Mr. Kellogg, who discuss firewalking intelligently in their recently published accounts. The latter, an expert in fire, fails to find any "rational" cause for it or any trickery, and while the former finds a theory, he also excludes fraud. Mr. Menard, who walked the fire unharmed at Raiatea, utilizes scientific experiments with air heated in a closed chamber to about 240

degrees Fahr., (not with red hot stones or embers) to show that the excessive perspiration caused thereby produces a protective film of cooler and bearable air close to the body, which one subject was able to endure for 15 minutes. Among other objections to this, we could remind the reader that in many cases the firewalkers come straight from cool shade to the edge of the pit and step without pain or burning on to the hot stones or embers without having time to arouse the excessive perspiration necessary to protect them from the fire, as Mr. Menard's theory would require. When rash persons stepped on a firepit without the protection of the priest or chief, they were instantly burnt very badly, as mentioned. Comparing the theory with the reports quoted, the reader will easily find many reasons to see that there is no proper comparison between a few minutes' exposure to heated air in a closed cabinet and the immediate contact of bare feet with red-hot charcoal or stones. In view of the perspiration hypothesis, it is interesting to learn that Sir Leonard Hill, a distinguished scientist who studied Kuda Bux's walk, believed that his immunity was due to the power of controlling the sweat-glands "so that the feet were abnormally dry"!

When ordinary explanations of supernormal phenomena fail, hypnotism is called on, but in these cases it also fails, for though it might possibly be able to diminish the pain of the fire, it could not prevent the physical cauterizing of the flesh nor explain the fact that the clothes worn by the marchers are not consumed. The freedom from injury is a more striking phenomenon than the absence of pain. In many cases the firewalkers speak of feeling the great heat of the rising air on their faces while their feet are quite cool and comfortable! Another favorite suggestion is that the soles of the feet are tough and leathery, but as thick and heavy leather boots are sometimes burnt off while the feet remain unaffected, this may be discarded. More significant -- Colonel Gudgeon at Raratonga, Dr. Brigham in Hawaii, and Professor Stephenson in Tokyo, white men, all with the tender skin of wearers of shoes and socks, walked the heated rocks, the lava and the red-hot charcoal respectively without the slightest ill effect, Colonel Gudgeon remarked that his feet were particularly tender.

A Columbia professor believed that the volcanic stones of the Pacific Island firewalkings are such poor conductors of heat that if the walker moves very fast there will not be time for the heat to affect the soles of his feet! But this does not explain the slow and dignified walk of many of the ceremonials on stones, nor those in which the feet sink into the burning charcoal as in Japan and India, or those mentioned in India and Guiana where the participants remain for a longer or shorter time in the fire. In many cases, especially in India, the marching is quite slow, and the trench or fire-pit is traversed several times.

In the case of D. D. Home, mentioned above, the explanation given by A. S. Russell in The Listener for April 20, 1932, is so amusing as to be worth quoting. He says, "He was evidently versed

in the technique of this exploit. . . . Done quickly, and by an expert, it was just possible to be done"!! Compare the account quoted above from the careful observer, Sir William Crookes, and see if it fits the case. There are other well authenticated cases where Home laid red-hot pieces of wood or coals in the hands of prominent witnesses without the slightest harm to them, but when doubters tried to touch these coals without his protection, they were instantly burned! The same writer also calls in a "scientific explana tion." This is the "spheroidal state" of water, illustrated by the laboratory trick of wetting your finger and dipping it into melted lead for a second or so without harm. The minute film of steam that forms protects the finger for a moment, but it must be almost instantly withdrawn or it will be terribly injured. He says that if this is the secret, "the men of Fiji must take a pretty quick step." They must!!. Is Mr. Russell a humorist?

Another delightful recipe for fire immunity comes from Ceylon (Times of Ceylon, October 4, 1901) where an authenticated account is given of a man who passes red-hot chains through his hands and who picks out coins from a pot of boiling water without harm. It was explained that nothing more was needed than a good rubbing with the juice of the aloe! This seems on a level with the salt theory, which has been completely exposed.

One more instance of the confusion in the minds of the exponents of theories about firewalking is taken from The Listener, January 16, 1936. (This open-minded journal has given careful attention to the subject.) The writer is quoting two eminent medical scientists, Sir J. Purves-Stewart and Professor D. Watterson, who studied fire-walking in Fiji and examined the participants immediately before and after the ceremony -- yet they completely disagreed in their conclusions. The former claimed that no pain was felt in the feet because of "suggestion by the performers themselves or by the chief, or by some other authority"! Professor Watterson decided that by training and practice and by the frequent exposure of the soles to heat they "were able to endure without severe pain a temperature which to an untrained person is intolerable."

The British Medical Journal, January 11, 1936, commenting on this, repudiates both theories and suggests that only through psychical research, etc., will it be possible to demonstrate "the forces" in action during a firewalk of "a nature at present unknown to science"! Furthermore, we read, "It is regrettable that the authors apparently made no attempt to elicit from the performers themselves their own solution of the firewalk."

We are so used to considering flame or fire as merely an ephemeral effect of chemical combustion that it is rather surprising to learn that according to the Ancient Wisdom it is not a mere effect, but that the "noumenon" or basic principle behind the familiar appearance penetrates far beyond the physical plane, and that fire in many forms and degrees functions on many invisible planes. In the highest degree, fire is a spiritual manifestation which grows denser and more gross as it "descends" and is even said to partake of an

intellectual quality! Allegorically, it is personified in the Oriental myths, and it is not unlikely that one of the meanings of the fall of the angels is related to the spiritual side of fire. Spiritual fires are plainly indicated in the account of the descent of the "tongues of fire" to the Apostles at the Pentecost. According to the teaching, fire passes through evolutionary periods during the development of worlds. For a full explanation of this profound statement consult The Mahatma Letters, 91-2.

The stage just beyond our sense perceptions is that of the fire elementals which directly control physical flame. By various processes and incantations (mantrams) they can be controlled by some men for destruction or protection. Some mediums, such as Home, use them unknowingly.

There is, however, a far more spiritual way of understanding the hidden side of fire, which depends on a profound comprehension of the unity of the Universe, the Oneness of Man and Nature. Magical tricks to control the elementals are childs play in comparison, as the highest lamas in Tibet told Mme. David Neel. At least some of the fire-walkers realize this, as the following quotation from Max Freedom Long's Recovering the Ancient Magic, (1936) proves. A spiritual yogi in India who was able to handle fire with ease told Mr. Long that the training was long but entirely mental. He was shown how to identify himself with the All, to attain the mystic experience of Realization. He says, "After I came to know fire and that I was a part of it, I found I was a part of everything. That knowledge set me free," and as he "became fire" at will he was able to handle it as part of himself! But he had to live a life of perfect ahimsa, brotherhood, or fear would seize him and the fire would burn. There is more, but the main idea is there.

Mr. Long mentions various highly spiritual persons in the West who survived the ordeal of fire in the Middle Ages, though with no preliminary training, and says "they must have relied on something which faith in their innocence was going to produce -- and which it did produce."

Let those who are baffled in their search for crude physical causes to explain certain fire phenomena look in the direction mentioned above, and they may find something worth while!

ooOoo

On the subject of fire immunity in general, we quote Nandor Fodor, Encyclopedia of Psychic Science, p. 138 ff.:

The article begins with a reference to the account in Daniel iii, 25-27, the "four men loose walking in the midst of the fire"; then quotes three examples from the lives of the saints. Also, "The Camisard leader Claris in a state of possession put himself on top of a pyre" the flames of which rose above his head but left him unhurt. "Col. Cavalier when in London in 1906 confirmed this as a fact before many; he was the leader of the troupe that surrounded the fire, and Durand Page corroborates his statement". . . The convulsionaires of St. Medard exhibited similar phenomena. Marie Sonet ("the Salamander")...thrust her booted feet into a brazier until boots and stockings were reduced to a cinder, her feet remaining uninjured. Bernadette Soubirous, who founded the fame of Lourdes, was unharmed by flame while in prayer (presumably in semi - trance state. Ed.).

According to an article by Victor Forbin in Revue Aristote, there was a demonstration at Maritzbourg, South Africa, in September 1929. Twelve tons of wood wereburnt in a ditch 14-15 meters long. Eight Hindus and four Englishment walked thru this bed of flames with bare feet. One Englishman was burned, due, as he said, to distraction by the vociferations of the spectators.

(V. Andrew Lang on firewalks in Proceedings, vol. xv, and Carrington's article in Psychic Research, Oct. 1930).

The fire immunity and control displayed by D.D.Home is beyond question as to actuality. It is interesting to note that he could convey the immunity to an object, such as flowers or white muslin, which were then unaffected by flame. Stainton Moses, Sir William Crookes and others were witnesses to these facts. Home often laid his head with its mop of bushy hair onto a bed of live coals, without showing the least injury. Frank Podmore reports a trance subject who held his hands in flame for some time without ill effects. The mediums J.J.Morse, David Duguid, Dr. Hooper of Birmingham, John Hopcroft, often demonstrated fire immunity. The American medium Mrs. Suydam often handled hot iron while in trance. Nathan Coker, a negro blacksmith, in the presence of aa committee placed his feet on a white-hot iron shovel, licked it, and took molten lead into his mouth - according to an article in the New York Herald of Sept. 7, 1871; nothing is said of any trance state in this case.

"We possess no explanation of fire immunity" (writes Dr. Fodor). "The information given to Stainton Moses by his controls is as good as any: 'The fire test is done by mesmeric power which throws around the object an aura on which the flame has no effect.'... This is in essence the explanation given by the Mark Probert controls also.

Further data is to be found in Oliver Leroy's Les Hommes Sala - mandres. Recherches et reflexions sur l'incombustibilite du corps humain. Paris 1932. -- Whoever maintains that the firewalking feat is still 'not proven' should logically have to dispose of all the other instances of immunity and control in connection with psychism, spiritism and trance. The evidence is most formidable and the burden of proof (or disproof) is clearly upon the objector.

TAHITIAN FIRE - WALK

by

Rev. N. Vanora Wattson

The Tahitian fire walk is a remnant of an ancient religious cere - mony practised by all Polynesian people, certain African tribes, some of the people of India and Japan, the Fiji Islands, and some North American Indian tribes. The original objective seems to have been worship, and (in some places) an attempt to placate the fire Goddess Pele, as the prayer used calls upon the Goddess of Water and of the mountain to quench the fire. Again, it was a form of initiation, connected with a belief in miraculous healing and protection from evil, even for those who witnessed it. Prayer and concentration were practised by the participants, and it was necessary for them to overcome fear and doubt, and to to clear up guilt complexes by settling quarrels and making payment for wrong action.

Three days before the ceremony green Haw wood is gathered; it must be green so that the vital forces of the wood may permeate the stones. At the same time, five branches of the Ti plant are gathered; each must have two prongs or clusters of leaves and each branch must bear a flower. The leader of the walk takes these branches home and places them in his bed, where they remain until after the ceremony.

The night before the day of the ceremony the put having been prepared (15 ft. long, about 7 wide and 5 deep), the Haw branches are placed in it, and stones large enough to make stepping stones are piled upon them. The fire walker and his assistants gather at sunset and remain until after midnight in prayer and concentration. This is for the purpose of guarding the pit from evil influences, and it is said that unless the chief fire walker sees the materialized forms of the two Goddesses, Hine-nui-ite-aara and Wahine-nui-i-ahu-rii, he will not walk on the following morning. There is a definite play of phosphorent fire about the pit and the rocks appear to be white hot. This is not a reflected light effect as the rock is a dull black in color and will not reflect light.

At 10:00 a.m. the following day the fire in the pit is lighted and kept burning fiercely until four in the afternoon. During this time the rocks are continually turned from side to side by the attendants so that they may be evenly heated. At four o'clock, all of the unconsumed wood having been removed, the stones are pushed down about a foot below the edge of the pit and firmly lodged together to form a path of stepping stones. One of the two pronged ti plants is then placed at each corner of the pit, the stake end being driven into the ground. These represent the four Gods of Creation, Earth, Air, Fire, and Water, and are to protect the pit and the walkers from evil spirits.

The chief fire walker now approaches the pit carrying one of the ti branches over his shouldef; as he reaches the pit he strikes it fiercely, first on the left, then on the right, then in the middle

while making his prayer to the Goddess of the Mountain and the Water to quench the power of the Fire. Sometimes he strikes again at the pit several times while crossing it. As he steps out he walks firmly and slowly, and those who wish to follow under his protection are warned to walk and not run.

This ritual was described to me through an interpreter by Chief Tu-nui Arri-peu after the fire walk ceremony, in which I suffered a cut in the instep of my right foot, presumably from one of the small pieces of balsic rock that were continually being broken off by the terrific heat - sometimes with such force that they were thrown 20 feet from the pit. The piece that cut me had evidnetly fallen into the pit or cracked loose, and turned with the sharp edge upward. The pain was so great that I knew I had to get off the pit. I jumped for the edge, missed my foothold, and slipped with my left leg crumpled under me and my right leg thrust into the fire. Before the pain of the cut I felt only the usual rather pleasant tingling sensation that most people experience. I received a few burns but suffered little pain from them. What caused most discomfort was the scrape burn from the fall and cut.

Of one thing I am quite sure, the chief has not any callouses on his feet to protect him, for I examined them As over 500 other people, some of them haoles like myself, and others of Polynesian blood walked the pit after him, I am also sure that there was no lotion or other method used for protection. The theory of the slow release of heat is not logical, because if that were true the more rapidly one walked the less danger of burn, and that is one thing the walkers are warned against. All sides of the stones are evenly heated, so that cannot explain any immunity.

Be it magic or faith, the fire walk is not a trick nor a fake. The rocks are hot, as I proved to my personal satisfaction, and also I proved that by some power not fully understood the walk can be performed without harm.

Several of those who made the walk got hot feet, but only one that I know of was badly burned. That was a woman who having successfully followed the chief across the pit, decided to prove that his magic had nothing todo with her immunity. She reached the center of the pit and literally froze in her tracks. She was taken off by the attendants and sent to the hospital, where she was treated for third degree burns.

The Chief says he marvels that so many who approach the cere - mony in a spirit of ridicule and doubt are not much worse burned than they are.

-end-

The foregoing account was originally published in the news sheet of the U.S.A Transport CHARLES E. MOWER, en route from Hawaii to the United States. As a first-hand account by a good observer, it con - tains several items of unusual interest.

All contributors can be reached by letters in care of this publication. (Ed.)

ADDENDUM:

It was with the greatest regret that we were obliged to restrict the present discussion of fire-walking and fire-immunity to the first 21 pages of this issue. We have at hand a very fine article by MAX FREEDOM LONG, author of SECRET SCIENCE BEHIND MIRACLES and founder of the HUNA FELLOWSHIP. His material is much too important to be 'cut', but to include it we would have had to omit everything else except the one subject of fire-walking. We shall therefore have to put it off till the next issue -

> THE IMPLICATIONS OF FIRE IMMUNITY, an article by MAX FREEDOM LONG, F.H.F., will appear in Round Robin V-5 (the next issue). Several shorter article on aspects of the same subject will also appear.

In Round Robin V-2 appeared an article entitled, The Problem of Impersonation, in which one of the Asiatic controls of Mark Probert was quoted as saying that the 'higher mind' of the medium could, and sometimes did impersonate other entities, such as a deceased friend or relative, or perhaps some distinguished person whom the sitter greatly desired to talk with; he added that this was not done with intent to deceive, but to bring consolation and advice where it was needed, and when the desired person could not, for any one of a number of reasons, make the desired contacts with the sitter. The editor inquired of a number of readers, whether they thought this communication should be printed - in view of the fact that it might be misunderstood and cause some harm or distress - and a number of the replies have been printed. But we have other replies on file, some of which raise very interesting points, and we hope to include these in our next issue, RR V - 5.

We are embarrassed by the amount of excellent material which comes to RR. We would like to print all of it. If we had funds and equipment and clerical help, we could easily print 100 pages every month, instead of 40 every six weeks. And we could print as much more from the seance reports - which constantly offer scientific and philosophic material of the most striking sort - which should at least be made available in semi-permanent form, for the few who would make good use of it. -- But our present purpose is, simply to ask all our friends who send us excellent and carefully prepared material, to be patient and understanding, and NOT to think their contributions are ignored, or unappreciated, or unwanted. There is a great stirabout in the Borderlands these days - and we are trying to move a mountain with a child's sand shovel --

And special acknowledgments here to the Assistant Editor Harriet P. Foster, without whose competent and often unrewarded help the way of the Robin would be hard indeed.

You can all help, by having us send a copy to some friend from time to time.

M.L.

A PAGE OF QUOTATIONS:

(A two-page printed folder, 8½ x 11", addressed to the President of the United States, the Vice-President, and the Members of the 81st Congress - by A. Fitz Roy Anderson):

SIRS: -- I have the honor to make this plea in behalf of the health of the nation.

To advocate universal medical care under the present blundering medical system is certain to spread disease and cause greater mortality. We must first subject our medical system to a thorough investigation and complete over-hauling before we think of forcing it, in any man - ner, upon the nation. We must expose this system, whose inefficiency blundering and wilful blindness is today maintaining a population of 45 million chronic invalids in this country. To permit the medical trust to outlaw effective healing methods simply because they interfere with its gainful inefficiency is utterly wrong. The people have been duped in their over-weening confidence in spurious medical ethics. Only by an active insistence upon having an open and above-board appraisal and demonstration of all forms of healing will we be able to ensure the health of the nation.

Humanity is entitle to receive all forms of effective healing, and any who conspire or are party to withholding such methods of healing are guilty of a murderous attack upon human welfare.

TO ACCREDIT AND FOIST UPON THE NATION OUR PRESENT MEDICAL SYSTEM IS SHEER FOLLY, IF NOT A DOWN-RIGHT INIQUITOUS ACT.

A. Fitz Roy Anderson.

(To the above is appended a letter to Mr. Anderson, from one of the most distinguished medical authorities in the United States, Alonzo J. Shadman, M.D. The doctor begins by describing scenes witnessed by him in a large Veterans' Hospital. A great number of patients were young men who had not seen actual service. They were inducted in good health, received immunizing shots, developed colds, bronchitis and pneumonia in training camps, received heavy doses of supfa drugs, were hospitalized, are now pronounced incurable, and will "remain in hospitals until they die... They show unheard-of pathologies...and the doctors do not suspect for a moment that these diseases were produced by the drugging for/ they themselves were responsible... Many of these cases actually cried out for the homeopathic remedy...it is a terrible thing that the public is unaware of what is taking place in every hospital in our land. How little they know that the medical profession is directly responsible for this destruction of life and health, by using methods founded on theory only ... I have practised medicine for 43 years. I built and conducted my own hospital of 125 beds and had a courtesy staff of 400 Allopathic doctors. I did the surgery for nearly all these men, and I have seen nearly every doctor in Boston in action. I have observed their limitations, inefficiencies and awful blunders. I do not believe I exaggerate when I say that orthodox medicine is killing more people yearly than war and disease combined."

A. J. Shadman, M.D.

/ which omitted.

DEFENDER MAGAZINE

Before this issue of Round Robin reaches its readers, Defender Magazine will have published

M A S S M U R D E R

This is a review of the book BIRTH OF A SCIENCE, a history and explanation of the Koch therapy, and carries as by-line to the title

"Dr. Koch has fought every step of the way. Enemies no sooner exhaust one line of attack than they take up another".

"The opposition gives him no peace. Doctor friends over the country, familiar with his science, are likewise harassed. His legal costs, defending himself and his treatment in court battles, have amounted to more than $300,000. . . Fishbein boasts of being responsible... There were two trials, each lasting five months, in 1942 and 1946. Finally, in 1948 the Government dropped all charges." Let us not forget that these indictments were brought by the Food and Drug Administration, on the alleged ground that Koch falsely advertised the catalyst as a cancer cure, and that this charge had to be dismissed, tho' the prosecution, backed by unlimited resources, exhausted every device and argument. This should be sufficient answer to the cry of quack, still raised by an ignorant or vicious opposition.

This opposition, discomfited in the courts, is far from ended; in fact, its full fury is probably still to be encountered. The stakes involved are far too great. Not only is the existence of organized medicine (in its present form) threatened by the Koch therapy, but the enormous revenues of the drug interests are also imperiled. Nevertheless, the handwriting of this Judgment Day is on the wall, and the Enemies of the People need no Daniel to interpret for them. For his own sake, as well as for that of society, each of us should do his part. Demand the Koch treatment, dismiss the physician who is ignorant of it or condemns it in every way, give preference to the physician who is NOT a member of the American Medical Association, get the names of competent physicians who can and will administer the Koch treatment, tell the hopeless and "incurable" sufferers about it - and buy and read the BIRTH OF A SCIENCE - the price of which ($1.00) is less than the cost of publication.

(The Defender Magazine is published by Defenders, Inc., at Wichita, Kansas; monthly, 50¢ a year, 27 months for $1.00).

DREW PEARSON

In his Washington column of April 26, 1949, after paying his respects to high-salaried lobbyists of the National Institute of Diaper Services ($5000 a year) and of the American Cemetary Association ($6000 a year), this columnist comes to the American Medical Association, which "employs several lobyists" (named) with five-figure incomes, including one at $12,000 a year (plus $2400 expenses), and a husband-and- wife firm at $100,000 a year "to unsell Congress on national health insurance." A good rule of thumb: find out what the AMA supports or opposes - then throw all your influence in the OPPOSITE direction.

THE OPEN ROAD

Section IV

By M.C.

If we take a pencil and draw a diagram of the 'operation tooth-pick' on a piece of paper, we find that we have the ancient symbol of a cross upon a circle. In various volumes of occult literature we find this symbol described as 'the ancient astronomical cross of Egypt,' 'the symbol of manifestation', 'the universe in manifestation,' 'the form-side of nature,' etc. You can probably add more definitions gleaned from your own reading.

Where we are presently exploring, however, they note the resemblance of the cross upon a circle to a wheel, and call it that, never forgetting that a circle is formed upon a pivot (hub) by the sweep of a radius. They draw the symbols of the four patterns of matter as four radii, and sometimes to make it look more like a real wheel (and for other reasons which will become apparent) they put in four more radii, to make an eight-spoked wheel.

In Tibet, Vairochana, the personification-symbol of matter in its primal state, carries such a wheel as 'his' symbol. The 'world' of matter in its primal state is placed at the hub of the universal wheel, and the 'ocean of space' is symbolized by the central hole, around which the whole wheel turns, and of which the rest of the wheel is simply an extension.

Therefore, we have five kinds of matter, symbolized by the wheel with its hub and its four main divisions. Now, where and how do the 'six worlds' or six parallel matter systems come into the picture? Where do they fit in?

Each of the five kinds of matter exists in a complicated and an uncomplicated state. In each case, some of the matter has combined with itself to form increasingly complicated patterns, while some of it has remained either uncombined or combined only in relatively simple patterns. Where there is extensive complication in any kind of matter there is a 'created world', a world of form and dimension, populated by sentient beings who have bodies made of the complicated matter.

There are five kinds of matter, and six distinct worlds. So one of these kinds of matter must be sufficiently complicated at two levels of organization to support two 'worlds'. Where has this schism taken place? In which kind of matter will we find two complete organizations of its substance?

The answer the wise-man gives us is: Transformation Number Three, the fourth kind of matter.

And which are the worlds? They are: the Astral, and our own -- the familiar chemical world.

applied

STATISTICS - WHAT DO THEY MEAN TO YOU -

Suppose you are told that your chances of contracting a certain disease are, say, one in 20 - or of dying or getting married within a year or ten years are one in 10 or 50 or 1000 or any other figure. What does this mean? We say that it indicates a degree of probability, the chances for and against, or a law of averages. But what one might call the philosophy of statistics is not altogether a simple matter.

All"laws of nature" are statistical so far as our knowledge of them goes. We say that unsupported bodies heavier than air will fall, that iron will sink in water and cork float, that apples are spherical and ripe oranges yellow. That does not mean we have experimented with ALL apples, iron objects, and oranges. Many persons have observed a large number of instances, and made an induction, a general statement on the basis of their experience. The so-called law is an inference from a limited number of cases. It 'works' so far as we know, but we can never be quite sure it is truly universal. And the lack of exceptions or contrary evidence does not constitute proof in any final sense, but only a degree of probability.

We confine gas in some container, and under given conditions we know what its pressure will be; that is, we know how the molecules are acting, how many strike the wall in a unit of time and at what velocity. That is, we have a 'law' of gas pressures - but we do <u>not</u> know how any single givan molecule will act. We know something about the be - haviour of electrons within the atoms, their orbits and jumps and so on, but we do not know how a single given electron will behave. It is a "wave of probability with nothing to wave in", toquote Bertrand Russell. The word probability gives the key to the situation. The chances are that an electron or atom or molecule will behave thus-and-so, because the vast majority of them so behave. Our inferences (laws) are amzaingly correct for masses, groups, large numbers; and usually, the larger the number of units involved, the more accurate the predictions will be. Out of a million people, we can tell very closely how many will commit suicide or get married or die of a given disease in a given time. If you deal with 100,000 you will be less accurate, still less so with 10,000, 1,000, or 100. Wehn it comes down to your own family, say five or six persons, and to one person, no one can say what will or will not happen by reasoning from statistics.

There is something very obscure about this, as is well-known to philosophic thinkers. There seems to be a 'principle of indeterminacy' inside of a larger determinism, so to speak. A <u>certain</u> <u>number</u> of persons in a given group will contract a disease - but the persons are unspecified. The statistics tell us nothing about John Smith. And the rash word nothing seems to exclude even probability. But suppose the statistics apply to deaths by drowning, and John Smith is bedridden, or incarcerated; do the statistics still prove that he may be drowned? If there is a principle of exemption, how and when does it apply? It does not make things any clearer to say he comes under the statistic of those not-to-be-drowned. What we have is a division of the group

into two categories, and the certainty that J.S. belongs to one of the two.

There are many different aspects of this problem. If you drop 100 marbles from a given height 100 times, you'll find a pattern in their fall. But where marble number 7 and 46 and 99 will be, no one can for - see; it may roll out of the pattern entirely. By hypothesis J.S. can't roll out of both of the categories mentioned. Also, if you had ALL the data, you could predict the position of marble number 46 - but you never can get it. Could you predict, exactly and correctly, the fate of John Smith if you had all the data? That answer depends on your philosophical outlook. But I want to hold the present discussion to statistics of disease - since many of us are frightened by them. When we say, in a city of 500,000 people, 1000 will die of cancer in 12 months - just what do the figures mean?

If J.S. is one of the 1000, he contracts this disease and dies because of his mind-body condition and his whole life history leading up to it. There are 999 others like him, unspecified, in the same group. There are a million bits of something in the same bag, and 1000 of them have a certain kind of flaw and break apart. That's all the figures tell us - and not one syllable about J.S. himself. The figures deal with ratios and percentages, and J.S. is simply a datum. The statistics seem to deal with a different kind of entity, a group-entity; they are a statement of facts about it, but not about J.S. They tell the insurance company how many policies will have to be paid off, but nothing about John Smith's policy, if he has one.

And yet if the incidence of cancer went up to 90% in the group, we would say, John's chances are pretty slim; if there were 100 or 10 cases only, we would say the danger was very small.

It seems to me that statistics here have something to do with grouping and segregation; with some principle that puts the 1000 flawed bits I spoke of, into the same bag with 499,000 without this same flaw. But this selection or grouping has no causal relation to the disease. The figures reflect facts which may cause apprehension, but the statement that they determine or express your 'chances' seems to have no meaning. And 'this is where we came in', to make 'sorrie ending to a sorrie tale'.

The writer once had the privilege of a long talk with the late critic-philosopher E.S. Bates on this same subject, who confessed his inability to make much progress with it, and ended, about cock-crow time, with the same colloquialism just used, 'this is where we came in'. This is very comforting to me personally, but perhaps some of our BSRA philosophers will be able to clear up the whole matter quite neatly and decisively. Philosophy, however, is perhaps best defined as being merely dialectics, and the effort to think is far more important than the results arrived at - both of which can probably be both established and refuted - by dialectical means.

"As is the Inner so is the Outer; as is the Great so is the Small; as it is Above so it is Below; there is but one Life and one Law. Nothing is Inner, nothing is Outer; nothing is great, nothing is small; nothing is high, nothing is low in the Divine Economy."

(Hermetic Postulate)

THE PROBLEM OF MATERIALIZATION AND DEMATERIALIZATION OF THE LOKAS (FLYING DISCS)-

by Marvin Eby, M.D.

The author assumes that (1) various kinds of strange sky craft, including those called flying discs, have been brought to the conscious attention of good ordinary reliable people (2) that the phenomenon of sudden appearance and disappearance is characteristic of them.

The strata thru which these vehicles travel, vary; and their ability to maneuver at both very rapid and very slow rates is also one of their characteristics.

We are essentially concerned with their behaviour characteristics when seen with the naked eye. We see them in the atmosphere-and-ether. The latter is not well understood; however, it is capable of supporting the interplay of light and sound even in the absence of atmosphere; it therefore has some mass and must be finely divided matter of some sort. It is more finely divided than the gases of the atmosphere and resonates correspondences in substances which it pervades and controls. The marked lack of measureable density can be due to several factors, including the inherent nature of the substance itself; it may be a substrate in which the particles are much farther apart or very much smaller, or both. But we know little of what properties or substances may maintain themselves within the ether, and the relation of these to atmospheric phenomena is unpredictable.

Reprint of an article in Flying Roll gives a report of the analysis of a piece of material which fell from one of the discs, in terms of metal identification only. The report was issued after spectroscopic and chemical analysis made at the University of Chicago.

High percentages:	$^{40}_{29}Ca$	$^{56}_{26}Fe$	$^{65}_{30}Zn$	$^{48}_{22}Ti$	
Middle percentages	$^{27}_{13}Al$	$^{55}_{25}Mn$	$^{69}_{29}Cu$	$^{24}_{12}Mg$	$^{28}_{14}Si$
Low Percentages	$^{58}_{29}Ni$	$^{207}_{82}Pb$	$^{87}_{38}Sr$	$^{52}_{24}Cr$	
Traces	$^{107}_{47}Ag$	$^{118}_{50}Sn$	$^{132}_{55}Cd$		

The small figures below and above each element represent the atomic number and atomic weight respectively, and have been inserted with the explicit understanding that they apply only in case the analysis was made in terms of earthly metals. The analysis itself, in order to be of much value, should contain statements of other properties of these elements; such as densities, melting points, and conductivity.

On the assumption that atoms are, in all instances, either identical or proportionately so, and form larger groupings by uniting their various electrical and electronic forces, from whence arise the elements with their numbers and atomic weights, we have a working hypothesis. The heaviest element known to date is uranium, molecular weight 238, atomic number 92. The properties of all elements are a periodic function of their atomic numbers.

As regards the figures given in the previous table, there is very little reason to believe that they are the actual elements known on our plane. The discovery that there exist among atoms substances known as isotopes, no longer allows us to state that substances with a certain atomic weight and atomic number are identical. An isotope grouping of atoms shows the same atomic number for each, but, as is the case with lithium, atomic no. 3, the at. wt. varies in mass, the average being 6.94. This means that an atom of lithium can weigh from 6 to 7. The same applies to other elements; therefore they vary in mass because of the differences in ratio of the number of protons or nuclei to neutrons. The neutron is part of the atom, but can be dislodged, and being the same mass as the central nucleus, causes the atom from which it has dislodged itself to be slightly lighter. It has the same mass as the central nucleus, bears no charge and is removable.

Atoms, strictly speaking, are mixtures of isotopes, and this is more noticeable in the heavier series of atomic weights, where the latter are not in whole numbers. Uranium with an atomic number of 238 is changed into plutonium with the same number, but this change is caused by the loss of neutrons which are driven out of the atom, thus changing its properties and atomic weight, which is 235. The U atom lost 3 neutrons; in fact, it became a new element, plutonium, with different properties. Some properties of plutonium are the same as those of uranium, and these of course are not dependent on a constant relationship between nuclei and neutrons. Since all elements vary in mass by virtue of their irregular numbers of nuclei-neutron relationship, they are not the same at all, and do not possess identical properties.

An element is not an element per se when it contains one or more isotopes.

Now, as to the relation of all this to the materialization of a disc: it may be said by rightful analogy that the (etheric) atoms that manifest in masses in a disc, can vary in atomic weight, and this property in the finely divided etheric substance probably causes even more loosely grouped isotopes to appear in each atom - which accounts for all manner of appearing and disappearing of the substance and the change of properties. The phenomena are perhaps enhanced by the wide variation of atmospheric conditions. The variations shown by the discs and other craft are not of earth substances. The components of the atoms of the ether can bear a special relationship to each other, resulting in a different manifestation. In the case of aluminum, spontaneously oxidized here, an isotope may even have the same atomic number when formed from etheric substance. Etheric Al doubtless has a lack of affinity for both etheric and atmospheric negative molecular and atomic structures. It may differ from ours here because the units do not necessarily have the same substance and are not necessarily held to account by any of our laws.

COMMUNICATION FROM LAO-TSE

Good afternoon, my friends. I am LaoTse . . . .

Believe me, my friends, there is nothing so important as the cultivation of the self. Man is not born of sin, but coming into the physical body he becomes lost to his true self. Desire with all its brilliancy blinds him. We do not know it all, any more than you do. But you will find, on passing out of the physical body, that life is no different than it was before. If you are to gain a heaven (which in reality is peace of mind) your earth plane is the place to acquire it first. If you do not acquire it there, you shall not acquire it here. And do not think that any thought you can have is apart from the God Force, for it is not. If it seems evil to you, that is because you have misinterpreted the thought. It has become confused with the desire body. All things are of God - the filth and the rose. All things spring from one source - Mind. Mind governs the atom and the planet. Man is the head and creator of all he sees and knows - and he knows all. But do not misunderstand me; I do not mean physical man, but mind-man. And how does man create his worlds? Think of the common dream (tho' your scientists do not know what it is, so it is not common to them). If you have not trained yourself to dream properly, your dreams are nightmarish and confused. Yet you can train your mind to dream clear comprehensible dreams. Do you think you should do any less in what you term your physical existence? This is no less a dream. The reality of any condition depends on your ability to build up a state of conscious awareness, thus bringing everything into life and action. Too long has man been left to wonder, confused by mysticism and rituals. The teachers, for some strange reason of their own, have desired to cast a shadow on the people. Look at the terms you have - supernormal, subconscious, abnormal - hmmm!

I tell you, my friends, there is no mystery to life but what you put upon it thru your unwillingness to know, to see behind the veil of priestcraft - including the so-called Tibetan teachings. Do you wish to learn? "I do not know anything for sure." That is the first principle of learning. There is no certainty except as you make it by your thinking, your desire, your willing. All life is mind, states of consciousness interblending with one another; there is no knowing where one begins and another leaves off. But we sense there is something more than the physical, because otherwise there could be no physical ...

And your physical world did not pop into manifestation out of nowhere. Man, before he became a physical being, lived a subjective life. His awareness was set in that plane and some time he shall go back to it ... Before I go I wish only to say this: that you are - most assuredly are - born of the great Force called Love, and this force pervades all life. If you can understand that, you will never fear anything, because nothing can happen to you. The body may go thru destruction, but, as you Americans say, 'so what?' You built this body, you can build another one. The most important thing is the full consciousness, awareness to life. Good afternoon.

(2-27-49)

(Trance mediumship, Mark Probert)

possess
way).

CURRENT MYSTERIES AND PHENOMENA

by John P. Bessor

(Note: Meade Layne has given me the genuinely pleasant task of editing this section which previously was titled "Clips and Quotes". I shall endeavor to present, without bias, all accounts of a truly "Fortean" nature that are sent to RR. All newspaper and magazine reports of aerial phenomena (flying saucers, etc.) are particularly requested. Of great value and interest to every B.S.R.A. member and reader of RR are the books of Charles Fort, published by Henry Holt & Co., New York - over one thousand pages containing accounts of flying saucers, falls of strange objects upon the earth, etc. Also of great interest are the magazine FATE, 139 N. Clark St., Chicago 2, Ill., and Psychic News, 144 High Holborn, London, W.C. 1, England. J.P.B.)

SAUCERS NOT A JOKE (Pittsburgh Sun-Telegram, April 27, 1949) Many clips. Air Materiel Command, Wright-Patterson Air Base, issued official statement that, although 60% of mysterious aerial phenomena were explainable as being weather balloons and meteors, 40% were unexplainable. Doubt was expressed that the saucers were of foreign invention. At long last their etheric origin was hinted at. Bravo!

BELATED FLASH! (Note to me from C. L. McKelvie, the passenger on the plane which passed the "flame-spouting rocket-ship" over Alabama on July 24, 1948) "The streak of light was apparently from the jet mechanism which left the end of the ship and was descending." (The press accounts described the "rocket" as ascending.)

PAINT ON FOUR HOMES VANISHES OVERNIGHT (Pittsburg Press, June 11, 1948) Paint suppliers mystified. They admit that paint sometimes disintegrates from air-borne gases, but the process is usually a slow one. Compare with the account (Oct. 18, 1948) of THREE houses in Malibu, Calif., which lost their paint overnight. That occurrence was "explained" by the presence of sulphur in the air, which left a coat of some kind of metallic sulphide.

SAUCERS HELD IMAGINATION (Seattle Post-Intelligencer, Mar. 28, 1949) Purdue President, Dr. F. L. Hovde so stated in an address before the Mile-Hi Purdue Club. Dr. Hovde is chairman of the defense department's guided missiles committee.

MYSTERY LIGHT IN ENGLAND'S SKY (London Express, Dec. 1948) Residents in Grosvenor Square reported a mysterious transparent "Zeppelin" curving and swooping. Seen in Essex, Sussex and Surrey as a curving, red streak of light, ending in an ear-shaped cloud of smoke.

LOS ANGELES SMOKE TRAILS (Seattle Post-Intelligencer, April 5, 1949) Four or five unexplained streaks of smoke or cloud were seen over Los Angeles, Calif., at approximately the same time the "exploding meteors" were witnessed over Salt Lake City, Utah. Mt. Wilson ob-

servers said the trails may have been odd cloud formations below the 25,000 foot overcast. (?)

NORTH WIND MAY CAUSE MURDER EPIDEMIC (Pittsburgh Press, Oct. 15, 1949) Dr. Manfred Curry presented a theory in the Northwestern University's Journal of Criminal Law and Criminology, in which he stated that winds from the polar regions possess a great concentration of "aran", a peculiar substance like ozone, which acts as a stimulant upon some individuals and as a depressent upon others. His theory is founded on certain logical assumptions and facts.

MISSING AIRMEN (Pittsburgh Sun-Telegraph, March 31, 1949) Six Air-Force men, according to the INS dispatch, were not found when their C-47 plane crashed into a pond at Edgar Springs, Mo. Suggestions that a "classified cargo" was being carried brought "no comment" by Air Force officials. (An analogous accident occurred in Washington State, June, 1947, in which the wreckage BUT NOT ONE TRACE OF THE 32 OCCUPANTS OF A MARINE C-46 TRANSPORT was found.

FOUR OUT OF TEN. (Lewiston Morning Tribune, Jan. 16, 1949) Arnold Freeman, warden of Sheffield (England) Educational Settlement, asked people who almost died in sensational circumstances to relate their last thoughts. Four out of ten had seen a parade of their life experiences; six in ten had "stupid" thoughts or were too frightened to think of anything.

UTAH "FIREBALLS" (Many clips, April 5, 1949) In Logan, a newspaperman, while 'phoning his Salt Lake City office, reported he saw several long silver streaks pass over, then a "batch" following, SIX in number. Also seen by hundred of others in Salt Lake City, Ogden and Logan. No agreement as to whether smoke from explosions of several of the objects was black or white. The locations of the blasts were quite vague. Air Force officers at Hill Field, Ogden, stated that the military was not responsible for the strange appearances.

SABLE ISLAND "DISC". (From Snow's book, "Mysteries and Adventures along the Atlantic Coast" - Dodd, Mead & Co., N.Y., $4.00; just published). A great circular light, the approximate size of a wash-tub, is often seen rolling over the sand dunes of Sable Island (off Nova Scotia) and into the sea. Horses tremble upon seeing it. Also, every May 29th a middle-17th century Frenchman's ghost nasally sings psalms, heard over most of the 20 by 1-mile island, even above a gale. A lady ghost with missing ring-finger also haunts this little island.

FLYING SAUCER PARTS FOUND (Astorian Budget and other papers, Apr. 8, 1949) Two segments of what might have been a "disc" were found in Montrose, Colo. Alleged to have been found by two cattlemen, the Calhoun brothers, in October, 1948. Pieced together, the segments suggested an original "disc" about four feet in diameter, in the form of an aluminum rim, two inches across by one inch thick, with 2-inch-long brass wick-tubes spaced every three inches along the inside of the two segments, each bearing an even number. One segment was 26 inches long, the other 14 inches. Taken to Lowry Field by Air Force officials.

TOLEDO DISCS (Toledo Sunday Blade, Apr. 10, 1949) Three "saucers, going about 40 miles an hour, seen for about five minutes by fifteen-year-old Henry Jordan of Toledo, Ohio. Round, silver, saucer-shaped.

NORTHEASTERN SEABORD 'METEOR' (Grand Rapids Press, and others, Apr. 12, 1949) "Ball of fire" seen Monday night across southern New England, Albany, N.Y. and Newcastle, Delaware by hundreds of people. Brilliant blue-white in color. Described by American Airlines Captain R. W. Burford as being larger in size than a B-36 plane. Had tail appearing to be two miles long. Seemed falling in bits over Rhode Island.

"FIERY FULL MOON" (Several clips, Feb. 10, 1949). A "fiery full moon" rose red in the north-northwestern sky of Victoria, B. C., at 5:53 A.M. It reached its zenith at 5:55 and vanished from sight at 6:04 A.M., puzzling scientists of the Astrophysical Observatory in Victoria.

THIS AND THAT. I suggest that every reader of RR acquire a National Geographic Society map of the United States, and make notations on those areas wherein aerial phenomena are observed. I began my map in June, 1947, and the markings tell a definite story. There are, apparently, "saucer regions" wherein the disc-shaped "ghost-ships" are most prevalent. British Columbia, Washington, Oregon, Northern California and Idaho are "badly haunted" by saucers. The aerial phenomena belt extends across Illinois, Indiana, Ohio, West Virginia and Virginia, and up and down both coasts. Oddly, the Kentucky region is haunted, predominantly, by rocket-type or elongated aerial objects, although discs are also seen. The "discs" seen rising from Brown Mountain, in Western North Carolina, since Civil War days, and the Great Carolina Disc of December 20, 1893, (a great white, table-sized object, which sailed from South Carolina over North Carolina and into Virginia, stood stationary for about ten minutes, and then silently "burst" or vanished from sight, over the coast) are noteworthy examples. My map suggests the following question: Are there etheric or material areas not too far above our earth from which these discs and "rockets" and "meteors" come? Falls of frogs, hailstones containing fishes, repeated falls of stones upon a small area, earthquakes occurring during great mysterious "glares" in the sky -- all seem to substantiate this theory. Then, consider the ability of frogs and fishes to remain, for apparently hundreds of years in a state of SUSPENDED ANIMATION. Does this not indicate that frogs and fishes (and perhaps other, related, living things) originated from realms in space which contain atmospheres dissimilar to those which lie upon our earth, and to which they are especially adapted?

Will all readers keep a sharp lookout for accounts of "freak weather"? There was a rash of aerial phenomena during the 1880's and '90's (which period was remarkable for odd atmospheric conditions) and it APPEARS that the current "unusual" weather has SOME connection with the appearance of the "saucers". Perhaps these "ghost-ships" are activated into visibility by cosmic bursts of energy of some form or another.

THIS AND THAT (continued)

The mystery of the Mount Shasta "Stone Circles" remains a mystery. The supernormal hypothesis has been presented. Hundreds of earth mounds, two feet high and about 60 feet in diameter, each surrounded by a rim of volcanic rocks, graduating from gravel at the bottom to large boulders at the top, weighing over a hundred pounds, set in "mosaic" fashion. An aerial photo shows the mounds placed hit-or-miss, like the CRATERS ON THE MOON. Some are quite large, others are quite small. No trace of human occupancy has been unearthed. As mysterious as the heat-melted interior of the ancient caverns allegedly found in Arizona by Dr. Russell. Do these mysteries tie in with the "vitrified forts" in Britain and the mysterious dropping of the "Chinese seals" all over Ireland, and the finding of a small head of an "idol" (of an UNKNOWN, disproportionately heavy stone) by a Mr. Potter, a miner, in a lead mine near Picher, Oklahoma, AT A DEPTH OF NEARLY 200 FEET?

A NEW MODEL in flying saucers - square ones - was reported here Saturday by Benjamin F. Smith. There were two rows of the squares, said Smith, at about the height of airliners that fly over Oakland, and travelled from south to north. They moved at tremendous speed and made no sound. (From Oakland, U.P. dispatch; Grand Rapids Press, clip from E.P. Gibson).

A LONE FLYING DISC passed over Seattle, May 8; reported by a Boeing employee, William Bunce, 8423 - 47th Ave. S., Seattle. "It looked oblong, had no tail, and travelled at tremendous speed. It shined but not a silvery shine - rather a dark shine. It was going northeast and looked to me about 50,000 ft. high. No, they're not making anything like that at Boeing's, in my shop." (Clip from Margaret Whyte, Chilliwack, B.C.).

SEEMED TO DISSOLVE: 'Silver-tipped object trailing smoke; rose in the east and went slowly across the horizon, hung like a silver ball in the north and then seemed to dissolve' (Watertown, Wash., Daily Times) (Clip from J.F.Rudmin). There are many reports of this dissolving effect, which the theory of etheric origins completely accounts for - and which is totally neglected by other alleged explanations.

REPORT DOUBTFUL. BSRA member Mrs.H.M. Graham, Ruidoso, N.M., reports the information about discs over N.M. NOT affecting radar may be unreliable. Assoc. Edward John writes that some radar frequencies will show raindrops and others "wouldn't show a mountain" - and the frequencies on the N.M. radar screen at the time are not known to us. But let us have news of authentic radar pick-ups of these craft.

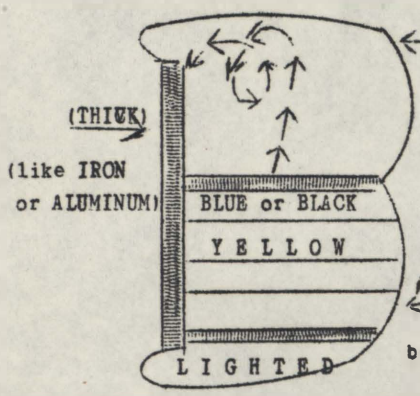
FLYING FUNNEL. Several craft of this shape have been reported. One over Petaluma, Calif., June 2, 'whooshed by, east to west, at about 2500 ft; it glowed and faded like a dying electric bulb." (Clip from Mary Jane Glaser and others)

DESCRIPTION OF A "FIREBALL"

by Dr. William Nothdurft.

In the early morning of April 7, 1949, at about 4:15 - 4:30 a.m., there appeared over Des Moines, Iowa, a strange object. This was two days after the various appearances over Salt Lake City and northward.

The object was evidently first seen by a Mr. M.L.Ahern, of 2900 Rutland Ave. One of the shades in his room (toward the west) was up about four inches; the light that came through this small opening was so bright that it awakened him, and he went to the window, spent several moments examining the object, then lay down on his bed again to determine by its shadow whether it was moving*. The shadow (or, the light on the floor) was moving southward. Then he went to the window again and watched it as it slowly disappeared behind the house next door. The object was thus travelling north and was west of the observer. "It was the most heinous thing I have ever seen in my life" says Mr. Ahern; and he drew a sketch of the way it looked:



Mr.Ahern's diagram

Left vertical line represents a part that looked "thick, like metal. The upper part seemed transparent and full of fire. The lower part was also lighted as if in compartments, and these showed blue (or black), yellow, and purple respectively.

At about the same time, a Mrs Blanche Bubany, 1230 - 65th St., some 40 blocks west of Mr. Ahern, was startled by a brilliant light high in the sky toward the S.SW. Fire "trailed from it like a roman candle" but the illumination was very brief. Both Mrs.Bubany and Mr. Ahern seemed to me to be perfectly normal people and not unduly excited by their experiences.

From my interviews with people in Waterloo last fall regarding the discs that were seen here in July 1947, and from newspaper clippings, especially from Iowa, I have learned that similar phenomena are usually seen over a certain kind of terrain, either around a hilly section, or river bottoms where great sink holes are, and always with thick vegetation and undergrowth. In Waterloo, this section of Des Moines, and in Exline, Iowa (where a disc was seen May 5th last), there are rivers. In the light of this, I am wondering if this object seen over DesMoines was not going slowly over this hilly section looking for something, and whether the flash noted by Mrs Bubany might not have been a flare; tho' the Utah stories reported not only explos - ions that were seen but that were also felt. Always travelling north? Over DesMoines and Exline, Ia. over Utah, and over Oakland, Calif.-all were travelling northward.

(next page)

The foregoing is a first-hand account which the Rev. Northdurft obtained by personal interviews. Several points are to be noted. (1) The remarkable object seen by Mr. Ahern in good detail was almost motionless for several minutes (not a characteristic of meteors or planes) (2) It had the appearance of a constructed object (3) It was not necessarily the same object which Mrs. Bubany thought 'exploded' in the SSW sky about the same time. (4) The possible relation of some flying discs and/or other objects, to the terrain (rivers, brush, sinkholes etc) is worth further study (tho' all good souls who now jump to marsh gas and jack-o-lanterns cna relax, for it won't work). Incidentally (tho' we hate to mention it, since several BSR scientists have laughed themselves sick over the idea), there are several races of underground people inhabiting our globe, not all 'Deros' by any means. We say that in cold blood and have excellent reasons for it and can't prove it - so let's not argue. But 'could be' that some kinds of our sky phenomena (not a large part) have some kind of connection with these subterrene folk. Also (and more likely) the flight-paths of the discs (etc.) may be related to the vortexes. At least a dozen of these curious places have been discovered in the United States, and there may be thousands of them as yet unnoticed. Gravitational, magnetic and electrical forces are distorted by them, and some of our RR friends at one time made an effort to plot the flight-courses of the discs with reference to the vortexes of California. A relationship of this kind seems possible even under our belief that the discs are of etheric origin (not if they're spaatz-before-the eyes, tho!)

(Author of the "Description", the Rev. Milton Nothdurft, can be reached at 601 Nevada St., Waterloo, Iowa).

- end -

UNUSUAL PHENOMENON

Round Robin friend Mrs. E.M. Repp writes us, that during the past thirteen years there have been 29 materializations of birds in her house "over the breakfast table, radio, piano, davenport, right out of thin air, making themselves at home but flying away at first opportunity thru door or window. They are gray in color and similar to a canary in size and shape". They appeared several times on anniversaries, once to greet a daughter "who had been sceptical", but usually their coming foretold the passing-over of some one (presumably a friend or relative). "I have called in other people to verify these facts. I do not lay claim to being psychic but it is true in every detail and has been witnessed by several outsiders of the family."

Round Robin assistant editor, Mrs. Harriet Foster, tells us about an aunt who often saw a bird in the house prior to the death of some one known to her. This case seems to have been psychic vision only, but it is perhaps not too far from that to materialization, perhaps of apported birds, as may be the case with those mentioned by Mrs Repp. Almost every imaginable object has been apported and/or materialized; the sceptic is respectfully referred to the 13 pages in Nandor Fodor's Encyclopedia of Psychic Science, on this subject, under the head of Materialization. (Mrs Repp's address is Monroe, Mich., Rt. 5).

REVIEWS

THE DEVIL'S TRAMPING GROUND by John Harden

Mr. Harden has recorded a variety of true tales of North Carolina which are certainly stranger than fiction, and which range from the time of the first settlers down to the present. There is the story of the lost colony and the first white person born in this land; of a treasure ship of the Confederate navy; and of Polly Williams, the unbeatable race horse, whose master won the stakes on the last race even tho' the horse did not run. There is the tale of the Deering, a schooner without a crew which baffled the Coast Guard. And if you have an inclination to solve mysteries for yourself, there are still the unexplained lights of Brown Mountain and the strange place called the Devil's Tramping Ground, in Chatham County.

Even tho' the author, a corporation executive, has made some search for scientific explanations, most of the happenings remain mysterious. Some of the accounts are true murder stories, the mystery being that they are unsolved crimes. The others are not of the common ghost story vintage, they are not told with tongue in cheek, nor is there any effort toward psychic or spiritistic explanations. The book is made up of short well-written chapters designed originally for the author's radio program, Tales of Tarheelia, and the writing is concise and factual. Recommended, whether you know the Tarheel State or not. (University of North Carolina Press, Raleigh, N.C. 150 pp. $3.00.)

(Richard Townes)

Memorandum concerning THE BIRTH OF A SCIENCE - The History and Status of the Koch Treatment for Cancer and Allied Allergies: This book is now being published by DEFENDERS, INC., (The Defender Magazine), Wichita, Kansas. It is sold by them at $1.00 per copy, and this is the price at which we have announced it in the BSRA publications. Retail dealers, however, have no discount -- they have to pay $1.00 a copy also (although they can get 50 copies for $45.00). The San Diego distributor (Mr. Fred Gronberg, Book Bazaar, 4674 University Avenue) therefore cannot possibly sell them at $1.00 — since they cost him that much, plus postage, and the time and labor of handling. The price, if ordered through him, will be $1.50 -- still very cheap for a 400-page book on a subject of very great importance. Efforts will almost certainly be made to suppress this book. Better make your purchase, somewhere, promptly.

M. L.

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THE THEOSOPHICAL FORUM. Monthly. Admirably printed and illustrated, scholarly in content. Theosophical University Press, Covina, Calif. (Not a paid advertisement).

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NEW AGE INTERPRETER. "Issued every month or two and devoted to aid the modern seeker to spiritual reorinetation in the light of the Ageless Wisdom. About 21 pp. Copy 15¢; 10 issues, $1.50. Theodore Heline, Editor. Box 6133 Metropol. Sta. Los Angeles 55. (Not a paid adv.)

ROSICRUCIAN MAGAZINE. Monthly. Rosicrucian Fellowship, Oceanside, Calif. Single 25¢ - Yr. 2.50.

RESEARCH: Bul. of Atlantis Research Center, etc. Bi-monthly.$2.50 yr. U.S. Affiliates, Floyd Shattuck, Box 18, Brady Lake, Ohio, and Round Robin. (Please send subscriptions to Mr. Shattuck or direct to Secretary, A.R.Center, 9 Markham Square, S.W.3, Lon.)

A NEW BOOK: THE DEVIL'S TRAMPING GROUND AND OTHER NORTH CAROLINA MYSTERY STORIES, by John Harden. 192 pp. Pub. by Univ. of N.C.Press. Order through Occult Sciences Library Service,15 No. Maryland Ave. Atlantic City, N.J. PUBLICATION DATE MAY 21, 1949.

FIREWALKING - NEW MATERIAL FROM HONOLULU - SOON TO BE ISSUED BY MAX FREEDOM LONG, F.H.F. RESERVE A COPY. ADDRESS M.F.L. AT BOX 2867, HOLLYWOOD STA. LOS ANGELES 28, CALIF. (RR Editor adds a note, unsolicited, on behalf of this extremely important HUNA work. The burden of it has grown excessive. If your letter is really urgent, write URGENT and enclose stamped and self-addressed envelope: otherwise write "No Answer Expected" (and do not send stamped envelope). A general letter plus personal notations goes out every two weeks. This is from a recent letter to HRA members, by Mr. Long. Many RR readers are HUNA students - and we think ALL of them should be).

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