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Circulation Cis Tossi
 Adv. Director Chester S. Geler
 Adv. Prod. Mgr. Diane Welch
 Calif. Adv. Rep. V. Fred Rayer
 Los Angeles Phone(213) 837-5797

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QUOTE OF THE MONTH

When we all learn to be better self-healers, psychic healers will be as obsolete as Conestoga wagons.

—Lawrence LeShan

LESHAN IS a New York psychologist who trains persons in psychic healing. About a fourth of the students in his workshops are M.D.'s and another fourth are psychotherapists. LeShan's work is well-known to many FATE readers and illustrates the tremendous and continuing move toward unconventional medicine in this country.

Last spring the Johns Hopkins School of Hygiene and Public Health in Baltimore sponsored a seminar series on "Alternative Approaches to Health and Healing." It was funded in part by a grant from the Department of Health, Education and Welfare. Speakers included healers Olga Worrall and Ethel de Loach.

Like other serious researchers, LeShan is searching for an adequate theoretical model of healing. However, with psychologists unable to agree even on a model of human behavior his search may be long and difficult. Our personal feeling is that if/when his search is successful, several models rather than a single model will be discovered.



THE WILL TO BELIEVE.

ROBERT ORNSTEIN, author of *The Psychology of Conscious-*



Curtis
Fuller

ness, thinks that "belief" plays a crucial part in self-healing. At a New York medical conference Ornstein discussed the work of Jerome Frank, the Johns Hopkins psychiatrist who has written widely on the "placebo effect."

Placebos are essentially harmless sugar pills given to sick persons. They often work as well as drugs without the drugs' sometimes dangerous side effects. Dr. Frank believes the successes attained with placebos prove that human beings have an active faculty for self-healing and self-repair.

This should not come as a surprise to FATE readers.

Dr. Norman Shealy, the Wisconsin pain specialist and author of *Occult Medicine Can Save Your Life: A Modern Doctor Looks at Unconventional Healing*, believes that 90 percent of illnesses are self-healed. Shealy also seems to have some doubts about the role orthodox medicine plays in healing the remaining 10 percent.

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Reminiscences of H.P. Blavatsky and the Secret Doctrine

by Countess Constance
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Her name is Blavatsky and she is largely responsible for starting the world-wide "occult explosion." She took the world by storm in the late 19th century when she wrote her fabulous magnum opus, *The Secret Doctrine*. Blavatsky made things happen, and the Countess saw them happen: fascinating phenomena not explainable by science are described in detail. Here is the only first person account of this period of life of H. P. B. - the story behind the story of this "lady of the occult."

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Part of our need obviously is to re-inforce the belief system psychologically. In many societies various ceremonies — such as dances performed by witch doctors — help to re-inforce the patients' belief that the treatment will help them. They believe, therefore they are cured!

"Can't we direct research efforts toward investigating these mechanisms so that we can change people's ideas of their capability on a scientific basis?" Ornstein asked those attending the New York meeting cosponsored by the Albert Einstein College of Medicine and the Institute for the Study of Human Knowledge. "Our society's expectations are so low. Pointing to biofeedback, mental control of physical states can show individuals that they have absorbed from their culture a radical underestimation of their possibilities."

Ornstein called for a recognition of folk healing practices. Contemporary cults should not be ignored by mainstream observers, he declared. "They speak to a capacity unrecognized in modern medicine, untrained in our society."



WHY NOT RELIGION?

ORNSTEIN'S call for "folk healing practices" would seem to be answered by such religious activities as prayer and the laying on of hands. But they may be more precisely incorporated in such healing ministries as that of Ruth Carter Stapleton, sister of President Carter.

Mrs. Stapleton, who has done graduate work in psychology at the university of North Carolina, neverthe-

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• One tense, anxious businessman, who exploded at the slightest provocation, meditated on the maha-mantra with his mystic beads and became a calm, self-controlled individual.

• One housewife was so bored that nothing interested her anymore—not even living. But after she practiced maha-mantra meditation, her life became an exciting, absorbing experience—there weren't enough hours in the day for her.

• Another man, a great tycoon, had everything—good looks, wealth, pleasure, influence and fame—but no peace of mind. He always felt insecure... he knew that death would one day steal away his bundle. "So what does it all mean?" he asked himself. "Who am I and where am I running?" Depressed, he clutched at his beads and meditated on the maha-mantra, and the answers to life's mysteries soon burst upon his consciousness. A sense of eternity, bliss and knowledge filled his soul. He felt the distinct presence of God and his insecurity disappeared, replaced by a happiness that has never left him.

GAIN SUCCESS

The more you meditate on the maha-mantra, the more enthusiastic, creative and efficient you become. Work seems like play, your imagination bubbles with ideas, and you do everything better and faster—with more confidence and determination, and without the slightest fear.

• Sally J., a secretary, lost her job every month or so. And she couldn't figure out why. Then one day she overheard her boss on the phone say, "My secretary has no spark... and whenever I look at her, she's got her head in the clouds." Embarrassed, Sally decided to give maha-mantra meditation a try. After only a few days her enthusiasm skyrocketed, and she breezed through her work assignments with perfect concentration



She's been at the same job for two years—and now her boss can't get along without her.

• Harvey K., a typewriter salesman, lacked self-confidence. Worried and self-conscious, he barely made his living. He decided to try to improve his lot, so he began maha-mantra meditation. It wasn't long before Harvey was filled with courage and strength, and was able to make a decent living.

Once you begin maha-mantra meditation, there's no reason why you can't find a better job, command more money, possess more friends and get along better with people.

You'll also build up your strength and health, and give up your bad habits.

• Walter F. was a three-pack-a-day smoker and consequently suffered severe chest pains. He wanted to stop smoking, but he lacked the will to do so. When his condition grew even worse, he took up maha-mantra meditation. After only three weeks of chanting on his mystic beads, he threw away his last pack of cigarettes. And in three months his chest pains completely left him.

Maha-mantra meditation is an exciting experience, one you can never forget. As you plunge into it, you'll swim in the blissful waters of super-consciousness. Your mind will soar—open up to thrilling psychic experiences, and understand the deeper meaning of reincarnation. Your intellect will be saturated with profound wisdom. And your soul will link up with the Divine—the highest state of self-realization.

With the mighty power of maha-mantra meditation, you can accomplish exactly what you desire—just by following the simple instructions. Once you begin, rarely can anything stand in your way. But... the maha-mantra will satisfy only those desires that are good—never those that could harm you. Indeed, it is your "best friend."

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less is far removed from what Ornstein calls the "mainstream observers." If Ornstein is looking for belief she supplies it in faith and Christianity. She recently told Adon Taft, religion editor of the *Miami Herald*: "We need to ask Jesus to walk back into the dark places of our lives . . . to take Him into the areas of our unforgiveness toward those who taught us to fear, hate, reject . . . to take Him into the relationships where there was no love. . . ."

"It is God's will that we be whole," she says. "He really wants to heal our attitudes. . . . The economy of the universe is built on love and operates on will. . . ."

In studying the exotic practices of foreign cultures the so-called mainstream experts are apt to overlook the fact that millions of Americans have their own folk-healing practices. But that is no guarantee, of course, that they also have belief.



MEDITATION, ANYONE?

A GALLUP Poll recently discovered that six million Americans are now involved in Transcendental Meditation. And many more are involved in other methods of meditating.

Patricia Carrington, a Princeton University psychologist, points out that meditation has dangers. In her book *Freedom in Meditation* she discusses various methods of meditating, including her own which she calls "Clinically Standardized Meditation." She uses known mantras instead of secret mantras as does TM. However, she believes that many persons can-

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not cope with the rapid changes that come with a full schedule of meditation. Such sensitive persons may need to reduce their sessions until their nervous systems can adjust, she says.



WHITHER THE FAMILY?

A MITAI Etzioni of Columbia University, in an editorial in *Science Magazine* for April 29, 1977, wrote: "At the present accelerating rate of depletion, the United States will run out of families not long after it runs out of oil. The proportion of married households out of total households declined from 72.5 percent in 1965 to 64.9 percent in 1976."

Etzioni concludes that the family is an "endangered species" which "may require a conscious collective effort to save as part of our social ecology."

But he also wonders whether the family is worth saving and lists all manner of questions for which there are no answers. Americans should decide whether it's worthwhile to save the family before they try to reverse the obvious trend, he advises.

One of our questions is whether the person who asks such a question has been himself scarred by a broken home or has been otherwise alienated. Everything we ever have learned or observed tells us the family is the basic unit of society, that whatever form it takes, it is the most successful way to raise children and that the basic ills of present-day society arise because of the disintegration of family life.

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that the ideal family situation was one in which children were raised with access to both parents and grandparents, not to mention brothers, sisters, cousins, aunts, uncles and family friends.

The breakdown of communities and of community pressures and the great mobility of our society seems to be largely responsible for the sad plight of American families. The terrible alienation that has resulted would seem to contribute to our many social ailments.

But the coming depletion of petroleum and other cheap energy sources to which Etzioni refers probably will lessen our mobility, recreate our neighborhoods, and eventually strengthen our family system again.



THE CHEATERS

ALAS, while some scientists conscientiously try to correct the simplistic errors of the past — like our misunderstanding of rainbows — others seem to compound them.

A front-page article in the *New York Times* of Sunday, January 23, by Boyce Rensberger, reports on the increasing problem in science — fraudulent research. Rensberger points to a recent incident in which a scientist at Sloane-Kettering Institute painted dark patches on white mice to convince his colleagues he had perfected a way to graft skin between nontwins.

Rensberger cites the case in which a promising Harvard student reported experiments showing that "something" in the blood of one animal could be injected into another to transfer certain immunities to foreign

substances. No other research group has been able to reproduce the effect.

A Pennsylvania State University scientist reported evidence that the sex scents of insects vary according to diet — which, if true, would have closed the door to major research in safe pest controls. No obtainable data support the scientist's claims.

Dr. Ernest Borek, a microbiologist at the University of Colorado, wrote in an editorial in *Chemical and Engineering News* that "Increasing numbers of faked data or, less flagrantly, data with 'body English' put on them, make their way into the scientific journals."

Borek complained that the "number of shoddy and unrepeatable publications (meaning articles in scientific journals) is increasing at an alarming rate."

Similarly, Dr. Richard W. Roberts, director of the National Bureau of Standards, according to Rensberger, "estimates that half or more of the numerical data published by scientists in their journal articles are unusable because there is no evidence that the researcher accurately measured what he thought he was measuring or no evidence that possible sources of error were eliminated or accounted for."

Dr. Ian St. James-Roberts of the University of London wrote in the British magazine *New Scientist* that science seems to ignore the intentional bias of scientists. Answering his question, "Are Researchers Trustworthy?" he says that science takes little formal notice of cheating and has developed few real safeguards against it.

It is true that parapsychology has had its scientific cheaters but it is our

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do I have these
abilities and
limitations?

do the events and
the people in my
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personal belief they are fewer and farther between than in most other disciplines — because the Establishment is anxious to catch parapsychology researchers cheating and they are under close surveillance.



ANOTHER SCIENTIFIC FAKER

THE UNITED States and the United Kingdom are not the only countries where scientific fakery has recently taken place. A new case, exposed in the respected British journal *Nature*, involves research done at the prestigious Max Planck Institute for Biochemistry in West Germany.

A postdoctoral scientist named Robert J. Gullis coauthored four papers, two of them published in *Nature*, dealing with special properties of neuroblastoma cells and hybrid cells. Gullis left the Max Planck laboratory in September 1976. After he left several of his colleagues repeated his experiments but couldn't obtain his results. They asked him to return and repeat his experiments under supervision. He couldn't and finally admitted that he had invented the results.

Nobel laureate P. B. Medawar has termed the faking of results "a scientist's greatest sin."



OCCULT WEAPONS

THE decisive role played by the . . . supernatural is of utmost importance to United States government officials making decisions in foreign affairs," Gen. Edward Lansdale told the *National Enquirer*.

Some of the bizarre tricks could be

straight out of a James Bond thriller, say top intelligence officials.

For instance, United States counterintelligence agents claim to have cleared terrorists out of a valley in Colombia by illuminating religious symbols in the night sky. "We knew the guerrillas were deeply religious men," says a government electronics technician who helped carry out the plan. They coated millions of tiny styrofoam bubbles with iridescent material and dropped them from planes, turning the whole sky into a projection screen. Then using equipment mounted on helicopters which hovered above the floating screen they projected a golden chalice and over it the sacred host. They did this for three nights in a row and report that the ploy was so effective that not a soul entered the valley after sundown all summer.

The same electronics expert reports that United States intelligence agents operating in Haiti attempted to discredit the Haitian dictator Francois "Papa Doc" Duvalier by arranging to have giant pictures of Papa Doc, erected in the square in front of the palace, burst into flame when the sun's temperature reached a certain point. They smeared combustible chemicals on the billboards the night before and shortly after 11:00 A. M. when a crowd awaited the appearance of the dictator Papa Doc's face and head began to burn and over his heart there appeared a black smoking hole. The crowd was horrified, believing they were witnessing the power of voodoo.

The experts fail to state what this fun and games accomplished.

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—Max Cortine, reporting in the Santa Cruz "Good Times" paper, about the WHOLEMIND Intuitive Research Program.

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• If you earned \$8,000 or less this year—then there may be as much as a \$400 tax refund check waiting for you to claim it right now—under a new Federal Law known by only one American out of every hundred. (To find full details of how much of this bonus-refund you qualify for, see page 92).

• Or, if you bought a new home, apartment, co-op or trailer last year, do you know that there may be as much as a \$1,000 special government check waiting for you? Tax free! All for filling out a simple form! (See page 24).

• Or, if you're now on Social Security...or if you would like to start drawing Social Security checks every month right now...how would you like to jack them up to as much as \$848.80—every single month! (See page 32).

• Or, how about a \$22,000 government loan to buy a new house. (Sound impossible? Then just realize that 75,000 of your fellow Americans got one of these loans, last year alone!).

• Or, perhaps a \$3,500 government check if you want to fix up the place you've got now...or \$5,000—\$10,000—\$11,000 if you want to write that play, paint that picture, shoot that film you've always dreamed about...or up to \$352 every month, just to go back to school and improve your earning power...

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Startling Pay-Off Figures As These—**

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WHY AREN'T YOU GETTING AT LEAST ONE CHECK FROM UNCLE SAM EVERY MONTH?

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In just one of the programs 31 MILLION of your fellow Americans get a U.S. Government check every single month!

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YOU HAVE EVERY CENT OF THIS MONEY COMING TO YOU!

It is yours! You have paid your hard-earned taxes for it for years! Government laws have set it aside for you! Millions upon millions of others now receive it—because they reached out and asked for it! Now it's YOUR TURN!

And every cent of it is RIGHTFULLY YOURS if you qualify! Think of the tragedy if you are actually entitled to one OR MORE of these government checks each and every month—as millions upon millions are right now...and you DON'T claim that lawful bonanza!



person who can easily afford it—Uncle Sam!

YOU HAVE PAID FOR THESE PROGRAMS WITH YOUR TAXES ALL THESE YEARS! IT IS SIMPLY FOUR MONEY COMING BACK TO YOU AS YOU DESERVE! So never... never... never be the slightest bit bashful about going out and claiming what is rightfully yours!

If you're retired, do you know that close to two million of your fellow retirees are receiving, right now, up to \$387 EXTRA every month—a BONUS government check that comes in their mail OVER AND ABOVE THEIR SOCIAL SECURITY CHECKS! (See page 32 for thrilling, almost-unknown details).

And listen to this! Because this one fact—which you'll learn on page 94—can alone be worth dozens of times the cost of this entire Confidential Report! It's the breath-taking statistic that last year OVER 46 MILLION AMERICANS RECEIVED TAX REFUNDS—AVERAGING A CHECK FOR \$395 EACH! Why aren't YOU one of them? All you need to know is how to get yours! And it's shown to you—step by step—on page 94!

No Wonder The Editor Of This Great Report Has Bluntly Stated: "I'm Beginning To Wonder If There's A Single Adult American Who Isn't Entitled To At Least One Of These Government Checks! Or Two! Or More!"

Again, does it sound too good to be true? Then read this mind-boggling fact—and read it carefully: Last year alone, in just ONE of these U.S. Public Payment Programs, A FULL 135 MILLION DOLLARS WENT UNCLAIMED—because not enough families, who desperately need it, EVER EVEN KNEW THAT THAT HUGE PIECE OF MONEY WAS WAITING THERE FOR THE

ARE YOU JUST GUESSING WHEN YOU SAY, "NOT FOR ME"!

How much money may YOU miss, if you DON'T send for this Report today?

Do you know for sure what you're really entitled to under these Government "Cash Programs"? Have you spent the few necessary moments to check out EACH ONE of the 137 of them?

Why take a chance on losing out on even a single penny? Think how much tax-free cash is at stake here for you, each and every single month! Every week that goes by could mean another lost check! Or two! Or more!

All The Mystery Taken Out At Last! So Easy To Put into Action That You May Gasp With Astonishment!

Written in plain, simple, down-to-earth language at last! No more confusion... no more embarrassment in getting government checks. Everything you need to know—including exactly HOW and WHERE to get vital money-making questions answered... telephone numbers to call at once... precisely what to ask for, what to say... the exact room numbers to write to... all the golden words that may open up a small fortune in U.S. Government cash TO YOU!

ASKING!

Yes, \$135,000,000—unclaimed—in just one of these U.S. Government "Give-Away" Programs alone! (See page 74 for full details). How many of those wasted dollars should have been YOURS? How many of them did you already pay for with YOUR taxes—and yet not know that they were waiting to flow back to you, IF YOU ONLY KNEW THEY WERE THERE!

Some Of These Checks Are For As Little As \$35 A Month! Others—Paid Today To 14 Million Americans Every Month—Average \$220 Per Family Per Month! And Still Others Actually Climb Up To The Staggering Sum of \$15,000—Or Even A \$50,000 Check Apiece!

It's absolutely true! Every figure in this Report is quoted verbatim from the original U.S. Government sources. You see at a glance exactly how to know if you are qualified... then for exactly how much... and then how to get it, step by step! And there is nothing in this Report but MONEY! It is the first and only guide ever published on ALL the known MONEY BENEFITS coping to you from Uncle Sam!

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NO PROGRAM IS LISTED IN THIS BOOK THAT DOES NOT RESULT IN A GOVERNMENT CHECK BEING ISSUED TO YOU IF YOU QUALIFY FOR IT! And there are 137 of them in all! And each one of them pays out up to 30 million dollars... 50 million dollars... 100 million dollars... 500 million dollars... OR MORE!

Isn't It A Shame That So Many Millions Of Americans—Who Need Money So Desperately—Try To Pick It Up At The Race Track, Or Other Forms Of Gambling... Where They Can Lose Every Cent They Own! WHILE THE GREATEST PAY-OFF IN THE WORLD LIES RIGHT UNDER THEIR NOSES... AND COSTS NO MORE THAN A 13¢ STAMP TO GET!

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Such Government checks actually mean that the crushing financial burden on your family, tomorrow, may overnight be greatly eased! That the family can stay together! That night work and moonlighting can stop! That the terrors of retirement and unemployment may evaporate! That sickness can be combatted quickly and efficiently, with every new medical device... and that the financial burden of such sickness is now taken over by the one

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May Steves of Airville, Pa., who sent us this clipping asks a couple of very interesting questions in relation to it. She wonders why a pair or a group of helicopters flying above the "bubbles" were not detected; why the styrofoam bubbles lingered in a cluster over the valley to provide a screen for three nights in a row, particularly in a country where the trade winds blow; why the bubbles weren't sucked into the moving blades of the helicopters; and finally why if the terrorist guerrillas were deeply religious men (anti-Communists?) they were repelled rather than attracted by the religious symbols. And she suggests two thoughts about the news story: One, that it didn't happen at all but serves as propaganda for technology against religion; two, that it did hap-



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pen and the story represents yet another official "explanation" of unnatural atmospheric phenomena.



"THE BIRDS"

A TEENAGE baby-sitter and her charge — the young son of Mr. and Mrs. Robert Brown of Redding, Calif. — were watching TV on the evening of May 6 when they heard a whistling in the fireplace. Behind the glass screen they saw countless birds fluttering and beginning to stack up. Then the birds began to squeeze around the glass doors and into the house.

The sitter called the fire department and while hundreds of birds flew around the house firemen constructed a makeshift canvas chute from the fireplace to the front door. They fungeled an estimated 2000 birds through the canvas tunnel and safely outside. Others suffocated because they were squeezed inside the fireplace.

The birds, which were swifts, apparently ran out of daylight and plunged down the Browns' chimney seeking an overnight roost. Hundreds inside the house couldn't be induced to fly out into the darkness and finally the Browns spent the night at a neighbor's.

The next day feathers, dead birds, broken knickknacks and swift dung all added to the carnage. The insurance company sent a claims adjuster but wasn't sure they would be responsible for payment of damages because they never had had a case like it.

However, before long there were other cases like it. Five days later, on

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Wednesday May 11, two homes in Los Gatos, Calif., were similarly invaded. The birds swooped down the chimneys scattering feathers and debris as they flew frantically about.

Mrs. Monica Miller of Lake Visona, whose home was one of the chosen, seemed surprised that the birds did not attack her family — not knowing that more harmless creatures would be hard to find.

Ornithologists could not explain the birds' strange behavior.



UTTER FRUSTRATION

WE HAVE come to have a feeling for those stories that probably cannot be verified or that will peter out into oblivion. Yet as responsible journalists we feel duty bound to report the information as we receive it. There is always the off chance that we are wrong and the stated facts will turn out to be true.

It is extraordinarily frustrating to investigate such stories. One encounters plausible people. Their stories almost — but not quite — tie together. Contradictions exist. Some stated facts turn out to be true and some do not. In the end the reporter can only throw up his hands and say, "This much we know but don't bet on it."

Take, for instance, the story of the fabled gold treasure of Vitorio Peak. At a news conference in White Sands, N. Mex., last February 1977 Joe Newman of El Paso, who claims to represent the interests of the Mescalero Apaches, stated that he saw gold bars stacked in a hidden tunnel in the desert mountain in southern New Mexico in the 1950's.

Newman also stated that in 1974 he presented a small gold bar the size of a candy bar to former governor Bruce King. Tests at the Los Alamos Scientific Laboratory were inconclusive but showed that the metal might have been jeweler's gold.

Now here's where things get sticky. UPI reports that the gold bar was not provided by Newman but rather by the well-known lawyer F. Lee Bailey who said he was representing an anonymous group of claimants for the treasure. Newman, with his claim to represent the Mescalero Indians, never surfaced until the press conference was held on March 18, 1977.

There is plenty of controversy over who owns this still unseen treasure. Oscar Jordan, attorney for the State Land Office, has claimed a 25 percent share for New Mexico. Expeditions Unlimited, headed by Norman Scott, represents six other claimants for the treasure — if, as and when it ever is found!

Newman estimates there's enough gold to be worth \$230 billion. You, dear readers, may discount this totally. That is many times the amount of gold in Fort Knox and probably would exceed the amount of gold in all the treasuries of the world.

HERE'S another one you must take with equal skepticism . . . yet, the principals seem to have impressive credentials. . . .

In a copyrighted story by W. Robert Wallis, news editor of *The Aegis* newspaper of Bel Aire, Md., two men report that they are able to extract cheap fuel from water on an efficient basis.

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- One woman claimed that, after wearing magnetic energy for one day, she won a major lottery.

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Water, of course, consists of hydrogen and oxygen. Hydrogen burns (or oxidizes) at about 3800° F. — which is much hotter than is needed for combustion of petroleum products. The “ash” of burned hydrogen is water — so there is no pollution to upset the environmentalists.

The problem, of course, is to separate the hydrogen from the oxygen economically. If we could do this we would have limitless supplies of fuel and energy and the world would not be headed for belt-tightening shortages.

Now, according to Wallis, two Bel Aire men, Richard Kipp, 43, a “businessman and industrialist,” and Paul Henderson, a “chemical engineer,” claim they have made the big breakthrough and are negotiating with United States energy officials over the

rights to their invention.

Henderson is reported to be an expert in rocket propellant technology and Wallis writes that he has had 15 years’ experience in private industry and spent more than 20 years in army research and development “pertaining to liquid rocket propellants and chemical warfare material.”

The men told Wallis: “One of our first concerns was that somebody would want to buy our invention and then bury it. Too many nations and industries rely on the value of other fuels today to want to risk such cheap competition. But we’re convinced now that the world simply can’t afford to ignore such a discovery and that the Energy Research and Development Administration wants very much to see it used.”

Maybe. But it boils down to the sim-



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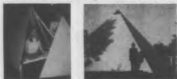
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ple question of whether it takes fewer BTU's to extract the hydrogen from water than are gained in the process.

**ELECTRICITY WITHOUT WIRES**

IN FEBRUARY the *Washington Star* raised the question of whether the Russians have learned to transmit electric power without using wires. The *Star's* story links the mysterious Russian electronic signals that for many months disrupted worldwide communications and the almost legendary figure of the late Nikola Tesla, the Yugoslavian inventor around whom so much mythology has developed. As long ago as 1900, says the *Star*, Tesla succeeded in lighting 200 electric lamps from a source 25 miles away without using wires.

The *Star's* information for the February story comes from "a number of Canadians who have been monitoring the signals" and are speculating about how the Russians propose to use them. It also is reported that an unidentified Soviet scientist spent a great deal of time interviewing Arthur H. Matthews, a Canadian and Tesla's last known living assistant.

Dr. Andrija Puharich, a physician and electronic and psychic researcher, known to FATE's audience for his books in the psychic field (Puharich brought both Peter Hurkos and Uri Geller to the United States), is reported to have spent years studying Tesla's work. Puharich agrees that the evidence indicates the Russians have the ability to transmit electricity without wires. He says the Russian transmissions were on the Tesla frequencies.

Marcel Vogel, a senior IBM scientist in San Jose, Calif., who holds the basic patent for the "disc memory" used in many computers, also believes the evidence points to a Soviet breakthrough. Vogel is known to FATE readers as an innovative experimenter on the sentience of plants.



JOE GROLL'S "GHOST CAR"

JOE GROLL works at Holiday Motors in Denver but he has the bodywork done on his car at Sam's Automotive Center on West Oxford

Avenue in Englewood. Last May 19 Joe drove his 1971 Capri over to Sam's for some bodywork. As he left he cautioned Tom Krumland, the foreman, not to stand in front or behind the car "because it starts and runs by itself."

Naturally Krumland was skeptical but at about 11:00 A. M. The Capri suddenly cranked itself up and charged ahead about 20 feet before smashing through a door. Krumland ran to shut off the motor while the back wheels continued to spin.

Krumland's fellow workers scoffed at him. They knew cars don't start by



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themselves — until the Capri's engine again began to turn over and the car began to move.

The people at Sam's finally cleaned the car up and returned it to Groll. It hadn't been damaged although their garage door was the worse for wear. Sam's people can't figure out how that car managed to start itself. But they hope Joe Groll won't bring it back.



PROBLEMS WITH EST?

ERHARD Seminars Training, more popularly known as est, is a system of self-awareness training which consists of two weekends, totaling 60 to 70 hours, during which a leader ridicules the participants and attacks their self-images. Est trainees must sit for as long as 10 hours without food, without smoking or without going to the bathroom. Some faint, vomit and/or weep.

The theory behind est, according to founder Werner Erhard, is that if you strip people of the mental and emotional baggage they have accumulated in life and teach them to stop blaming others they can accept themselves and assume responsibility for their lives.

Can est be dangerous?

Dr. Leonard L. Glass, assistant psychiatrist at McLean Hospital in Belmont, Mass., was recently interviewed by Jane Brody of the *New York Times* on this question. Dr. Glass is one of three authors of an article on the problems of former est participants which was published in the March issue of the *American Journal of Psychiatry*.

"We don't know if more people become psychotic after est than after



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riding on the F train," Dr. Glass told Brody. But based on studies of encounter groups with a similar type of leadership "there's enough possibility of a real connection between est and psychotic breaks to cause us to want to alert psychiatrists and psychologists."

Dr. Glass and his collaborators have identified seven former est trainees who developed psychotic reactions after the training. They caution that there is not necessarily a cause and effect relationship between est training and the psychoses but they believe it is necessary to communicate their preliminary findings.

Est uses "authoritarian and confrontational" leaders. It may be the type of leader rather than the course of training that causes problems, Dr. Glass says. He cited a study of encounter groups by Dr. Irving Yalom of Stanford University which showed participants were more likely to have psychiatric disturbances when the group leader "was very commanding, confrontative and assaultive."

"The increased risk of psychiatric damage was related only to the style of leadership," Jane Brody wrote.

According to Dr. Glass this is the style used by est leaders.

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SCIENTIFIC NEWS & NOTES

• On March 8, 1976, a huge meteorite fell in the Kirin area of northeast China. The single fireball broke up into many pieces and scattered debris over 500 square kilometers. The largest single piece weighed three-quarters of a ton. To date more than 100 pieces of the meteorite have been recovered with a total weight of nearly three tons. The largest chunk fell near the village of Kaoshan, leaving a pit about six feet across and 20 feet deep.

• Drs. T. B. H. Kuiper and M. Morris of the California Institute of Technology have examined the problem of interstellar travel and conclude that it will become feasible with the development of nuclear fusion. They expect, therefore, that man eventually will colonize the galaxy. Then they ask why the earth was not colonized by another civilization before the advent of human or even animal life.

And they answer as follows: "Out of a wealth of possibilities we offer three: (1) The earth has been a preserve for a long time, and the extraterrestrials would not want to halt natural evolution completely by occupying all suitable environments. (2) Extraterrestrial technology has advanced beyond the stage where a planetary base is required or even desired. (3) The biology of the earth is incompatible with or even hostile to that of the species which dominate our part of the galaxy."

— Curtis Fuller



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Dr. C. Louis Wiedemann, right, and Jack Mazzuchelli believe there may have been as many as 600 New Jersey creature sightings in 1975 and 1976.

New Jersey Researchers Report **MYSTERIES BREAKING OUT ALL OVER**

By C. Louis Wiedemann

A host of decidedly unwelcome intruders has descended on northwestern New Jersey: hairy monsters, brightly-colored UFOs and a phantom animal killer.

ON A MEMORABLE November evening in 1974 Solomon R.* was driving west on Interstate 80 toward his home in White Meadow Lake, N.J. Suddenly his headlights illuminated an immense humanoid creature standing beside the road. Although the creature was not facing the road Sol knew at once that it was no animal he ever had seen before. Its towering greenish body was covered

* In compliance with the author's request we are not using witnesses' full names. All of them, however, are on file in the FATE editorial offices. — *The Editors.*

with scales! Just as Sol sped past, the creature turned its head and he saw its face — a horrifyingly reptilian visage with bulging frog-like eyes and a broad lipless mouth.

Two months earlier housewife Audrey N., also of White Meadow Lake, heard her daughter Donna shout excitedly, "There's a flying saucer outside!" From her front yard Audrey saw a "beautiful bright ruby-red globe" maneuvering above the tops of trees and houses. She then ran nearly a block to the home of a friend and soon they and other neighbors were watching the UFO. It hovered for about five minutes just beyond the homes on the opposite side of the suburban street before it sped silently away.

Later Audrey reported that the object had appeared as large as a nickel held at arm's length. "I was most amazed by the beautiful ruby color," she said. "It was almost like witnessing an entirely new color which I had never seen before."

The events of 1974 seem to have been a prologue to an even more bizarre series of incidents which erupted in the same area two years later. By late 1976 it was difficult to

resist concluding that a host of very strange, decidedly unwelcome intruders had descended on New Jersey. As an officer of Vestigia, a newly-formed New Jersey-based Fortean organization, I found myself in the thick of the situation — and even had



Although all known primates have five toes, the ape-like creatures observed in New Jersey, Pennsylvania and other eastern states often leave three-toed prints, in contrast with Bigfoot of the Pacific Northwest which is reputed to be five-toed beast.

a weird experience or two of my own.

On September 10, 1976, I was in White Meadow Lake with fellow investigator Jack Mazzuchelli. We had gone there to interview Daniel S., one of many persons who claimed to have witnessed strange phenomena in the area. Earlier in the week Danny had made me an offer I couldn't refuse. "Things are happening every night," he said. "If you come to White Meadow Lake I can almost guarantee that you will either see a UFO or hear unbelievable sounds!"

No good Fortean could resist an invitation like that but as we stood there on a moonless evening with the only visible light coming from the windows of a nearby house, for a few uneasy moments I almost wished I had. Then Danny gestured with his hand and we became still, our attention riveted on the forest that stretched beyond the homes.

At that moment we heard the cry. It began as a forlorn howl but rose to something between a howl and a roar. In less than a minute it died away but the hair continued to stand up on the back of my neck. From far to the right of the first cry an answer sounded. A third howl soon followed, emanating from somewhere among the houses at the forest's edge.

For long minutes we stood silently with Danny, who had told us that he and his neighbors had heard the cries on several successive nights.

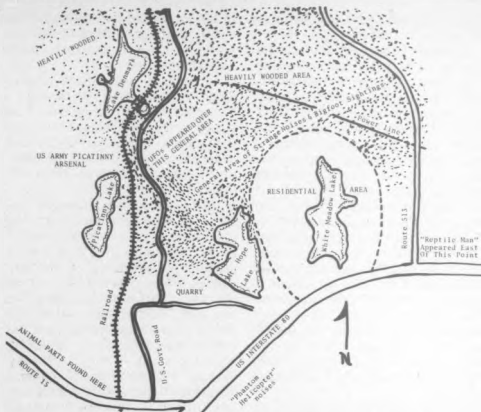
The eerie events, which were taking place in the five-mile-wide, densely wooded tract which extends for 12 miles northwest of this suburban lake-side community, actually had begun several weeks earlier, when residents

reported seeing huge hairy bipeds and finding 17-inch footprints. As if such creatures were not enough to confuse and unnerve the locals, strange lights were zipping and flashing through the night sky. Perhaps the weirdest report of all was that a mysterious man was scattering portions of dismembered animals along the edge of the woods. The deeper we probed, the deeper the mystery seemed to become.

But for the moment we were three anxious men listening to the repeated cries of what seemed to be three different creatures. "Let's walk down to the woods so we can get a better idea of where those voices are coming from," I suggested. Summoning our courage we made our way quietly down the dark roads, past houses whose occupants were effectively insulated by television from all sounds of the outside world.

Eventually we found ourselves on the edge of a dense, almost impenetrable wilderness which looked as if it could shelter just about anything. We soon heard the voices again. This time there was no doubt that two of them originated in the deep woods. We were startled to hear a third voice coming from within one of the houses but soon realized it was a baying hound, apparently answering the two more fearsome calls.

During our walk over to the edge of the forest I had entertained thoughts of continuing on into the wooded area. Three weeks earlier during a daytime excursion to the scene I had noticed a path which led into the brush. But tonight I felt an uncanny fear of the awful blackness and when the next cry came I knew I would stay



Map shows heavily-wooded area where UFO and Bigfoot sightings have occurred.

exactly where I was now standing.

Once, three years before, on a cold winter night in another desolate location in northwest Jersey, my wife Jackie and I had heard the same cry near our house in rural Hackettstown. It had been a sound unlike that of any known inhabitant of the American woods — a plaintive howl which carried far on the night air and contained inflections as of words being screamed. One observer compared this bizarre cry to what a wolf might sound like “howling backward in German.”

• • •

NEW JERSEY, our most densely populated state, seems an unlikely hiding place for monstrous beings who howl in the night. In fact, however, most of the state's population is concentrated in a dense megalopolis of contiguous cities and suburbs which radiate westward from nearby New York City. A traveler driving northwest need go only 30 or 40 miles to find himself within some 1200 square miles of sparsely settled rural countryside dotted with mountains, lakes, marshes and undeveloped forest land. This is the picturesque, often mysterious northwest

Jersey countryside most travelers never see.

Between February 1975 and December 1976 more than 60 separate eyewitness sightings of Bigfoot creatures were reported in the New Jersey counties of Morris, Warren, Hunterdon and Sussex. Most sightings took place at night; many described creatures seen crossing a road or highway. But some excellent daytime sightings also occurred.

Vestigia investigators suspect that not more than one sighting in 10 ever is reported because most witnesses fear ridicule. If this is a valid estimate, then there could have been more than 600 different sightings of Bigfoot in northwest Jersey in the years 1975 and 1976! This does not take into consideration the numerous "earwitness" reports of creatures heard but not seen. And further, footprints occasionally were found when no animals were sighted.

The report of a Bigfoot sighting by Danny's 13-year-old son Elan was our first hint of the strange events unfolding at White Meadow Lake. On the morning of August 1, 1976, Elan and a seven-year-old companion were picking berries in the woods not far from their homes when they spotted an enormous hairy "monster." As they stared in astonishment the crouching animal reared up to its full eight-foot height behind the patch of raspberry bushes. Before the boys could react, the beast took several giant steps and vanished into heavy foliage.

"I never saw its face," Elan said later, "but I saw the upper part of its body and its hands. I'm sure I saw hands, not just paws. Its face was

turned away from us and after it stood up its head was hidden behind the branch of a tree. It just stood up and walked away from us."

The younger lad claimed to have caught a glimpse of the creature's face. "Blood was coming out of its eyes," he claimed. Vestigia investigators speculate that this might be a reference to the "glowing red eyes" which Bigfoot witnesses often describe.

Several hours later a teenaged boy allegedly encountered the thing in the same stretch of woods less than a quarter of a mile from Elan's berry patch. "I just saw this great big hairy animal rushing between the trees on two legs," Carl said, making no attempt at further elaboration. He alerted other youths; so did Elan and soon all were scouring the woods for further evidence. Within a half hour Carl and his friends discovered huge footprints. If these were hoax prints which the boys scratched or pressed into the ground, one would expect them to show the outline of five toes in each print. Most published reports of Bigfoot tracks have described them as humanlike. But the boys discovered prints which showed only three toes — a characteristic feature of eastern Bigfoot tracks little known outside Fortean circles.

By evening interested parents had joined the youngsters in their search. Having no idea how to handle the situation they requested outside guidance and by the next day Robert E. Jones, Vestigia president, was on the scene. In recent years Jones, a computer systems analyst, has studied hundreds of reports of Bigfoot traces,

sightings and "hearings" in Pennsylvania and New Jersey. He has acquired the reputation of the country's leading authority on the northeastern Bigfoot.

First he met Danny, an intensely serious Israeli immigrant who became our contact man in the community. Through him Jones and I met other residents who had experienced similarly strange encounters.

One of them was Danny's son Elan, an intelligent youth who two months before his first Bigfoot sighting had stood in his front yard with several friends and observed a striking triangular UFO silently moving and hovering just above the treeline. Then one night a month after the appearance of Bigfoot Elan and his family witnessed a dazzling aerial light show every night for a week except Saturday.

Danny and Elan told Vestigia investigators that the light display was different each evening although the phenomenon appeared regularly between 8:30 and 10:00 P.M. One night the sky show took the form of a series of brilliant flashes, as if a giant flashbulb were being fired from a point some 100 yards above trees and houses. "A friend of mine was standing in the yard talking to me as the flashes began to occur," Danny explained. "He was facing me and the flashes were behind him. Even so he was aware of them because they were bright enough to illuminate the surrounding area and to cast my shadow against the house."

On subsequent nights the aerial display assumed a more "typical UFO" appearance, with paired orange or

white lights traveling side by side or one above the other very rapidly across the sky and disappearing behind the distant treeline. One night Danny watched one of these "bright, clear lights" through a telescope. He said it was "like a glowing transparent ball of light within a cage." After skimming the tops of the trees the object descended, apparently to the ground beyond the nearest trees. "I was so convinced it landed," Danny told me, "that the next day I went into the woods to look for signs of the landing." But he found nothing.

The phenomenon did not center solely on Danny's family. Neither did it confine itself to the categories of UFOs and giant creatures.

A local housewife claimed to have watched through her window as a mysterious man drove his car to the edge of the woods where he got out carrying a sack. He surreptitiously removed two legs of a horse from the sack and tossed them into the woods before driving away. In the same area a dead deer was found with its body "torn open."

At 1:00 A.M. one day early in October 1976 motorists traveling on rural Route 15 near White Meadow Lake were horrified to come upon dozens of parts of dismembered cows. The sickening charnel display included heads and entrails strewn on the roadway for more than a mile. A district supervisor for the New Jersey Department of Transportation said that the animal parts appeared on the road in the vicinity of the truck-gate of the United States Army's Picatinny Arsenal. "Our men had to be called out at night to clean up the mess," he said.

He was unable to provide a definite explanation of the origin of the gory remains. "I believe they spilled out of the back of a van," he said, "but I do not have any record of the name of a trucking company."

Whether the animal parts fell from a truck or had a more mysterious origin, the fact remains that they appeared at a time when other weird events were occurring in the area. Of course this incident brings to mind the many unexplained cattle mutilations which have been occurring for several years in various parts of the United States and which sometimes have coincided with the appearances of UFOs and mysterious humanoid creatures.

Several people reported hearing nighttime sounds resembling "underground construction work" and "subterranean machinery." There was also the noise of a truck ascending a hill in low gear but "never reaching the top."

These odd noises, which lasted a full 30 minutes whenever they were heard, always occurred late at night. A housewife heard the truck-like sounds one night at 1:00 A.M.; the noise seemed to originate from the direction of high voltage electric lines which run through the woods. On that same morning her husband awoke at 3:00 A.M. and heard the same sound, still droning on.

Another housewife, Kathy P., arose in the early morning hours and was astonished to hear a loud noise coming from outside her house. She listened at the window to what sounded like a very loud helicopter. "I can't believe it was a helicopter," she said, "because it was very low and

very loud — and the entire area was completely inundated with a dense fog. I have never heard anything like it in my neighborhood before or since." So-called phantom helicopters are more or less standard visitors to some UFO sites and have been reported for years.

Jerry C., another resident of White Meadow Lake, reported that he had heard the truck sounds off and on for several years. Moreover, he and his wife repeatedly had heard sounds "exactly like a baby crying" at night from the direction of several large water storage tanks in the woods behind their home. The "baby crying" is one of five sounds frequently associated with Bigfoot appearances.

Another couple, Mike and Laura A., told Vestigia investigators they had heard "beeps." Laura said that the noise occurred late at night and was so piercing that it woke her from a sound sleep. Terrified by the eerie beeping, she roused her husband, but he was unable to identify the mysterious noise from the dark woods.

When Bob Jones played for them a tape recording of Bigfoot cries from Pennsylvania and California, Laura said they were quite similar to what she had heard. She also reported that during the preceding winter she had found a row of very tiny, unusual footprints in the snow of her backyard. "They ran in a perfectly straight line across the yard," she said, "with one print directly behind the next. I have never seen any similar tracks anywhere."

ON SEPTEMBER 11, 1976, the day following our hearing the

howls from the woods, Jack Mazzuchelli met with a woman whom Jones had interviewed several days earlier. This woman had reported seeing "a large dark form" in her backyard around dusk but Jones found she had been too distraught to notice any details. Obviously shaken by a frightening experience, she was unable to supply Mazzuchelli with additional information. However, after a diligent search he and a companion discovered, in soft earth beyond the backyard, a five-toed footprint which measured 17 inches in length. The two men continued their search farther into the brush where they soon discovered more prints. Although they were indistinct, the huge prints could be tracked for approximately a quarter-mile. They showed a stride of from five to six feet!

Finally the tracks led the investigators to the power lines in the woods, where the trail entered an area of very tall, thorny bramble impenetrable to a man without heavy protective clothing. But clearly something *had* penetrated the briar patch. Mazzuchelli found the thorny brush "pushed apart and apparently trampled down by something big and powerful."

Not far from this point a young couple driving home one night were startled to see a tall ape-like creature dart across the road in front of them.

During the months of August and September 1976 there were many, many unexplained occurrences; even now Vestigia investigators continue to receive reports from that period. In September, Audrey, the woman who had seen the ruby-colored UFO two years earlier, heard about another fan-

tastic sight which must have been visible from her front yard but this time she was not fortunate enough to witness it herself.

A friend, Ray G., who lives a few miles from them, had just left Audrey's house after a visit with her and her husband Don. Within minutes Ray was back pounding on their door. "My God!" he exclaimed. "You should have seen what I just saw out there! I was almost to my car when there was an unbelievable flash of light on the other side of the trees across the road. It extended from the ground to the sky and it must have been enormously wide because it seemed to include most of the sky to the left and the right. Then it was dark for a second and all of a sudden the flash came again. After a moment it happened again. I would have expected to hear loud explosions but there weren't any."

The flashes occurred in approximately the same region of the sky where Danny, Elan and others had seen unusual aerial phenomena, including flashes and more "conventional" UFOs. It also was in the general direction of the woods where witnesses had seen the Bigfoot creatures and the mysterious stranger had thrown the animal parts.

Ray, who saw the ground-to-sky flashes, is a photography buff, almost as good as a professional photographer. At a later date he took pictures of alleged Bigfoot prints. When he developed and printed them in his home lab, he made a remarkable discovery. Whereas the footprints themselves had looked large but otherwise unremarkable, in the photographs

they were seen to display a white glow. "They look as if they have a luminiscence," Ray explained, "the way a leaf would appear if you shined a light through it from behind. I cannot account for the effect."

* * *

JUST WHAT is happening at White Meadow Lake? The area is said to be peppered with old mines and open mine pits, all of them abandoned. If any of the mines house subterranean machinery that operates at night, we were unable to locate them. (In any case, similar sounds have been heard in other areas of heavy paranormal activity around the country.) There is one operating quarry nearby but this doesn't seem a likely source of the nocturnal phenomena residents have reported. Writer Lee Frank, also a Vestigian, met one quarry worker in the area who gave him a vivid description of a daytime sighting of a Bigfoot near the quarry. This sighting occurred around the time of Elan's sighting near the berry patch.

The worker was driving a bulldozer across the quarry grounds when, from his high vantage point, he spotted a tall figure standing 100 or 200 yards away in an adjacent field. As the workman watched it and tried to figure out exactly what he was seeing, he realized that this hair-covered creature was neither man nor bear. In another instant the gorilla-like creature turned and strode deliberately into the forest beyond the field, swinging its long arms, not stopping

to look back. Later the quarryman had no clear recollection of the creature's face but he had a distinct impression it had hair longer than shoulder length.

The army's Picatinny Arsenal is five miles away from White Meadow Lake. Some theorists have suggested that the aerial phenomena might be exploding flares. However, a spokesman at the arsenal assured us there were "positively no nighttime aerial tests of flares" at the time of the reported sightings.

It is clear, I think, that something of a paranormal nature is occurring in northern New Jersey. I find it difficult to believe that the various phenomena people have reported — Bigfoot creatures, UFOs, sky flashes, mysterious sounds — are unrelated. They would seem rather to be different manifestations of a single force some Fortean have called, for want of a better term, "The Phenomenon."

My colleague Bob Jones, on the other hand, is convinced that the Bigfoot is not related to the other phenomena and is instead a shy but natural inhabitant of our American wilderness areas. Jones speculates that these creatures may escape capture because they have highly developed senses, including a heightened psychic ability.

Who knows? We can be reasonably certain of only two things: one, that the strange events in New Jersey and other places will continue and two, that the answers to these mysteries will elude us for some time to come.



"Dressed in a flowing robe and as beautiful as she had been in life, she descended toward me as I lay there paralyzed with fear."

By Virginia Santore

WHEN IN mid-September 1950 my 40-year-old brother Harry Wagner told me he was being tormented by the ghost of a woman who had been dead for nearly 20 years I thought he was losing his grip on reality. But I was wrong. Time and a sequence of eerie occurrences were to vindicate Harry. And the weird events were to end in a terrible finale . . . unbelievable in this enlightened age!

that ghost means to kill me!" Then Harry proceeded to tell me his story.

"I don't know the date exactly but it all began sometime in July. One night I found it too hot to sleep. Mary and the kids went to bed and I stayed up reading. Later when it seemed cooler I went to bed. Ready for sleep I turned the light off almost immediately. Mary was sleeping soundly beside me.

"Suddenly, although it was still extra warm in the bedroom, I felt a chill

The Vengeful SUCCUBUS

But I had no inkling of what was to come on that fine autumn day when Harry came to visit me in my Youngstown, Ohio, home. We were having coffee in the kitchen and chatting idly when Harry suddenly asked, "Do you believe in ghosts?"

Without waiting for a reply he continued, "I have to tell someone about what is happening to me. And I know you won't say anything about what I am going to tell you because I am asking you not to. Above all I don't want my wife to know the details because she would be worried sick. But not only do I think a ghost is haunting me . . . I know one is! And furthermore,

creep over me. Soon I began to shiver and shake. My teeth actually clattered together. I cannot describe the intensity of that coldness. It was frigid.

"When the cold was almost unbearable I was distracted by an unusual sight. Near the doorway, suspended in the air, hung a glowing ball of light. Fascinated, I watched as it moved toward me. Then the light misted and swirled and changed form and beside the bed in the midst of a luminous aura stood my first wife Alice*!

"My mind told me she was dead

*My brother's first wife Alice had died in 1933. Harry never discussed this marriage which was unhappy and bitter. He had been 18 years old and she 20 when they married. She had died at the age of 24.

and had been for 18 years. Nevertheless it was Alice for I could see her plainly in every detail. Dressed in a flowing white robe with that dark hair tumbling over her shoulders, her face was alive with color and her eyes were bright and shining. Ah yes, it *was* Alice standing there smiling at me, as beautiful as when she was living. Transfixed, the coldness forgotten, I stared at this apparition.

"Then with a twisting movement she began to turn and spin and her body rose into the air. Within a split second Alice was hovering above me and then she descended toward me. I lay there paralyzed with fear. Nearer she came until I could feel her weight on my body. Gripping my shoulders with her hands she smiled at me. Her face was only a few inches from my own.

"Then, as God is my witness, Alice's face changed before my eyes. Her features turned into a chalky mask and from that mask two fiery red eyes blazed as though hellfire was behind them. I opened my mouth to scream but at that moment her head darted forward and she fastened her mouth over mine in a grotesque kiss.

"There I was, totally helpless, pinned under the weight of her body which seemed to grow heavier by the second. I was terrified, in a panic, for I couldn't breathe. Even worse was the fact that she was literally drawing the air from my lungs.

"When I thought I couldn't bear another moment of it I was suddenly released. Praying, gasping and choking I swung my feet over the edge of the bed and sat up. My heart was pounding against my chest and the darkness

of the room swam in waves of red. And then, seemingly from far away, I could hear wild mocking laughter! Several minutes passed before I could breathe normally again.

"Somehow I got through the rest of the night. When morning came I convinced myself I had had the great-granddaddy of all nightmares. But the same thing keeps happening . . . three times in August and in the past two weeks she has visited me twice a week and each time she seems stronger. I am really afraid because I know that if these episodes don't stop I'll die. But I don't know what to do to stop them."

Finished, my brother looked at me appealingly.

Shocked as much by his sincerity as by the story, I hesitated before answering. There was no doubt in my mind that Harry believed the happenings he described were real. Yet I was certain this couldn't be the case and that he really was the victim of a recurring dream. And I was positive the dream must have its roots in a physical source.

Then, jokingly but earnestly I said to Harry, "A flowing white robe? Vampiring of breath? This is the 20th Century and vengeful ghosts just do not walk." I laughed as I pointed out the folly of his believing in a dream. Plainly, I continued, he was suffering from a physical ailment that his subconscious mind was struggling to bring to his attention in a most unorthodox manner. I pounded on the fact that the reason he was so distressed was that he was permitting his imagination to run away with his common sense. All signs showed that he need-

THE VENGEFUL SUCCUBUS

ed medical help and the sooner he got that the better off he would be.

Finally, still stubbornly insisting the dream was factual, Harry did promise to go to the doctor.

And he did go. Several weeks passed and test after test was normal. Finally I asked him if he had told the doctor about the dreams he claimed still were plaguing him. He said no, he hadn't. I begged him to tell the doctor about them and he promised to do so.

By now it was the third week in October and the entire family was worried about Harry. His weight had dropped alarmingly and so debilitated had he become that walking, even driving the car, was an effort.

On his next visit to the office Harry told the doctor about his dreams. The man was sympathetic, brisk and to the point; Harry must be hospitalized as soon as possible for psychiatric tests. Immediately he made arrangements for Harry to be admitted to Woodside Receiving Hospital in Youngstown, Ohio, the first of the following week.

Because the Wagners lived outside the city we made plans for them to stay with me the night before Harry's hospital admittance. Mary's sister watched the children overnight and I picked up Harry and Mary early in the evening. The three of us were happy, for we felt sure Harry would be helped. After passing the time talking and having a snack we retired early.

We gave Harry the front bedroom. Mary and I planned to sleep in my bedroom in the rear of the house so that, womanlike, we could talk some more. But Harry was nervous and fretful and couldn't sleep. We took

turns carrying him water, tea, aspirins, etc., until finally about 3:00 A.M. he dropped off to sleep. By this time we were both exhausted and Mary dozed off soon after.

Slowly I too relaxed on the bed until an odd sound startled me into wakefulness. I slipped out of bed and sped down the long hall. Arriving at Harry's room I reached around the door and snapped on the overhead light. I was horrified at the sight before me.

Harry lay rigid on the bed. His face was flushed a deep red. His eyes were wide open and literally popping from their sockets. And while his mouth hung agape, I could not in that brief second detect any sign of breathing. Terrified speechless, I thought him either dead or dying!

Springing forward I received another shock, for the moment I entered the room it was as though my entire body was encased in ice. Actually I felt suddenly frozen to the spot — I couldn't move. Even the blood in my veins seemed quick-frozen. However, with a concentrated effort I managed to fight off the paralyzing effect of the cold and threw myself on my brother. Grasping his upper arms, I quickly pulled him to a sitting position. And in that second something invisible writhed and twisted between us. Whatever it was I could feel it physically. And then, inches from my eyes a misty grey vaporous mass appeared and spiraled ceilingward!

Now free from whatever had been strangling him, Harry began breathing in great gulping breaths. Within seconds the glazed stare left his eyes and recognition shone in them as he looked at me. I relaxed slightly but

was still holding his arms when suddenly I clearly heard wild muted laughter.

"My God, my God, what is that?" I whispered hoarsely.

Weakly, Harry replied, "I've been trying to convince you all this time. . . ." and he closed his eyes.

Somehow we got through the rest of that night. The light burned overhead until dawn while I sat wakeful in a chair, watching as Harry dozed. Alternately I prayed for and cursed whatever it was that was torturing my brother.

Finally when Harry awakened I told him I now realized he was right and I was wrong about his dreams. I pleaded with him not to go to the hospital. I begged him to forgive me for not believing his story.

But he was adamant. "I am going to the hospital because there is an outside chance that they may be able to help me. But I swear that I will never tell another living soul about what has been happening to me. That is a promise. Why, do you realize that if you stood side by side with me and we both swore that what occurred here last night actually happened we both would be committed to a madhouse?"

That morning, as planned, we delivered Harry to the hospital.

What transpired later is brief in the telling. When I checked at the hospital to learn the results of the testing I was told my brother was in good health

and his mental condition was perfect. Overly nervous perhaps, but medication would be given him to help that. Happily, that very afternoon, I collected Harry and delivered him to his home.

A few days later on Wednesday, November 1, 1950, I picked up my sister Evelyn in the morning and we went to visit the Wagners. We found Mary badly upset and Harry, his lips ringed with blue, awaiting the doctor. The doctor arrived soon after we did and immediately called an ambulance. During the early morning hours Harry had suffered a heart attack. And it proved to be a fatal one for by the time the ambulance reached the hospital Harry was dead.

I never can forget my brother's farewell gesture to me that morning as they carried him out to the waiting ambulance. He nodded his head several times and I knew what he meant. His ghostly visitor had paid him one last call!

I am torn in trying to distinguish the truth in the matter of Harry's unwanted guest. Was that monstrous specter really the revengeful spirit of Alice come back to claim her own? Or was it in fact a foul fiend from hell who for some perverse reason adopted the guise of Alice? The true solution is beyond me. And I often pray that whatever or whoever that night demon was it may be laid to rest and no longer walk this physical world.

HAVING A BAD DAY

TIM ZUNN, aged 82, was confined to the hospital in Bothwell, Ont., Canada, after accidentally swallowing strychnine he was using to poison rats. He told police he became ill while driving to the doctor and his car hit a tree. When he stumbled from the car a gun he was carrying discharged and the bullet grazed his skull.

True Mystic Experiences

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

STAR RADIANCE TO WIN

By Georgia Jacobsen

MY BEST neighbor, who lived directly across the street in the early 1960's, was an avid horseplayer. Time after time she would ask me to go to the races with her or at least to let her place a bet for me. I knew absolutely nothing about the sport and my reply always was, "No, thank you."

Then one morning while I was doing my housework my whole house became strangely quiet. It was as if all the normal sounds were fading away into the distance and in the midst of that almost frightening quiet a vivid mental picture of a horse flashed before my eyes. It was a beautiful chestnut horse with what appeared to be a white star on his forehead. As I stood perfectly still, trying to hold onto this mental picture, the star on his forehead seemed to glow with an almost crystalline light.

Just at that moment Gertrude popped in to tell me she was off to the Santa Anita track and would I like her to place a bet for me? Instead of saying no as I usually did, this time I asked to see the racing section she'd torn from her newspaper. I did not



Georgia Jacobsen

have to look far. There, in the second race, was a horse named "Star Radiance." Laughing, I gave her two dollars to put on Star Radiance to win.

And win he did. He paid me \$27.50 for my \$2.00 bet. I've often wondered why that winning vision came not to my neighbor, an avid horseplayer, but to me, a nonplayer. — *Woodland Hills, Calif.*

THE GIFT OF LIFE

By Patricia Ansevin

MY ONLY daughter Dolores had given birth to a beautiful baby girl just eight days before my strange psychic experience in June of 1950. The little girl was her second child so I

was staying at their home to care for my two-year-old grandson Bobby, Jr., while she was in the hospital.

Dolores and her baby had been brought home by my son-in-law Bob before he went to work on the afternoon shift. He was a boiler operator for an oil refining company. We introduced our new little baby to her already adoring big brother and Bobby was ecstatic. Soon afterwards we put the baby into her bassinet where she went to sleep like a little dormouse. Eventually we got Dolores comfortably settled in her bed for a rest and Bob took off for work. It was getting toward supper time so I took little Bobby into the kitchen with me where I could keep my eye on him while I prepared the meal. After dinner I had a very busy but pleasant evening caring for my loved ones.

At about 12:45 A. M. Bob returned from work. I made him a snack and after going in to see his wife and checking on his sleeping children he sat down to eat. Dolores came out to the kitchen saying she would have a cup of coffee with Bob. She had just changed the baby who was sleeping peacefully.

I was feeling very tired after my day of keeping up with a two-year-old. He hadn't stopped running until I tucked him into bed. So, leaving Dolores and Bob sitting at the table, I went into the living room and curled up on the couch. The kitchen table was in direct line with my vision so I was able to keep up with their conversation. We talked about how perfect and lovely the baby was, what a pretty name Sally Ann was for her and how delighted Bobby, Jr., was with her. It

was a beautiful, quiet time and we were all so happy! I closed my eyes to offer a silent prayer for all of God's blessings.

Suddenly a chill came over me and a heavy feeling filled my throat. I tried to get up but found I could not get my breath. I had begun to choke! In desperation I threw my feet over and sat up. I thought I would choke to death.

"Mother, what's wrong? Your face is so red!" Dolores cried rising to her feet. Not wanting to alarm her because she was still weak from child-bearing, I managed to say, "I'm all right. I'm going to get into my robe." Summoning all my strength I started towards the bedroom, still gasping and praying, "Dear God, help me. Don't let me upset Dolores."

As I entered the bedroom I was suddenly free of all discomfort. I could breathe. The relief was wonderful.

Then glancing down at the net-lace and ribbon-trimmed bassinet my eyes fell on the baby and my heart stood still. Her little body was arched; her face was blue; there was foam coming out of the corner of her mouth. Her little eyes were wide open and glazed.

I screamed, "Your baby, your baby! Help! Help!" I picked her up and turned toward Bob and Dolores as they came running into the bedroom. Dolores grabbed the baby. Bob took one look at her and ran to the telephone to call for help. I thought the baby was dead — she didn't seem to be breathing. We held her upside down, patted her on the back, tried to breath into her mouth but she remained limp.

It was only minutes until we heard

the siren of the ambulance as it pulled into the driveway and the attendants rushed into the house. They began using a resuscitator on the baby and then administered oxygen. After a few minutes the baby gave a weak cry. The attendants bundled her into a blanket and started for the hospital. Dolores rode in the ambulance and Bob followed in his car.

I was so frightened I was shaking. Then I heard a little voice calling, "Grandma, Grandma," from Bobby's room. I rushed into his room and there he stood in his bed. I shall never forget the wide-eyed, tearstained face of that little two-year-old. He had awakened and become frightened at the noise and confusion. I gathered him into my arms and comforted him. Suddenly I felt calm come over me and I knew our little baby would be all right.

I rocked Bobby until he fell asleep. After putting him back into his bed I sat down beside the phone. I knew they would call as soon as they had any news.

But it was an hour before the phone rang. Bob's voice said, "Sally Ann had another choking spell at the hospital but now she's doing well and she is going to be all right."

They had found out she was choking on a plug of mucus. The hospital managed to clear her breathing passage but Bob said the doctor told him the baby would have smothered if she hadn't gotten help when she did.

As I hung up I thought, "Thank God I went into the bedroom when I did." Then it came over me! I had received a warning. I had choked just

when the baby was choking. Had I not gone into the bedroom in my discomfort our baby would have choked to death. We would have stayed in the kitchen talking, as there hadn't been a sound from Sally Ann and we thought she was sleeping.

I can't explain it. I only know I was given a warning that night that saved my darling's life.

Now our Sally Ann is holding and loving a one-year-old son of her own. I still thank God for His gift of Sally's life. — *Youngstown, Ohio.*

OVER THE HILL

By Irene Black

WHEN I was eight years old I dreamed I was walking with my sister Grace up a path in the woods, through tall trees. Little sun reached the ground around us. In my dream I was walking on crutches and could not keep up with my sister when we came to a fairly steep grade. I asked Grace to wait for me but she did not slow up. I pleaded with her but she was soon over the crest of the hill and I could no longer see her. I cried and cried because she had left me.

Less than a week after I had this dream Grace suddenly died.

About 20 years later in 1936 I had the same dream and my 10-year-old son Dale was with me. About a month after this my husband left me and took my son with him. I have never heard from him nor seen him again. That was 40 years ago.

Eleven years after that in 1947 I had the same dream. This time my mother Hattie Ivins was with me and would not wait for me. Within 10 days she died and left me forever.

Meanwhile I had remarried and was very happy with my husband John for 26 years. Early in May 1966 I dreamed the frightening dream of walking up the path through the trees, this time with John who would not wait when I called to him and who soon disappeared over the crest of the hill. A short three weeks later, on May 20, he died very suddenly.

In September 1975 my beloved youngest sister Louise was walking with me in the dream, up the same path, through the same trees. She would not wait for me on the hill. Within five weeks she had died of quick cancer. At the time of my dream she was not sick and did not know she had cancer.

Whenever I have this dream I am terribly upset. I know it means great unhappiness and I cannot sleep until the tragedy takes place. It *always* happens. — *Sacramento, Calif.*

THE WORKSHOP FIRE

By Ethel Hofflund

IS IT possible that something inanimate — a building, say — can become such an important part of one's life that it triggers a psychic experience? My husband Earl and I think so, for we believe this is what happened in 1944 when he was a T5 in the United States Army and I was a civilian teacher. We were stationed at Fort Sheridan, Ill.

The Visual Aids Building on the post played an important part in our lives because Earl worked in it. Next to it was a barracks used for discharges and to the east, near Lake Michigan, were the former stables converted to classrooms in which 100

teachers, including me, taught illiterate soldiers the basics they needed to function usefully in the army. My husband's unit turned out visual aids for our classes.

As the war intensified the artists were shipped out one by one until only Earl remained. He continued to maintain the same flow of essential materials but to do so he had to work extremely long hours. His workshop became his second home.

Not that his first home was all that attractive. In searching for decent living quarters we saw a succession of dreary places which proved either too dismal or too cold or too expensive. At last we settled in a second-floor room with a lumpy bed, doors without locks and cooking privileges in the basement. In this residence Earl had his psychic dream.

It happened one night after he had worked until one o'clock to finish a project which he had to deliver the first thing in the morning. He fell asleep quickly but was very restless.

Suddenly he shouted, "Help! Help!" I sat up in bed.

"Fire! We're on fire!" he cried.

I shook him. "Wake up, Earl!"

He opened his eyes but was too groggy to recognize me.

"Get me out of here, somebody!" he shouted.

"You're dreaming, Earl," I told him. "There's no fire."

"My workshop is burning," he lamented. "Don't you believe me?"

"That fire isn't real. It's a dream," I said, hoping to comfort him.

"A dream?" He blinked his eyes. "Was it? It didn't seem like a dream. It was real — I couldn't get out!"

"But you are out, you know."

"All my good paintbrushes are in there," he went on, "and all that work I did for the captain. What'll I do?"

"You'll go back to sleep," I said. "It was only a dream."

Fully awake now Earl said, "I tell you I could feel the heat and smell the smoke. Do you suppose that lacquer thinner started the fire?"

"Earl, you keep talking as if this really happened. Forget it. We have to get up at six and it's two o'clock already."

At six the next morning we decided to forego a homemade breakfast and went to the snack bar on the post instead. We had our coffee when one of Earl's friends, a Private Clark, came by.

"Mind if I eat with you?" he asked.

"Please do," we said.

Private Clark drew up a chair, cleared his throat and remarked, "Sure had a bad fire here last night, didn't we?"

Earl spilled his coffee. "What fire?"

"Didn't you know? The barracks next to your shop burned to the ground. Your place was scorched."

Earl gave me an odd look. "I told you so."

Clark asked, "What do you mean?"

Earl explained, "I dreamed I was in my workshop and it burned."

"Really?"

"Yes. How did the fire start?"

Private Clark said, "They think it was a cigarette."

"But the barracks was empty, wasn't it?" I asked.

"No," Private Clark replied, "two discharges were in there."

"My God!" Red exclaimed. "Just



Ethel Hofflund

when they were going home!"

Private Clark continued. "They think one fell asleep and dropped his lighted cigarette. We know the other one went back in to save his buddy. We couldn't stop him."

"No wonder you cried for help last night," I told Earl. "You must have felt their pain."

Private Clark spoke quietly. "Sure was a pity. Say, Earl, what time did you say you had this dream?"

"Around two o'clock, wasn't it?"

"That's right," I said.

Private Clark shook his head. "Maybe it wasn't a dream after all — the fire was discovered at two and the building was gone by two-thirty. Could be you're psychic, Earl. Ever think of that?" — *Compton, Calif.*

SILENT SCREAM

By Kathy Corey

IN THE summer of 1970 my daughter Lynda moved to Lexington, Ky., and left me living alone in my home in Byron, Mich. Arriving home from work on September 15, 1970, I noticed my living room window was open about an inch. I was certain it

had been closed when I left. I couldn't see any sign that anyone had been in the house so I simply closed the window and locked it.

The next day when I got home my phone was ringing. It was Lynda.

"Mom, will you please be sure to lock your living room window?"

"Why are you asking that?" I asked, surprised.

"Why do you want to know why I'm asking that?"

"No, you go first," I insisted.

She told me that she had not felt well the day before and lay down for a few minutes. Suddenly she found herself standing in the yard of my home and watching a man prying my window open. When she saw the window start to rise she screamed. Immediate-

ly she was back in Kentucky trying to convince herself she had dreamed this only because she was worried about me. But the vision was so strong she decided it was a warning and called.

Then I told her about finding the window open. A closer check proved there were pry marks on the window-sill. And thereafter I always checked to be sure all my windows were locked.

However, we both felt there need be no worry about that particular intruder. The fact that the house showed no signs of entry and the window was left slightly open led us to believe he had heard her scream — maybe even saw her standing there — and was frightened enough never to return. — *Holly, Mich.*



SASQUATCH HAUNTS INDIAN LAND

By W. Ritchie Benedict

MORE THAN 100 reports of sasquatch sightings came from the Lummi Indian Reserve (seven miles west of Bellingham, Wash., and 55 miles south of Vancouver) in the fall of 1975. Among the witnesses were all three members of the Reserve police force.

Sgt. Ken Cooper said that the tiny federal government-operated police depot was swamped with reports in September and October and that he himself saw the sasquatch three times. He describes it as ape-like and standing seven and a half feet tall.

Sergeant Cooper's second sighting occurred October 24 at 2:20 A. M. and he was able to observe the sasquatch "for a long time" at a range of 35 feet. Answering a complaint about the sas-

quatch he said he came around the back of a house where a window had been mysteriously ripped out. A noise in the yard caught his attention and he saw "a very muscular being" covered with black hair. "It was steaming, as if it had been running," he said.

The third time he saw the creature it was following alongside his car which was moving about 10 miles an hour. The sasquatch yelled and Sergeant Cooper described the sound as "very powerful and high-pitched."

The sasquatch was blamed for the deaths of three dogs and a neck wound on a horse which required 16 stitches but the Lummi Tribal Council voted to outlaw shooting the creature, for so many persons chasing it with guns created a hazard.



Wheel of Fortune

By Paul Steiner

In Palermo, Sicily, Vincenzo Calcaterra went from rags to riches and back again in a matter of hours. Calcaterra, unemployed father of two children, thought his troubles were over when he won \$73,000 in the state lottery. Then officials told him they had lost his coupon and he couldn't have the money. The price of his ticket — \$1.70 — was refunded.

In the spring of 1974 Mr. and Mrs. Howard Morris celebrated the birth of their fourth set of twins. The Richmond, Va., couple already have three sets of twins and five other children. Doctors said the odds against the couple having a fourth set were 65 million to one.

TV sets usually lose their audio and video because of "technical difficulties." In Venice, Italy, in July 1975 they lost their sound and picture to thieves. A complete relay station was stolen from atop a 4,000-foot mountain, according to the *Arizona Republic*.

When a host of viewers complained

that programs beamed from Switzerland had gone bad, a team of repairmen set off for the mountaintop to check the booster equipment. But they couldn't. The whole installation had been carted away.

Veteran bullfighter Antonio Bienvenida, who killed more than 2,000 full-grown bulls in his 30-year career as a star matador, died October 7, 1975, in Spain from injuries he suffered when he was tossed by a yearling cow.

The fatal accident occurred while Bienvenida was testing the courage of yearlings on a ranch near Madrid — four years after his retirement.

When "All the President's Men" was screened on an American Airlines flight from Los Angeles to New York the passengers, like all audiences, cheered and applauded the high points. No one was aware that one of the President's men was aboard the plane — Maurice Stans, former Secretary of Commerce and Nixon confidant.

On paper it sounded like a good idea to bring the world's leading ufologists together. In practice it was something else: one of the most bizarre happenings in the history of UFO research.

could conceivably deliver: a roster of UFO greats ranging from Kenneth Arnold to Donald Keyhoe to Travis Walton to Gordon Creighton to Aimé Michel. Alas, none of these notables showed up. And some of the others who did show up might just as well have stayed home for all they had to contribute to the serious pursuit of unidentified flying objects.

The fault was not in the stars but in

The Acapulco Congress . . .

Disaster in UFO-Land

By Jerome Clark

WHATEVER ELSE might be said about it, the First International Congress on the UFO Phenomenon, held in Acapulco, Mexico, between April 17 and 24, 1977, was certainly the most grandiosely-conceived such gathering in the history of ufology. It promised more than it ever

the organizers. The chief of these was Guillermo Bravo, an ambitious but naive young man from Mexico City who put himself in hock up to his earlobes to pull the whole thing off, advertising it as a seminal event which would draw together UFO enthusiasts who, united and determined, could begin the task of alerting the world to the reality of — what?

This was the rub. Students of UFOs disagree sharply on what the objects are or whether they are "objects" at all and agree even less on what should be done about them. If Bravo and his associates were expecting some sort of grand consensus to emerge (and they

Jacques Vallee and J. Allen Hynek, ufology's two major figures, disputed the theory that UFOs come from outer space.





John Keel, standing, was one of 30 speakers at the Congress, which brought together proponents of varied, sometimes incompatible, views about UFOs.

clearly were) they were woefully disappointed.

Words such as "UFO" and "flying saucer" mean vastly different things to different people, as anyone with experience in the field knows full well. Therefore one cannot help wondering at the judgment of those who chose to place James Lorenzen, director of the conservative Aerial Phenomena Research Organization, and Hans Petersen, a Danish follower of the late contactee George Adamski, next to each other on the speaker's platform — a circumstance that made neither man happy. Likewise Dr. J. Allen Hynek let it be known he did not appreciate having to share the rostrum with Erich Von Däniken, whose theories about ancient astronauts Hynek considers about as credible as the notion that the earth is hollow or that the moon is a giant luminous balloon.

All of this and more led one perplexed reporter, obviously innocent to the ins and outs of the UFO controversy, to ask a friend of mine, "Why do these people hate each other so much?"

* * *

THE CONGRESS was so loosely "organized" that when the speakers got off their respective planes Sunday, April 17, they still were not completely certain there was going to be a Congress. Bravo had informed them, rather to their astonishment, that they would decide the program when they got there. (By way of contrast the organizers of FATE's International UFO Congress planned the entire program months in advance.) Thus decisions were made rather hastily in an informal meeting at an Acapulco villa late that evening and at 3:30 the next afternoon the

Congress got off to a stumbling start.

For the next six days the audience — which numbered no more than 250 paying customers plus a large contingent of reporters — listened to a mind-numbing succession of lectures which began at 9:00 A.M. each day and ended 12 or 13 hours later. "It's like being in the army," John Keel quipped. It certainly wasn't like being in Mexico, since the walls of the Aca-

far the most aggressive Adamski supporter and the most outspoken critic of the growing parapsychological interpretation of UFO events, and Ian Norrie, an English mechanical engineer who has resided in Mexico since 1949 and who worked with Adamski to establish a Cosmic Studies Center in that country. Petersen, Norrie and others spoke of a new cosmic order in which human beings would join hands with Venusians and other friendly spacefolk to usher in the millennium. This essentially religious interpretation seems to appeal to Latin Americans. One of the most popular speakers was Enrique Castillo, a Colombian who claims contacts with Adamski-style Venusians. A sizable share of the mostly Mexican audience were themselves contactees — so many, in fact, that the noted Spanish ufologist Antonio Ribera asked me, half in jest, half in exasperation, "Is there *anyone* in Mexico who hasn't ridden on a flying saucer?"

The ancient astronaut hypothesis, never terribly popular among Anglo-American ufologists (its proponents come mostly from outside the UFO community), is very much a part of the Latin-American UFO scene, as Pedro Ferriz, who with Bravo helped organize the Congress, demonstrated with a long — and to me unconvincing — lecture on the alleged relationship between Mexican archaeological ruins and UFOs.

Erich Von Däniken, who has been known to refer to people who believe in UFOs as "flakes," squirmed as Hans Petersen tried to get him to identify himself as a "ufologist." Finally Von Däniken admitted that he



Popular Latin American UFO writer Salvador Freixedo, left, talks with John Simhon, ufologist from Colombia.

pulco Convention Center effectively shielded our pale American skins from the Mexican sun and all of us returned home *sans* those celebrated Mexican suntans.

The lectures were good, bad and indifferent, as fascinating, as boring or as muddled as the UFO mystery itself, and virtually every extant UFO theory was expounded from the speaker's platform.

On one side were Hans Petersen, by

In one of the week's infrequent free moments John Keel, left, relaxed with Allan Hendry of the Center for UFO Studies and his wife, astronomer Dr. Elaine Hendry.



"believes firmly in the existence of UFOs" but that he is interested only in ancient visitations by spaceships, which one could label UFOs if one so desired. "Then you *are* a ufologist!" Petersen crowed happily. Those ufologists less eager to admit Von Däniken into their ranks merely shuddered.

Walt Andrus, Ray Stanford and William Spaulding spoke for the old-fashioned nuts-and-bolts version of the extraterrestrial hypothesis. Andrus delivered a lecture perhaps more suited to the local Rotary Club, where I imagine he has given it several times in the past, than to a gathering of UFO buffs. Andrus, who may have set a world's record for the use of the adjective "scientific" in spoken discourse, cited those cases the *National Enquirer* adjudged best of the year but had little to say when Ray Stanford pointed out that the most recent case to receive the award, a radar-visual "sighting" in San Antonio, Tex., was a hoax.

Spaulding, who heads a small organization called Ground Saucer Watch, described his group's digital computer analysis of over 600 UFO photographs. Using this sophisticated technique Spaulding and his associates, who include William Hartmann, a photo specialist who worked with the Condon Committee, have established that 95 percent of all such pictures are fraudulent. Among the old favorites GSW has succeeded in discrediting are the Rex Heflin pictures (California, 1965), the "UMMO" UFO (Spain, 1967) and the Jeff Greenhaw "humanoid" photograph (Alabama, 1973). But some other old favorites, such as the Trindade Island pictures (1957), stand up under the most detailed scrutiny. As Spaulding observed, it takes only one such photograph to prove the case for UFOs and so far the computer has "cleared" over 30.

Spaulding, whose lecture on GSW's photographic research was one of the best given at the Congress, fared less

well when he took on Jim Lorenzen in a debate on the controversial Travis Walton abduction case. Spaulding, drawing heavily on Philip Klass' rather strained attempt to debunk the incident, seemed unable to counter Lorenzen's careful reply, based upon extensive firsthand investigation, to each of the assorted accusations leveled against Walton and his family since November 1975, when the incident supposedly occurred. My feelings about the weakness of the skeptics' case were confirmed when I overheard a presumably neutral newspaper reporter, who apparently had known little about the episode before the debate, scoffing at the "irrelevant mudslinging" underlying the effort to discredit the story. One prominent ufologist told me she always had had her doubts about the incident — until she heard the debate. "Now I think it's a good case," she said.

Among the ufological avant-garde the notion of extraterrestrial hardware is passé and a number of leading researchers, including Dr. Hynek himself, have become fascinated with the possibility that UFOs might be a paranormal rather than a purely physical phenomenon. If the contactee cultists and the "scientific ufologists" agreed on anything, it was that this growing heresy — now sufficiently popular to challenge the long dominant extraterrestrial hypothesis (ETH) as the leading theory of UFO origin — must be stopped.

"It's garbage," Petersen told me and went on to speculate that its proponents are in the pay of certain "intelligence agencies." Walter Zabawski, an associate of Colman Von Keviczsky,

who believes UFOs are part of a "Galactic Task Force" set to invade the earth at any moment, assured me that this paranormal stuff is "absolute nonsense."

As if to aggravate the situation further, John Keel, the earliest and most vocal proponent of the parapsychical hypothesis, delivered a blood-and-thunder address which argued that UFOs as such don't exist, that they are just temporary manifestations of a kind of intelligent energy which he holds responsible for virtually all of mankind's ills.

Jacques Vallée spoke more cautiously — so cautiously, in fact, that Allan Hendry of the Center for UFO Studies later joked that he had given a "perfect J. Allen Hynek lecture" — but Vallée did insist that the extraterrestrial hypothesis, at least as conceived by the "scientific ufologists," is untenable. He theorized that the UFO manifestations which people observe are parapsychical products of a technology (about whose source he is frustratingly vague) but are not themselves technological. While Vallée's thoughts parallel Keel's in some important ways, Vallée rejects Keel's more sensational claims — such as his suggestion that the "ultraterrestrials," as he calls them, have led *Homo sapiens* into assorted major wars and revolutions — and also some of his less spectacular beliefs, such as that UFO sightings occur most frequently on Wednesday evenings.

The single most interesting ufologist I met at the Congress was Salvador Freixedo of Puerto Rico. I never had heard of him but I quickly discovered that he is one of Latin America's

foremost ufologists, the author of several books (the title of the most important of them translates as *The Diabolical Unconscious* and it is an examination of the links that connect UFOs, religion and parapsychology) and a former Jesuit priest who was asked to leave the order when his speculations involving the paranormal mechanisms behind certain celebrated "miracles" began to upset his superiors.

Freixedo, a flamboyant man and a spellbinding speaker, warned the hardware crowd that their obsession with the technical aspects of ufology might blind them to the human aspects. "If we wait for the scientists," he said, "we will wait a long time. UFOs are not properly the concern of astronomers. The relevant fields are psychology, psychiatry, parapsychology and quantum physics. We are dealing with phenomena of enormous complexity, with a strong human, subjective element. It's as if we're mistaking the signals for the sender. A road sign that says 'narrow bridge,' after all, is not the same as a narrow bridge. Something is happening obviously, but it is something we only think we understand. As we do come to understand it, human society will undergo enormous changes and it will never be the same again. I fear we are in for some very difficult times."

* * *

SATURDAY afternoon the Acapulco part of the Congress dragged to a close. A sizable share of the audience — and several of the most important speakers including Vallée, Hynek and Von Däniken — had fled long since. The next day Bravo trans-

ported those speakers who remained to Mexico City, where he hoped he could attract enough of an audience to recoup his considerable investment. The trip took 12 hours over bumpy, dusty roads in almost unbearable heat. Originally the plan had been to fly the ufologists there but the airlines had canceled all the tickets because Congress checks were bouncing.

On that last day in Acapulco there was nothing to do but put the best face on things, to explain as charitably as possible why nothing of significance had been accomplished, why ufological unity was as far away as it ever had been, why only a fraction of those expected to attend had shown up, why the Congress was a nightmare of disorganization, why so many of the speakers — whose expenses were supposed to have been paid — were finding they had to pay their own way with money they could ill afford to spend.

It wasn't easy. While the postmortems were gently spoken, still the speakers were honest enough to call the Congress a "failure," which may have been the kindest assessment one could have made under the circumstances. (Offstage much harsher words were being bandied about.) The audience listened somberly as the organizers and several of the speakers offered brief concluding remarks. Then, just when all seemed mercifully over, Colman Von Keviczsky suddenly rose to his feet and announced he had more to say about the Galactic Task Forces. Most of the remaining audience, me included, rushed for the door like drowning persons seeking air.

I didn't go on to Mexico City but later I talked with John Keel who did and from whom I heard further horror stories of disorganization, bouncing checks and dwindling audiences. The last night of the Congress, April 27, attracted a grand total of 20 paying customers.

* * *

IF THE Congress taught anyone anything, aside from the obvious lesson that conferences require careful planning and adequate financing, it surely must be that people whose view of UFOs is primarily religious have practically nothing in common with those whose view is primarily intellectual and that these two groups cannot coexist comfortably under the same roof.

On the other hand, the Congress did something right almost despite itself: It brought American and Latin

ufologists together for the first time. Before this there had been precious little contact and even a certain amount of mutual suspicion. But in meeting such excellent researchers as Padre Freixedo, John Simhon of Colombia, Fabio Zerpa of Argentina, Ariel Rosales of Mexico, Antonio Ribera of Spain and others, those of us from the United States were gratified to discover that UFO investigation in their respective countries is in good hands. Some of them have developed research techniques superior to ours.

We returned home having learned much — not from the Congress sessions, which were virtually worthless, but from the private conversations we conducted far away from the madness of the Congress. That alone — plus the undeniable charm of Acapulco itself — made it all worthwhile.



A VIRUS FROM THE MOON?

By W. Ritchie Benedict

WHEN APOLLO 11 astronauts returned from their epic voyage to the moon in 1969 they may have brought back to earth a deadly eye virus.

Dr. Robert Burns, a professor of ophthalmology at the University of Oregon, claims, "The virus was never seen before and affected 500,000 people in Bombay alone in the period of one month." He said the virus was also reported in Ghana and parts of Europe, admitting, however, that the

astronauts had not been in these areas following their space trip.

"All we know is that an unknown — till then — virus swept those continents (after) the Apollo moon trip and it was one we just hadn't seen before. Maybe it was coincidence but I wouldn't say that for a fact."

Dr. Burns was quoted in Canadian papers when he visited Ottawa in the fall of 1976 to attend a conference on external diseases of the eye sponsored by the University of Ottawa.



I WAS totally unprepared for the death of my mother Guilhermina de Vasconcellos Pereira. The day she died — October 12, 1974 — we had spoken on the telephone at 11 o'clock. When I said I was going shopping with our friend Daisy McCord, Mother asked me to buy some things for her. At two in the afternoon we returned with Mother's purchases and found her dead. A heart attack. I had had no warning, no emotional conditioning for the loss.

Mother had lived in an apartment

red and I waited — but when it turned green I didn't cross. It seemed as if I couldn't move, as if I were riveted to the pavement.

When the signal changed to red once more I turned left and crossed the street going west. Mother's building is north of mine; I knew I was going in the wrong direction but I couldn't change course. Halfway down the block I found myself at the door of Harry Emerson's jewelry store where Mother and I always took our things to be repaired. I felt com-

Did my dead mother direct me to the jewelry store — then did she keep me away when the killers came?

By Tila Campomor

THE CASE of the MURDERED JEWELER

two blocks away from mine on the same Los Angeles street. For a few weeks after her death I spent every day sorting and packing her belongings, purposely doing it as slowly as I could to postpone the dreaded moment when the apartment would be empty and I would have to accept the fact of her physical absence. She wasn't five minutes away from me anymore; I couldn't call her on the telephone; we couldn't shop or dine or sew together.

Inevitably the day came when there was nothing left to do but return the apartment keys. I left my place at noon on a bright autumn day to walk to Mother's building. At the end of the first block the traffic signal was

pelled to enter the familiar store.

When Mr. Emerson greeted me I said, "Mother has sent me to pick up —"

He interrupted, "Yes, I'll get it."

He went into his back room and returned with a gold-mounted coral cameo locket. I recognized it immediately as one of Mother's most cherished possessions.

Mr. Emerson gave it to me saying, "No charge. Nothing wrong with the clasp." Then looking at me intently he added, "You look peaked. Don't go catch any virus and worry your mama. . . ."

I said only, "Thank you," then turned like a robot and left the store clutching in my cold hands the little

jewel which I hadn't known was in the shop. Nor did I realize it was missing from Mother's things. Why hadn't I told Mr. Emerson of Mother's death?

On the street, feeling quite distraught, I hailed a taxi and gave the driver Daisy McCord's address. She would be the right person to talk to. I found her at home and the first thing she said was, "What the hell happened to you? You're so pale you look bleached."

"Mr. Emerson just said I looked peaked. You know, the jeweler Mother and I —"

"The jeweler? Weren't you supposed to return the keys to your mother's apartment?"

"You're right. That's what I started out to do. Forgot all about it."

"Forgot? You'd better tell me."

I blurted out the whole story and when I got to the part of not letting the jeweler know Mother was dead I sobbed, "What possessed me to say that Mother had sent me?"

"Maybe she did, Tila. She wanted you to have that locket and directed you there, don't you see? Listen to me," Daisy continued. "You have always been skeptical but to your mother death was not the end, only a transition. I've heard her say so repeatedly and also that she would always be near you to protect you even after she was gone."

"I remember — but I can't help it if I'm strictly terrestrial. In my own earthy way I'll go tomorrow to Mr. Emerson and tell him about Mother."

We were both quiet for a moment, then I said, "Today, though, I must go to the apartment and give the keys to the manager."

Daisy insisted on driving me to Mother's building and after I had turned over the keys we started for my place. On the way I said, "How about taking me now to Mr. Emerson? Might be easier to talk to him if I'm not alone. Then I'll feel better. Do you mind?"

The minute Daisy turned the car around to go to Mr. Emerson's shop I began to shake. I felt horribly cold and could hardly breathe. Daisy stopped the car to see if I would quiet down but the shivering didn't subside. When I could speak I said, "I must be in shock or something — or is it the damn virus? Whatever it is I'd better go to bed. I'll call the doctor, see what he thinks —"

Daisy said, "I think you're just upset but you'd better check with your doctor. You should have no trouble getting him — it's just three o'clock. I'll leave you alone and call you later."

I was grateful for her understanding, for at this time all I wanted was silence and solitude. I didn't call the doctor because the minute I got inside my home the chills abated. I felt weak and achy and extremely tired. Bed! That's what I craved. I slept a couple of hours, woke up hungry, had dinner, returned to bed and had a long night of very sound sleep. After the turmoil of the day how could I be so relaxed?

In the morning I determined to see Mr. Emerson as soon as possible to tell him about Mother. Because he was semiretired and sometimes closed his store for a few days I telephoned to make sure he was there.

A strange voice answered. When I asked if Mr. Emerson was in the store the gentleman cleared his throat a

couple of times and I understood him to say, "If you had any items here, come and talk to me. I'm handling things."

This puzzled me. I said, "It's something personal, really. If it's not convenient today I'll see Mr. Emerson tomorrow."

The man cleared his throat once more and then said, "Mr. Emerson was shot to death yesterday afternoon, Miss."

"What did you say?"

"Yes, hoodlums robbed the store and murdered him in plain daylight. Three o'clock in the afternoon. . . ."

DID MOTHER send me to the jewelry store to retrieve the locket she didn't want me to lose? Did she also have a hand in keeping me away from the store at the time the crime was being committed? In times gone by I would have insisted these happenings were only coincidences but not anymore.



AD FOR RAIN

By Ben Townsend

THE ECONOMY of Greeley County, Kans., depends largely on wheat sales. In the spring of 1976 after a prolonged drought citizens were greatly concerned over the county's wheat prospects and hundreds of farmers were wondering how they could survive the year.

As the sun started to burn up thousands of acres of Greeley County wheat, church congregations prayed for rain, for it was obvious to everyone that they were in for hard times.

Then William Dixon, Jr., a Tribune, Kans., attorney, and Jerry Shepherd, a banker, chanced to meet on the street. Like everyone else they fell to talking about the drought. Out of their conversation came the idea to advertise for rain. They looked up Otto Epp, editor of the *Greeley County Republican*.

"We want the cheapest ad we can buy," Dixon told the newspaperman. "We want to advertise for rain."

Epp advised them to take out a large ad and thus it happened that the May 20, 1976, issue of the *Republican* rolled off the



presses carrying a 10-by-12-inch ad appealing for rain.

The next day nine-tenths of an inch of rain fell on Greeley County, saving the wheat and assuring the economy for the year.

MYSTERY of the PULSING EGGS

You'll never eat another egg — once you've heard one scream
when you lower it into a pan of boiling water.

By Scott Hill

EVER SINCE the invention of bio-electric apparatus before the turn of the century scientists have wondered if lower forms of life could be studied by measuring their electrical processes, both those which occur naturally and those which are generated in response to outside stimuli.

One of the first scientists actually to do such a study was Prof. J. C. Bose — one of India's great scientists — who devised special instruments to study the reactions of plants to mechanical and chemical stimuli. He found, for example, that when a plant is poisoned a characteristic signal can be detected as the plant expires. Bose found many similarities between the reactions of plants, humans and inanimate substances.

Later, after the invention of the polygraph — the galvanic skin response instrument popularly called lie detector — the electroencephalogram (EEG), the electrocardiogram (EKG) and other instruments, the occasional scientist who hooked up lower forms of life to these instruments often generated strange records. The American Cleve Backster claims that when he

hooked up a geranium to his polygraph it reacted to his thoughts, although other scientists remain skeptical. Recently the prestigious journal *Science* published an account of an experiment purportedly showing that the "Backster effect" does not exist. However, careful inspection of the graphs which accompanied the article shows the plants reacted a few seconds *before* the stimulus, a possibility not considered and unlooked for.

Other scientists, making slightly less dramatic claims, have reported spontaneous electrical activity in plants and lower life forms such as eggs. The American researcher B. Picard and the Scandinavian researcher L. Karlsson both have reported that plants generate "action potentials" similar to the action of living nerve fibers in man. These potentials are nonpropagating and possibly related to the growth — and the death — of the plants. A German researcher reported that the membrane potential of an egg can be used to determine the development stage of the egg even before the sex of the egg is histologically distinguishable.



Unfertilized hen's egg in "normal" stage shows three distinct rhythms on electromyograph (A:37-second cycle, B: 36 seconds, C: 80 seconds). If egg is stimulated by inducing a current through

it, for example, it may show from one to eight different rhythm cycles, some disappearing and reappearing. Pulse strength, duration and time between pulses may change.

The American scientist Burr, of Yale University, studied the electrical potential of trees under varying atmospheric conditions and noted that his maple tree reacted to both earthly and solar storms even before the storms "broke." The trees also showed cyclical variations (for example, following the 11-year sunspot cycle). His students Markson and Ravitz continued the study after Burr's death and the posthumous publication of his book *The Fields of Life*.

At a special session of the New York Academy of Sciences held in 1974 another scientist, W. Gensler, reiterated that plant potentials can be used to determine growth and development of plants at the cellular and tissue levels.

One of Backster's stranger claims, made at the "May Lectures" in En-

gland whose proceedings have just been published in book form, is that eggs, even unfertilized eggs, show bioelectric potentials and react to physical and even mental stimuli. Backster admitted, however, that he has not been able to reproduce these measurements at will and the world scoffed at him.

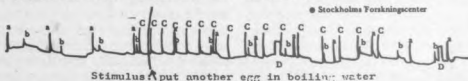
And there the matter has rested until quite recently.

In Stockholm a small but dedicated group of researchers, known collectively as the Research Group for Psychobiophysics, has been trying to replicate Backster's plant experiments. They had scant success and were almost ready to give up in disgust when one day they attached their electrodes to a hen's egg from the refrigerator. They were surprised to find the egg "pulsed" with electrical energy and

When another egg was "threatened," that is, placed in boiling water, the pulses "a" and "b" on the monitored egg remained unchanged for duration of experiment. Pulse C began about six

seconds before stimulus was applied and ceased after some two minutes of the boiling. The monitored egg produced Pulse D for 20 seconds before and 85 seconds after stimulus.

Stockholms Forskningscenter



that the potentials could be picked up as "spikes" on a sheet of chart paper. However, because they lacked modern equipment — almost all of their equipment was war surplus due to their chronic lack of funds — they were not always able to measure the signals and did not know whether to believe their own records.

During one experiment they boiled another egg in hot water to "murder" it. The experimental egg, which was hooked up to the chart recorder in another room, started "going wild" 15 seconds *before* the egg to be "murdered" was slipped into the boiling water and continued to "act up" until the sacrificed egg had been completely hard-boiled by the hungry experimenters — who, I am told, promptly ate the "victim."

It was at this point, in early 1975, that one of the group visited our ESP research group (Danish Society for Psychical Research, Copenhagen, Denmark) and asked for help. We looked over the strange graphs and agreed that something was going on. But what?

Fortunately, as a biophysicist doing research work in biofeedback on humans, I have developed some skill at taking complicated measurements and have special equipment for the job. So in April 1975 when I was invited to lecture before the Swedish Society for Psychical Research on some of my work in Kirlian electrophotography and the Stockholm Research Center for Psychobiophysics also asked me to talk to their group I agreed to bring along some of my special equipment for measuring brainwaves (EEG) and muscle potentials

(EMG) which we use in our parapsychological work at the Danish parapsychological laboratory.

After my lectures I agreed to hang around for 10 days or so to help them with their experiments. The first night I showed up at the home of one of the members feeling a little foolish about carrying a crate of eggs with me as "subjects." We tried for several hours to use the group's equipment to measure the egg pulses and although there were pulses at times, the equipment would blink on and off. I was appalled when I opened the chassis and saw the tangled mess of wiring that was all that was left of a one-time stereo amplifier they were using as a preamplifier for a chart recorder — which it turned out had been manufactured in 1942 for the United States Army and couldn't even be run on the Swedish house current of 220 volts without a transformer. By this time I was convinced that the whole business was a fluke, that the "pulses" were nothing more than 50 Hz "artifacts" which are always creeping into sensitive measurements unless you take great care with your equipment.

However, just to be charitable I hooked up one of the eggs to my electromyograph, using three silver-silver chloride electrodes to reduce common-mode noise (50 cycle hum). The M-50 EMG is a very sensitive instrument which can measure potentials smaller than two microvolts. If there were anything there I would be able to see it on the meter and hear the warbling tone of the audiofeedback module. Usually human muscles produce potentials in the millivolt range and they can be read on the meter im-

mediately. But now, after several minutes, I still heard nothing except the constant hum of the instrument which indicated it was in good working order (it runs on batteries).

"Don't worry," said Jan Fjellander, leader of the group, "the egg takes a few minutes to get used to the electrodes."

I felt of the egg which was still cool from the refrigerator. As soon as I touched the egg the instrument gave a screech, indicating that my body capacitance had unloaded a tiny charge into the electrodes which was amplified by the meter. At least I knew it was working!

Suddenly, to my surprise, a pulse appeared on the meter which we all could hear on the audio channel. It sounded like "wow-o-o-o." Within a few seconds another pulse appeared, then another. Clearly the egg was pulsing. I made sure no one had jarred the table and that no electrical appliances were running nearby. The egg continued to pulse! To eliminate any possible source of noise I placed the egg, the electrodes and the free lengths of the cables into a large coffee can with a metal lid. This would act as a mini-Faraday cage and screen out electrical signals. The egg was pulsing regularly now and we hurried to hook up the output to a chart recorder to make a permanent record. We also made a magnetic tape recording, in case no one believed we could hear our egg "talking."

During the next few hours we carried out many experiments, boiling water and threatening the egg, "murdering" other eggs and recording it all for posterity.

SCOTT HILL holds a bachelor's degree in physics and a master's degree in electrical engineering from Houston's Rice University. He has been active in European parapsychological research for several years and is a member of many professional, psychical and research societies. His writings on paranormal phenomena have been widely published.

The graphs we took that night in Stockholm show several pulses a minute, with spikes, tall almost square waves, and diphasic pulses, sometimes at about the heartbeat frequency of twice a second — as if the egg had a heart! Of course, an unfertilized egg has no heart; in fact it has no nerve system at all, and Jan Fjellander assured me that even unfertilized eggs pulse! The pulses are on the order of 20 microvolts but some eggs have much more powerful pulses, ranging up to millivolts, as if there were "muscles" inside the egg — which there aren't.

During the last year I have demonstrated the "egg effect" at several scientific conferences in Europe — at the Seventh International Conference on Parapsychology in Genoa, Italy, at the Second International Symposium on Psychotronics Research in Monaco, and at the London Conference on Psychoenergetics and PK. I have demonstrated the effect to hundreds of scientists at these conferences and during my lectures at the University of Amsterdam, Goteborg, and Copenhagen. I have — unlike others in the field — been able to reproduce the pulses at will — every time — using Italian, Dutch, German, English, Swedish and Danish eggs! Of all the scientists who have watched — biolo-

gists, chemists, physicists, engineers, etc. — not one has had an explanation for the effect.

We have performed many interesting experiments with these pulsing eggs. We have locked both eggs and measuring instruments inside a double-walled Faraday cage to eliminate EM radio waves as a source of the pulses (some scientists thought the eggs might be acting as a transducer); we have monitored cosmic ray pulses at the same time; we have tried the effects of various stimuli.

I have been interviewed by newspapers, magazines and on radio as the man "who talks to eggs" although, as you now know, I only listen to them.

In Monaco parapsychist Benson Herbert cold-bloodedly lit a match under a wired-up egg and scorched it — all the while the egg was screaming its "head" off, or at least making very scream-like sounds.

"It's not screaming," Herbert said matter-of-factly, "it's just a thermal effect and I still eat eggs for breakfast."

I don't and haven't for several months. Once you have heard an egg scream when you throw it into boiling water you don't really have the stomach for it.

More seriously, we have been trying to find the source of the signals and by now have a number of clues. I believe, for one thing, that the membrane of the egg is involved. We find that when an egg is needled at both ends and the white and yellow portions sucked out but the membrane left inside the shell intact that the pulses still can be recorded, although they are weaker than for the whole

eggs. But when the membrane is ruptured we find the pulses stop. We also have records of eggs that pulsed continuously for weeks, until they were rotten. Even then they continued to pulse. Perhaps, we theorize, the bacteria inside the egg plays a role.

Other effects remain more elusive. When another egg is "murdered" at a remote location sometimes the experimental egg reacts, sometimes it does not. Other researchers, Georg Wikman at the technical University in Goteborg and Dick Bierman at the University of Amsterdam, report similar findings.

Dr. Terry Clark, an Englishman renowned for his work on superconducting Josephson Junctions, scoffed at our experiments in "egg protocommunication." I promptly invited him to "murder" an egg — as he does every morning for breakfast.

"Eggs are for eating," he said cheerfully as he dropped one into a vat of boiling water.

We agreed beforehand that if our egg quadrupled its output frequency, as Fjellander's egg did in Stockholm, that we would assume that something strange was taking place. Instead the experimental egg stopped pulsing entirely! It seemed to have been shocked into silence! So was Clark — but only for a few minutes.

"Absolutely nothing happened down there," he said later over coffee. "You ought to get out of this parapsychics racket and get back into respectable work," he advised.

I assure you that anyone wishing to reproduce this phenomenon can do so with the proper equipment. I will be glad to help you set up such an experi-

ment. Write to us at: Postboks 1168, DK-1010, Copenhagen K, Denmark, for technical information about equipment, techniques and placement of electrodes. We hook our eggs up with a live electrode at each pointed end of the egg and the ground in the middle of the egg. We do this not because it

makes any difference but because we want to standardize something. In practice I think it makes little difference where you place the electrodes.

We also have determined that glass eggs, potatoes, carrots, tennis balls, lemons and apples do *not* pulse. But eggs do. . . .



CAUTION: FISH ARE BITING

UNITED PRESS International reported from Murnau, West Germany, that a voracious 30-pound, 4 1/2-foot pike in Froschhauser Lake bit four persons during 1976.

The fish will not take any but human bait; anglers have tried to land it in vain. Divers armed with harpoons have not been able to hunt the fish because the water in the lake is too murky.

Pike have sharp teeth in a mouth something like that of a shark. Experts say they can easily bite off a finger. Police had to forbid night swimming in the lake.

Many persons believe that a heat wave and resulting lack of oxygen in the lake made the pike aggressive. In any case, signs were erected reading: "Caution: Biting Fish — Bathe at Your Own Risk."



SIBERIA'S MYSTERY FISH

AFISH THAT breathes through its nose, sees through its skin and can tie itself into a knot has baffled scientists on the east Siberian peninsula of Kamchatka, according to the Soviet new agency, Tass.

In a release picked up by Associated Press in November 1976 the news agency called the mystery fish a hagfish. It can live without food for more than a year and when it is fearful it can hide inside a blob of jelly which it secretes into the water.

The hagfish has four hearts, each beating in a different rhythm, which separately control its head, tail, muscles and liver. Supersensitive cells all over its body enable it to "see" where it is going, Tass said, and its spine is so flexible it can tie itself into a knot. Unlike other fish it breathes through its nose, not through gills.

The fish is sometimes caught in the nets of trawlers in the sea of Okhotsk but it remains a mystery to zoologists.

Fragment of a LIFE in Ancient Greece

In a vision I saw the furious mob, the fleeing young man — and the frightened young woman I may have been 2500 years ago.

By Eleanor Phelps

WE HEAR A lot about reincarnation these days from all kinds of people: socialites, hippies, intellectuals, taxi drivers. It's a favorite subject at cocktail parties and other social gatherings. But for me reincarnation is not just idle speculation. A startling experience I had years ago when I was a young girl convinced me I have lived before.

It happened in 1923 at a Vermont summer retreat called Camp Ven-jockeytee. The emphasis there was on such down-to-earth pursuits as health, exercise and outdoor sports; there was nothing in our day-to-day life to inspire mystical speculations. So I cannot imagine why, in such a place and at such a time, I should have been projected back into a culture and a civilization I knew nothing about, into a century so remote and so utterly foreign to me.

I was lying on my bunk in the camp bungalow, my mind drifting toward sleep, when in a sort of vision — it was vivid, different from an ordinary dream — I saw a woman who ap-

peared to be about 35 years old. She had light-brown curly hair and wore a long dress that came to her ankles. She was standing in the doorway of her house and in her hand she held a sort of sock-like shoe (I had never seen one like it before) which she had been trying to mend. As I watched her gazing down the dirt road that came up in front of the house, it seemed as if I were looking at myself.

I remember the house well. It was small and white, built around an inner courtyard which was overgrown with tall weeds. The house was on the side of a large hill which sloped up in front of me. The little dirt road came up the side of the hill on the right, passed in front of the doorway and then curved down and around the left side of the hill. I was looking down the road to the right and listening apprehensively to a distant and ominous yelling. It was the ugly sound of angry male voices.

As the sound grew louder a young man in a white tunic came dashing up the hill. He grabbed my hand and led

ABOUT THE AUTHOR

ELEANOR PHELPS is an accomplished Broadway and television actress who has appeared in every kind of dramatic medium from Shakespeare plays to soap operas and films. Born in Baltimore in 1907, she was graduated from Vassar College in 1928. Her theatrical career began in earnest when producer George Arliss asked her to play Jessica in "The Merchant of Venice." Since then she has appeared in numerous Broadway plays including "Richard II," "Picnic," "The Disenchanted," "We the People" and most recently "Crown Matrimonial." She has acted in half a dozen daytime television serials and currently plays Hilda Benson on NBC's "Somerset." In her earlier years she appeared in the classic C.B. de Mille movie "Cleopatra." A member of the Screen Actors' Guild, Miss Phelps resides in New York City.



me down the road to the left as fast as we could run. Although I can remember no exchange of words I knew that my life was in danger. Glancing behind me I saw a mob of men, their faces distorted with hate, gaining on us and throwing rocks and stones at me as they came. I was their quarry and their intent was clear: to stone me to death.

At the foot of the hill on the other side stood a large pillared temple. We fled inside and flung ourselves at the base of a great statue of a god.

The angry yelling came closer and closer until we realized that now the mob surrounded the temple. But they did not enter. For some reason they remained outside but I could hear

their furious shouts and jeers and the sound of stones being hurled against the temple walls.

My young friend lay panting on the floor beside the statue. As I crouched beside him, I suddenly heard a noise on the roof. I looked up and saw something strange: an open square about a foot wide in the roof. Suddenly the face of a red-bearded man, his eyes bulging demonically, blocked the view. I have never forgotten that terrible face.

As the young man raised himself up to look the face disappeared — to be followed by a rain of stones clearly intended to hit him in the head. He fell to the floor. I leaned over him and saw the blood gushing down over his

face from a deep gash in his right temple. And I saw that he was dead.

As a wave of despair surged over me and the howls and jeers of the mob outside grew in fury, I knew what I had to do.

I leaned over the young man's body lying beside me and fumbled at his wide leather belt until I found his dagger. I drew the blade out of its sheath and placed the point between my breasts and pushed it in as hard as I could. But despite the pain I could not die. So I turned to face the temple floor, then fell hard upon the dagger.

By this time my sobs and groans had awakened my camp mates in the bungalow. My counselor, Rose Tyson, came to my bed and tried to bring me back to reality but I kept seeing the two dead bodies, one of them mine, on the temple floor. I kept hearing the bloodthirsty yells and seeing the hairy red face of hate in the square of the roof, and I kept saying over and over, "Dead. I am dead."

It was a long time before Rose Tyson could leave me that night and all the next day I stayed close to her. The other girls twittered among themselves, saying, "She's had a nightmare." But it wasn't just a nightmare to me; I felt as if I had witnessed my own violent death.

At that age I had not yet studied ancient history in school and I knew nothing of Greek life and culture. But still I felt that I had been in ancient Greece that night. After that I read everything I could find on the subject, always hoping to find something that could shed some light on my "dream."

In one book on Greece I discovered

a picture of a sort of sock-shoe exactly like the one I had held in my hand. The text identified it as a "buskin" and explained that the Athenian actors used to wear it. I learned too of the "heterai," the kept women who formed a special class of their own in Athens.

I did not understand why the mob had not followed us inside the temple but instead had remained outside. But I later read about the "right of sanctuary" which protected hunted men at the altars inside the temple. There the fugitives were supposed to be under the protection of the gods.

Years later I read the novel *Zorba the Greek* which confirmed that the Greeks in both ancient and modern times would stone to death a woman whom they judged a menace to society.

But one question continued to baffle me. Why was there a square hole in the roof of the temple? Surely no Greek architect would plan such an unreasonable opening overhead, where the rain could pour through. That made me wonder if perhaps it was only a dream after all.

Then during the early summer of 1964 my daughter Lisa Hebo and I went to Athens. As soon as we arrived there I began to feel a strange deep sadness which stayed with me all four days we were there.

On a bright and sunny day we climbed up the hill to study the golden ruins of the Parthenon. We savored the beauty and symmetry of that lovely place. Our guidebook explained that the upper classes of Athens had come here to worship the goddess Athena.

Then we descended to the Agora in the valley below and we clambered over the rocky ruins of the ancient buildings, shops and stores where the Athenjans used to conduct the business of the city. From there we proceeded to the farther end of the Agora where another hill rose sharply. At its base was a temple in an excellent state of preservation. This was the Temple of Theseus where the lower classes had worshipped the god Vulcan.

We entered the temple from the rear and walked through it toward its entrance. An indescribable cold sense of familiarity gripped me and suddenly I stopped, rooted to the spot. I said, "There was once a large statue here. A statue of the god. Exactly here."

My daughter was looking up. She pointed and said, "Look! Look at that strange square hole in the roof! What do they do when it rains? It must pour in through there."

The hole was about a foot square and built into the roof. In fact there were many such open squares constructed into the temple's roof on either side, all along its length.

Suddenly I realized I was standing on the exact spot where long ago I had crouched in terror next to the dead young man. I could almost see the hideous hate-twisted face of the red-bearded man framed in the square above me. I was standing in the very

same spot where I had once seen myself die.

My daughter said later that I turned deathly white. I know my hands shook and my heart hurt. I looked down at the floor of the temple almost expecting to see a pool of my own blood. Finally, my nerves shattered, I fled outside.

I sat for a long while on the marble bench in the garden facing the temple. I felt as if I were a mourner at my own funeral, my body still lying there in the temple.

At last my daughter roused me from my reverie and we started up the hill. "There was a road here once," I said, "a little dirt road. It curved around the side of this hill. My house was right over there, on the other side of this very hill."

That evening as we watched the sunset spill red and gold over the Parthenon I said to my daughter, "Beautiful as it is here I want to go. That life is over. I lived it once. I do not want to live it again."

We left Athens the next day.

I do not know why it was given to me to remember so vividly that fragment of a life in ancient Athens. I must have committed a very evil deed to have provoked such murderous wrath. But try as I will I cannot recall what that evil might have been. Apparently I am not supposed to know — perhaps because now it is forgiven.



TWO AT A TIME

MRS. EVELYN FLEITZ was not terribly surprised when her daughter, Mrs. Kenneth Day, gave birth to twin girls in January 1974. Her other daughter, Mrs. James St. Julian, has twin sons John and Joseph and her son James has twin daughters Jacqueline and Gwendolyn.

THE CATHEDRAL of Mexico City, the largest in Latin America and almost as ancient as the city itself, has given rise to numerous legends of supernatural phenomena, among them a well-vouched-for history of a 17th-Century demon.

Construction of the present edifice, situated in the heart of the city on the

The being he glimpsed inside the stone coffin was incredibly ugly, neither human nor animal, and he was struck cold by the glare of evil and intense hatred that emanated from its "face."

THE DEMON

By Robert Freeman Bound
and Ramon A. Pantoja Lopez

IN THE CATHEDRAL

broad Zocalo Plaza, was begun in 1536 on the site of two previous structures. The first was the grand *teocalli*, a truncated pyramid which soared more than 100 feet in the air. Twin temples at its summit were dedicated to the war god Huitzilopotchli and Tlaloc, the rain deity. To satisfy the blood thirst of Huitzilopotchli, untold tens of thousands of men and women were sacrificed during the centuries before the Spanish Conquest when this metropolis of more than 100,000 souls was known as Tenochtitlan, capital of the Aztec Empire.

The second structure was also a place of worship, a Catholic church erected by order of Hernan Cortez, conqueror of Mexico. Its construction began in 1521 and it was granted the rank of cathedral by Pope Clement VII on August 12, 1530. By that time, however, the number of Spanish colonists, *meztizos* (those of mixed

blood) and natives converted to Catholicism had grown so rapidly it was no longer large enough. One of the clerics traveled to Spain to plead for the erection of the great building that now awes visitors with its bulk and artistic magnificence.

The story of the terrifying demon begins about 100 years after the construction of the great cathedral. Señor Rendon, a psychic investigator in Mexico City, gave us part of its history and the rest we extracted from church records.

First on the list of persons who Señor Rendon said would have information about the incident were the Viveros brothers, maintenance workers employed in the cathedral during the 1930's. A pleasant woman answered the door at the address Señor Rendon had given us and said, "Oh, gentlemen, the Viveros brothers died a number of years ago." We began to



The coffin which legend says contains a demon is housed in a basement crypt of the Cathedral of Mexico City and is seen every day by unsuspecting tourists.

fear this might have been the fate of everyone who knew anything about the long-ago incident.

Nevertheless, we drove next to the combined dwelling and office of a prominent Mexico City engineer who must remain anonymous.* When we were ushered into his office we noted with disappointment that he appeared to be in his early 30's. Thirty-nine years had passed since the last event involving the demon had occurred and this young man certainly could know nothing about it. But this amiable man immediately told us that when he was 12 years old he had heard his father and a friend, Prof. Antonio Carrasco, talking about the demon. Professor Carrasco was the man for us to talk to, the young engineer said, and promised to have him get in touch with us.

*The names of the young engineer and his deceased father are on file in the FATE editorial offices.

A few days later, Sr. Jorge Zaragoza Carmona called on us and introduced himself as Professor Carrasco's aide. He extended a handwritten vellum manuscript, stained and dog-eared, obviously ancient.

"The professor will loan you this," he said. "I'm certain that it is the true history of a demon haunting. It tells of a terrifying diabolical force. Professor Carrasco asks only that you take good care of the document. You can imagine its worth. If you have any problem with the ancient Spanish, just call me."

With that he left and we began to read the manuscript. . . .

"At about this time (1625) the Franciscan priestly order which had been holding masses in the house of Hernan Cortez decided to use temporarily an unfinished chapel in the cathedral instead. They also lived

there in improvised quarters.

"In 1629 the lake waters surrounding Mexico City rose to an unprecedented level, inundating much of the city and flooding the cathedral to a depth of almost three feet. This, of course, necessitated calling a temporary halt to the construction work. One day, much to their surprise and alarm, two priests found in one of the cathedral aisles — which had been clear before — a marble sarcophagus about seven by three and a half feet with a height of about three feet. It was partially submerged in the murky floodwaters.

"The two priests hurried to tell their superior about the startling discovery and he decided to do his own investigating. Taking a candelabra he went to the side of the sarcophagus. First he noted there was a hole through the lid about three and a half by four inches in size; the edges of the fracture were grimy with age. Next he lowered the candelabra to the aperture in an attempt to see into the sarcophagus. He said later that a muffled cry escaped his lips when he saw (or imagined he saw) something move near the hole. He described what he saw as incredibly ugly, neither human nor animal, and he was struck cold by the glare of evil and intense hatred that seemed to emanate from the 'face.' It made no sound at first and then as he watched it moved away from the hole. A scurrying sound came from inside the stone box and a horrible smell issued from the opening.

"Later he thought about the incongruity of this evil thing interred in the holy cathedral but realized it was credible if one thought of it as being

imprisoned in the house of the Lord and thus unable to wreak havoc on the outside world.

"The Father Superior decided to let the sarcophagus remain in the aisle until after the floodwaters had subsided.

"There was a great deal of speculation among the priests as to the coffin's contents. One thing was certain: the remains it contained were not those of a Christian. There was no cross chiseled or painted on the lid and strangest of all, no name appeared on it.

"One morning a few days later when the floodwaters had receded a group of priests gathered around the stained sarcophagus. One of them seated himself on the lid with part of his flowing robe covering the hole. When he arose one of his companions remarked about the jagged hole in his habit. He replied that in all probability he had torn it on an exposed nail earlier in the day.

"Later the head architect asked some of his foremen if they had discovered where the sarcophagus belonged. They answered in the negative and admitted they were mystified. A thorough search had not uncovered an empty niche which might have been its resting place. Awaiting word from high church authorities the sarcophagus was left standing for a few weeks more.

"The mystery deepened. Soon after the architect's conversation with his foremen, Fermin de Huesca, a young organist, went to the cathedral to test the great Spanish organ which workmen had finished installing that day. Not having been there during the

flood he was surprised to find the sarcophagus in the aisle. Overcome by curiosity he approached it and bent over in an attempt to see inside. He could see nothing in the dark interior so he inserted a roll of sheet music into the opening. He was terrified when he heard a rustling noise from the interior and felt the music almost jerked from his hand. Of course he jerked the paper out.

"He confessed later that he screamed in terror when he saw that a two-inch strip of the music sheet had been torn away and the remaining portion appeared to have been partially burned!

"Leaving the sarcophagus he met one of the priests who calmed him. When the organist told him what had happened the priest replied, 'Son, it must have been your imagination. I'm sure it was a rat or some such animal in the sarcophagus.'

"Fermin de Huesca insisted that the tug he felt was much more forceful than that of a rodent — and how to explain the charred end of the sheet?

"The Father Superior later approached the sarcophagus with members of the Santo Oficio (Inquisition) and some clerics. It had been decided to take no more chances with whatever otherworld being might be in the marble box and to pronounce full exorcism rites in an attempt to lay it to rest forever.

"'Empty the cathedral of worshippers and post someone at the doors so none may enter,' came the order. The clerics gathered around the sarcophagus and tried to pry the lid off. They were thwarted in their first attempt but when one of the priests

mumbled something in Latin the top fairly flew off and fell to one side undamaged.

"Then it seemed as if the doors to hell itself had been opened. The earth trembled under their feet, they could hear the silver and bronze chandeliers hitting together over their heads and their ears were assaulted by a combination scream and roar that defied description.

"All gathered there saw a hideous form rise from the coffin and soar toward the vaulted ceiling. Then the candles went out.

"The first wave of terror passed and some candles were lighted — giving enough light to reveal Señor Cervantes, one of the Santo Oficio members, and the priest Fr. Antonio de Medina lying dead on the floor, their faces twisted in grimaces of pure horror.

"One of the workmen made a sinister discovery. Not far from the sarcophagus he found weird footprints impressed in mud remaining from the flood. The footprints were larger than those of any human and each had three elongated pointed toes. However, the prints ended abruptly as if the demon had taken wing.

"Suddenly one of the men shouted, 'Look what is inside the sarcophagus.' There lay the scrap of charred paper wrenched from the organist's hand and a ragged piece of heavy cloth from the priest's habit."

Here the account abruptly ended.

Professor Carrasco told us that he believes an unknown number of pages of the ancient manuscript are missing,

for an incident in 1935 proves that somehow the 17th-Century clerics successfully reinterred the demon.

We investigated church records and learned that in 1935 workmen were engaged in relocating a cypress lectern. When they removed it from its position immediately in front of the Altar of Kings, they looked through the hole left in the cathedral floor and saw the accursed coffin about seven feet below them.

When the sarcophagus was raised on order of the church authorities it was found to have exorcism papers pasted on its marble top. The hole was sealed with one of these. At this time a Latin inscription was painted on the

otherwise plain coffin: *Iva cuvabit lamia* (here you will find something hidden).

We returned the ancient manuscript to Professor Carrasco who later informed us it was sold in January 1975 to a Señor Santana for \$1600 to be placed in a museum in Barcelona.

In 1935 when the sarcophagus was rediscovered it was relocated in a basement crypt. It is quite a large crypt, set off by itself and not artificially lighted, and it contains no other sarcophagus. Here any day between 10:00 A. M. and 2:00 P. M. visitors, blissfully unaware of the terror sealed within, may see the ancient marble coffin.



A WORLD OF METHUSELAHS?

ELECTRIFYING news emerged from the autumn convention of the American Chemical Society in San Francisco. The *Los Angeles Herald-Examiner* for September 17, 1976, reports that the Society is speculating that an 800-year human life span is possible.

Dr. John Bjorksten of Madison, Wis., who specializes in the study of

aging, explains that aging occurs when two molecules in a gene become hooked together. He says that progress has been made in dissolving the bonds linking the molecules.

The chances of 100 percent success are unlikely, however. Bjorksten admits the scientists are hoping for 10 percent success — 80 years added to life expectancies.



PULSATING UFOs IN SUDBURY

By W. Ritchie Benedict

POLICE REPORTS reflect numerous UFO sightings in November 1975 over Sudbury, Ontario.

Regional police constables Bob Whiteside and Alex Keable said they saw three objects in the sky and later spotted a fourth. Constable John Mark, while on patrol on Highway 17 near Coniston about five miles east of Sudbury, saw lights in the southwestern sky and noted that the object moved in a jerky manner. Its lights

were pulsating and it looked quite different from a star.

National defense headquarters in Ottawa admitted that four persons at the radar station noticed three bright circles in the sky moving upward at an altitude between 42,000 and 72,000 feet. About the same time a civilian radio dispatcher, Fred Sauve, spotted a bright object over Lake Timiskaming near Haileybury. Sauve described it as white and larger than a star.

When test shaft was reopened at start of second season crew found shoring had held, bottom was dry.

Other psychics — clairvoyants and psychometrists — join Aron Abrahamsen in dating man's appearance in America 10 times earlier than scholars will believe.

Psychic Search for

AMERICA'S UNKNOWN ANCESTORS

By Jeffrey Goodman

PART TWO

Excerpted from *Psychic Archeology* by Jeffrey Goodman
G. P. Putnam's Sons, New York, N. Y., 1977

THE DIG SITE was snowed in shortly after I had closed it up at the end of the first season's excavation. Frankly, this worried me. I didn't know if the shaft would stand up to the added pressure and moisture, so the possibility of a cave-in was a real and frightening threat. Since we were now closing in on the key target zones designated in Aron's readings, any accident would be disastrous. The radiocarbon date we had for our dig (25,000 years old) had al-

ready pushed back the accepted date for man's first appearance in North America by 10,000 years. Of course, my worries did not focus only on Mother Nature and her unpredictable antics. There were money problems as well. Just where was I going to get the money to finance the next dig season?

As the summer dig season drew closer I was still without funding. Finally in March 1974 friends with whom I was visiting in Virginia in-



sisted that I approach the Smithsonian and see what they could do. The Smithsonian Institution is the country's official and foremost museum, not to mention a particularly conservative one. Luckily, though, one of my friends had an "in" there.

I showed the artifacts from my dig to Dr. Dennis Stanford, head paleoanthropologist (expert on early man) and he liked what I had brought. Not only did he have nothing against revising the date for man's appearance in the Americas, but he didn't even have anything against psychics. He felt that the key problem ahead of me in my next dig season would be to thoroughly work out the geology, thereby canceling out any arguments to the effect that our artifacts might have somehow gotten mixed in with the wrong deposits and been faultily dated. Undercutting an ancient stream bank could do this. Dr. Stanford wondered why I had confined myself to the limitations of a shaft rather than taking a bulldozer to the area. I had to explain to him about my permit hassle. Nuts, Stanford responded. The antiquity laws were not designed to keep serious people from digging, he explained. If I had any further troubles I should go directly to him. He regretted that the Smithsonian had no funding money to hand out beyond its own projects. I left encouraged but encouragement doesn't pay the bills. One cannot buy new winches and wood bracings with good wishes alone, and archaeologists — especially psychic ones — are not generally known for their credit ratings. Whatever was down there would have to wait yet another year.

At least the delay gave the financial scars from the first dig season a chance to heal. The following year, in the summer of 1975, I relied on the most generous, understanding and reliable funding source I knew of — myself.

When I returned to Flagstaff, the first thing I did was set up a briefing session for my new crew of four archaeology students from Northern Arizona University and Dennis (Jay). Joining us was Pete Pilis, the newly appointed chief archaeologist for the forest service. After going over the artifacts we had unearthed during the first dig and the new dig plans, Pete Pilis told me that I was in violation of my permit and that he could stop me from digging if he wanted. There was no doubt in his mind, he told me, that I was dealing with ancient artifacts; and since Flagstaff was already a full-blown archaeological site, I now needed a proper archaeological excavation permit. No longer could I rely on my compromise geological permit. Sharp words ensued. Finally Pilis said that since I was so willing to keep him posted on my work, he would let the permit issue go for the time being.

When we finally reopened the shaft I was pleased to see all the shoring had held and that the bottom was dry.

While I had been able to pull together some money for this new effort, I still did not have enough to procure a full crew nor to buy all the proper equipment we needed to finish checking out all of Aron's specific predictions for the test shaft. We had to plan for a six-week excavation season during which we would dig just one-



Waste flake of chert (a flint-like rock) found at 17 feet shows tools were made thousands of years ago.



Chert blade from 27-foot level had to be handmade. Geologic processes cannot produce stone blades.

quarter of the shaft down another five feet through the key zone which Aron predicted contained the human bones. We would dig from the quarter of the hole at 20 feet down to the 25 foot level, giving Aron a two-foot margin of error on the 20- to 23-foot depth where he had psychically seen the bones. This, of course, assumed that some of the bones were to be found in this particular quadrant.

The rest of the shaft was still 15 feet in depth, so to gain working room we had first to dig out another quarter of the shaft down to 20 feet. During our first field season we already had found artifacts in the 15- to 20-foot zone. These discoveries pushed back the date for the entry of ancient man into America to 25,000 years ago. Since we already had made our breakthrough in artifact hunting, digging in this zone again didn't hold much excitement for us, especially since all our minds were set on finding the bones in the deeper zone. Nevertheless, dig in the zone we did.

Just as we got under way I came down with pneumonia. I had to entrust direction of the digging to two members of the crew who were experienced in excavation work. As it turned out, I didn't miss a thing because nothing was found. The two less experienced members of the crew turned in their shovels. I couldn't really blame them.

Just as things were ready to crumble, my reduced crew and I were inspired by a report I received from a group of psychics in St. Louis led by Beverly Jaegers. In order to satisfy my own curiosity I had sent the group a set of soil samples from the shaft. Beverly Jaegers and her group had already demonstrated some potential in the service of a midwest archaeology professor and they showed a sincere desire to develop whatever abilities they had in the area of archaeology. The report they sent back provided me with some interesting information. Beverly had told the group nothing at all about the site, yet two of

General Psychic Predictions Made By Aron*

Geology	Time (Minimum years B.P.)	Archaeology	Added Behavior
sandy loam w/bldrs (alluvium)	2,000-3,000	Absence	absence of occupation at site
4'	4'	4'	4'
—as above w/more bldrs (platy basalt, dacite and basalt, lms & ss bldrs)	5,000-7,000	tools: 10-15 chipped stone —size range 1/2-6" —color almost dark —some w/glassy sfs sheen —some of obsidian —incl. sharp edged cutting tools, hammerstone —wood: some pieces—handle remnants	seasonal occupation summer low cultural level (declining culture)
—rotten igneous mtl. (granite comp.)	7'	7'	7'
—some mtl. with sharp edges.	9,000-10,000	tools: 2-3 more than in 4-7' zone and similar potsherds: some pieces fabric: cotton—1 piece	—permanent occupation —trade centers on trade route —ceremonial activity —low cultural level (declining culture)
8'	12'	12'	12'
—silt, sand & loamy soil (from presence of water)	20,000	tools: 4 ground 2-3 chipped, some obsidian potsherds: more pieces fabric: cotton dom. seeds: corn, rye, wheat at least 10-12 seeds of each type dom. pollen: as above and mustard	perm. occupation (incl. school of religious thought) medium cultural level (declining culture)
9'	15'	15'	15'
as 4-8' above w/fewer boulders	Disconformity	Disconformity	Disconformity
15'	15'	15'	15'
Disconformity	72,000	wood: some pieces —some stones w/high glassy sfs: obsidian (15-20') Note: most of above artifacts are deeper than 15'	—permanent occupation (of long standing) —medium cultural level (declining culture)
15'	20'	20'	20'
compacted soil (paleosol)	100,000	human skeletal material: 3 different individuals —Homo sapiens sapiens animal skeletal material: —horse—(pony) (domestic) —wood: some pieces	—permanent occupation (of long standing) —trading center & resid. —had language & writing —lived in peace w/o fear —highly intuitive —knew where man came from —religious —orig. from Lemeuria & Atlantis —cult. source for Peru Yucatan, Hopi
20'	23'	23'	23'
—as 15-20' above —glacial activity —disturbance —area much flatter w/brooks	23'	23'	23'

1. Water flotation for seed recovery will only be done on a selective basis.

* This was the set of predictions which was notarized and distributed before excavation began.

General Predictions Made By Two Professors Serving as a Control*

Geology	Time (Millennium years B.P.)	Archaeology	Animal Behavior
sandy loam w/bldrs (alluvium)	2,000-3,000	Absence	absence of occupation at site
—as above w/more bldrs (platy basalt, trachite and basalt, w/ a ss bldrs)	No	tools: 10-15 chipped stone —size range 1/2-6" —most have sharp edges —some obsidian —incl. sharp edged cutting tools, hammerstone —w/ some pieces—handle remnants	seasonal occupation —some cultural level —declining culture
—green mtl. (comp.)	5,000-7,000		but doubtful
—some mtl. with sharp edges	7'	7'	7'
—silt, sand & loamy soil (from outside of water)	No	tools: 2-3 more than in 7' zone and similar potsherds: some pieces fabrics: cotton, piece	—permanent occupation —trade centers on trade route —ceremonial activity —low cultural level (declining culture)
—g'	9,000-10,000		impossible
as 4-5' above w/fewer boulders	12'	12'	12'
No	No	tools: 4 ground 2-3 chipped, some obsidian potsherds: more pieces fabrics: cotton degs: corn, wheat at 10-12' each of each type fabrics: some and mustard	perm. occupation (school of religious thought) —medium cultural level (declining culture)
15'	15'	15'	15'
Disconformity	Disconformity		Disconformity
15'	15'		15'
No	No	wood: some pieces —some stones w/high glassy sts: obsidian (15-20')	—permanent occupation (of long standing) —medium cultural level (declining culture)
compacted soil (paleosol)	72,000	Note: most of above artifacts are deeper than 15'	impossible
20'	20'	20'	20'
—as 15-20' above —glacial activity —disturbance —area much flatter w/brooks	No	all skeletal material: —different individuals —some are sapiens animal skeletal material: —some (possibly domestic) —some: some pieces	—permanent occupation (of long standing) —trading center & rest —had large storage —lived in peace —highly intelligent —knew where to come from —from Lemeuria & Atlantis —cult. source for Peru Yucatan, Hopi
23'	23'	23'	23'

1. Water flotation for seed recovery will only be done on a selective basis.

* Written over Aron's predictions.

their psychic impressions confirmed my hopes. They reported that "primitive stone tools" and "skeletal material" were to be found in the shaft. Several of the members had the impression that the skeletal material included the deteriorated skull of a child.

The report from Bev Jaegers' group made me recall a reading I received from a Florida based psychic named Fran Farley several months earlier. I gave Fran an artifact recovered in the first dig season at Flagstaff to psychometrize. Fran said that the stone scraper I had handed her was over 60,000 years old. She went on to report that the stratigraphy of the site (the order and relative position of the strata on the earth's crust) would break sequence at a level representing 70,000 years. Some animals came to her mind; she couldn't be sure if they were small horses or goats. Then her attention spotlighted on human bones. She said that bones of several individuals were buried in a small area. I was stunned when I realized that Fran was reporting in no uncertain terms the same "predictions" given by Aron. Her dates were similar to his; she too saw the "horse" which Aron said had perished in the avalanche and she also described the bones of several people. The coincidence was so perfect that I immediately thought Fran was reading my mind. But then her reading veered from what Aron had told me. She said these bones were buried 39 feet beneath the ground while Aron had isolated them at the 20- to 23-foot level. I silently prayed that Aron's predicted depth would be correct.

Also about this time I received a series of readings from a psychic recommended to me by the Michigan Metaphysical Society. Sol Lewis, the president of the Society, had told me about a new and promising woman psychic who was a member of his Society. Sol told me that Dr. Norman Emerson of the University of Toronto had given her a series of artifacts to psychometrize and reported that she did well. I gave her a map of the Flagstaff site and she spoke of a small colony of artistic people who originally left their primary settlement and came to the Flagstaff site area to live along the creek which at the time flowed more like a river. She added that upheavals in the ground had caused the creek to diminish in size. She spoke about several other groups who once lived in this area, including a "black race of people" who had traveled through Flagstaff en route to South America. I immediately recalled the colossal Olmec carvings in Mexico that depict people with Negroid features.

The psychic also said that I could find some remnants of this black group "for some were lost trying to cross the river." Was this the proper interpretation for the "blackened skeletons" I pictured in my dream? Her readings also described artifacts we would find in specific locations and she had even marked them on the site map. I was tempted to probe for a few of them but since I already had my hands full with the primary dig I couldn't spare the time or energy. I also wondered if some sort of mass telepathic leakage from me was contaminating the psychic impressions I

had obtained from Aron. Fran Farley, Beverly Jaegers' group and now Sol Lewis' psychic friend — in our different ways we were all predicting the unearthing of bones of very great age.

When the last of a four-foot boulder we had come upon was pried out of the wall, we were greeted with a major surprise: a paleosol. A paleosol is a fossil soil; the ground surface is buried and preserved just as it was ages ago. If man or beast once inhabited the area it was upon this thin veneer that they would actually have trod. What made this particular find even more impressive was that Aron had predicted it.

A paleosol represents a period of stability. This is fascinating to the archaeologist because it is the best place to look for remnants of primitive man and beast. It is a welcome contrast from most geologic deposits where the thin surface layer of soil and everything that has been lying upon it usually has been stripped away by erosion. If ancient man was present in Flagstaff at this time, we now had a zone where his tools and implements could be found just as he left them. This zone came in striking contrast to the long series of deposits we had already cut through, which for the most part represented material jumbled together and moved down the mountainside by gravity, mud, ice and/or water. Dr. Thor Karlstrom and several of his associates at the United States Geological Survey who visited the site got quite excited when they saw this paleosol, and the excitement grew when they saw how the total geological section was developing. It became clear that the fine grain zones

(at 14 to 15 feet and now at 21 feet) represented relatively warm periods of the past which would be equivalent to the interglacial periods of the Great Lakes region. Based on the dates for the Great Lakes glacial sequence and correlating from the 25,000-year-old date we had for our 14-foot level, our 21-foot zone was at least 40,000 years old. (Later we found still another fine-grained zone which contained artifacts from over 100,000 years ago!)

We soon began to find crude stone tools and their flake debris (waste material from the manufacture of stone tools) just as we had during our first excavation season. But now the stone artifacts were more plentiful and of better quality. We were tremendously excited. One specimen was long, thin and bladelike in shape. Mother Nature could *never* produce such a blade by normal geologic processes. It *had* to be handmade. In contrast to producing a stone flake, a very definite and well-placed carefully struck blow by a human hand is required to produce a stone blade. Making stone tools or blades marked the replacement of Neanderthal man by *Homo sapiens* in Europe.

Our excitement mounted. It was not unreasonable to expect to discover human bones at any moment in this paleosol. But alas, we found no bones.

I didn't know whether to be happy or sad. On one hand, it was sad that our hitherto reliable psychic information seemed to have failed on this very key point. But on the other hand, we had found evidence of human activity at the depth and age Aron had predicted, in a paleosol he also had predicted. This was something to be

very happy about, even if Aron's accuracy was not perfect. I now knew that bones *could* be found somewhere in the vicinity. It seemed unlikely there would be no bone material at the site. It was merely a matter of looking hard enough for it. We still had three-quarters of the shaft to dig out. Possibly the bones lay in one of these quarters. Maybe the bones lay just beyond the periphery of the shaft. The bones could be five feet away or 200 feet away. Or perhaps Fran Farley was right and the bones were buried 39 feet down. I just couldn't say, but at least I knew that man walked the Americas over 100,000 years ago (that is, taking into account the next fine-grained zone we discovered later) at dates far, far earlier than archaeological texts have dared to speculate. Somewhere embedded in this Flagstaff paleosol lay the ultimate evidence.

We emerged from the paleosol at about 24 feet but three feet later we struck another finely bedded zone which seemed to be the start of another paleosol. This was a zone correlating to a date not less than 100,000 years old. Not only was the zone older but it also contained strong carbon deposits which the first paleosol had not. In this deposit we also found pieces of *scoria* (volcanic cinder-like material) encrusted with carbon.

Aron had confirmed that the bones would be at least 100,000 years old and *that they would be found in a strong carbon deposit*. Just as I had pictured in my dream. Aron added that some "black lava fused hard . . . much carbon" would be our tip-off when we were getting hot. Was this carbon en-

crusted *scoria* the "black lava fused hard" tip-off Aron had promised? This was what my crew wanted to know when they brought up samples of this material along with an exceptionally nice stone tool. This artifact showed prolonged wear and was found on the edge of the carbon deposit. It was sent back to me in town where I was nursing my ailing lungs.

The only reliable way to find the bones might be to excavate the entire creek section and its margins. From the test shaft we had artifacts which proved the potential accuracy of these earlier psychic perceptions made by Aron. We even recovered one oddity, at 16 feet — an "Apache tear," which also supported the accuracy of Aron's perceptions. Apache tears are drops of obsidian that were collected as ornaments by early man in the Southwest. Since there were no Apache tear deposits in the dig area we could assume that it had been carried in and left at the site by an ancient collector who either lived at the site or visited it over 25,000 years ago.

I had another decision to make. Either I could finish the test shaft and also undercut the creek wall as much as possible in a sustained effort to discover the skeletal material under my compromise permit or I could renew the fight for full excavation and dig down from the creek bed itself. My decision would be influenced by how accurate I suspected or wanted Aron or my other psychic contacts to be. Two more complicating factors were the ever-depleted state of my bank account and the attitude of the Department of Agriculture which issued excavation permits. Time and money

helped me make my decision. I ran out of both! No decision had to be made.

As our second dig season came to a close psychic archaeology was winning another round at Flagstaff, so I wasn't defensive about our work when visiting academic celebrities began to look in on our site. The visiting geologists were open and honest. They thought the shaft covered what could be the best geological section in the western United States. There was no doubt in their minds that we had dug back over 100,000 years. They were anxious for me to keep digging and hoped to return to try some paleomagnetic dating techniques in the shaft. They also felt the obsidian Apache tear was foreign to the area and probably came from a location at least 75 miles away.

But some of the visiting archaeologists were biased. Our early dates coupled with the wilder facets of Aron's story clearly colored the opinions of some of them as they evaluated our stone materials from the deeper levels of the pit. Acknowledging the existence of these tools was equivalent to admitting that the archaeological traditions they had grown to respect were nonsense. While none of these frantic experts actually denied our findings, some of their tortuous interpretations bordered on the absurd. One archaeologist even suggested that the Apache tear found its way to our site in the gizzard of a nomadic turkey!

Dr. Dennis Stanford of the Smithsonian visited the site with several of his associates from the museum. Dr. Arthur Jelinek and Dr. Vance Haynes

of the University of Arizona did not visit the site but they studied the materials. Along with Stanford, they felt that nature could possibly have struck the required blows to produce the stone flakes from the deeper zones during violent stream or downhill tumbling, abrasion and frost action. But some archaeologists just do not understand all the geological mechanics involved in producing the Flagstaff deposits. Since they could not appreciate the different types of deposits that occurred at Flagstaff, they just weren't sure if some of the materials we were finding were made by man or by nature. Some of our visiting experts were not acquainted with the research several archaeologists have carried out concerning the exact nature of alterations to rock materials which result from stream or downhill movement. At Flagstaff there was a distinct absence of materials altered by these processes.

I was lucky to have the opportunity of showing the Flagstaff materials to Dr. Francois Bordé, the famous French archaeologist and the world's foremost stone tool expert. Although he didn't visit the site, he understood some of the geologic mechanisms involved or *not* involved. As he held the blade-like tool we had found at 27 feet, he eschewed the "downhill Mother Nature theory" by pointing out that the delicate blade couldn't have been moved very far from where it was struck or else it would either have been broken or its edges would show signs of abrasion. To sum it up, you can't understand the archaeology unless you understand the geology.

The situation also offered the usual

and expected irony. Our few doubters readily admitted that if the stone materials found at Flagstaff had been found at a previously known site there would be no doubt in their minds that true artifactual finds had been made. Few doubted the authenticity of the artifacts we had found at, say, 15 feet. It was the deeper material that emotionally offended them. In other words, the finds that were 25,000 years old were okay. But the finds that were 100,000 years old had to be denied or explained away, even though they were the same material!

Dr. Hoffman, who was with us at the time, was perplexed at the conservative reaction of Dr. Vance Haynes, one of our doubters. Haynes couldn't commit himself about our finds one way or another. Hoffman wondered how any archaeologist could deny the telltale man-made characteristic features on some of the tools. Dr. Richard Ambler, another expert from Northern Arizona University, had no doubts at all. Neither did Pete Pilis, the Forest Service archaeologist, or Paul Fish, the stone tool expert from the Museum of Northern Arizona. The gamesmanship of academic maneuvering was obviously now coming into play. Dr. Hoffman had warned me of this problem long ago, as had Dr. Richard MacNeish, director of the R. S. Peabody Foundation for Archaeology. Dr. MacNeish is not only one of the United States' most outstanding archaeologists, but also a longtime champion of the theory that man walked the Americas long before archaeologists conventionally believe. He warned me that "certain archaeologists" at

"certain institutions" wouldn't accept these earlier dates even if they saw the ancient technicians making the tools with their own eyes.

* * *

The Flagstaff dig offers great implications for two key issues within archaeology: (1) the power of psychic archaeology itself; and (2) the existence of hitherto unknown ancient peoples in the Americas. My work at Flagstaff is not complete. In fact, the most interesting aspects of the project are yet to come. I still must explore further for the bones. Even now my main worry is whether I can get the necessary permits.

I believe we will find human bones in one of the black carbon deposits lying between 23 and 40 feet in depth — not just the remains of several individuals but the remains of a large number of individuals who died on the spot as they were overcome by a watery avalanche. I suspect that some of the black deposits at the site were formed when the organic material buried by the avalanche never had a chance to see the air again and oxidize. This deposit could be anywhere from 100,000 to 500,000 years old.

Analysis of this skeletal material (when found) should show that they are the first antecedents of the genetically unique American Indians. This realization should go a long way in clearing up the anomalies regarding the population dynamics of early man in the Americas.

The Flagstaff project directly challenges the intellectual honesty of all archaeologists. But for now, this issue is secondary to proving the vast potentials of psychic archaeology.

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From now on, if you lose your shirt on the ponies, you have no one but yourself to blame.

Because I—Mike Warren—am going to show you how to win back your shirt, your bank balance and your seat for life. I'm going to lead you back to GREEN PASTURES and the GOOD LIFE: you're always backed for—the big house, the summer home, the swimming pool, the three cars, the six week vacations—the whole bit.

I'm going to teach you seven little secrets. Seven little secrets that earned me well over \$500,000 last year, \$300,000 the year before, \$150,000 the year before that. And \$75,000 the very first year I perfected my system.



Here's the proof, a photostat of Mike Warren's IRS return for Calendar 1975.

Nobody—but I mean NOBODY—can duplicate my record for picking winners, over the past four years.

Which may sound like bragging. But the day you walk away from a permanent window with winnings of \$10, \$20 and even \$300 on a modest \$2 wager—as a result of using my system—you'll think I'm the best friend you ever had. And as your winnings pile up—and you really start to turn your life around... and as you realize you have now become a consistent winner of the track—you're going to start blowing me long distance known or sending me love notes like the one I get every day.

Dear Mr. Warren: You DID IT! You solved the problem I've been working on for years! I have never run across so accurate or refined a system of playing the horses in all my life. I have chosen many all the charts, plastic slides, and "professional systems" in my library. I just can't get over how your simple system put me into winner after winner! TEN BUCKS!!!!!! Well, you should charge three hundred times that for what you're discussing!

Sincerely,
D.R.S., San Diego, CA 92117

Dear Mike, What a payoff! \$15.30 for ELSIE to win and \$240.80 for the exacto—\$2,850 for a \$20 bet. Mike, thank you. You are free to use this letter and I will have it notarized.

Sincerely,
BOB COOKE, 3 West 51 St.
New York, N.Y. 10019

Suors to me this 4th day of February 1976
NOTARY PUBLIC

Dear Mike, Your method is fool proof. I have won 70% of the races I have recorded since you sent Saturday. Again, thank you.
Randall W., Brooklyn, N.Y.

Convinced? Okay, but already I can hear you asking: WHY IS THIS GUY GIVING IT AWAY?

The answer is twofold and very simple. One, I'll make a bundle on the back I'm selling you.

Two, very few letters have the character to stick in any system, but alone my "SYSTEM OF THE CENTURY".

So in a way, I'm challenging you as a better and a man. Because if you think of it, there isn't a reason in the world why a serious bettor shouldn't be a consistent winner—maybe not to the tune of 500,000 a year—but still, he ought to be in the black. Even the occasional horseplayer shouldn't have to take a drubbing every time he visits the track.

Yet most bettors are consistent losers. Why? You'd better ask the shrink. They claim the habitual loser secretly wants to lose. You figure it out.

All I know is, they lose and lose and lose and they never learn. It's a pity, but it has a pathological effect.

BECAUSE OF THE HABITUAL LOSERS, THE ODDS FAVOR THE MAN WITH A GOOD SYSTEM WHO STICKS TO IT.

In other words, it's the losers who feed the winners.

Tomorrow morning when I get up, my biggest problem will be to figure out where I should play golf, putter around with my Maesdens, take the wife to Arapahoe, fly to Florida with my kids to see Disney World or even visit my in-laws. I'm 53 years old. I can live this life style the rest of my days.

So when people tell me you can't beat the ponies, what can I say?

I beat them all the time! I NEVER lose. I've proved it.

WHAT IS "THE SYSTEM OF THE CENTURY"?

I could almost squeeze it in on the rest of this page. It's so simple, if you've never placed a bet before or even been in a race track, you'll consistently find yourself on the boards, walking away from the permanent window with \$10's, 20's and, yes, even \$100's for your \$2 wager.

The System consists of seven rules—seven rules you can read and memorize in just one hour at home. One of these rules—Rule 4—is so elementary that you can go to any race track with an infield turf (grass) course and start writing your own checks tomorrow so if you'd been a track pro for 20 years.

If you're a regular horseplayer, "The System of the Century" could put you on Easy Street as a permanent resident. Let me give you a clue: how many times have you spent hours poring over a single race, dipping out every detail, figuring every angle... only to find that the horse you picked to begin with... and decided against for some reason soon you can't remember—rumped home an easy winner? YOU ALMOST HAD IT, BUT YOU LOST IT! YOU SCRAPPED ONE RULE IN FAVOR OF ANOTHER. YOU HAD NO SYSTEM. YOU HAD NO PRIORITIES.

A lifetime at the track—under the wing of my father, who was a handicapper before me—losing

Who is Mike Warren?

The man RACING FORUM calls "The Jack Anderson of American handicapping," and the son of a handicapper, Mike Warren gained early exposure to the world of horses and tracks, jockeys and trainers, losers and winners.

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Mike and his team dispense this precious product to subscribers as conscientiously as a first-rate investigative reporter reveals and in interpret news as quickly as it happens.

in trainers, owners, jockeys, high rollers and handicappers—asking questions, taking notes, keeping records of wins and losses—and then putting it all together—this was how I learned about these practices are.

And they're incorporated into "The System of the Century".

And now it's all yours.
\$10 MAY BE ALL YOU NEED TO GET STARTED.

Here's how facile my system is... provided you follow my seven little rules strictly and without exception. Then you'll start cashing in on those big permanent tickets most people just dream about.

Now, I recognize that the world is full of slugs—men the wise get fooled once in a while. So I make this proposition to you: SEND ME \$10.00. I WON'T CASH YOUR CHECK FOR 30 DAYS.

That \$10.00 is payment in full for "The System of the Century".

Use the System at your local race track for 30 days, make sure to follow my rules as outlined therein. But as much as you want—and keep what you take in with my blessings! If my method fails to work in exactly the manner I've described, you have risked nothing—because I'll send your original check back to you unscratched. In fact, after your check one month ahead—that way nobody can touch your ten bucks while you prove for yourself whether my System is everything I say it is.

Could anything be fairer?

I've proved my System works—it's making millions for a handful of smart bettors.

And here I am offering it to you with a 30 day free trial money back guarantee.

You're a smart bettor. How can you walk away from odds like that?

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117	Dec.	300



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WHERE'S TIGER NOW?

By Colin Clift

IN THE YEAR 1967 we purchased an oversized Cape Cod cottage across the street from a vast recreation field in Nutley, N. J. Shortly after moving in I purchased, for \$2.00 from the local animal shelter, a scrawny orange-colored kitten as a birthday present for my wife Eva.

"What shall we name him?" she asked our two children, Kevin aged five, and Kathy, three. They replied in unison, "Tiger."

In a way he sometimes lived up to his name. One of his favorite games was to hide behind a wall and leap out at whoever walked into the room where he was crouching. He'd come at us on his hind legs, flicking out his right paw playfully at one of our legs. Two swipes, whether they connected or not, satisfied him, after which he would scoot away.

I've never seen a cat as smart or as fast as Tiger. He would put one of Kevin's marbles in his mouth, carry it to the top of the stairs, then turn and toss the marble onto the next to last step and watch it roll halfway down before racing after it and stopping it with his paws before it got to the bottom. He would repeat this procedure for at least 15 minutes about three times a week — or for a shorter period if Eva or I became impatient with listening to the marble bounce.

His way of letting us know he wanted to go out was to sit at the closed front door and stare up at the knob. On a Sunday night about nine o'clock in July 1968, shortly before his first birthday, Tiger went

into his sitting and staring act, so I let him out. The children were asleep and my wife was sewing in our bedroom. The time passed swiftly because I was watching Fellini's great film "La Strada" on TV.

At the conclusion of Anthony Quinn's magnificent performance I looked out the bay window and saw Tiger lying on his right side in the middle of the road. I rushed out into the July night and sank to my knees at his side. His mouth was clamped tight and there was a trickle of blood in its left corner. He was dead. No part of him was crushed so I concluded his head must have ricocheted off a tire.

I carried him onto the lawn, laid him beneath our huge oak tree and went back inside. Eva must have heard me because she came into the living room, took a look at me and said, "What's wrong?"



Colin Clift

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"Tiger's dead," I said. "He got hit by a car."

She started to cry.

I went into our bedroom and got an old long-sleeved white shirt. When I went outside again I was startled to see a cat the same size and color as Tiger dash from the curb to the driveway and underneath my car. I ran to the car but the cat raced down the driveway, across the back lawn, over the redwood fence and disappeared forever into the vacant lot behind.

Feeling confused I stumbled toward Tiger and checked again for some sign of life. There wasn't any. I wrapped him in the shirt, got a shovel from behind the house and buried him beneath a wild cherry tree.

The following morning my wife told the children Tiger had run away.

A week later, as I was inserting plasterboard in the south wall of Kathy's room, I distinctly heard a cat meowing at the top of the stairs. I looked out quickly but there was nothing there.

That evening while we were eating I said I had thought I heard a cat meowing while I was working on Kathy's room.

With that Kevin said, "This morning I thought I heard Tiger scratching at the basement door but I guess not, because I know he ran away."

So that's why I ask, where's Tiger now?

— *Rutherford, N. J.*

RELEASE FROM GUILT

By Dorothy C. Rutein

IN THE 1930's my family lived in Hamrun on the island of Malta. I was about eight years old when a most unusual thing happened.

It was a Saturday morning and my father was at work so Mother decided to visit her friend Jane Wilson, an old widow who lived up the street. Jane was very poor and whenever Mum visited her she would take a bag of groceries and meat or fish for a meal for the three of us. We went as usual to the marketplace to make the necessary purchases, then started up the street toward Jane's house.

Halfway up the street Mum stopped and crossed to the other side to talk to an old woman who had just appeared on the doorstep of one of the houses. I can still picture

her clearly after all this time. She was in her late 60's and her face was heavily lined. Her gray hair strayed untidily under a dark scarf tied around her head and she wore a large black apron over a dark green dress which was so long it hid her feet almost completely.

My mother and this old woman talked for about 10 minutes. I was not at all interested in their conversation but I was fascinated by something strange about the old woman's eyes. They seemed to have a transparent look. Mum seemed to be doing most of the talking and as we prepared to go on our way she said to the old woman (and I always wondered what she meant), "I'm glad they released you. Maybe you'll be able to make your peace with your daughter-in-law now."

At these words the old woman let out a croaking sound which may have been a laugh and said, "You might call this a release — yes, you might." She paused for a long moment, then said, "But I don't know how I'm going to make her forgive me." These last words came out more like a sob.

Mum shook her head sadly and we went on toward Jane's house. When we arrived Mother handed the bag to her and we followed her into the kitchen. She had already put on the kettle for tea and was now busily taking the groceries out of the bag.

Right away Mum said, "Guess who I talked to on my way here?"

Jane answered without turning around, "No idea. Who?"

"Old Connie."

The jam jar Jane had in her hand at that moment crashed to the floor. She turned a frightened face to Mother. "You're joking, Mary. You couldn't have!"

"Why ever not?" Mum asked, surprised. "I talked to her on her own doorstep on my way here — about 15 minutes ago."

Jane looked blankly at us and said, "Old Connie died in the prison hospital some three weeks ago!"

I thought about this conversation many times and years later I asked my mother what it meant. She told me that old Connie had tried to kill her son's second wife. While her daughter-in-law was lighting a spirit stove, old Connie pushed her over it, then ran out, locking the door of the small room so that the younger woman couldn't escape.

Neighbors heard her horrified cries and ran to her rescue in time but her face and hands would bear the scars to the end of her days. Old Connie was sentenced to three years in prison.

Both my mother and her friend Jane are dead now so there's no one to ask what that old wrinkled woman was trying to say. I can only assume that death had released her from prison but she needed her daughter-in-law's forgiveness to be released from her guilt. — *Paula, Malta.*

KEEPING IN TOUCH

By Nancy Charlton

MY FIRST cousin Harmar Denny Evans and I were very close — so close that we often communicated telepathically although as adults we lived hundreds of miles apart. Somehow we felt as if each of us were half of the same person.

Small wonder then that his sudden death in March 1968 was a terrible shock to me. I tried to hold back my grief as much as possible, however, for I had my husband, our two young boys and my dying mother Josie

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Reinhart to care for. Mother, who had always been deeply attached to Harm, had insisted on telephoning him the week before his death although she was barely able to get to the phone.

Four months later, in July, we received a



Nancy Charlton

call from the doctor who worked at the private nursing home where we had had to place Mother. He told us that he wished to amputate one of her legs. He said he feared gangrene had set in and that his medical ethics required surgery to save her life.

I had realized only recently that she was kept tied in bed, not for her own good as I had been told but for the convenience of the nursing staff. No pleas of mine had loosened her and naturally acute circulatory problems developed.

I pleaded with the doctor to spare her this final "lifesaving" operation but he was adamant. She was skin and bones and very nearly comatose and he even admitted she might die on the operating table, but nevertheless he scheduled the operation for Monday. I now feel I should have had her transferred to a bona fide hospital or brought her home but I was too ignorant and in awe of "authority" at the time.

Frantic, I began to pray for her death. That same afternoon I called two relatives, Edith who lives in Michigan and Gretchen who is in Massachusetts, and my dear friend Alice, and asked them to add their prayers to mine. We prayed that Mother be relieved of her suffering and of this surgical

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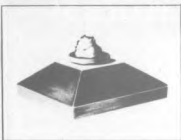
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Book by Joseph Jeffers, D.D., \$1.75 ppd./copy. World headline 4-1-77: "Pyramid Discovered Under Bermuda Triangle" proves that Dr. Jeffers is correct! K.V. Publications, Dept. G, Box 492, St. James, MO 65559.



outrage upon her person. We prayed for our "Josie" to die.

On the night of July 12, 1968, I was exhausted and went to bed early, hoping to get some rest so I could face what the next day might bring. I loved our Josie very much. Before I fell asleep, in the quiet of my room Harmar's spirit spoke to me. I could not see him but his voice was distinct. "Don't worry, Nanny," he said. "It will be all right." Deeply comforted, I slept.

And Mother Josie passed away quietly the next morning, the 13th, thus escaping her tormentors.

A pleasant aftermath to this story and another proof of Harmar's survival in spirit came in the mail shortly afterward. It was a small package from Harmar's father, my Uncle Boyd. In it was included a four-inch carving of Hotei, the Oriental god of happiness. The note read in part that Harmar had sent the figure to him and that perhaps I might like to have it as a memento.

The curious thing — which Harmar's father had no possible way of knowing — was that immediately after Harmar's death I had called my cousin's young daughter and asked her if she would let me have a little carved Hotei as a keepsake. I had explained that we had wished on him when we were children and described the circumstances when Harmar and I each had bought — at the Cleveland Exposition — tiny Hoteis for 10 cents. I told her I had lost mine. The Hotei was only two inches high, I said. But Harmar's daughter refused to send me anything of his.

Imagine my feeling when I opened my uncle's package and extracted a larger figure of the Oriental god! Uncle Boyd's note said that he felt Harmar might have wanted me to have it. It was apparent to me that my beloved "other half" knew I wanted a keepsake and somehow managed to get one to me. It was a gift of comfort, a symbol to remind me to try to be happy.

This odd "coincidence" of the gift of the little wooden god, together with hearing Harmar's voice during my mother Josie's final physical trial, have convinced me that there is survival after death. — *Cornwall Bridge, Conn.*



New Books



J. Gordon Melton

NEWS and REVIEWS



THE TURN EASTWARD

ON WEEKEND evenings in cities all over the Western world groups of otherwise normal people gather to chant unfamiliar foreign phrases, read holy books from faraway places and listen to teachers with strange-sounding names. They don turbans, garb themselves in saffron robes, shave their heads and eat only vegetables.

Their influence, especially during the past decade, has been great although their numbers remain relatively small. Pop psychologists have taken up their cause, secularizing the terminology and offering it to their colleagues and clients as the latest in "humanistic" psychology. The media have had a field day with them, sometimes subjecting them to withering ridicule and frequently depicting them as faddists acting out the latest craze.

This well may be true of some of them. But there is more to it than that. Serious, thoughtful practitioners of Eastern thought have emerged along with the fast-buck artists. The best of them teach how to live one's life in depth, not how to board a rocket ship to nirvana.

Of all the Eastern religionists on the American scene the Buddhists offer the most because they are grounded in the traditional culture preserved in the large Japanese-American community of California and Hawaii. Now Emma McCloy Layman has produced a much-needed survey of *Buddhism in America* (Nelson-Hall,

Chicago, Ill., 1976, 342 pages, \$17.50 hardcover, \$6.95 paperback). This volume goes far beyond the sketchy treatments given the subject in such earlier works as the *Spiritual Community Guide* and includes detailed chapters on various Buddhist groups.

In her survey of the major sects, which fills the bulk of the book, Layman recounts the discoveries she has made and the conclusions she has drawn from her research into a wide range of typical Buddhist groups: Shin, Zen, Nichiren, Chinese, Southeast Asian and Tibetan. While unquestionably she has performed a valuable service, she also has made some serious omissions.

For one thing, so far as I know Hawaii is still a vital part of the United States and the last time I checked it was the home of the largest single Buddhist community in the country. Yet Layman fails to mention Hawaii although American Buddhism began there and moved from there to the continental United States. Hawaii was the place where missionaries stopped on their way to the West Coast, the home of major philanthropists who financed the new movement and the source of the early Caucasian-American disciples. Any treatment of American Buddhism that ignores Hawaii comes perilously close to missing a great part of the point.

Moreover, Layman by no means covers all the major sects. She makes no mention

of the Higashi Hongwani. (Until I studied Buddhism I never had heard of it either but it is the second largest Buddhist group in America.) The chapter on Zen passes by the Soto Zenshuji completely, although it is the oldest West Coast Zen group and also one of the largest. Also missing and unaccounted for are the Jodo Shin, the Shingon, the various Nichiren options and any of the Caucasian intellectual Buddhist groups such as the Cambridge Buddhist Association and the Friends of Buddhism. And the history section reads as if the Shin group which formed the Buddhist churches of America had a monopoly.

Layman's analysis of those Buddhist groups she does deal with is useful and interesting but although *Buddhism in America* is the most learned treatment of the subject to date, its true worth can be judged only when further scholarly studies have been made. Presumably these will investigate the neglected groups and validate or invalidate Layman's findings about the rest.

Of the various schools of Buddhism, Zen has most captured the imagination of non-Japanese Americans and entered the mainstream of American thought. Yet there have been communication problems as Western intellectuals tried to contain Zen's principles, which represent the height of Buddhist mysticism, within the pages of mere books, reducing an ineffable experience into a written report. Predictably such attempts have failed miserably. *Zen Culture* by Thomas Hoover (Random House, New York, N.Y., 1977, 262 pages, \$8.95) comes the closest to succeeding.

Zen allows its practitioner to break through the process of rationalization, to which all human beings seem heir, and to experience intuitive insights directly. Art rests at the serene heart of Zen practice. Masters use artistic creations to "manipulate the mind" almost hypnotically away from the mundane world. Hoover discusses the various art forms of Zen, some of which have become integral to the larger Japanese culture (*No* theater and the tea ceremony). While they appear to be completely traditional, they appeal to the modern mind because in a profound sense they embody much that is current in contemporary abstract Western art.

I found the Zen gardens the most interesting of the art forms. Hoover explains how the austere first impression masks optical illusions and mind-bending uses of space. The key is in the subtle power of nonverbal suggestion, by which the presence of a bridge suggests water moving beneath it, well-placed rocks suggest a mountain and raked gravel a swift stream. The rocks, stunted trees, weathered artifacts and quiet pools trigger responses deep in the unconscious mind and we "see" them in a way that transcends the limitations of the direct sense data.

I have been waiting for a book like *On Zen Practice I and II* (Zen Center of Los Angeles, 927 S. Normandie, Los Angeles, Calif. 90006, I, 135 pages, \$4.00, II, 129 pages, \$4.00). These two volumes go beyond the basics and take one into the mystical life of a Zen center. Using words, pictures and illustrations they communicate a sense of the austerity of life in a Zen community as it meditates, works, studies and reaches for reality.

Don't expect a conventionally-arranged guided tour. Rather, appreciate the books for what they are: a random collection of lectures, translated Zen texts and advanced instructions which will lead you in their own leisurely fashion from the novice life to ordination. You cannot of course substitute the reading of two books for actually living in a zendo but after you have worked your way through *On Zen Practice* you should know whether or not you might like to try.

BEYOND THE HIMALAYAS

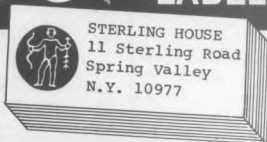
THE TIBETAN schools of Buddhism remain the most intriguing, perhaps because Tibet itself has such a fascinating spiritual heritage. The true Tibetan material is far more impressive than the verbose pronouncements of most "Tibetan-taught" teachers, who peddle an astral mishmash which derives for the most part from Madame Blavatsky rather than from Tibet. Tibetan Buddhism, which is intensely sensual, works from a sexual metaphor and is based on a view of the dual nature of reality.

Those who want to know what Tibetan yoga (called "tantra") is about should check into *Yoga, Tantra and Meditation* by

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Swami Janakananda Saraswati (Ballantine Books, New York, N.Y., 1976, 112 pages, \$3.95, paperback). Swami Saraswati has compiled a basic do-it-yourself yoga manual which begins with the simple hatha exercises such as the "salute to the sun" and proceeds on to the explicitly sexual ones. Profusely illustrated (yes, even the sexual yogi postures) with detailed accompanying text, the manual leads the would-be tantric yogi step by step through his postures and positions.

There is, however, a joker in the deck — just as there is in all but the most basic yoga texts. Although the book covers the subject only in passing, still it is clear that its methods will not work without the guidance of a guru or swami to lead the seeker along the yogi path. Most people can perform hatha exercises safely but some may not be equipped to handle the more negative experiences or to correct mistakes. Ultimately yoga like psychic development requires personal contact with someone who knows what it's all about.

Maybe, for example, someone like Tarthang Tulku is needed. He is the lama of the Tibetan Nyingma Center in Berkeley, Calif., whose latest book, *Gesture of Balance* (Dharma Publishing, Berkeley, Calif., 1977, 173 pages, \$4.95 paperback), argues the case for the Nyingma tradition in non-Buddhist terminology. Having learned something of Western life, he presents his major themes — self-honesty, awareness, meditation, self-improvement — as logical outgrowths of self-evident assumptions. The student of Buddhism will find Buddhist ideas but not the basic Buddhist catchwords. For example, Tulku extols self-honesty but not as one of the eight spokes of the Buddha's wheel. *Gesture of Balance* is a commendable effort to incorporate Tibetan teachings into Western life and thought.

For the really serious student of Tibetan lore, Geshe Lhundup Sopa, a Tibetan refugee from Lhasa, and Jeffery Hopkins, a professor of Northern Buddhism, have put together a thorough manual on meditation techniques, *Practice and Theory of Tibetan Buddhism* (Grove Press, New York, N.Y. 1976, 164 pages, \$3.95). The first section of the book examines the preparation and orchestration of a meditation session. Once



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one has mastered the practice he can turn his attention to the abstract theory behind the practice.

"Om" has become the most popular word in the psychic world, thanks to the Tibetans. It is a mantra, a word of power, a sound whose repetition involves the body while at the same time it floods the mind with meaning. Unfortunately most Americans who use "om" have no sense of its meaning and therefore are merely repeating a resonant meaningless verbal symbol.

John Brofield, a learned writer on Tibet, combines his years of experience with practical data to detail the true art of *Mantras, Sacred Words of Power* (E. P. Dutton, New York, N.Y., 1977, 106 pages, \$4.50 paperback). The inner workings of mantra practice go far beyond the basic silent repetition of a sound (practiced by many under the label of "transcendental meditation") and their exact practices have been hidden by high mountains and esoteric secrecy. Brofield, the perfect guide, regales the reader with personal anecdotes and takes one on a tour of mantras that is at once delightful and illuminating.

The most forgettable Tibetan book of the year surely will be *Rebirth: The Tibetan Game of Liberation* (Doubleday and Co., Garden City, N.Y., 1977, 231 pages, \$6.95 paperback). *Rebirth*, the Tibetan answer to Monopoly, comes complete with a large poster (the game board). Players throw dice and progress accordingly along the path that leads to nirvana. Along the way one travels to heavenly estates and hellish realms and discovers his future patterns of reincarnation. *Rebirth* exemplifies pre-Buddhist magical impulses in Tibetan mythology and as such represents an impulse that should be forgotten except as an interesting tidbit for historians of Asian life.

BOWWOW TO YOU TOO

SEVERAL ISSUES past I awarded Rene Noorbergen the Bowwow Award for the dog of the year. This month, however, I am forced to nominate another bound collection of paper and ink for canine acclaim: *Nights with Sasquatch* by John Cotter and Judith Frankle (Berkley Publ. Corp., New York, N.Y., 1977, 182 pages, \$1.25 paperback). You must read the small print to

discover that *Nights with Sasquatch* is a novel since the authors have made themselves the main characters. In the story Judith gets captured by Bigfoot whose "brutal lust strips every vestige of civilization from her soul." Be that as it may, the author's style is stripped of every vestige of literacy and its content is devoid of any redeeming social value. If you want to read a good novel based in part on a Bigfoot theme, look up Joseph Green's *Conscience Interplanetary*, which Doubleday published several years ago.

OTHER REVIEWS

EXPLORING PSYCHIC PHENOMENA: BEYOND MIND AND MATTER by D. Scott Rogo, Theosophical Publishing House, Wheaton, Ill., 1976, 168 pages, \$3.75 paperback.

Exploring Psychic Phenomena is intended for a popular audience but it contains enough valuable insights to make it worthwhile even for those well read in the literature. D. Scott Rogo writes illuminatingly on dreams, telepathy, precognition, out-of-body experiences, "thoughtography," psychokinesis and psychedelics. The cases he uses to illustrate these aspects of psi are not the tired old chestnuts; instead they're fresh, mostly unfamiliar and uniformly fascinating.

For example, although he devotes two chapters to survival, Rogo spares us one more reading of the Chaffin will case. He observes that speculative parapsychological explanations can be devised to obviate the interpretation that man survives death but that this elaborate guesswork falls far short of explaining all the evidence.

For the novice reader and the uncritical enthusiast Rogo concludes his book with a chapter entitled "Some Myths About Psychic Phenomena." He lambasts a number of unsubstantiated notions such as that women or children or twins or primitives possess more psychic aptitude than other persons; that ESP demonstrates one's spiritual development; that one can generate ESP by certain "mind control" practices; that ESP is reliable and practical; that it is diminishing in man as civilization progresses or is growing in man as civilization progresses; and the like.

IS IT TRUE?

The Underground World of Supermen Discovered by Admiral Byrd . . . Under the North Pole . . . and Kept Secret by U. S. Government



Dr. Raymond Bernard, A.B., M.A., Ph.D., noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening. Dr. Raymond Bernard believes in the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

Admiral Byrd, says sources quoted by Dr. Bernard, led a Navy team into the polar opening and came upon this underground region. It is free of ice and snow, has mountains covered with forests, lakes, rivers,

vegetation and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it.

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- Why is it warmer at the Poles than 600 to 1000 miles away from them?
- Why does the North Wind in the Arctic get warmer as one sails North beyond 70° latitude?



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The book has its faults too but Rogo cannot be held responsible for most of them. His publisher can be, however; there is no excuse for unprofessional editing and printing. Typographical errors abound. The reader is repelled by the black mass of the type in which it is set, a heavy Gothic (block-letter) face, which every printing executive since 1930 has known to be less than perfectly legible.

Certainly the author is not to blame for marooning the numbered "References and Notes" in the back of the book without printing in the text the note numbers that indicate to which statements the notes refer. The reader can only guess.

Even competent writers need the skilled hand of an editor to correct absentminded errors in which the verb disagrees in number with the subject of the sentence (e.g., pages 30, 84, 118, 150) or a pronoun with its antecedent (pages 53, 86, 150, 153) or a "Felix Fraser" slips in as the author of *The Golden Bough* in place of Sir James George Frazer (page 107).

For \$3.75 a paperback deserves better

handling than its publisher has given it but the author delivers you your money's worth anyway. — *Laurence Tunstall Heron.*

PEOPLES OF THE SEA by Immanuel Velikovsky, Doubleday and Co., Garden City, N.Y., 1977, 261 pages, \$10.00.

It has been 17 years since we have had a new book from Immanuel Velikovsky and I fear that many of those waiting for it will be disappointed.

Peoples of the Sea is the final volume in the "Ages in Chaos" series. The first book, *Ages in Chaos*, appeared in 1952, two years after *Worlds in Collision*, in which Velikovsky detailed his revisionist cosmological theories, had aroused a tidal wave of singularly unscientific abuse from the scientific community (a story detailed in Alfred de Grazia's 1966 book *The Velikovsky Affair*).

Ages was revisionist history, a radically new view of events in Egypt and the Middle East during several centuries following

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the Exodus (circa 1500 B.C.). For a long time Velikovsky intended to write a second volume in which he would expand on the historical restructuring begun in *Ages*. Side-tracked, he says, by later Space Age discoveries which tend to support many of his cosmological theories (see my article "Velikovsky's 'Earth in Upheaval' Keeps Scientists in Uproar," May 1972 FATE), he has now expanded Chaos II into four volumes, of which this is the final book. *Ramses II and His Time* is now in printer's proofs; *The Dark Age of Greece* and *The Assyrian Conquest* are being written.

Alas, revisionist history is never very popular. People hate to let go of beliefs they've held for years. Then there is the understandable fact that by the very nature of their subject matter *Worlds in Collision* and *Earth in Upheaval* were more exciting books and rather more relevant to modern concerns. What if, for instance, Jupiter vomits out another Venus-sized comet which threatens to hit the earth? Accounts of wars between long-dead kings of vanished empires lack that sort of immediate emotional impact for readers jaded by big-screen disaster movies.

Add to that a pedestrian writing style in a book aimed at a mass readership, a readership largely familiar with Velikovsky's earlier works through popular synopses, and one begins to suspect that many copies of *Peoples* will go unread, even if bought. This may be heresy to hard-core Velikovsky fans (of whom I fervently hope there are enough to make *Peoples* a commercial success!) but I think it is nonetheless true.

Now it is quite possible, as Isaac Asimov long has demonstrated, to impart the most difficult material in a witty, lively style. Unfortunately Velikovsky either can't or doesn't do this. He asks his readers to slog patiently along, carrying a vast amount of esoteric information in their heads as they pursue one clue and then another until, if they are lucky, they have fitted it all together into the scenario the author is constructing.

Peoples sets forth the thesis that events attributed by conventional wisdom to the period about 1100-900 B.C. actually took place around 500-300 B.C. when for nearly two centuries the Persian Empire controlled Egypt and much else in the Middle

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East. The "peoples" of the title, Velikovsky says, are not the barbarian hordes out of the north (this being the currently accepted belief) who swept over Egypt, Greece and other lands about 1150 B.C. but instead tough, disciplined Greek mercenaries linked with the Persian Empire under Darius, Xerxes and later kings.

All that is needed to prove his contentions, says Velikovsky, is a fresh look, uninfluenced by traditional interpretations, of various historical references from the periods in question. These include not only papyrus documents and other writings but drawings, paintings and funerary objects buried with the dead. By comparing XX Dynasty writings (circa 1150 B.C.) to writings that seem to refer to events centuries later (circa 450 B.C.) but which describe the identical occurrences, Velikovsky makes a strong case for believing both writings describe one and the same event and that therefore the XX Dynasty has been "misplaced" and all events ascribed to it really took place during the two centuries the Persians controlled Egypt (roughly 500-300 B.C.).

Only careful, patient readers will be able to follow Velikovsky's argument. Others will fall by the wayside.

Independent verification of Velikovsky's claims is possible, of course. Modern-day radiocarbon and thermoluminescence techniques could be used to prove or disprove Velikovsky's thesis but to date he has had scant luck getting the academic community to make the needed tests. And where some tests have been done, data that tend to confirm his thesis have been ignored; because they contradict accepted beliefs, researchers have persuaded themselves that the samples were somehow "contaminated" prior to testing, which was much easier than taking the results at face value and thereby subjecting themselves to the wrath of their colleagues who would not be happy to hear that the controversial Dr. Velikovsky might be right after all. Velikovsky seems caught in a "catch-22" situation. One can only admire the old man for keeping his cool.

Frankly I think that Velikovsky has made, if not a completely persuasive case, at least a good enough one to justify careful study both of his claims and of the material

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he has cited to substantiate these claims. And I hope such a study is quick in coming. He is 82 now; it would be nice if he lived not only to finish his planned books but to receive the vindication which many of us feel he has earned. *Peoples of the Sea* is not an easy book to read but it deserves your careful attention. Buy it. — George W. Earley.

SITUATION RED, THE UFO SIEGE! by Leonard H. Stringfield, Doubleday & Co., Garden City, N. Y., 1977, 224 pages, \$8.95.

Leonard Stringfield is one of that handful of ufologists who have been at it almost from the beginning. In August 1945 he observed three "foo fighters" from a C46 over Iwo Jima; by the early 1950's he was actively investigating UFOs and publishing a fine newsletter entitled *CRIFO Orbit*. His privately-printed book *Inside Saucer Post 3-0 Blue*, which appeared in 1957, is considered a minor classic.

Now, 20 years later, Stringfield returns with *Situation Red, The UFO Siege!* (complete with exclamation point — Stringfield is quick to tell friends that the title was the publisher's idea, not his), a curiously old-fashioned kind of book which, except for its inclusion of some of the more bizarre UFO encounters, might have been written — well, 20 years ago. Because it reminds one in many ways of Donald Keyhoe's early books, perhaps it's fitting that Keyhoe himself has written the introduction, which commends Stringfield for making a "valuable contribution toward ending the long air force censorship" — which most post-Keyhoe era ufologists now believe never existed.

Stringfield, however, is still fighting the old battles, still convinced that the great cover-up exists or existed, still at least half-persuaded that the Pentagon really does have little men in pickle jars in a secret warehouse at Wright-Patterson Air Force Base. He still sees UFOs as extraterrestrial hardware and expresses concern, just as he did as editor of *CRIFO Orbit*, about incidents suggesting UFO hostility.

But if Stringfield's approach seems dated in some ways, open to serious question in others (his handling of the Liberty, Ky., case has been widely — and reasonably —

criticized, for example), yet the book is old-fashioned in a positive sense: it is vastly entertaining, a real spellbinder which is almost impossible to put down. There isn't a lot of rehash either; there's enough new material here to quicken the pulse of even the veteran UFO buff.

Moreover, Stringfield is too much the gentleman to insist that his particular conclusions are the only valid ones the ufologist can draw from the mass of evidence. Unlike many others whose view of the phenomenon was shaped in the 1950's and has remained dogmatically unchanged ever since, he is open to the possibility that some UFO events might contain a paranormal component, although he chooses to interpret these in an extraterrestrial context.

Situation Red's major flaw is that it is partisan to the point of being uncritical. Some of the wilder stories (such as one describing an alleged 30-minute film of the interior of a crashed UFO, another detailing a "spacenapping" of three jet interceptors, and a number of others) should have been carefully documented before Stringfield elected to include them. Without real substantiation — the author credits each to a single unnamed informant — they are nothing more than flying saucer folklore.

All the same *Situation Red* remains an eminently readable and exciting book, loaded with fascinating material. If it doesn't ask new questions, at least it revives old ones, some of them never quite satisfactorily answered. — *Jerome Clark*.

THE OCCULT ESTABLISHMENT by James Webb, A Library Press Book, Open Court Publishing Co., LaSalle, Ill., 1977, 535 pages, \$19.95.

The Occult Establishment is a scholarly, textbook type of endeavor. The inside cover informs us, "We are in James Webb's debt for shrewdly leading us through a dense thorn-forest of obscure detail. . . ." This is the understatement of the year. I'm afraid I got lost in the verbose underbrush.

On the other hand, this is a good reference book, with 17 pages of index as well as research notes after each chapter. If there is anyone remotely connected with the occult whom Webb didn't feel compelled at least to mention, I simply can't imagine

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who that person might be.

Webb's companion volume *The Occult Underground* (1974) was concerned with the crisis in 19th-Century thought and the occult revival that accompanied it. *The Occult Establishment* deals with the occult in politics and society.

Webb writes that the occult has been defined as "rejected knowledge" and its adepts termed "irrationalist." He states that the obsessive quality of occult beliefs results almost invariably in their domination of their possessor's mind. He says, "I have attempted to show that unorthodox ideas are powerful forces to move men. Nowhere do I maintain that secret societies or hidden hands direct the course of history."

The sections dealing with Nicholas and Alexandra, Hitler, Freud and Jung are interesting; so were the last couple of chapters. The rest frankly was a drag. Every time I found myself becoming mildly engrossed in a subject, the erudite Mr. Webb would abruptly jump to another — leaving me behind, I'm afraid.

If you appreciate an encyclopaedic approach to the occult, you'll like this book. In my leisure reading, on the other hand, I look for both knowledge and enjoyment. In this case the facts are there but the magic is missing. — *Rustie Brown*.

ALSO NOTABLE

LOVECRAFT: A BIOGRAPHY by L. Sprague de Camp, Ballantine Books, New York, N.Y., 1976, 480 pages, \$1.95 (paperback).

A slightly abridged edition of the hardcover published last year by Doubleday. *Lovecraft* is the exciting, humorous, bizarre and altogether fascinating personality who has become a cult figure among readers of fantasy. A good book for those who would explore the borderlands of consciousness.

THE ASTROLOGY OF RELATIONSHIP by Michael R. Meyer, Doubleday Anchor Press, Garden City, N.Y., 312 pages, \$3.95 (paperback).

Michael Meyer is an up-and-coming astrologer of the school of "humanistic astrology" which attempts to deal with astrological charts from a psychological point of view. In this, his third book, Meyer explores "synastri," the art of comparing two charts to explicate the nature of the underlying relationship.



Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.



PRINCIPLES OF OCCULTISM

At Mensa Research we have studied, researched and categorized occult and related subjects for the last 30 years and have drawn some astonishing conclusions.

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Second, while literally thousands of phenomena happen constantly all around us they can all be attributed to a relatively few operating principles. For example, whether one looks into the past or future or has talks with the dead or the living telepathically, the same mind and principles are operating.

Third, by definition there is nothing "supernatural." The definition implies *over* or *superior* to nature. Nothing in this world or in any other world or on any other plane of existence defies natural law. Certain principles when applied effect certain changes. To go beyond this is impossible. — Merl Webster, Mensac, Park City, Ky.

MEMORY HEALING

I am writing a book on the healing of memories and would like to hear from FATE readers who have had memories healed. I would like to know how it happened and what release you felt after the memory was unlocked and surfaced. Did this healing change your life? Did it clear any health problems?

You may write anonymously if you choose. Otherwise let me know if it is all right to use your name, town and state. — J. F. Warden, Discoveries Column, 723 Harrison Ave., Helena, Mont. 59601.

TOUGH LUCK

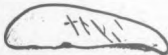
I have been lucky in finding Stone Age Indian artifacts and I have built up two collections. I sold one collection because I thought it brought me bad luck. The bad luck started when I bought beads from a dead Indian woman's grave.

Now I have my second collection and again the tough luck has started.

Would any FATE reader know of a curse the troubled Indians might have placed on such Stone Age relics? If so, could such a curse last 1000 years? — William C. Bierley, Funkstown, Md.

VIEWED FROM A LADDER

My article "Mystery Tower of Newport" in the May 1977 issue of FATE is accurate except for the artist's retouching of the tower inscriptions. You may get some flak



on this account, for anyone who takes the trouble to get a ladder and examine the inscriptions closely will disagree with the retouched photos published with my article. — Clyde Keeler, Milledgeville, Ga.

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Miller Davis (June 1977 FATE) was interesting both for what it said and what it did not say.

The chant *nam myoho rengo kyo* comes from the title of a book. Both Chinese and Japanese Buddhists use the Chinese translations of Buddhist scriptures, most of which were originally composed in Sanskrit, the classical language of India. While the Japanese use Chinese texts, they pronounce the characters in Japanese — or rather, in a Japanese rendition of the Chinese pronunciation in use about the Sixth Century A. D., the time the text was introduced into Japan.

Nam (which has been added to the book title) derives from the Sanskrit word *namu* which means "homage to." *Myoho* is the Japanese pronunciation of the Chinese characters translating the Sanskrit for "wonderful law" or "wonderful dharma," meaning the Buddhist teaching as presented in this scripture. *Renge* must have puzzled Mr. Davis; he wrote, "... he unaccountably offered us a description of the lotus flower. . . ." *Renge* means simply "lotus flower." *Kyo* translates the Sanskrit word *sutra* which is related to our word *suture* and originally meant thread or warp thread. It came to mean the orthodox, classical or traditional teaching, that which goes along the straight of the grain. The Chinese word used to translate *sutra* had exactly the same meaning; therefore one may translate it as "scripture" or "classic" as the context demands. In a very literal translation, then, the chant means, "Homage to the wonderful law lotus flower scripture." A good Western analogy would be to imagine a roomful of Christians sitting around chanting, "Homage to the Holy Bible."

Mr. Davis is mistaken when he states that the *Lotus Sutra* "... apparently never has been translated into English." It was first translated from Sanskrit into English in 1884 by H. Kern for Max Muller's now classic series, *Sacred Books of the East*. Professor Kern's translation has been reprinted by Dover Paperbacks under the title *The Saddharma-Pundarika* or *The Lotus of the True Law* and it is readily available.

Japanese Nichiren Buddhists also have translated the *Lotus Sutra* into English for the purpose of proselytizing in English-

speaking countries. A scholarly translation from the early Fifth Century A. D. Chinese (the *Lotus Sutra* itself was compiled no earlier than the Third Century A. D.) has been done by Prof. L. Hurvitz of the University of British Columbia and is soon to be published by Columbia University Press.

I have read the *Lotus Sutra* in both Chinese and English many times. To me it is not a particularly inspiring work, either in literary form or religious or philosophical content. Nevertheless, it was immediately popular in China upon its first introduction there about 1600 years ago and also became extremely popular in Japan.

The *Lotus Sutra* justifies religiously motivated suicide by describing how a spiritually advanced Buddhist gained great merit by burning himself up as an offering to the Buddha. This led to an outbreak of religious suicides in Fifth- and Sixth-Century China. In most cases the sacrificer would wrap himself in linen or cotton, soak the wrapping with oil and set fire to it. Frequently, he would have prepared for the occasion by eating incense, resin or other fragrant oils, becoming a living incense stick. In later times in China (about the Ninth Century A. D.) this practice was used as a method of political protest. In our own time we saw it in all its horror when the Vietnamese Buddhist monk offered himself in such a sacrifice in the middle of a Saigon street, protesting the illegal arrest and imprisonment of his friends who were also Buddhist monks. His equanimity in the face of burning to a crisp was preceded by years of devout meditation. It is not an act recommended to the unprepared. — K. A. Soule, Blaine, Wash.

THE BIBLE'S CONTRADICTIONS

I have just read some of the stories in our first issue of *FATE* (June 1977). I fear most of them are absolute lies or the products of delusional minds.

Farther on, in "Report from the Readers" a letter from Myrtle Johnson of Kennett, Mo., is titled "Gibeon in Perspective." Mrs. Johnson says, "... there are no contradictions in the Bible." There are many bibles, of course, the Koran, the Torah, Buddhist scriptures, etc., but it seems she refers to the Judeo-Christian Bible.



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Myrtle Johnson and any other interested readers ought to know that the Judeo-Christian Bible is so filled with myth, inconsistencies and contradictions that it is impossible to arrive at a conclusion as to what, if any, philosophy it does teach. In one place the Bible says, "Thou shalt not kill." This is followed by a command to kill all, even the little ones.

There are some 256 recognized religions in the United States alone, most of them Christian. These many different religions have resulted from the many inconsistencies and contradictions in this one book. I can list about 400 contradictions in the Bible. Perhaps the most outstanding is Moses' savage law of a "tooth for a tooth" and Jesus' opposite teaching (led by the same God) which is "turn the other cheek." — Emerson Tichenor, Indianapolis, Ind.

I would like to ask Myrtle Johnson if King Saul committed suicide (I Samuel 31:4) or did the Amalekite slay him (II Samuel 1:7-10)? Did Judas hang himself (Matthew 27:5) or did he fall and "burst asunder" (Acts 1:18)? — Merritt Neulin, Hellertown, Pa.

THE DOMINANT LEFT

Verbal commands used in guiding a team of horses are "gee," which means to move to the right or off side, and "haw," meaning to the left or near side.

The gee-and-haw aspect of inexplicable visual experiences is intriguing. When describing the sighting of an object he cannot explain (UFO, apparition or whatever) a witness tends to state its position as straight ahead, above or to the left or right. I find that a disproportionately large number of such objects appear to the viewer on his left, a percentage so great as to preclude pure chance — or so I believe.

Scanning the entire content of the May 1977 issue of FATE I have found two instances where the use of "left" and "right" is irrelevant — or at any rate not applicable to my thesis: page 32, "... on the calf's left ear. ..." and page 82, "... my right arm was swollen. ..." No other reference to the "right" appears, whereas in six separate instances, objects appeared on the left.

Page 46: "... called for a fleet turn to the left to intercept. ..."

REPORT FROM THE READERS

Page 53: "... A little figure ... ran from the lawn on my left. ..."

Page 55: "... I glanced to my left and saw the coffin. ..."

Page 68: "... There's a road leading to the left toward the top. ..."

Page 73: "... in the field ahead and to the left. ..."

Page 74: "... flying very low over the field to her left. ..."

Gee, there must be a reason for the pre-eminence of to-the-left sightings and I wish someone would help me research it. I have an inkling of what it might be. Haw!
— *Helen C. Woodring, Newark, Del.*

A METHODOLOGY

Your current series, "Philippine Psychic Surgery" by James Crenshaw (March, April, May 1976 FATE), has held my attention, for while I was a student of the late Dr. Lorraine LaVani, one class discussion pertained to psychic surgery. This famous psychic and metaphysical teacher had a theory of the phenomenon which opens another avenue of investigation.

Her theory was based on the Hindu philosophy that a human being possesses seven interdependent bodies — physical, astral, etheric, etc. The etheric body, most resembling the physical, possesses the same evidence of organic problems that are manifested by the physical body. The psychic healer or surgeon is capable of releasing the patient's etheric body and examining it for malfunctions. After the healer removes any obstructions or maladjustments the "perfect" etheric is returned to the physical body. The physical, in accepting the returned etheric, readjusts itself, automatically disposing of or dissolving the problem area and reestablishing an harmonic association. Thus the patient is cured — or will be in a short space of time. (This depends on how quickly the physical body can readjust.)

When the psychic healer and/or surgeon is capable of effecting such a separation of the physical and etheric bodies and proceeds to place his hands into the body cavity, his or her action can be viewed by an outsider even though the etheric body is not visible.

We must also recognize that the etheric body is not material substance and any



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manipulation of it would present an illusion to the viewer. Thus it would appear to a viewer that the physical body had actually been opened and the surgeon's hands actually inserted into the physical body. — *Gardiner James, Redington Shores, Fla.*

BLIP BATTLE STUDIED

I was pleased with your presentation of my article, "The Battle of the Blips" (May 1977 FATE) and I have had several favorable comments from acquaintances in this area.

When Japanese Admiral Miwa visited the Puget Sound area recently I had an opportunity to meet him and of course I brought up "The Battle." He gave me some information which tends to increase the mystery. Two different United States Navy teams went through the Japanese Imperial Navy records after the war. They found no indication that any of the Japanese submarines had any balloons on board. (One suggestion had been that one or more Japanese subs had put up a string of metallic-coated balloons as a decoy.) Nor did any of the Japanese submarines' logs show any kind of decoy effort which might account for the phenomena.

Admiral Miwa was also certain that if any of the skippers of naval vessels in the area had found a way of decoying the American navy it would have been promptly reported. He is convinced that nothing the Japanese did could have had a bearing on "The Battle." — *George Harper, Tacoma, Wash.*

BLAVATSKY MALIGNED

In the New Books column (April 1977 FATE) J. Gordon Melton speaks of serious accusations against Madame Blavatsky "which no one has answered satisfactorily to this day" and states that "her teachings rest on questionable bases."

As to the accusations which he incorrectly claims have not been answered satisfactorily he should take the time to determine the facts in such references as the following:

(1) *H. P. Blavatsky and the Theosophical Movement* by Charles J. Ryan, Point Loma Publications, pages 279-281.

(2) *Personal Memoirs of H. P. Blavatsky*

by Mary K. Neff, E. P. Dutton & Co., pages 184-188.

(3) *The Theosophical Movement 1875-1925*, E. P. Dutton & Co., pages 223-225. Herein is described the libel case in which the *New York Sun* was unable to find evidence to support even one of the charges made against Madame Blavatsky. Even after her death freed them from all risk of damages the publishers were honorable enough to publish a retraction.

While Mr. Melton may not be satisfied with the bases for her teachings, some rather distinguished individuals thought well enough of them to join the Theosophical Society. Among them were Sir William Crookes, the famous chemist and physicist, Camille Flammarion, the noted French astronomer, Alfred Russel Wallace, the English biologist, and George Russell, the well-known Irish poet who used the pseudonym "AE."

However, Madame Blavatsky's final importance rests on her writings. Anyone familiar with the noble sentiments expressed in writings such as *The Voice of the Silence* would not give credence to the cheap falsehoods which have been used to malign this great woman. — *Thomas Amneus, Los Angeles, Calif.*

NO. 50 — ALIVE AND WELL

In George Wagner's story "The Horror at 50 Berkeley Square" (May 1977 FATE) the last paragraph reads: "Eventually the notorious structure and its neighbors were demolished to make way for a block of shops and apartment buildings." I beg to differ!

I am a member of the London Ghost Club and I have visited this notorious structure quite recently. I have some excel-



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lent photographs of this splendid building which is now occupied by Messrs. Maggs, Ltd., a famous book dealer.

Indeed the notorious 50 Berkeley Square is alive and well! — *Charles Doerr, Rochester, N. Y.*

THE AUTHOR REPLIES:

Unfortunately my research material on 50 Berkeley Square did not cover the later history of the house. For this I depended largely on secondary accounts.

Several writers indicated that the Berkeley Square house was eventually demolished and I accepted their accounts as genuine. As a book dealer myself I am familiar with the Maggs firm and knew it occupied the Berkeley Square site but I assumed the booksellers were in a new building erected on the original site.

The only reference I have at hand regarding the destruction of the building is Elliott O'Donnell's *Ghosts of London* (New York: E. P. Dutton & Co., 1933). O'Donnell wrote that his fellow ghost hunter "the late Lord Curzon of Kedleston assured me . . . that the house had, at one time, belonged to a relative of his, who, in consequence of the sinister rumours about it, had caused it to be demolished and rebuilt."

O'Donnell also maintained that the new structure was free of the ghostly tenants found in "the original building." He added that "the present house was renumbered." (Italics mine.)

Writers usually hate to be proven in error but this is an exception. Mr. Doerr's letter delights me and I am happy that he's proved me wrong! — *George Wagner, Fort Thomas, Ky.*

YOKYNS, BUNYIPS, KOOKABURRAS

Curtis Fuller's item on "yokyns" ("I See by the Papers," May 1977 FATE) leads me to say that Australia has a large number of such mysterious animals. Some of the best known are "drop bears," a ferocious type of koala which drops out of trees onto unsuspecting travelers; the "bunyip," which lurks in swamps; and the rare "feathered kangaroo," which is the only source of the long white feathers soldiers sometimes wear in their hats.

Bunyips have been reported frequently

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 120)

from the central Australian township of Bandywallop and neighboring areas such as Woop-Woop and Dead Dingo Creek. Blackall and Tambo in Queensland are good areas for drop bears, although they have been reported as far south as Victoria.

The famous kookaburra, a bird like a kingfisher, has a cry like a maniacal laugh and is sometimes known as "the laughing jackass." In the areas where yokyns have been sighted natives sometimes call them "yokyn birds" but I don't know why. — Andrew Fitzherbert, London, England.

"CRITTER" TALK

I am surprised by J. Gordon Melton's unfavorable review of *The Cosmic Pulse of Life* by Trevor James Constable (June 1977 FATE). My article about the critters in your August 1976 issue makes clear — as does Constable's book — that he does not say all "UFOs are life-forms. Some are, he says, and these are critters. Others, he says, are intelligently-constructed vehicles. He does not rule out the possibility that the latter type are conventional spacecraft from other planets. He does say, however, that many craft are native to earth and constructed by ethereans, a form of life on earth but unknown to official science.

As for the photographs of critters, I had William Spaulding of Ground Saucer Watch evaluate Constable's original negatives. GSW uses advanced computer technology claimed to be foolproof for detecting hoaxes. Spaulding commented that the photos probably showed something paranormal. He said that was only his opinion, for the most he could state as fact was that the photos showed something *outside* the parameters for which GSW had programed the computer. In other words, the photos were not fake so far as the GSW computer could tell.

You may be interested to know that I arranged for J. Allen Hynek to read the entire book before it was published and then to meet with Constable in California. Hynek was sufficiently intrigued to plan to go on a critter hunt with Constable but Hynek's schedule made it impossible and the two men haven't gotten together since.

I found several aspects of Melton's re-

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view of the book unprofessional. First, to characterize Constable's vision of Ahirman as paranoid is by inference to characterize Constable himself as paranoid. It wouldn't be the first time someone has called him that and I doubt that he minds it very much. He's used to it but I'm not. When I find it in a review column which is usually fair-minded and even-handed, I've got to say it's highly demeaning.

Second, Melton says that the relevance of some of Constable's notions to the UFO problem are debatable, yet nowhere does he debate them. He simply dismisses them or calls them unfounded. Again, this is an unbecoming argument, without fact or logic, merely unsubstantiated opinion. Constable, on the other hand, takes more than 400 pages to present carefully-delineated, well-reasoned and (insofar as possible) fact-based arguments to back up his opinion. He tries to make the whole thing accessible to the reader, giving the history and methodology of what he presents. Yet Melton dismisses the entire corpus of Wilhelm Reich and Rudolf Steiner as "occult nonsense." This is hardly worthy of his scholarly and parapsychological training.
— John White, Cheshire, Conn.

THE ACID RETEST

In the January 1974 issue of FATE my letter was printed under the heading "The Acid Test" in which I challenged adepts in astral travel to prove it to me. I received 15 responses, two from persons wanting to know what I found out, one making a few garbled points, and 12 fantastic flights of imagination, deplorably off-target. I would like to reissue the challenge.

Let anyone adept at astral travel visit me by that means, making his presence known if he can, then write to me, telling what he saw or heard, when and how he attempted contact and giving any other details he considers to be proof. Then I may believe it is possible. Otherwise I'll have to ascribe so-called "astral travel" to vivid imagination, delusions, wishful thinking or self-hypnosis. — Waldo H. Edmonds, 7354 Buist Ave., Philadelphia, Pa. 19153.

ACROSS THE LINE

I enjoyed Irving Litvag's article, "Automatic Writing From Albert Payson Ter-

me" (June 1977 FATE). I have a copy of Rhine's *Across the Line* in good condition, still in its dust cover. Anyone interested in it may write me; please enclose a self-addressed stamped envelope. — Cecil D. Layton, Slaughter, Ky. 42456.

SEEING IS BELIEVING

We saw a UFO and now we know they exist. In March 1977 we were on our way to our new home in Ohio and my husband Dewey was anxious to get an early start the morning of March 20.

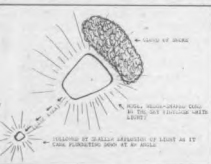
We left the Scottish Inn at Jackson, Tenn., at 5:05 A.M., and soon were on our way east on Route 40. It was dark that early morning but the highway seemed brighter than it should have been. There were only two cars ahead of us and none behind. I just happened to look up into the dark sky straight ahead where I saw a huge edge-shaped form looming directly over the highway, plummeting downward at an angle and lighting up the heavens.

"Look, look," I stammered.

"Where?" he asked.

"Straight ahead in the sky."

When he saw the phenomenon he slowed our automobile so we could both



are at this amazing sight. Above the large mass was a cloud of smoke and a small burst of light showed beneath the object. We watched as the shapes seemed to disintegrate gradually, then were absorbed by the heavens. — Gloria Dewhurst, Findlay, Ohio.



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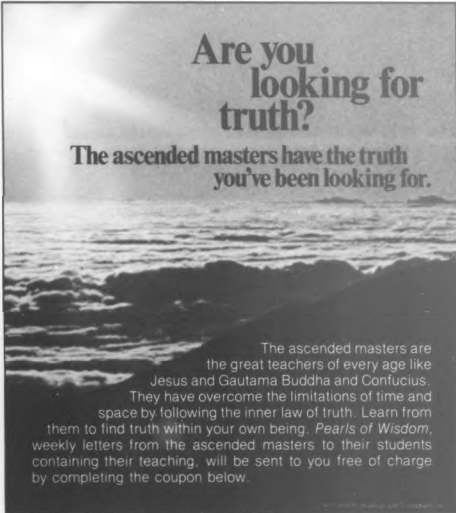
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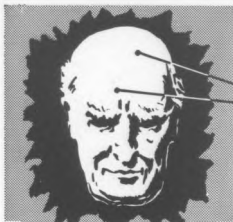
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