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November 1978

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Issue 344

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 Phone: (312) 433-4550
 Advertising Representatives:
 New York City..... **SG&A Publs. Reps.**
 Phone: (212) 986-6612
 Los Angeles..... **V. Fred Rayser**
 Phone: (213) 837-5797

Published every month by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and at additional mailing offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$10.00 a year (add \$1.00 a year postage for Canadian or foreign subscriptions). Address correspondence regarding subscriptions and address changes to: FATE Magazine, 170 Future Way, Marion, Ohio 43302. Please notify Marion, Ohio, office of change of address 30 days in advance, giving both old and new addresses and Zip Code.

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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

We are the only people who think themselves risen from savages; everyone else believes they descended from gods.

— Marshall Sahlins
Culture and Practical Reason

ARCHAEOLOGISTS grope through slender facts and tenuous inferences in their attempts to reconstruct the life and history of ancient civilizations. Their efforts are praiseworthy. They do well considering their sparse clues. Visit the crumbling basement of an old farmhouse which disappeared no more than 50 years ago and imagine what would be involved if you set out to reconstruct the life on that farm in that house. The archaeologists work with ruins perhaps 100 times as old — 100 times more distant in the past.

This is one explanation for the wildly romantic claims for pre-Columbian contacts with the Americas made by the Irish, Welsh, Phoenicians and Egyptians. And there is enough truth in some of the claims to keep the others alive. Certainly no one can dispute that the Norwegians (via Greenland) were in Labrador, Newfoundland and probably New England.

But occasionally a breakthrough occurs, an accident whereby some ancient catastrophe has preserved intact many or most of the relics of some old, old culture. Just such a disaster occurred at Pompeii and Herculaneum when the ashes of Vesuvius preserved enough of the artifacts of the cities for modern archaeologists to recreate in minute detail a description of how the people lived and loved, worked and played, traded and created.



SIX CUBIC MILES OF ASH

ASIMILAR disaster destroyed a bustling Minoan city on the island of Thera — discovered a few years ago and now being excavated. The catastrophe at Thera was not sudden and unforeseen, however, as was the one at Pompeii. As a consequence, so far the excavations have not uncovered a single human skeleton and few art objects have been found. The inhabitants had ample warning and must have abandoned their city in a leisurely fashion. However, when the eruption did come it was with a force unparalleled in historic times.

The University of Rhode Island's Graduate School of Oceanography has done extensive sampling of sea floor

sediments in the area and has concluded that six cubic miles of ash were thrown out of the volcano during its eruptions. In places the Minoan city on Thera itself was covered as deep as 50 feet and ash fell on lands as far away as eastern Crete and halfway to Egypt.

Eventually archaeology will unravel a more complete description of Minoan culture but no written account of the catastrophe and its effects on the great civilizations of the eastern Mediterranean exists. At this time we can only speculate.

There would be pillars of smoke and fire, hot ashes falling, clouds of dust, an ominous red sun, earthquakes, tidal waves. Some students have linked this disaster and the collapse of the Minoan civilization on Crete but more recent evidence suggests that the Minoan decline came about 50 years later. The evidence is slender — the wall paintings and pottery at Thera used an earlier grass-flower-spiral motif, while the palaces of Crete were decorated in a later dolphin-nautilus shell theme. It is on such slender traces that archaeologists must base their judgments.

Yet amateur enthusiasts, without reference to chronology or alternatives, confidently assert that the eruption at Thera explains "the thick darkness" that lay over the land of Egypt for three days, the plagues of Egypt, the opening of the Red Sea, the drowning of Atlantis, the Greek account of the deluge created by Zeus to destroy mankind — and even the biblical flood.



BATTLE OF OGHAM

MATTERS ARE not that simple. Recently two British archaeologists, Anne Ross of Southampton University and Peter Reynolds of the Butser Ancient Farm Project in Hampshire, attacked the claims of Prof. Barry Fell of Harvard University that stone markings and primitive stone huts shaped like beehives prove the Celts came to America before the time of Christ. The pair charge Fell deliberately misread, destroyed and suppressed evidence.

Yet, Anne Ross stated: "It may well be that once the necessary preliminary scientific fieldwork in this absorbing and vitally important subject has been carried out it will be really possible to turn the 'fanciful' *America B.C.* into a perfectly valid reality; but this must await the conclusions of an objective, competent scientific program of valid research."

Ross and Reynolds take particular exception to Fell's claim that the stone scratches were in "Ogham," which was the first Celtic alphabet. Ogham is a Fourth Century A.D. alphabet that was unknown at the time claimed by Fell, they say. An early American Celt would have written, if at all, in Iberian, Libyan, Punic or Egyptian dialect.

At the same time Ross concedes that the Iron Age Celts were advanced enough technologically to have sailed across the Atlantic to America.



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Now Dr. Manuel Luciano Da Silva tells us he believes the Portuguese explored America from Newfoundland south at least 20 years before Colum-

bus. He believes that Dighton Rock in Massachusetts, on the banks of the Taunton River, was carved by the Portuguese navigator Miguel Corte Real in 1511. Miguel, he says, was the son of Joao Corte Real who discovered Newfoundland in 1472 and was rewarded by being named governor of Terceira in the Azores Islands.

"The Azores were just like space stations, the base for new explorations," Da Silva says. He believes that if the Corte Reals could navigate 1000 miles of uncharted ocean to the Azores and another 1000 miles to Newfoundland, they certainly would have sailed on down the North American coast.

"The Portuguese navigators to the New World were more preoccupied with discovery than writing about it,"

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Da Silva says. "In fact they usually kept their discoveries top secret."



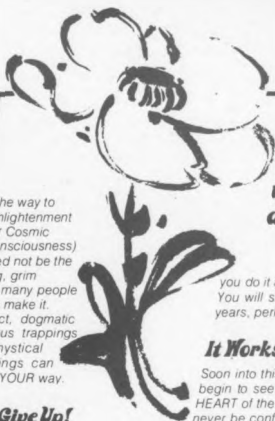
WORLDWIDE CLAIMS

SUCH CLAIMS arise out of man's need to advocate a set of beliefs which seem reasonable to him. While I was in Hawaii last winter a spirited debate was going on over which European nation really discovered the Islands. The claims were linked to the origins of the Hawaiian *mahihole* or helmet which resembles the Greek, Roman and Etruscan helmet.

Our arrival in Hawaii coincided with the 200th anniversary celebration of Captain James Cook's discovery of the Islands. A book by Lord George Anson, later a British squadron commander, contains a map of the Pacific taken from Spanish sources which shows a group of islands in the approximate position of Kauai. Nevertheless, it is generally conceded that although the Spanish sailed near the Islands they never actually sighted them. If they had they would have used them as a watering and rest stop on their trans-Pacific voyages.

The Spanish plied a galleon trade between Acapulco and Manila for 250 years, beginning in the 1560's. The route was about 10° north of the Hawaiian Islands and was remarkably safe with only five galleons known lost during all the years of crossings.

Nevertheless, Robert Langdon, author of *The Lost Caravel* and a research fellow at the Australian National University, is convinced that at least some shipwrecked Spaniards made their way to Hawaii, taking with them certain traditions and at least two



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Hawaiian *mahihole* or helmet

pieces of iron which the Hawaiians called "hamite." Langdon believes his strongest evidence is the discovery, in the 17th-Century burial casket of a deified Hawaiian chief, of a piece of iron embedded in a wooden handle — like a chisel — and a length of cloth having the characteristics of sailcloth.



HELMETS AND ROMANS

ONE OF the major disputes in archaeology today is whether inventions arise independently among widely separated peoples or whether they can be traced back to a single source. This argument is one of the issues, for example, between those

who argue for pre-Columbian European contacts with America and those who argue against. The first group points to such accomplishments as pyramids, looms, the use of cotton to make cloth, bows and arrows, throwing sticks and any number of other inventions. They cannot imagine the American Indians — or any other indigenous people — inventing such instruments independently.

Consider the case of the Hawaiian helmet illustrated here: Geoffrey Detmold, instructor of Asian and Pacific history at the Hawaiian Pacific College, opposes Robert Langdon's claim that cloaks, helmets and daggers prove the Spanish had early contact with the Hawaiians, whose cloaks, Langdon happily points out, even were decorated with red and yellow birds' feathers "which happen to be the colors of Spain."

Detmold, in attacking Langdon, especially singles out Langdon's claim that if the Roman-style Hawaiian helmet does not have Spanish origins, it must have been of secondary origin with the Spanish.

Langdon claims the helmets "are remarkably similar to those used in a religious festival of Spanish origin that is still celebrated in the Philippines today. The festival is held annually on Marinduque, an island south of Manila, during Holy Week. It is a passion play in which men dressed as Roman soldiers reenact the scenes in which Christ was brought to the cross. The festival is called *Moriones*, which is Spanish for 'helmets,' so it is obvious that it dates back to Spanish times."

Detmold replies that in his original

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I DISCOVER THE LUKSMI YANTRA

As a sociologist, I had often wondered why some people were rich and others poor. Of course, there were the standard explanations—heredity and environment. But I wondered . . . was it possible for a person to improve his condition through the help of a good luck charm? I was soon to find out.

About two years ago I was in Garhwal, India, doing a study on the customs of Hindu monastic societies. In the library of one monastery I visited, I came across a strange book—on yantras. These are mystical designs which, when used upon, enable you to control the different forces of nature. It's actually a lost ancient science. I asked the chief priest about any yantra in particular that caught my fancy.

"That one is called the LUKSMI YANTRA," he said. "It's used for good luck . . . and it is so powerful that it makes all other good luck symbols appear like toys."

"How does it work?" I asked. "By electromagnetic energy, which, you know, pervades and bombards the whole world. The design of the LUKSMI YANTRA is highly resonant to incoming signals of this energy in various frequencies."

"What do you mean?" "I mean that the mathematical proportions of the form—it's geometrical shape—acts as an antenna that just soaks up this power . . . magnifies it many times over . . . and then stores it for use. So, when you hold or wear the LUKSMI YANTRA, you become super-powerful—irresistibly attracting whatever you want."

"But how do you make it work?" I queried. "Simple. Just hold it in your hand, concentrate on it, say a chant and then make your wish."

I was both surprised and curious. "Can anyone use the LUKSMI YANTRA?"

"Yes," answered the priest, "provided he has his own copy of it." So I copied it down—to use in my future research. And as I did, I felt a strange, pleasant tingling all over my body. It was so refreshing, vitalizing, like I had just awakened from a full night's sleep.

IT TESTS IT OUT—SCIENTIFICALLY

When I returned to the U.S. I was just itching to prove whether or not the LUKSMI YANTRA really worked. Could it actually turn an unlucky person into a lucky person? And was it really more powerful than any other good luck symbol? I had to know!

The only way to find out, of course, was to conduct a scientifically controlled experiment. So here's what I did: Every month I gave one hundred randomly-selected participants a good luck charm—first a horseshoe, then a pyramid, next a wishing well, and finally an Aladdin's lamp. At the end of each month each participant reported to me whatever good luck he had. Actually, there were a few nice cases that occurred—though nothing really spectacular.



But when I gave them the LUKSMI YANTRA—now you may not believe this, because I didn't when I heard it—the results were truly incredible! Why, on the same day and for the next month, my phone rang almost continually. The good luck reports I received sounded just too far-fetched. So I personally went to verify them—only to discover that they were all true! I was flabbergasted! The whole thing exceeded all scientific probability. For the chances of it happening were more than one trillion to one!

As a scientist, I didn't want to admit it—but I had to. Good luck charms did work—and the LUKSMI YANTRA worked the best! Listen to some of the remarkable reports from my experiment.

AMAZING RESULTS!

Case No. 94—"I was a new convertible, free and clear." Case No. 32—"My business was failing and I needed \$30,000 fast! Next day the bank that had laughed at me gave me the full amount." Case No. 10—"None of the other good luck charms worked, but when I used the LUKSMI Yantra I was \$900 in a contest." Case No. 12—"Thank you so much for getting me out of debt with that \$600 check in the mail!" Case No. 22—"I used to always be under tension, stress, anxiety—now nothing bothers me anymore." Case No. 61—"Right after using the LUKSMI Yantra I found \$209 hidden in an old sock in my attic." Case No. 71—"Life is finally looking up for me. My ex-husband gave me an extra \$400 . . . and an old debtor sent me \$262.46."

MORE INCREDIBLE REPORTS!

Case No. 50—"The LUKSMI Yantra helped me find my dream house." Case No. 35—"At last I found a man who is true to me!" Case No. 49—"The pains in my joints disappeared almost miraculously." Case No. 8—"God bless you for giving me the LUKSMI Yantra—my business profits have tripled in only two weeks." Case No. 50—"I'm no longer depressed but am filled with vitality and confidence." Case No. 28—"After trying the four other good luck pieces, only the LUKSMI Yantra got my wife to come back to me, saying she loved me after all!" Case No. 25—"Gone are my chronic headaches and insomnia." Case No. 12—"Everyone tells me I look so much younger." Case No. 42—"The LUKSMI Yantra got me a lovely cruise-vacation in the Bahamas."

LUKSMI Yantra Research Project, Dept. F-20, 8500 Higgins St., Culver City, CA 90230

YOUR INVITATION TO PARTICIPATE

Yes, I'm now convinced that the LUKSMI YANTRA is the best good luck symbol in the world. But in order for me to convince my scientific colleagues, I'll have to present to them many more case history results. Now, if you would like to participate in this experiment and prove to yourself just how easy it is to get lucky—to get everything you've ever wanted out of life—absolutely guaranteed—your personal, registered LUKSMI YANTRA is yours for the small processing charge of only \$3.95. This includes Research Forms to report your actual good luck experiences.

GUARANTEED GOOD LUCK!

Please understand, this is not one of those typical good luck sales ads—it's a scientific invitation. For the LUKSMI YANTRA cannot be purchased at any store for any price! Whether you're a man or woman, young or old, smart or unlearned, or the unluckiest person in the world, I'm certain that the LUKSMI YANTRA will work for you—or your money back, without quibble or question. You'll be the sole judge and jury, and your guarantee is irrevocable!

FREE BOOK BONUS

If you act now, I'll thank you by sending you a free book that clearly shows you how to tune yourself into the great power that makes the LUKSMI YANTRA work. You'll see how easy it is to be fitted always with supreme happiness and abounding ecstasy!

PARTICIPATE NOW—BEFORE INVITATION ENDS!

As soon as I have enough case histories to present at the next National Sociologist Symposium, I'll stop advertising this invitation—which actually shouldn't take very long. So, if you would like to be one of the few persons in the world to own the only good luck symbol that has been scientifically proven to be the best—absolutely guaranteed—you'll accept this soon-to-be-discontinued invitation. Yes, see if within 30 days the LUKSMI YANTRA doesn't fulfill your dearest dreams . . . satisfy your desires for Wealth, Love and Health . . . offer you more of the good life than you can ever imagine. You have nothing to lose—only a beautiful life to gain!

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book Langdon had offered another explanation for the helmets — saying that Spanish sailors washed ashore in Hawaii had somehow managed to bring with them books containing pictures of helmeted Greeks, Romans or Etruscans.

And Detmold asks this very reasonable question: "Why could not the Hawaiians have invented their own helmets?"

Caledonian headdresses are remarkably similar to those worn by Greek Orthodox priests — but this does not presuppose a relationship between the two, he says. "There are some superficial resemblances between the incredible headdresses worn by Tahitian priests and the crowns of Egyptian pharaohs. Indeed, some Tibetan lamas wear yellow-crested headgear that calls to mind the Hawaiian *mahihole*. I hope that no one will now propose some kind of Tibetan-Hawaiian connection."

As for the colors being those of Spain, Detmold says that red and yellow became the Spanish colors by decree in 1785, only three years before Captain Cook landed in Kauai.



PALEONTOLOGY NEWS

PALEONTOLOGISTS have even less material to work with than do archaeologists; therefore their conclusions must be even more provisional. Last February 24, 1978, Dr. Mary D. Leakey, widow of the late great anthropologist Dr. Louis B. Leakey, reported finding a series of humanlike fossil tracks 3 1/2 million years old on the bottom of an African water hole in Tanzania.

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Finally—I understand my husband.

Mrs. Ruth Gable, Los Angeles, Ca.
"You'd think after 25 years my feelings would stop being hurt, but I never could accept Jack's quietness. Finally, seeing his Saturn in Virgo, I understand my husband. He's a quiet man by nature—but he's always loved me."

I saved my job. Ann Gardner, Los Angeles, Ca.

"Something I was doing irritated my supervisor, but she's not the kind of woman you sit down and have a 'heart to heart' with. When I did her Zodiograph, I really got the picture. She's got 4 planets in Leo and has got to be liked. I've been too upset to laugh at her jokes, and the less I laughed the more upset she was. What a crazy circle! Thanks to you, the smile's back on my face. She'd thank you too—if she only knew."

My children stopped fighting.

Mrs. George Wilson, Santa Cruz, Ca.
"Our girls, Carol and Dianne, were like oil and water—they couldn't be in the same room for 5 minutes without fighting. Their room was always like a battlefield. The evening we did our family Zodiograph, life in our house really changed. Dianne is naturally orderly, and to put it kindly, Carol isn't. Once they understood one another, that spiteful fighting just stopped. As a mother—I want to strongly recommend ZODIGRAPH for any family."

We turned off the TV and started talking again. Joe Salisbury, Silver Spring, Md.

"About the only thing my family had in common was the TV. The night Joyce brought the ZODIGRAPH home was the beginning. For the first time in months the TV was off, and the four of us sat and talked. The evening was over before we knew it."



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The fossilized footprints actually were found more than two years ago in a series of layers of volcanic ash that had been covered by a layer of lava almost as soon as they were made. Dr. Leakey is "75 percent sure" that the prints were made by a manlike creature. If so, they are the oldest humanlike footprints ever found.

Dr. Leakey speculates that the creature probably was about four feet tall and walked very slowly, taking extremely short steps — steps probably no longer than the length of its foot. The foot was oddly shaped — about six inches long and 4 1/2 inches wide. Thus the footprints are very wide compared with a human foot today. Contiguous with these prints were those of a knuckle-walking primate about the size of a small chimpanzee.

IN THE HOLD of a ship which is returning from Antarctica as we write this is a rich collection of fossils, some of them complete skeletons, that date back as far as 230 million years. The fossils were discovered in a windswept region 450 miles southeast of McMurdo Sound and are believed to represent extinct species that existed when mammals were evolving from their ancestral reptiles and amphibians.

The fossils appear to date back to a time when Antarctica was in a different hemisphere of our world and enjoying a subtropical or temperate climate. Dr. John Cosgriff, head of the expedition that made the find, suggests that the discovery tends to confirm the theory that at one time all the continents of the world were part of a single



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giant landmass. Although much remains to be learned from studying the fossils they do seem to resemble fossils found in India, Australia and Africa.



MAN AND MASTODON

THE REMAINS of a mastodon, of a much more recent date, have been discovered in a peat bog near Sequim, Clallam County, Wash. The particular significance of the find is that the tip of an ancient bone spearhead was found imbedded in one of the animal's ribs. Dr. Richard Daugherty called it "the first direct association of mastodon and man." He presumably means in Washington state because other finds have been made elsewhere in the world.

The excavators expect to find more spear points because it was obvious that the point imbedded in the rib did not kill the animal. The research team surmises that the mastodon became mired in the bog and was killed by hunters.



AMERICAN BOOMERANG

EVEN STRANGER is the discovery in Florida of a 6000-year-old human skeleton buried in a marsh with part of its brain matter still preserved. Found nearby is what may be the world's oldest boomerang — a device never used in America in historic times.

An expedition sponsored by the National Geographic Development Foundation has recovered this and hundreds of other objects from around Little Salt Spring, a 250-foot-deep spring-fed sinkhole near Sarasota.

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Stranger yet is the discovery that the remains of as many as 1000 persons may be buried beneath the sediment in a shallow basin which forms the upper reaches of the sinkhole. Another 1000, reports Donald J. Frederick of National Geographic News service, may rest just below the surface of a slough about 200 yards away.

"To find this many people at the site would be amazing, since man 6000 to 7000 years ago was generally considered a nomadic hunter who moved in extended family groups from place to place," according to Carl J. Clausen, the archaeologist in charge.

At deeper levels in the sinkhole are the remains of giant ground sloths, a mastodon or mammoth, and an extinct variety of giant tortoise similar to those which still live on the Galapagos Islands. The tortoise had been impaled by a three-foot stake, apparently shaped and pointed by a prehistoric hunter, carbon-dated at 12,000 to 13,000 years old.



IONS VS. HEALTH

ABOUT 2400 years ago Hippocrates wrote that "northern winds occasion disorder and sickness." For many years it has been believed that the strong winds that sweep across Europe, such as the foehn in Germany and the mistral in France, make people feel unwell.

It is pretty well established today, according to an article in the July issue of *Human Nature*, that these effects are not imagined but are caused by a decrease in the number of ions in the air, particularly in the ratio of negative to positive ions.



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Among the conclusions that investigators have reached, according to the article by Albert P. Krueger, M. D., and Sheelah Sigel, Ph. D., are that ions are biologically active and do affect living matter — from bacteria to human beings. The depletion of ions in the air may increase the likelihood of respiratory infections. Air pollution and air conditioning lower the number of ions in the air and decrease the ratio of negative to positive ions. On the other hand, the air near waterfalls, spas and the seashore have more air ions and a higher ratio of negative to positive ions. This is believed to be one reason people find these spots healthful.

There was considerable interest in air ionization during the 1950's. Air-ion generators were sold to the public "through high-powered advertising campaigns that extolled their effectiveness in treating diseases from constipation to cancer — claims for which there was no clinical support," according to Krueger and Sigel. The government intervened and the FDA banned the advertising and distribution of the machines.

At present this is a murky area but research increasingly indicates that negative ionization machines — which ionize the air in rooms or even at desk level — can make people feel better.

Some of the research tells us why. Positive ions have been shown to cause the release of serotonin, a powerful neurohormone, from brain and body tissues. Increased serotonin in animals can cause diarrhea, muscle spasms and difficulty in breathing. Positive ions aid the release of serotonin, negative ions lessen it. Thus the air ions can

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Yet they may be wrong. Leach, according to Robert Lindsey in the *New York Times*, is a well-to-do professional inventor with more than 59 patents to his credit. In July the *Times* reported that researchers in the federally-funded Experimental Center for the Advancement of Invention and Innovation at the University of Oregon had checked the mathematical equations of Mr. Leach's process and found no errors.

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But they still need a working model to test Leach's claim that the process produces more energy than it consumes.

Dr. Gerald G. Udell, director of the Oregon Clearinghouse, said the Leach process bombards gaseous water molecules with high-intensity radiation. Leach said the radiation is generated as part of a chain reaction and sustains the separation of hydrogen and oxygen.

Dr. Udell believes that even if the Leach machine doesn't end up with plus energy it has other useful applications. For example, it could be used to produce hydrogen during the off-peak hours of hydroelectric or nuclear plants for use during peak hours.



AFTER THE KIRLIANS?

THE RUMANIANS have developed a method of electronic whole body scanning that seems to be the next step in Kirlian photography. Called electronography, Rumanian scientists are using the process for diagnosing ailments and more than 6000 persons have already undergone electronography according to the Labor Protection and Hygiene Center in Bucharest.

Electronography seems to be based on the same principles as Kirlian photography but is termed "much more sophisticated." Electromagnetic fields are generated around a living body which is protected from exposure to the high-voltage currents, say the researchers.

The images produced under the high voltages are revealed by a variety of recording devices, including black

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Crystal Energy — Dr. G. Patrick Flanagan, one of the top scientific minds in the world and author of *Pyramid Power* and *Beyond Pyramid Power*, will discuss his work with crystals and his forthcoming book *Crystal Power*.

Solar Energy — Dr. Henry C. Monteith, a noted engineering physicist for the Sandia Laboratories in New Mexico, will present a paper on solar energy and its relationship to pyramids and crystals.

Psychotronics — Rev. Henry Nagorka, president of the U.S. Psychotronics Association, will discuss man's evolving interaction with a universal energy, the history and "state of the art" of psychotronics and Soviet psychotronic weaponry.

Dr. T. Galen Hieronymus, an electrical engineer who holds numerous patents on psychotronic devices from various countries as well as the U.S., will discuss his

work and inventions, along with eloptic and neionic energy.

Pyramid Energy — Les Brown, a noted Canadian researcher, will present "The Pyramid Era," the function and performance of the pyramid, and its effect on plant, animal and human life.

Dr. Bill Schul, a social psychologist, will give a presentation on "Pyramids and the Second Reality." Experiments with lasers, gyroscopes, and indented pyramids focus attention on a new dimension of reality.

Orgone Energy — Jerome Eden, a noted author, will lecture on Wilhelm Reich's life and his personal research into "Cosmic Orgone Engineering."

Moderator and giver of the keynote address, will be Bill Cox, Editor of the Pyramid Guide. He will discuss "Bridging the Gap Between the Subjective and Objective," as well as radiesthesia.

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EARLIER this year, according to Bernard Dixon writing in the British journal *New Scientist*, Dr. Bob Garrison, an astronomer at the University of Toronto, was waked by a telephone call from a member of the Committee for the Scientific Investigation of Claims of the Paranormal.

"The caller allegedly spent most of the next hour trying to dissuade Garrison from taking part in a conference on astrology. He did not succeed. Dr. Garrison resented the late-night approach and told his caller that although he did not believe that the positions of the planets control our lives, he felt that astrological ideas should be discussed openly."

So should other unorthodox claims but that is not the way of the Committee. They are well financed, cleverly managed and obviously have professional publicity counsel. If you have difficulty understanding their motives, remember that here is a dedicated group of witch-hunters seeking to burn nonbelievers at the stake. They are motivated by their Humanistic religion and employ methods that are

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JADE MYSTERY

AN EXAMPLE of the difficulty of understanding the relationships between ancient civilizations was revealed a few months ago by the accidental discovery of a magnificent jade amulet in a suburb of San Jose, Costa Rica. Construction workers were clearing a building site when they uncovered the burial place of a teenaged boy who lived sometime between A.D. One and 400.

The motif of the amulet shows a slender, graceful hand holding an animal with a catlike head and a serpentine tail. The wrist has a bow or wristlet.

The problem arises because the workings of the amulet show that it probably began as a smooth piece of jade in the shape of a half clam shell. It was originally created by Olmec workers between 600 B.C. and 300 B.C. Then roughly 500 years later the surface was carved by an artist of the Mayan culture of highland Guatemala — hundreds of miles from known Olmec sites.

An additional problem is how the object reached Costa Rica. Michael Snarskis, who headed the excavation team and is head of the National Anthropological Center at Costa Rica's National Museum, doubts that the Olmecs could have brought the piece to Costa Rica.

He calls the carved, 13-inch grey-green artifact "esthetically among the finest in the world. I don't know of another piece like it."

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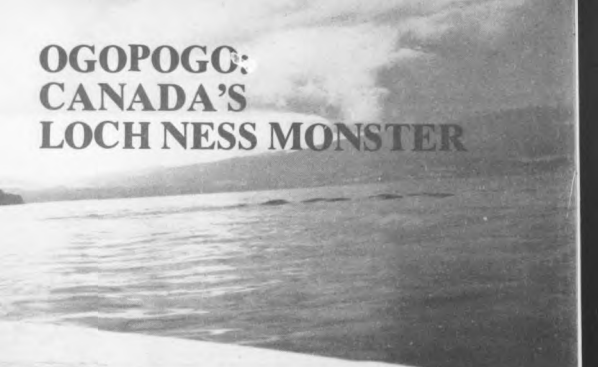
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OGOPOGO: CANADA'S LOCH NESS MONSTER



Hundreds of witnesses — and a number of photographs — testify to the presence of a large serpentlike creature in the waters of British Columbia's Lake Okanagan.

By Mary Moon

SINCE THE 18th Century scary stories have been coming from the shores of narrow 80-mile-long Okanagan Lake in the interior of southern British Columbia, Canada's Pacific Coast province. For hundreds of years the Okanakane Indians quaked at the very sight of a tiny island off Squally Point at the lake's big bend. This was the traditional home of a huge serpentlike creature they worshiped as a water god and called *N'ha-ha-itkh*, "sacred creature of the water." No Indian in his right mind would venture onto the lake without

taking along a small pig, dog or chicken as a sacrifice.

Naturally the Indians had a legend about someone who refused to follow this custom. Foolish Chief Timbasket had brought his family north from what is today Washington State where the southern Okanakane Indians lived. Visiting Westbank halfway up the lake where an Indian settlement has always stood, Timbasket found the local Indians making "big medicine." He watched scornfully as his hosts painted mystic signs on the prows of their dugout canoes and collected

sacrificial animals before paddling down the lake to their permanent camp *Penk-in* or "always place."

While passing Squally Point the Westbank Indians traveled at what they hoped was a safe distance from the island. Timbasket deliberately paddled close to shore, to show he was above such outmoded nonsense.

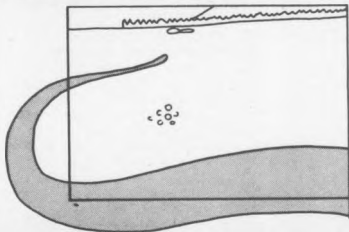
Suddenly *N'ha-ha-itkh* rose from his underwater cave and lashed the lake into a storm with his tail, swamping Timbasket's canoe. He and his family

never were seen again. The shattered canoe was found years later on the shore by some Indians who were stalking deer.

Even in the 1860's half-breed John MacDougall knew better than to take his team of horses across The Narrows without providing a tasty gift for the water god. But on one particular day the animals fought so hard against entering the waters they had often swum before that MacDougall just plain forgot. Halfway across the lake some-



Ed Fletcher's photograph shows Ogo-pogo's huge body in the foreground, curving under the boat. The front part of the creature's body and head can be seen in the left background. Witnesses described head as 2½ feet long and snakelike.



This drawing depicts more clearly what the picture reveals. The creature is seen swimming toward a boat carrying a water-skier. Fletcher says Ogo-pogo looks like "a garter snake blown up to 70 or 75 feet long" but doesn't swim like a snake.

thing powerful began pulling the two horses down and down. When the canoe began to sink too MacDougall whipped out his hunting knife and cut the ropes. The lake demon had struck again, he told everyone. (Among the many names given the lake creature by the Indians was *Ook-ook mis-achie coupa lake*. In Chinook, the common language of the Pacific Northwest in the 18th Century, this meant "the wicked one in the lake.")

About 10 years later, in the 1870's, MacDougall told his frightening story to the first white woman settler on the west shore, pioneer rancher Mrs. Susan Allison. Fascinated, Mrs. Allison began to study the Indian culture. Later she set into verse a chilling legend about a party of Indians who perished while fishing near Squally Point. The refrain of the long poem, published in 1901, ran:

Far westward on the Island
The grim island all men dread,
Their bones lie bare and bleaching
On the rocks all stained with red.

Mrs. Louise Gilbert, Indian writer in Penticton, said huge carvings of *N'ha-ha-itkh* adorned both ends of a ceremonial dugout canoe, 18 feet long and five feet wide, built as a gift for a local chief in the 18th Century. This was long before the *sa-ma* or white man came into the Okanagan Valley, she said. In those days her tribe occupied land all the way down to the Columbia River in Washington state.

Okanagan Valley Indians were still in awe of *N'ha-ha-itkh* and making sacrifices to him in the middle 1920's, I was told by Leslie L. Kerry, founder of the *Capital News* in Kelowna, largest (52,000 population) of the

three cities around the lake.

The water creature still inspired terror even in the early 1950's. Historian Frank Morgan Buckland wrote that an old Indian woman on a Kelowna street ran into a white resident whose family gave her clothing. Her benefactor began to question her about the water god but she seemed afraid of the subject. Whereupon the man said he would just have to take his boat down to Squally Point and see if *N'ha-ha-itkh* was home.

"No, no, no!" screamed the Indian woman, "you can't do that!"

"And why not?"

"Because he will get you and eat you up. Then what will my old man do for pants?"

The Indians passed on their fear of the lake demon to the first white settlers in the 1860's and the whites went so far as to patrol Mission Creek to protect their homes from anything emerging from the lake. The fear was reinforced in the 1870's by tales told by the Indians who waited for days among the white settlers to have grain ground at Kelowna's first flour mill.

The first recorded sighting of the water god by white people was in the mid-1870's. After a storm Mrs. Susan Allison saw what she thought was a huge tree trunk in the lake. Then she realized it was a reptilian creature swimming *against wind and current*. Thomas Smitheram, a mining superintendent, saw the same strange sight from the other side of the lake. Both tellers of this, the first of many "logs that came alive" stories, were laughed at.

The second "living log" story occurred in the late 1880's. An elderly

Scot visiting his son at Ewing's Landing was dismayed by a "log" that moved ahead of his boat faster than he could row. "What kind of beasties do ye hae in this loch, laddie?" he asked on his return to shore.

In the summer of either 1899 or 1900, a child of 10 — now Mrs. Ruth Richardson of Cashmere, Wash. — was terrified by a water creature which stared at her, approached much nearer and stared some more. The child fled indoors.

H. B. D. Lysons, fishing near Squally Point in the early 1900's, was dragged part way round Rattlesnake Island by something he never saw. (An Indian would have cut his line at once and let the presence below have his catch.)

Unknown artists of the Okanokane tribe have left us some pictographs to show what the water god looked like. Mrs. Primrose Upton sketched two fading red ochre paintings near Okanagan Centre in June 1965. Her sketch shows a horselike head, one hump — more recent sighters have counted three to five humps — and a forked tail. Another creature is shown stealing away through the weeds in the background. Another Indian rock painting is described in the writings of historian Frank Buckland. I personally saw an Indian pictograph on November 2, 1977, on a lakeside cliff at Westbank. Unfortunately, modern blasting operations have caused the middle of the picture to fall down.

The water monster received the new name Ogoopogo when an English music hall song with that title became popular in the Okanagan Valley in 1926. Ogoopogo he has been ever since to



MARY MOON was born in Winnipeg and educated in England. She has worked for MGM and Paramount studios in Los Angeles and for the *Toronto Star Weekly* and the *Globe & Mail*. She has published articles in a number of popular magazines including *Maclean's* and *Chatelaine* and has edited travel magazines in British Columbia. A resident of Vancouver, she is the author of *British Columbia Calling*, *Washington Calling* and *The Okanagan Mystery: Ogoopogo*.

Caucasians, who have difficulty pronouncing the Indian names.

He is named in both Okanagan and English on the official British Columbia government marker beside Highway 97 (Mexico to Alaska) opposite Squally Point. The text reads: "OGOPOGO'S HOME: Before the unimaginative, practical white man came the fearsome lake monster *N'ha-ha-itkh* was well known to the primitive, superstitious Indians. His home was believed to be a cave at Squally Point and small animals were carried in the canoes to appease the serpent. Ogoopogo still is seen each year — but now by white men!"

At Vernon, the city at the head of the lake, Ogoopogo's serpentlike shape appears as a fountain in the park. His

official statue at Ogopogo Corner in Kelowna is painted green, with a forked red tongue, pointed ears, horns and dorsal fins. Beside the statue is a sign saying his story is centuries old, that he may be as long as 70 feet, may have a horse's head and is protected by law. "Look but don't touch" has long been the warning given by Okanagan officials to Ogopogo watchers.

Some have literally hunted and even shot at him, alas. In September 1925 hunting parties were formed in six Pacific Coast centers, including university campuses in Washington and California. In 1926 British Columbia newspapers reported various parties of young men with rifles were gathering at the lake. In August that year Joe Spurrier of Kelowna took aim at Ogopogo but didn't fire when he noticed that a summer cottage was in the way.

Andy Paul, grand council chief of the North American Indian Brotherhood, stated in July 1949 that an Ogopogo had been killed by his ancestor-namesake *Te Qoitchetahl*, "the serpent slayer."

Later that month three youths working in an orchard at Carr's Landing saw Ogopogo three times in one afternoon. John Berebow fired a shot at the creature in jest, to make Cecil Keddy and Rexford S. Marshall laugh. Attorney General Gordon S. Wismer was not amused, however, and pointed out that Section 26 of the British Columbia Fisheries Act protects Ogopogo.

There are few pictures of Ogopogo. The first serious attempt to capture Ogopogo on film was made on Saturday, July 23, 1977, when 60 volunteer

divers from various parts of western Canada converged on Westbank for an all-night vigil. Led by Cal and Lorraine Bevans, owners of a Kelowna scuba diving school, they took turns waiting 20 to 30 feet below the surface in an animal cage borrowed from a local game farm. High-powered aircraft landing lights illuminated a wide area around the cage to make photography possible at that depth. A camera crew from CHBC-TV, Kelowna, led by Terry Mahoney, Keith Williams and Warren Reid, made a half-hour documentary of the whole venture.

About 2:30 A. M. a small log with branches drifted by and caused great excitement but the shy serpent of Okanagan Lake never showed his coils. This may have been due to a too-noisy generator which was used for power and to a large noisy crowd which watched from the shore. Ogopogo is easily frightened by loud noises, it is said. Mahoney and Bevans intend to organize another vigil in the summer of 1978 — on a smaller, quieter scale.

One man who has successfully photographed Ogopogo is Edward Fletcher of Vancouver, B. C. He took five color pictures of the lake monster on August 3, 1976, at Westbank, between 1:00 and 2:00 P. M. In the summer of 1977 he took 25 photographs in the same bay and 18 of them showed the creature's unusual swimming patterns. It moves with a flattened spiral motion.

"A garter snake blown up to 70 or 75 feet" is Fletcher's description of what he saw first in 1976. He spotted "a strange wave" of the kind reported

so many times at Westbank during the past 100 years. (I saw one myself during the filming of a television segment *In Search of Ogoopogo*, based on my book *The Okanagan Mystery: Ogoopogo*, on November 3, 1977, between 4:00 and 5:00 P. M.)

Fletcher knew what the strange wave signified, having seen Ogoopogo from a distance of 15 feet just minutes before. This time he had his camera with him. He shut off the engine and began shooting pictures as the creature swam and submerged.

Filming the huge bubbles left behind when Ogoopogo dived, Fletcher captured on film a disturbing giant shadow in the water. When developed the photograph showed Ogoopogo's great length underneath the boat, with its long neck and blunt snakelike head raised in the distance.

During the summer of 1977 the Fletcher family, the Gary Slaughters and their friends saw Ogoopogo so many times they "lost count between 30 and 40." Their good luck is thought to be due to the fact that Fletcher's high speed runabout gives off electricity which attracts fish. During the first week of July 1977 "a group of stunned, stupid trout" followed his boat to shore and tickled his ankles as he stood in shallow water washing off the exhaust soot. One mesmerized fish did not struggle even when he picked it up and then put it back in the water.

Like many other people, the Fletcher and Slaughter families *know* there is more than one Ogoopogo because they have seen more than one. The two families saw two Ogoopogos in Westbank Bay on August 3, 1976. Two Ogoopogos were seen in the same

place on July 2, 1977, by Diane Fletcher, Jodi Lee and John Hamilton. That same afternoon Hamilton again saw a pair of huge serpents.

Gordon Radcliffe, bus driver and nondrinker, and his 15 passengers saw two creatures chasing each other near Summerland on June 29, 1950. Radcliffe commented, "Whoever heard of there being only one of any living creature?"

Donald M. Nourse, another bus driver, saw four "things" 10 to 20 feet long at Penticton early on a February morning in 1948. He alerted his boss Hugh Wilson and two friends Katherine and Crawford Forman to watch the "Ogoopups," as the local newspaper called them later. All his bus passengers were cheerful about being late to work.

The Leslie Kerrys of Kelowna, their neighbors Dr. and Mrs. Stanley Underhill and several youngsters all saw two Ogoopogos on July 2, 1949. A pair of Ogoopogos swimming in line were spotted by William Marx near Kelowna in August 1958.

A number of witnesses think the Ogoopogos have feet and can walk on land. The small son of H. Faulkner of Kelowna ran home with the story of huge footprints on the beach in July 22, 1949. His father examined six cup-shaped prints, six inches wide, which emerged from and reentered the water. Jack J. Fuhr found elephantine footprints around his wharf at Okanagan Landing on April 28, 1960. Some were six inches deep in firm sand where a human foot made little impression.

Albert J. Moore, who saw Ogoopogos three times in the 1950's near West-

bank, believes they have short legs because of the three-foot-high foam they kick up when swimming away at high speed. Candace McDougald of Peachland found tracks on a beach where she had seen an Ogopogo partly out of the water. Twenty people watched an Ogopogo near his statue in Kelowna on February 22, 1970. Some were sure he was kicking with four feet.

Some brave people have chased Ogopogo and others have been chased by him. Cedric McNair Stringer and Vic Cowley, sport fishermen from Kelowna, chased an Ogopogo off Bear Creek on May 19, 1951, but lost him. Three youths — James Shelley, Bob Derker and Jerry Huffman — pursued him off Kelowna on July 9, 1957, and came within 25 feet of him, close enough to see his dorsal fins.

Sheri Campbell of Kelowna came closer still when she met an Ogopogo on July 23, 1968, while waterskiing north of Kelowna. She told me she panicked. "I had no idea where his mouth was!" She dropped the rope and her companions — Willie Walls, Bruce and Gwen Johnson and Rennee Bliss — pulled her into the boat. Then they chased Ogopogo and came within five feet of him before he put on a burst of speed their boat could not match.

Incidentally, while five feet is too close for comfort, the record for togetherness with an Ogopogo is three feet — arm's length. Erin Neely of North Vancouver, B. C., came that close while waterskiing at Westbank on July 2, 1977. She is tied for first place with Ernest A. Lording of Kelowna who said he could have jumped onto Ogopogo's back easily

during one of his many sightings between 1955 and 1968.

Of the several people who have been pursued by an Ogopogo, all were shaken by the experience. Rita Bridges turned pale and almost fainted when an Ogopogo followed a rowboat in which she was riding near Westbank on July 10, 1949. She asked Louis Guidi, also of Kelowna, to pull for shore and he was glad to.

Two frightened girls of 14 in a motorized rowboat were followed in circles for 10 minutes by an Ogopogo on November 1, 1970. Still breathless and nervous, they told their story later that day to the *Kelowna Courier* staff but refused to give their names. Many eyewitnesses fear ridicule. Thus for every reported sighting there are scores unreported.

Although Mr. and Mrs. Dick Miller, Mr. and Mrs. Pat Marten and their son Murray were scared on July 17, 1959, when they realized an Ogopogo was following them, nevertheless they turned around and tried for a closer look. Not liking this broadside approach, Ogopogo dived.

On July 19, 1926, John L. Logie, lifelong nondrinker and pioneer settler in Summerland, "raced" an Ogopogo in an automobile at 30 m.p.h. for several miles along the west shore. With Logie were his wife Isabella and their grandchildren Catherine, 13, and Robert, 11. The race came to an end when the road went uphill and the water creature turned away from the shore. Afterwards Logie described a sea serpent 20 feet long, with a head that looked like a bulldog from the back and a sheep from the front. Mr. P. J. Dodwell of Summerland, whose

car closely followed that of the Logies, witnessed the whole chase.

A baptismal party of 50 to 60 persons saw an Ogopogo at Westbank on November 18, 1926. And a church picnic attended by about 30 Kelowna parishioners saw an Ogopogo on July 29, 1962.

The newest witnesses to something strange in Okanagan Lake include Betty and Harry Staines of Westbank, who glimpsed an Ogopogo near the Okanagan Lake bridge on November 5, 1977. Stunned passengers in eight other cars also watched from the bridge. Dawsha Malove and Darryll Hunt, both of Peachland, supported the Staines' story. Newcomers to the valley, the Staines had not believed the Ogopogo stories until they saw their first one on July 17, 1976, near Peachland. Betty Staines watched Ogopogo through binoculars from a boat. She described "a long black eel, 35 to 40 feet long," which seemed to be right beside the boat. She was terrified that the creature would overturn them.

Just as being close enough to an Ogopogo to see the bony structure and dorsal fins terrified Mrs. Staines, the following possible fate of the Ogopogos terrifies me. North America's own Loch Ness-type mystery may come to an abrupt end within the next few years if the British Columbia government persists in its proposed plan to rid the lake of Eurasian water milfoil weeds by poisoning them.

In 1977 environmental groups and concerned individuals, including me, protested publicly against using the herbicide 2,4-D in the lake. Called Aqua-Kleen and manufactured by

Amchem Products, Inc., of Ambler, Pa., this herbicide was used to defoliate trees in the Vietnam war. Heated arguments still rage in the Okanagan Valley for and against 2,4-D, which is known to cause cancer, birth defects and mutations.

Kelowna's city council has passed the motion that 2,4-D is not to be used in the lake until proven harmless to health and the environment. An adverse report on the herbicide by the South Okanagan Environmental Coalition was published in January 1978.

Another report, prepared by officials of the British Columbia ministry of recreation and conservation, says the use of 2,4-D to kill lake weeds is potentially detrimental to fish and waterfowl. The SOEC has declared its members will oppose the use of the herbicide by any means they can, including physical presence on the beaches in the spring and summer of 1978. They urge that the weeds be controlled by biological means, not chemical.

Alternative methods of dealing with the milfoil do exist. The weeds are fed by tons of treated sewage poured into the lake. It has been suggested that this effluent be sprayed on farmland as fertilizer instead. Also there are such things as weed-removing machines.

Despite all this, many acres of weeds will be treated with 2,4-D in 1978 and Jay Lewis of SOEC charges the government with ignoring Aqua-Kleen's label which warns: "Do not apply to waters used for irrigation, agricultural sprays, watering dairy animals or domestic water supplies."

Many residents fear their drinking

water and the famous Okanagan Valley fruit will be poisoned. Others fear swimmers will be made ill, tourists frightened away and all wildlife destroyed . . . including the Ogopogos

living in the depths of Okanagan Lake.

To me this seems the most frightening of all the stories to come out of the Okanagan Valley in the past three centuries.



WORDS OF THE BRAHAN SEER

By W. Ritchie Benedict

IN THE FIRST eight months of 1977, the number of deaths in Fortrose, Scotland, reached 42, according to William MacDonald, the local registrar. This is twice the average number occurring yearly in this small highland town. Anywhere else this statistic would probably be ignored but to many Fortrose residents, it is the fulfillment of another prediction by the highland prophet, Coinneach Odhar, the Brahan Seer. He lived in the 17th Century and was supposedly a retainer in the court of the Seaforths who were powerful local chieftains.

About 300 years ago the Brahan Seer handed down a whole series of predictions (vague and rambling, say the sceptics; very precise, say the believers). One of them promised that if a wedding were ever held in the ruins of the town's 13th-Century cathedral, "then the graveyards of Fortrose would overflow." In August 1975 Christine Cameron of Munloch married English naval officer Charles Evans in the cathedral's romantic ruins. Since there is no other obvious reason for the rise in the death rate, Brahan believers point out that those who ignore his words do so at their own peril.

In nearby Strathpeffer, there is a Pictish stone called the "eagle stone"

which was mentioned in the predictions. The Seer said that if it fell over three times it portended a dire future for the town. So far the stone has fallen over twice so nervous Strathpeffer residents have cemented it into place and surrounded it with barbed wire.

The Brahan Seer scored with his prediction of the opening of the Caledonian Canal ("The time will come when full rigged ships will be seen sailing by the back of Tomnahurich near Inverness") and the advent of the railway ("A black bridleless horse shall pass through the muir of Ord").

Elizabeth Sutherland, the author of a new edition of a book on the Brahan Seer's prophecies, adds, "In 1937 when the Inverness town council proposed a temporary bridge over the River Ness, someone wrote to the local newspaper pointing out that the Brahan Seer had said that when it was possible to cross the Ness dry-shod in five places, a terrible disaster would strike the world. Well, the bridge was put up at the end of August 1939 and a few days later Hitler marched into Poland." Obviously, it is one of the lesser known facts of recent history that the responsibility for starting the Second World War rests squarely with the Inverness town council.



Bernadine Villanueva . . . Misunderstood Mystic or Clever Con Artist?

Part 1

"She said she had \$27,000 coming for psyching out oil for the state of Georgia and would receive \$55,000 for psyching out oil for the Shah of Iran . . . We thought she was rich."

By Jane Bandy

"LADIES and gentlemen of the jury, this case involves the use, or alleged use, of psychic power. Will that prejudice you in any way?" The 10 men and two women seated in the jury box shook their heads.

Thus began, on March 28, 1978, an eight-day fraud trial which would amuse and amaze readers and listeners served by Knoxville, Tenn., news media.

The prosecutors and alleged victims: Evelyn Sharp, 71, retired university teacher; Jane Swingle, 24, kindergarten teacher; and Doris Ivie, 33, college teacher.

The defendant: Bernadine Villa-

nueva, 43, self-proclaimed prophetess, healer and psychic.

The charges: six citations of fraud involving grand larceny by fraudulent contract, grand larceny by fraudulent appropriation, and obtaining property by false pretenses.

* * *

THE STORY begins on Labor Day weekend in 1976. For several months before that Evelyn Sharp, Jane Swingle and Doris Ivie had been part of a loosely-knit group who wanted to start a center for metaphysical studies in Knoxville. They hoped to buy or rent a building to be used as a meeting place for classes in yoga, holistic

therapy and comparative religion as well as for worship services where the members could combine traditional Christian beliefs with meditation and psychic healing. Their plans had progressed to the stage where they were looking at buildings.

Then on Labor Day weekend Doris Ivie went to a yoga retreat at a small camp in the mountains of northeast Georgia and met Bernadine Villanueva, who was introduced to the assembly as "Mahashakti Anapurna, a lady of great energy." The name, Doris explained at the trial, means "a goddess of prosperity who will share her prosperity with the world." It was said that Bernadine had just donated to one of the yoga teachers present "40 acres of beach property worth \$50,000 an acre" to start a school in Florida.

Doris was impressed not only with the powers and generosity attributed to Bernadine but also with her appearance. A slender woman with shoulder-length silver-blond hair and an aura of sophistication mixed with innocence, Bernadine stood out in any crowd. In the white hooded robe and gold cross she wore the first time Doris saw her, she seemed almost saintly. When she addressed the audience she talked about her psychic power, her healing ability and the "many, many" metaphysical schools she had helped start across the United States and throughout the world.

Naturally, Doris approached "Mahashakti" the next day and asked her advice about the plans for the Knoxville center. Bernadine offered more than advice.

"I can quote her exact words," Doris testified at the trial. "She said,

'This I promise you. I will come to Knoxville *at my own expense* and give a lecture and that will be the beginning of your center.' "

Bernadine's offer seemed the answer to a prayer. Doris hastened home to spread the news. The next weekend she returned to Georgia to attend a workshop in Atlanta, this time accompanied by Evelyn Sharp's daughter Jennifer. They were surprised to find Bernadine at the workshop but took the opportunity to start planning the Knoxville lecture (which Bernadine insisted must be given on a Thursday).

By September 21, when Bernadine and her 11-year-old son arrived in Knoxville, the stage was set for the lecture. Bernadine had publicity material with her and radio and TV appearances were scheduled; the morning newspaper, the *Knoxville Journal*, agreed to do an interview. The lecture was scheduled for Thursday, September 23, at the University of Tennessee. It was practically the only activity at the university that night and campus streets were deserted, for almost everyone was indoors watching the first televised debate between President Ford and Jimmy Carter.

Considering such competition the lecture was well-attended. Wearing a long white dress and silver crucifix Bernadine again looked saintly and again she talked of her healing ability and psychic powers. She had with her a scrapbook of pictures showing her bleeding palms as evidence of stigmata, a rare condition found in religious individuals when the hands, feet or forehead show blood or bruises like the wounds of Christ.

One incident marred the success of

the lecture. During a question and answer period, an intense young red-haired man, wearing what appeared to be a clerical collar, jumped to his feet and verbally attacked Bernadine. He accused her of sorcery and blasphemy, of practicing witchcraft while wearing a crucifix. "In whose name do you prophesy," he asked, "the devil's or God's?"

Bernadine answered him calmly, citing quotations from the Bible to support her work. "All that I do and all that I prophesy," she concluded, "I do in the name of Jesus Christ." In months to come the young man's challenge would be frequently recalled.

After expenses were paid the lecture netted \$323.30. Doris Ivie put the money in the bank.

The next day saw the beginning of a series of events which Prosecuting Attorney Herbert Moncier termed "the classic con game." A few members of the Knoxville group met Bernadine at her hotel for breakfast. Among them were Doris, Jane Swingle, Evelyn and Jennifer Sharp and the latter's boyfriend Tony. They were all thrilled to learn that Bernadine had decided to stay on in Knoxville for a few days to help them "psych out" a house for their center. She assured them that she would know the right house when she saw it.

Sometime during the morning Doris asked Bernadine what she should do about the money from the lecture. At the trial Doris explained, "Bernadine had told us earlier that we should start a new corporation for our center because 'a new baby should have a new name.' Our corporation wasn't started yet so I wondered about putting money

in the old bank account. Bernadine suggested that I give the money to her so she could hold it for us under her tax shelter." Doris wrote her a check for \$320.

On Saturday, September 25, Bernadine and several members of the group visited a friend of Evelyn's in the Smoky Mountains. On the way back to Knoxville they passed a house with a "For Sale" sign in the yard. "Bernadine pointed and said, 'That house . . . there's something special about that house,'" Doris testified at the trial. "We turned around in the middle of the road and went back to look at it."

Through the windows of the unoccupied house they could see a large living room and kitchen. With a parking area in the rear and what appeared to be an upstairs apartment it seemed to be exactly what they needed. At Bernadine's hotel later they called Virginia Stuckey, the real estate agent, who agreed to meet them at nine o'clock on Sunday morning.

"I met them at the Howard Johnson motel on Chapman Highway," Mrs. Stuckey testified. "There were about six people seated around a big table. . . . I asked if they wanted to see inside of the house. Mrs. Villanueva said she didn't need to see it but Mrs. Sharp wanted to go through it. We went to see the house and then came back to the restaurant to draw up a sales contract. Terms were \$15,000 down with a \$30,000 note. I asked for \$1000 earnest money. Mrs. Villanueva looked at Mrs. Sharp and said, 'You must wait until exactly 11 o'clock to sign the check.' We all sat in silence for a minute or two until the clock

struck 11, then Mrs. Sharp wrote the check."

"Who was buying the house?" Attorney Moncier asked.

"Mrs. Villanueva was. Her name was on the contract."

"My husband wouldn't let me put my name on the contract," Evelyn explained at the trial, "and our new corporation wasn't ready yet. So Bernadine said she would buy the house and put it under her tax shelter. Then we could pay her back as soon as we could afford it."

"Where was she going to get the money?" Moncier asked.

"She said she had \$27,000 coming for psyching out oil for the state of Georgia and would receive \$55,000 for psyching out oil for the Shah of Iran and that she owned property in Florida. . . . We thought she was rich."

The next day, however, when the group met again, Bernadine asked *them* for money. "The closing was scheduled for October 25," Evelyn testified. "She said her money might not come through in time for the closing and she wanted to have the money available for the down payment just in case. She suggested that we loan her the money temporarily so she would have it in the bank and then if she didn't need it, she would give it back to us. I wrote her a check for \$11,500. Doris gave her \$2500. We sat at the window . . . and watched her walk across the parking lot to the Park National Bank next door to open an account." Soon afterward, Bernadine returned to Atlanta.

When they went to Atlanta to visit Bernadine the next weekend she gave

Evelyn and Doris promissory notes for their loans, written on forms taken from the Park National Bank. The terms of the loans were 90 days at eight percent interest. The notes did not specify that the money was to go toward the house but neither Doris nor Evelyn thought about that. "I just stuck the note in my purse," Doris admitted. "I didn't even read it."

The notes seemed insignificant because they had something more exciting to talk about: Evelyn, Jennifer and Tony planned to go to Iran with Bernadine in December to visit the Shah. From Iran they would go to Egypt where Jane and Doris would join them during the Christmas holidays. "Bernadine said we could help her in psyching out oil for the Shah," Evelyn testified.

"And why were you going to Egypt?" Attorney Moncier asked.

"She said it was important for her son to go to Egypt before his 12th birthday because Christ had gone to Egypt before that age. We thought her son was a little holy man."

Bernadine suggested that she could speed up the processing of their passports by taking them directly to the passport office in Washington, D. C., since she had to go there in October on business. Evelyn, Jane and Tony gave Bernadine their passports and Jennifer, who had never had a passport, gave Bernadine an application, her picture and her birth certificate. Bernadine promised to get all of the passports processed and to hold them together until time for the trip.

* * *

THE THREE and a half weeks left before the closing date on the

house were busy ones. Doris and Evelyn contacted everyone they could think of to ask for help with the center — donations of time, money and furnishings. Evelyn kept in almost constant touch with Bernadine by telephone. Then problems began to develop. First came zoning trouble. The house was in a residential area and could not be used as a church or meeting hall. Bernadine promised to take care of that. Then a second problem developed. The owner would not accept their original offer of \$15,000 down and a \$30,000 note. He wanted all cash. Bernadine assured Evelyn that she could manage.

Then October 25 — the closing date — arrived. When Bernadine did not show up it was rescheduled for November 2.

On November 1 Bernadine and Evelyn went to Cherokee, N. C., to shop for a special gift for Evelyn to take to the Shah of Iran. They selected a peace pipe for the Shah and a leather hair ornament for his wife and Evelyn paid for some jewelry which Bernadine bought. "She said she'd left her purse in the car and she'd pay me back," Evelyn testified.

Bernadine did come to the November 2 closing but she did not have the money to pay for the house. Evelyn had to pay an additional \$4000 earnest money to hold the house for another month.

The next day Bernadine asked another favor of Evelyn. She had found a house for a center in Atlanta but she could not buy it until she got her money. Could Evelyn lend her \$5000 in cash so that she could wire the earnest money to Atlanta to hold

the house? They went to the bank and Evelyn withdrew \$5000 in \$100 bills. Bernadine gave her another promissory note.

One day later — November 4 — they found the church. "Bernadine had told us to pray for an organ for our center," Evelyn testified. "A friend told me that the Cumberland Presbyterian Church, which had moved to a new building in West Knoxville, had an organ in their old building downtown that they were trying to sell. Bernadine was in Atlanta so I called the pastor and Jennifer, Tony and I went to see the organ."

It was a \$10,000 pipe organ — much larger than they had expected. "We weren't sure about the organ," Evelyn testified, "so we asked to come back later when Bernadine could come with us." While they were there they toured parts of the church; it was a roomy three-story building.

About this time Jane Swingle became financially involved with Bernadine. "At one of our meetings," Jane testified, "I opened my big mouth and mentioned that I had some money in savings — my settlement from a car accident in 1970. Not too long after that Bernadine told me that I'd be perfect to run our bookstore."

"Had you ever been in the bookstore business before?" the attorney asked.

"I don't even *read* books! But Bernadine said she'd help me and I trusted her. I believed everything she told me."

On November 10 Bernadine told Jane that she had decided that the group needed their own car since they were going to be doing a lot of driving

between Knoxville and her new Atlanta headquarters. She had found a good buy on a car in Atlanta and would Jane advance her the money to pay for it? Jane borrowed money against her savings and gave Bernadine \$5000 for the car and for books for the bookstore.

On November 12, Charles Rader, an attorney representing the owner of the house, called Evelyn and told her that the owner had to close the deal or they must forfeit their \$5000 earnest money. Evelyn called Bernadine who promised to take care of it.

On November 16, Bernadine called Jane at the school where she taught. "She told me that she had to have \$10,000 that day or we would lose the house," Jane testified. "As soon as school was out I rushed over to meet Bernadine at the bank to borrow the \$10,000 against my savings. But they would give me only \$8,546.16 because I already had one loan against my account. Then we rushed downtown to get to Mr. Rader's office before it closed. Bernadine took the money into the office. She told me to wait outside with her little boy."

Later that evening Bernadine called Evelyn. "She told me that she had to have \$2,532.05 to complete the deal on the house," Evelyn said. "I brought her the check on November 17 and she told me to write on it 'to complete payment.' I knew the owner wanted cash. When I gave her that check I thought the house was paid for."

On November 18 Bernadine and her son with Evelyn and Jennifer went back to the church to see the organ. This time real estate Jim Hotchkiss met them. "When we walked into the

sanctuary," Evelyn remembered, "the little boy looked around and said, 'Mommy, it's so beautiful. Let's buy it.' "

Mr. Hotchkiss testified, "I offered to show them the rest of the church but Mrs. Villaneuva said she didn't need to see it, that she knew she wanted it. She wanted to close the deal that day. I suggested that she wait for a title search but she said that wasn't necessary, that she just knew the title was okay. I set up an appointment for the closing that afternoon and she signed all the papers. The terms were \$15,000 down and the balance of \$70,000 in one year. Mrs. Villanueva said she'd have the money wired from Atlanta. Mrs. Sharp paid \$500 that day and the church let them move in."

Bernadine gave Evelyn's daughter Jennifer a check for \$14,835.00 made out to the real estate company for the rest of the down payment. The check was written on the Park National Bank account which Evelyn and Doris had given her money to open. Bernadine told Jennifer she would let them know when the money had been transferred to that account from Atlanta so that the check could be given to the agency. Jennifer gave the check to her mother.

With only a week left before the dedication of both buildings which had been scheduled for Thanksgiving Day, November 25, the group set about cleaning the house and church. During that week Bernadine asked Evelyn for money again — this time \$200 for "a surprise." Evelyn assumed this had something to do with the dedication and gave Bernadine the money. "I told her I had to cash my last sav-

ings bond for that money," Evelyn testified.

About 100 people came to the dedication but Bernadine could not attend. She told Evelyn that her father-in-law had died and she had to go home to Florida for the funeral.

Then on December 3 Bernadine called Evelyn from Cherokee, N. C. "She told me to call Jane and have her move her money to another bank so she could borrow the full amount," Evelyn testified. She relayed the message to Jane.

Although she did not understand this message Jane tried to move her money but the bank wouldn't let her. At this point Evelyn also was becoming suspicious. They decided to go to Cherokee on December 6 to talk to Bernadine. Jennifer and Tony went with them. When they arrived they found Bernadine in the dining room of the Holiday Inn surrounded by people. She introduced them to Black Hawk, a Cherokee craftsman whom she had hired to make jewelry for the bookstore, and his wife Echo. In planning for the jewelry, they forgot their earlier suspicions. "When Bernadine wasn't there we worried," Evelyn said, "but when we were with her our doubts just disappeared."

Bernadine returned to Knoxville with them and Jane rode in her car. The next day Jane borrowed \$2300, using her new truck as collateral. She gave Bernadine \$1800 to pay for the Indian jewelry and kept \$500 to build shelves for her bookstore. None of

them would see Bernadine again until April.

Two weeks later a shipment of books arrived at the church — C. O. D. The bill was \$1019.67. "My bookstore was supposed to be unique," Jane testified. "These were just run-of-the-mill books . . . even books on how to fix your Volkswagen! I sent them back."

Now Evelyn began investigating. She called Bernadine's bank to see if she could give the check to the real estate agency to complete the down payment on the church. She learned that there was only a small balance left in Bernadine's account. Then she called to find out if Bernadine owed money on the house. She discovered that Bernadine, without telling any of the Knoxville group, had talked to the owner of the house and persuaded him to accept the original contract of \$15,000 down and a \$30,000 note. "They told me that only the down payment had been made and another payment was due," Evelyn testified. That afternoon she hired a lawyer.

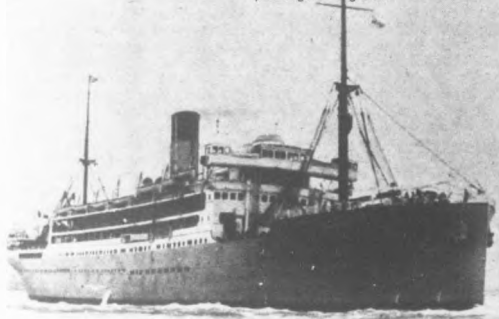
The day before Christmas, Black Hawk came to the church with the completed jewelry. He told the group that Bernadine had paid him only part of the cost of the jewelry, saying that they would pay the balance when it was delivered.

On January 3, 1977, Evelyn Sharp, Jane Swingle and Doris Ivie took out criminal warrants for Bernadine Villanueva's arrest.

(This is Part 1 of a two-part article.)



When the *Llanstephan Castle* set sail no one knew it carried an extra passenger — a ghost.



FOR A NUMBER of years Mrs. Cyrus P. Machrak had wanted to make a long cruise "to see some of the places I have never visited before," she said. So a month after the death of her husband, the New York society lady, who was visiting her sister-in-law in Gloucester, England, booked a four-week voyage around Africa for the summer of 1938. Mrs. Machrak was to pick up her ship, the *Llanstephan Castle*, at Tilbury, some 20 miles east of London on the north bank of the river Thames.

The advent of the Munich crisis — Adolf Hitler's threat to Czechoslovakia — made it problematical for a while as to whether or not the cruise would in fact take place. As she waited for the crisis to clear, Mrs. Machrak

The Phantom of the Cruise

"I saw that it was a spectral figure in uniform — dripping a strange greenish slime."

By Raymond Lamont Brown

did some shopping in London. Also, being of an enquiring mind, she took time off to look up some data on her cruise ship, the *Llanstephan Castle*.

The 11,346-ton ship was built in 1914 at Govan, Scotland, for Great

Britain's famous Union-Castle Line. Designed to carry 229 first-class passengers and 202 tourist-class passengers, the liner had served as a troopship during World War I. During the years 1919 to 1939, however, the liner was on the London-East Africa run.

The international crisis was settled, at least temporarily, and *Llanstephan Castle* prepared to depart. Mrs. Machrak joined the ship at Tilbury on a damp and dismal day in September 1938. Three days out of Tilbury the *Llanstephan Castle* encountered bad weather and was badly battered by heavy seas. A considerable amount of damage was done to her fittings; three members of the crew — Wilson, Smith and Harper — were badly injured. At Gibraltar the weather continued so rough that it was quite impossible for passengers to go ashore. A Royal Navy hospital tender came alongside and removed the injured seamen.

By the time the ship steamed away from Gibraltar, gregarious Mrs. Machrak had made friends with the cabin staff. One evening as she was served an after-dinner coffee by her stewardess Mary Richards, Mrs. Machrak asked the young woman about the morale of the ship. The girl admitted that "strange things were continually happening aboard." It appeared that accidents happened which "should not have happened," things were mysteriously missing, and more than one passenger reported to the ship's doctor with strange feelings of depression and a desire to commit suicide — one passenger on the previous trip had actually done so.

At the time Mrs. Machrak dismissed the report as superstitious gossip and

enjoyed the cruise ports of Tangier, Genoa and Port Said and the trip through the Suez Canal to Beira. She noted, however, that as the ship steamed down the East African coast her fellow passengers seemed to become depressed. During the past few days Mrs. Machrak had been a guest at the chief officer's table, together with six other passengers. "But," she later reported, "we never seemed able to really get together . . . an air of mental subversion surrounded us all."

On the way south to Durban, in perfectly calm seas, the *Llanstephan Castle* suddenly developed an alarming and unaccountable list. As they entered Durban, Mrs. Machrak discovered that one of the ship's cooks, Pete Archer, had vanished, no one knew where. No lifeboats were missing and it was too far to swim ashore.

Then Mrs. Machrak began to have "strange encounters." Her account of what happened was set down on papers found with her will in 1947 when she died at her home in Chicago. Of these happenings she said, "We were just leaving Durban and I went out on deck around 10 o'clock for a breath of air before going to bed.

"Nobody else was in sight and all I could see was the dim light burning over the main entrance to the saloon. I stopped walking and looked up at the sky; it was a lovely night. And then something indistinct approached me; it moved slowly and with what seemed to be a cold purpose. And as it came nearer I saw that it was the spectral figure of a man in uniform and that the clothing was dripping with some strange greenish slime. I knew then, why I cannot say, that it intended tak-

ing hold of me and pushing me over the ship's rail. I was so terrified, I was unable to move or to call for help."

Very afraid, Mrs. Machrak prayed hard, then:

"I found I was able to move and I ran as fast as I could towards the bow of the ship and finally reached my cabin in a roundabout manner. There was a window, not just a round port-hole, over my bed and it was open about six inches. I flung myself at it and tried to close it but something on deck outside prevented my doing so. How long I stood there I cannot say but in time I reopened my cabin door and ran across to the nearby bathroom; somehow I thought I would be safer locked in there. And as I locked the door I knew that this thing in tattered uniform was with me. I managed to unlock the door and fled back to my cabin. The window was still open and I watched the fingers of a hand take hold of the upper sash. I ran from the cabin again and managed to reach the cabin of a woman friend (Amy Rogers) and there I spent the rest of the terrifying night."

Not long afterwards a woman — dressed in a negligee — was restrained from jumping over the rail into the sea. She later told the ship's doctor that she had been pursued by "a phantom sailor all dripping with slime;" the specter had tried to push

her into the sea. The doctor entered a diagnosis of hysteria in his medical log.

Discreetly Mrs. Machrak told one or two of her fellow passengers of her encounter and one of them admitted to a similar meeting with the "phantom sailor." In the end Mrs. Machrak informed the captain of what she had seen and he promised to notify the owners.

No note made by the captain on the subject ever came to light. But in 1956 ghost hunter Warren Armstrong interviewed an Irish lady Hester O'Mara who had been aboard the *Llanstephan Castle* on the cruise with Mrs. Machrak and who had seen the same thing. She too had informed the captain. In all, four people are known to have seen the ghost during the 1938 trip, but no official record was logged by the Union-Castle executives.

Whatever the "ghost" was its haunting ground is no more. The *Llanstephan Castle* was refitted in Belfast during World War II and went back into the African service. She was sold for breaking in March 1952.

Psychic researchers who have studied the case have put the occurrences down to "the death of a naval officer, probably during World War I, causing a psychic atmosphere disturbance aboard the ship."

All of which explains nothing!



CRIME AND PUNISHMENT

IN OMIHACHIMAN, Japan, a convicted murderer in a cell on death row whiled away his time waiting for the hangman by transcribing books into Braille, reports the Associated Press. By the time all appeals were exhausted in 1973 the man had spent 13 years waiting and had transcribed 850 books for the blind. But he went to the gallows before he could finish Dostoevski's *Crime and Punishment*.

TRUE

MYSTIC EXPERIENCES

MY DREAM GALLERY

By Louise Jones

I HONESTLY don't know whether dreams predict the future but many years ago when I was in grade school my physician father thought not. He listened intently to everything I told him, his analytical mind pulling out subtle points that helped me gain insight into the world around me. He even explained my dreams, saying dreams often suggest certain personality traits. He said my falling down a bottomless elevator shaft, for example, or being chased by some fearsome thing while I ran in slow motion probably indicated feelings of insecurity.

But he was stumped by one vivid dream I had again and again. The dream, which I first dreamed about 1930, never varied in detail but repeated itself much like a tape replayed. Each time I related it to him, he gave me his undivided attention but then shrugged, making no attempt to interpret it although wondering at its recurrent nature.

The dream itself was not unpleasant. Perhaps it reflected a third-grader's sense of innocent wonder, a fertile imagination tempered by reality, and the insatiable appetite of childhood for mystery and adventure. Whatever it was, its infrequent oc-

currence over a decade, with mounting clarity, urgency and an unresolved conclusion, ingrained itself so deeply in my mind that I'll never forget it.

It always began in the the middle of the night with my waking spontaneously to a quiet house steeped in slumber. Pulling my nightgown close around me, I inched my way in slipper-clad feet through my darkened bedroom to the closet where I climbed a wall-ladder to the ceiling trapdoor that opened into our attic.

With the trapdoor dropped behind me, I stood momentarily waiting for my eyes to accustom themselves to the dark. As they did the scene changed and I was standing in a partially demolished house three blocks from



Louise Jones

our home where, light of foot, I skirted two-by-fours, rotting lumber and planks and made my way down the steep spiral staircase that took me to the cellar. Although I had never been there before I knew exactly where I was going.

Once I was in the cellar a streak of light along one wall showed me the entrance to a long sod-lined tunnel that was as dank as an old mine. Without hesitation I rushed toward my destination, ducking into a secret alcove under a stairwell and emerging into a convent living room.

Dazzling splendor lay before me. Towering cathedral windows lined with deep-red velvet drapes glistened like jewels as sunlight streamed through their colored prisms, splintering into fragments and scattering on mahogany furniture and wainscoted walls. Overhead hung a magnificent crystal chandelier, the likes of which I had never seen before. I was awestruck, as if glimpsing heaven — which surely could be no more beautiful. I was fearful, too, that the nun who taught me catechism would find me trespassing and I darted to the other side where a massive carved door opened easily under the pressure of my hands.

Here was where I wanted to be. A long wide hallway stretched out before me, lined on both sides by majestic plants in elaborate jardinières and ornate brass tubs. Clerestory windows stood ajar admitting warm spring breezes. Alternating between the plants were many closed doors. I began my walk down this gallery, pausing on one side and then the other, looking into familiar scenes all along

the way. One was the convent library; another was the Academy refectory; still another was my father's office and there was even one of the lobby in our local theater. Each room was dignified and inviting in its own way. Each was a place in which I was thoroughly comfortable.

But when I reached the end of the hall and turned the last knob the door refused to open. For years it was at this point that I woke up.

Finally one spring night the dream changed: the last knob turned easily and admitted me into a large area not unlike a museum, containing statues, busts and sculptures of famous artists and celebrated persons from the past.

Art had long been an important part of our basic education and I was right at home, pausing to study the intricate workmanship of one, stopping to feel the texture of the marble, ebony or alabaster of others, or to lift some small object to enjoy it from every aspect.

About midway around the room I was drawn to a bust different from any of the others. It was life-size and mounted on a Doric column that was just my height. On closer examination I was stunned to see that this was no ordinary statue of some historical figure! It was of my paternal grandmother Bertha Conroy! She was white as snow, cold as ice and staring at me with unseeing eyes. My heart leaped into my throat. I was drenched with sweat as I stood frozen, unable to comprehend. Soon I got a grip on myself and a chill settled over me as I realized that she must be dead.

I woke up abruptly, my pulse still pounding. And I slept no more that

night. Next morning my father informed me sadly that Grandma had died during the night. That was March 13, 1940.

I never have had the dream again.
— *Moscow, Idaho.*

LOOK FOR THE LIGHTS

By John B. Coyle

IN DECEMBER 1972, while I was serving with the army in Northern Ireland, I had the job of radio operator for my section, an infantry patrol of eight or nine men. A radio operator's job is to report any contact with the enemy or any unusual activity in the area which his section is duty bound to patrol.

The day in question was a Friday afternoon. About three o'clock I received over the air a very odd message which said, "Look for the lights! Look for the lights!"

Thinking that this was my base trying to contact me I called the base to ask them to repeat the message. But they said they had not sent one. I then put through a call saying, "Unknown station, identify yourself." But it was no good. There was no response.

Our section continued its patrol and we eventually found ourselves inside the main gate of a factory. We did a routine patrol of the interior of the factory and got ready to leave. As we were coming out I observed a car parked at the kerb to our left with its headlights full on. Now, it was a very clear day and I immediately recalled the odd message on my radio earlier in the day. We passed the car, which was facing us, and as we did so I heard the car's engine start. The message on the radio flashed through my mind again

and just as the car came to the bottom of the street I shouted to the rest of my section, "Down!"

There was the sound of gunfire as the car's occupants opened up on us with a Thompson submachine gun. But from where we lay on the ground we presented an exceedingly low profile. Also we were on a slight slope so the gunmen had to fire upwards. They did hit one man but he was only slightly wounded. We immediately ran to the bottom of the street and fired on the car which now was putting on speed to get away. We hit the car and captured its occupants and their weapons.

I like to think that we owed more than one life to that strange radio call from nowhere. — *Staffordshire, England.*

GLORIA'S VISIT(S)

By Sebi Breci

I WAS first convinced of the reality of extrasensory preception in 1951 while living in an apartment building in Vallejo, Calif.

It was a summer evening and my wife Martha, my mother-in-law Jose-



Sebi Breci

phine and I were having dinner when Gloria, who lived in the apartment across the hall, came in. She said hello, then went directly into our bathroom. It was not unusual for Gloria to have the run of our house. She and her husband were our good friends.

Moments later Gloria emerged from the bathroom. Standing squarely in the dining room, she announced: "I weigh 126 pounds."

Gloria did not wait for our comments. As she started back to her apartment I said something like, "That's nice."

I thought the incident had so little significance that I didn't mention it after she left.

About 10 minutes later, Gloria returned to our apartment, said hello and went directly into our bathroom as she had done previously. This time when she came out she asked, "Do you know how much I weigh?"

Laughingly I said, "Of course. You just told us. You weigh 126 pounds."

Gloria stood wide-eyed. "How did you know?" she said. "What do you mean I just told you?"

Gloria often pulled little jokes so I said, "Okay, okay. You were in here a few minutes ago and standing right where you are now you told us how much you weigh."

"I wasn't here a few minutes ago," she insisted. "In fact I haven't been here all day. Have I, Martha?"

I wasn't prepared for what my wife said. "She's right. She hasn't been here all day." My mother-in-law added, "You must have dreamed she was here before."

"Now wait a minute," I said. "She came in here twice and no one can talk

me out of it. Case closed." I expected Gloria and the others to burst out laughing but they were all serious.

"Maybe you witnessed one of those future events casting a shadow before," my wife said jokingly. "If you're developing the ability to see into the future, find us a way of stretching your pay envelope."

My mother-in-law is gone and we lost track of Gloria and her husband long ago. But to this day my wife insists Gloria entered our apartment only once. I've since related the incident to a friend who is a medium and she said that what I experienced was a clear case of precognition.

I'm glad it happened. No matter what skeptics say when I bring it up in a conversation, I always end by saying, "You can believe it or not. I believe it because it happened to me." — *Omaha, Nebr.*

TWO ROUND LOAVES

By M. M. Tius

ONE MORNING in January 1918 my mother-in-law Elizabeth Tius had a vivid dream in which she was presented with two round loaves of bread. On the top of one, her mother's name — Anastasia English — and a date were stamped and on the other her own name and a date. She awoke with an overpowering feeling that the dream was in some way significant. She immediately recorded the date (February 1, 1919) stamped on the loaf bearing her mother's name. The second date, however, she could not recall.

A little more than a year later, a few weeks after her mother's death, my mother-in-law was rearranging the

bedrooms in the house and came across the slip of paper on which she had recorded the date she had dreamed. Now the significance of the dream was clear: it was the date of her mother's death. — *Kavala, Greece.*

DEATH ON THE WIRE

By Magdalene L. Miles

ON A HOT summer night in July 1932 in Malvern, Ark., I awakened from a horrible, terrifying dream. I had seen in my dream a spiraling electric wire, shining like the red rays of a setting sun, plummet to the ground into the midst of tall spreading oak trees. Under the trees was a tidy spacious playhouse which belonged to my tiny childhood friend Lurlene Bryant. Believing the spiraling wire was a decayed grapevine, Lurlene reached up and grasped it. At that moment, in my dream, a tiny brown body fell to the ground writhing in pain.

I awakened from my dream crying hysterically. My mother Maggie Williams rushed into my bedroom and when I told her about my dream she said, "I hope it is not a premonition." Somehow I sensed that the word "premonition" meant a warning about something that was going to happen.

Mother told me to get dressed for breakfast and as I was doing so we heard a hysterical voice at our front door. It was Lela, Lurlene's big sister, who had come to tell us that Lurlene had been electrocuted. Lurlene was dead!

A few days later Lurlene's funeral was held in a small white frame church. Delivering the eulogy, the Rev. C. D. Tate said, "Lurlene was just a little brown flower and God



Magdalene L. Miles

plucked her from His garden to put in His heavenly vase." — *Malvern, Ark.*

DAD! DAD! DAD!

By Juanita Oliver

"SIS, Esther has lockjaw. I don't think she can make it. Can you and Putch come?" said my brother Wayne, telephoning from Cherokee, Iowa.

My husband was unable to leave Okaboji but I hastened to drive the 60-odd miles to Cherokee. Wayne's news was very discouraging. The doctors were unable to get vaccine from anywhere near this small town. Sioux City had none to spare; Ft. Dodge and Des Moines had none at all. This was the early 1920's, long before tetanus immunization was commonplace.

My father, who loved Esther as much as he loved my three sisters and me, was an engineer for the Illinois Central Railroad. When I arrived home he was just leaving to take his passenger train from Cherokee to Sioux Falls, S. Dak. "I'll try to get vaccine in Sioux Falls. I'll have it here



Juanita Oliver

by tomorrow at 8:30. You meet me at the depot in the morning."

That night I spent with my brother at the hospital. We would check Esther's room every half hour. At 3:30 or so we stood in the door as the doctor took her temperature. Her face was flushed red. She tossed her head back and forth in agony. The doctor looked up as he read the thermometer, shook

his head sadly and said, "There's no hope. We've done all we can." At four o'clock, while Wayne and I stood by her bed, Esther sat up, raised her arms upward and called "Dad! Dad! Dad!" and *fell* back dead.

As soon as we got home my mother said to me, "You meet your father's train before anyone else has a chance to tell him."

At 8:30 A.M. I stood waiting for the big steam engine to stop. My father jumped from the cab, walked over to me and said, "You don't have to tell me. I know Esther's gone."

"But, Dad, how do you know? You were 100 miles away!" I exclaimed.

"Because at four o'clock this morning I found myself standing in the middle of my bedroom shouting, 'I'm coming!' I was answering Ester's cry of 'Dad! Dad! Dad!'" — *Laguna Hills, Calif.*

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.



EXCHANGING NAMES

SOME COMPLICATED name-changing was planned for the summer of 1977 in Naples, Fla. The local families involved are the Merriams and the Copelands.

James Merriam and his wife have a son James, Jr., and a daughter Deborah.

Marion Copeland and his wife have a son Steve and a daughter Deborah.

Deborah Copeland planned to marry James Merriam, Jr., and Deborah Merriam was engaged to Steve Copeland. Debbie Copeland became Debbie Merriam and Debbie Merriam became Debbie Copeland.

THREE HEALINGS TO A GALLON OF TEA

Englishwoman channels
healing energy to one
person while doing clairvoyant
reading for another and amusing
both with her cockney humor.

By Ruth S. Harvey

ON DECEMBER 27, 1919, in a poverty-stricken family of north London, a little girl was born. Despite the bleakness of her early childhood life held one bright spot. She always had "angels" with her, angels she began to see in her seventh year — and she could see "wondrous" colors around people. By the time she was 10 she had learned she could cure her school friends' headaches just by touching them. When she was 19 a man collapsed on the street in front of her. A "voice" told her to put her hands on his stomach. She felt a great heat passing through her hands and the man told her gratefully that his ulcer pain had disappeared. Thus began the healing ministry of Rose Gladden, who is considered by scientists who have tested her to be one of the most outstanding healers in the world today.

Rose made her first visit to the



Scientists who have tested her say Rose Gladden is one of the most outstanding healers in the world today.

United States only one year ago but already her list of friends and supporters reads like a page from *Who's Who*. In her native England she is a living legend — because of cases like that of nine-year-old Andrew Buchan.

In November 1969 Andrew seemed a perfectly normal boy. One moment he was romping with his dog. The next moment he was struck down by a cerebral hemorrhage caused by a brain tumor. Unable to move or speak he was rushed to Children's Hospital in London where doctors fought to save his life. Andrew did survive but his parents were told there was no hope that he could fully recover. The brain tumor was inoperable; the doctors had done all that could be done for the boy. He went home in a wheelchair.

Months later, still paralyzed, Andrew had a visit from his favorite soccer team, the Luton Town Players. Having heard of his plight, they made him their mascot and invited him to watch them play. That visit had incredible consequences. One of the players, Mike Harrison, took Andrew's mother aside and asked if she had ever thought of trying spiritual healing. He suggested that she take Andrew to Rose Gladden.

"Such a thought had never entered my head," said Mrs. Dorothy Buchan. "I knew nothing about spirit healers nor did I have faith in them. Before Andrew became ill I would have laughed out loud at such an idea. But now I was desperate enough to clutch at any straw.

"We visited Rose Gladden in her home. There was no black magic, no incense burning, no incantations. She just laid her hands gently on Andrew's head and closed her eyes for a few moments."

Young Andrew, describing the treatment later, said, "I felt all funny because her hands got very hot and I felt something throbbing in me."

Rose Gladden recalls, "When Andrew came to me he looked like a hopeless case. But when I placed my hands on him I knew he would be healed. I never cease to wonder at the power that works through me. I am only the channel. The power itself is God sent."

Five weeks later, Andrew had said good-bye to his wheelchair for good. He could walk easily and talk normally. His left leg — which had wasted away — had filled out and was now exactly the same as the other.

"Andrew's recovery is truly amazing," said Dr. Graham Fagg of Lister Children's Hospital in Hitchin, a town a few miles north of London. "The whole thing is quite out of any medical way of reasoning. The boy was paralyzed and couldn't walk. Now he plays soccer! There is no trace of the original paralysis. We have given the boy a thorough physical examination and are delighted with results."

Mrs. Buchan says, "I can't say how this fantastic cure came about. Neither can my husband nor the specialists. I can only be thankful that my footsteps were guided to Rose Gladden's front door, for there is no doubt in our minds that she was responsible for the miracle that saved our son."

The sequel to this story is Andrew's testimonial to the love and gratitude he feels for Rose. On November 17, 1977, at the Canaries Club, an English disco which Andrew runs, he staged the first of a series of fund-raising events, all proceeds going to the Rose Gladden Healing Center in Letchworth, Hertfordshire.

* * *

THE ROSE GLADDEN Healing Center is a charitable organization which relies mainly on support from donations and legacies and works in full cooperation with medical doctors and ministers. Its objective is to provide a spiritual, clinical, educational and research facility for treatment of the whole person. Medical consultants for the Center include Dr. C. Maxwell Cade, Dr. Alex Milstein and Dr. John LaMont. Scientific consultants are Dr. Cade, Dr. John Taylor and Dr. William Tiller.

— Dr. Cade is a physicist, Fellow of

ABOUT THE AUTHOR

RUTH S. HARVEY, born in Santa Fe, N. Mex., in 1926, has had a lifelong interest in metaphysics, parapsychology, Eastern philosophy and comparative religions and a special interest in healing. Married for 33 years, she has four children ranging in age from 32 to 10. With her husband Don she has spent more than 25 years in wholesale and retail merchandising.

She is a member of the American Society for Psychical Research, Spiritual Frontiers Fellowship and Astara and a life member of ESP Research Associates Foundation in Little Rock, Ark.



the Royal Society of Medicine and the author of more than 150 scientific papers. He is an eminent authority on biofeedback, having trained more than 3,000 persons in techniques for altering consciousness. He has spent an estimated 40,000 hours monitoring human consciousness using various instruments. Dr. Cade and Geoffrey Blundell, founder and head of a London electronics firm, Audio Ltd., have developed an entirely new and unique form of encephalograph which they call the "Mind Mirror." With this remarkable instrument (which is about the size of a portable typewriter) it is possible to see the rhythms in both brain hemispheres at the same time.

When healer or patient is connected to the machine via electrodes attached to the scalp, the Mind Mirror records the changing brain patterns. It responds rapidly and records ephemeral patterns which other EEGs are not designed to show. And whereas other EEGs must feed tapes into a computer before the results are known, the Mind Mirror produces visible results in patterns of colored lights.

Dr. Cade and his colleagues and Dr.

John Taylor and Dr. Eduardo Balanovsky of King's College, University of London, first studied Rose Gladden on October 2, 1976, and made a further study between April 29 and May 1, 1977. On July 17, 1977, in an unprecedented demonstration at Loughborough University, Leicestershire, England, before an audience of 400 scientists, doctors, psychologists and laymen, Rose was connected to one Mind Mirror and a volunteer patient, Nora Forbes, was connected to another. On closed circuit television, everyone present watched Rose altering her brain patterns at will. Even more remarkable, they witnessed the gradual and complete attunement of the patient's brain patterns to those of the healer. In only 15 minutes Rose and Nora were producing identical EEGs. This brilliant demonstration was a breakthrough in healing research. For the first, time the unity between healer and patient had been concretely recorded on television before a live audience. Rose said she had "tuned in to the Light" and channeled this love through her heart and her hands to Nora. On August 26, 1977, a

television documentary exploring Dr. Cade's findings gave his research national attention throughout the United Kingdom.

In Dr. Cade's report titled "Investigation of a Healer — Rose Gladden," he states, "Like the 20 or so healers we have studied in detail, Mrs. Gladden induces in her patients either deep psychophysiological relaxation (accompanied by more than 250 percent increase in a palmar skin resistance) or state five consciousness (the healing state) characterized by high amplitude alpha brain activity with continuous and steady frequency, together with two side bands — one in the four to five hertz theta region and one in the 16 to 24 hertz beta region. Mrs. Gladden's brain rhythms are peculiar in several respects: (1) They are of exceptional amplitude (greater than 20 microvolts peak). (2) They are of remarkable symmetry, each hemisphere being almost a mirror image of the other. (3) They are extremely stable, showing little spontaneous variation. (4) They often incorporate very high amplitude delta flares, sometimes more prominent from the right hemisphere. (5) The patterns are not seriously disturbed by Mrs. Gladden's moving or speaking. (These often disrupt patterns of other healers.) Unlike what is observed with some healers of undoubted ability, Mrs. Gladden's patterns do not appear to be reduced in amplitude at the time that the patient's brain rhythms begin to resemble hers in frequency and symmetry. To summarize, Mrs. Gladden shows brain rhythms when in the healing situation which are fully in support of her exceptional reputation as a healer."

Dr. Balanovsky wrote a letter of reference for Rose saying, "I have known Mrs. Gladden for nearly a year and over this period of time both Prof. John Taylor and I have carried out a number of experiments as part of an investigation of the phenomenon of faith healing. I have seen Mrs. Gladden treating patients who came to her after being dismissed by their doctors as incurable cases. The results Mrs. Gladden achieved with most of them are so absolutely tremendous that I would not hesitate in saying that I firmly believe in her healing abilities. Records of patients' histories which Mrs. Gladden has kept, from the time they were treated by their doctors and then by her, readily corroborate this Moreover, the rate of success that she achieved is more than impressive and one which rules out pure coincidence or chance. I sincerely hope that this letter will contribute to her getting all the support that she deserves."

* * *

I HAVE watched Rose perform seeming miracles. Unlike other healers I have witnessed, Rose can channel healing energy to one person while giving a clairvoyant reading to another. Through all this she radiates love and charismatic appeal and even throws in one of her humorous cockney anecdotes along the way.

My husband Don, three of our four children and I live on a ranch high in the Colorado Rockies near Central City. Rose and her husband Peter were our guests for three memorable days in September 1977. Among other guests were Karen Craven, a lovely girl in her 20's who had been invited by our son Mark to join us for dinner. For

each of us, Rose offered to "energize" some small object that we treasured. She hardly glanced at what we gave her but placed our offerings between her hands and quietly started energy flowing. Suddenly she opened her hands and plucked two items from her palm. "To whom do these belong?" Rose asked.

Karen answered, "They're mine, Rose. Why?"

"My dear," replied Rose, "I can't energize these two items. They already have an energy of their own."

"Far out!" Karen's ecstatic reply fairly shook the rafters. Then she explained why Rose's words had evoked such an enthusiastic response. One item was a small packet of ashes materialized by the Indian saint Sai Baba, the youthful yogi whose trademark is the miraculous materialization of such diverse items as ashes, fruit, jewelry, etc. The healing ash (vibuthi) had been given to Karen at the Joya Santanya Sat Sang in New York City in August 1977 where she was attending spiritual devotion classes. The other item was a necklace of seeds and dried rosebuds which had been blessed (energized) by the American yogi Ram Dass (Dr. Richard Alpert, former professor of psychology at Harvard). Karen had offered the necklace as a gift to Ram Dass at the Hanuman Foundation in New York in June 1976. He told Karen he could not accept gifts but he would hold the necklace and bless it for her. Rose's singling out these objects is a magnificent demonstration of psychic sensitivity and it is compelling evidence for the energy itself. If Sai Baba were merely a magician, as some have claimed, his

ashes should have been just another item in the hands of Rose Gladden but this was not the case. It becomes apparent that a unique form of energy can be imparted by persons of unusually high spiritual attainment.

Rose wears a very unusual cross. It was designed by her husband Peter after he psychically perceived it in the hands of a spirit being. After numerous persons who had held the cross reported they had experienced healings, Rose and Peter had more crosses made, each one by hand. Rose blessed each one and gave them to persons in need of healing.

Rose also energizes water for healing. A report in a London newspaper dated March 1976 was headlined: "ROSE WATER GLADDENS PATIENTS." Cures reported included mouth ulcerations, stomach ulcers, arthritis and toothache.

Other headlines in English papers read: "CRIPPLED HAND MOVES OVER KEYBOARD AGAIN. ROSE GLADDEN EFFECTS MIRACLE CURE FOR PIANIST" (Letchworth *Comet*). "ROSE GLADDEN TRIUMPHED AFTER DOCTORS FAILED, ENDS 30 YEARS OF PAIN" (*Psychic News*). The Letchworth *Citizen* reported a long list of healings under the headline, "SUFFERERS GAIN RELIEF AT PUBLIC MEETING." These are excerpts:

"The first person to step out of the audience was a man in agony with a slipped disc. He could hardly walk and had to be helped onto the stage. After five minutes he could walk quite easily and had no difficulty bending.

"Next was 68-year-old Sid Avard of St. Ippolyts. Sid has suffered from arthritis for almost 15 years. Several

operations have temporarily helped but the pain has always returned. 'You are my last hope, Mrs. Gladden,' he said, as he walked toward the stage with the aid of two walking sticks. Putting her hands on his shoulders Mrs. Gladden began to 'generate.' The signs are easily visible for her hands begin to shake. . . .

"As soon as Mrs. Gladden had finished. . . Mr. Avard stood up and bent his knees until he was sitting on his haunches. 'Mrs. Gladden,' he said, 'I haven't done that for five years!'"

It was obvious that healing people is the greatest happiness in Mrs. Gladden's life, the newspaper reported. She smiled at Mr. Avard — but a round of applause from the audience had her almost in tears.

Another remarkable healing is that of Jill Bosworth, age 15, of Letchworth. She had sustained an injury to her right arm which resulted in damaged tendons and she could no longer play tennis, her favorite sport. According to her mother Elise, Jill was treated by a doctor who gave her injections and told her to rest her arm in a sling. It was the only treatment he could recommend.

"Months later," said Mrs. Bosworth, "Jill was still in dreadful pain. She had trouble sleeping and her schoolwork was suffering. Then one day a friend told me about Rose Gladden."

Young Jill said, "I didn't believe in spiritual healing but I was ready to try anything. Mrs. Gladden laid her hand on my shoulder, then said there was something wrong with my spine. Although I couldn't move my arm when I went into Mrs. Gladden's home, it was completely free when I came out. It

was a fantastic experience."

Mrs. Bosworth added, "The treatment, which took about 15 minutes, enabled Jill to raise her arm to any position. Now she is as radiant and happy as ever and has resumed her tennis playing. This is our first experience with spirit healing. I am telling everybody about it."

* * *

DR. WILLIAM TILLER, professor of materials science at Stanford University, has published more than 100 scientific papers and coedited two scientific books. It was he who recommended that Rose's abilities be demonstrated at the Ernest Holmes Research Foundation in Los Angeles. In October 1977, at the invitation of Executive Director Jo Capehart, before an audience of more than 200 members of the scientific and professional community, Rose was connected to a Mind Mirror,* and again demonstrated her ability to alter her brain waves at will. The brain patterns of a subject connected to a second Mind Mirror showed some correspondence to Rose's but not to such a marked degree as had been witnessed in England. Rose was invited to return for the Foundation's annual symposium in February 1978 and to attend the meeting of their Scientific Advisory Committee.

One member of this committee is Dr. Kenneth Shapiro, a physicist. On April 3, 1978, I had a conversation with him about Rose and he expressed his ideas about the recent studies:

*Mind Mirrors were furnished and monitored by Ivan Kruglak, United States representative for Audio Ltd., at the request of Marilyn Ferguson, editor and publisher of the *Brain/Mind Bulletin* and a member of the Ernest Holmes Scientific Advisory Committee.

"In discussing altered states we must not use the words consciousness, brain waves and mind interchangeably. A brain pattern is not consciousness although it may show something about what consciousness is doing. And the mind is certainly more than the brain. It involves the body — and more. Discovering that healers can control their brain wave spectrums with some degree of agility is noteworthy, yet not an end-all in itself. With this well-engineered power spectrum analyzer (the Mind Mirror) we can perceive these emerging patterns. Now we need to know in what way they relate to the healing process. We must listen to the healers to see what *they* can tell us. Rose has tried to explain to me the sensations she experiences while healing. She 'feels' as though her head is expanding — and senses a 'pressure' surrounding her head. She is 'aware' of this same 'surround' in other healers. Maybe there is an energy field we know nothing about. Clearly much more research needs to be done."

Another scientist who voiced the need for continued research is Dr. John Hubacher, a research associate of Dr. Thelma Moss at UCLA where Rose underwent tests in October 1977. He told me he would like to do more research with Rose whenever she is available and said, "If you are going to see her, would you ask her if she would consider coming back to UCLA?"

I told Dr. Hubacher I would be happy to convey his request and would do so in July 1978 at Harold Sherman's "Body, Mind and Spirit ESP Workshop" in St. Louis, Mo., where Rose would appear along with Olga Wor-

rall, the well-known healer from Baltimore, Md., and other notable psychics.

Other organizations for which Rose has lectured include the Psychic Research Society of Cambridge University, the Association of Humanistic Psychology at Denver, and the Festival of Yoga and Esoteric Science at Maidenhead, England, and at Phoenix, Ariz., where the Festival was held in 1977. Rose also holds classes in the psychic sciences for the Spiritualist Association of Great Britain.

* * *

SOMEHOW, in the midst of all this activity, the healings go on. Gail Foster, the wife of a prominent mid-western attorney, underwent a mastectomy 15 years ago. In January 1978 her doctor told her she must undergo another such operation. He had discovered shadows (lesions) on a mammogram which portended a malignancy in her remaining breast. The operation was scheduled for February 1, 1978.

The week before the surgery I introduced Rose Gladden and the Fosters. Hearing of the forthcoming surgery, Rose gently laid her hands on Gail's forehead. A few minutes later Gail said, "The peace and spiritual uplift I feel is beyond belief. I know without a shadow of doubt there is no cause for concern about the surgery. I haven't a worry in the world."

The Fosters' daughter Cindy asked Rose her opinion.

"I believe there was a malignancy," said Rose. "However, it has been altered." Then she suggested that Gail have another mammogram.

Gail told me later, "When I told my

doctor I had been to see a spiritual healer he just couldn't believe I would do such a thing. 'You can get into a lot of trouble that way,' he said.

"The surgery took place as scheduled — and the pathology report was negative. The doctor had been so positive there was a malignancy that he ordered further examination of the tissue and 13 tests were subsequently carried out — all negative!

"I was up and away three days after surgery! One friend of mine, who had this type of surgery last November, couldn't lift her arm for six weeks. I have felt no such limitation and the spiritual high I experienced with Rose in the beginning has lasted. My friends tell me I must be on pills. I tell them I am high on God!"

In the meantime, Gail's doctor is taking her case before a medical research group of cancer specialists who are trying to ascertain what went "right" in the case of Gail Foster.

Alex Milstein, a practicing physician in Los Angeles, Calif., knew nothing of Rose Gladden before he found himself in the hospital after a fall from a horse. He suffered numerous fractures and a torn urethra and developed pulmonary emboli. In February 1978 his friend Judy Walker brought Rose to his hospital bed. When I spoke with Dr. Milstein on April 3, 1978, again I heard about the transcendent feeling Rose imparts.

"During and after Rose's treatment," Dr. Milstein said, "I experienced a marvelous sense of psychological well-being. With only this one treatment, it would be difficult to evaluate what effect she had on my physical injuries as I was convalescent

at the time. I do know, however, that the one treatment left me with the feeling that something very marvelous had happened to me — whereupon I decided then and there to give my support in whatever way I could to the furtherance of her work. As a medical consultant for her Healing Center, I will be in a position to study the healing phenomenon and offer my professional assistance wherever possible. If science ever hopes to learn what this healing energy is all about, it *must* be studied!"

Another physician who feels the same way is John LaMont of Seal Beach, Calif. Having experienced personally what he termed "a very helpful healing session," he volunteered to be a medical consultant for the Rose Gladden Healing Center because of his conviction that all avenues of alternative healing should be explored.

Some of Rose's statements are thought-provoking: "The mind exists in a different dimension. . . . Many physical problems originate in the mind. . . . Energy follows thought. . . . Sometimes I harness for healing the energy from color and sound; harp music is especially beneficial."

Rose regards herself as a simple person but one born with a special gift. "In my simple ordinary way I have managed to help many people."

She cannot guarantee success, of course, but she says, "I will do my best to help. I will attune my mind to the higher source and try to be as clear a channel as I can."

Rose feels "called" to extend her healing ministry to America and is planning a healing center in Denver, Colo., her time to be divided between

the United States and England.

She serves tea when someone comes to her for healing. "My husband says I do three healings to a gallon of tea."

The address of the Rose Gladden Healing Center, a registered charity, is 107 Norton Road, Letchworth, Herts. SG6 1AG, England.



MAYDAY IN THE DESERT

NO MORE than a few words were out of the caller's mouth before the Pima County (Arizona) Sheriff's Department radio dispatcher knew he had a crank on the line. Bob Svecara reports in the May 16, 1978, *Arizona Daily Star* that the dispatcher continued to listen to his caller, however, more out of a sense of awe over the guy's originality than anything else. The caller's report not only was outrageous but his geography was way out of whack.

"I want to report a ship at sea in distress," the caller told the dispatcher. "I've just picked up its Mayday signal."

"Buddy, this is a desert," the dispatcher replied. "There isn't a major waterway within hundreds of miles of here."

The caller, Dallas Peyton, wouldn't be put off. He explained that he had picked up the distress message on his citizen's band radio and suggested that the dispatcher check it out.

The dispatcher relayed the message to federal officials in Tucson who called U. S. Coast Guard authorities in Key West, Fla. A few minutes later

word came back: "Confirmed message. Thanks, Tucson. We're on the way."

By midafternoon the coast guard in Key West had the troubled vessel safely in tow. The craft, a 30-foot pleasure boat called *Timberlane*, with three persons aboard had taken on water at sea due to a faulty pump.

"We didn't hear the Mayday message at all," said a coast guard officer in Key West. "But we got two calls from people in Tucson. One of the callers talked to people aboard the ship for a while until the signal faded."

Peyton told reporters later, "I've heard messages from quite a ways away before but I've never tried to call back. We're not allowed by the Federal Communications Commission to talk with anyone over 50 miles away but what are they going to say in a case like this?"

The unusual thing about this call, he said, was that he was able to talk back to the man relaying the Mayday. Such cases are highly unusual but may occur when special atmospheric conditions allow radio waves to skip.



SUICIDE SUCCESSFUL

OVERCOME WITH personal problems, 85-year-old Martin Astrup of Seattle, Wash., decided to take his own life in April 1973, reports the *Seattle Times*. Astrup went to Aurora Bridge and stepped over the railing, intending to jump into the river. But his nerve failed him and he stepped back over the railing. As he took another step back onto the street the old man was struck and killed by an auto driven by 23-year-old Teresa Small.

THE COTTINGLEY FAIRIES: THE LAST WORD

Psychical researcher
Fred Gettings uncovers the
fairies and exposes a
60-year-old girlish prank.

By Jerome Clark

Drawing on facing page taken from
Ghosts in Photographs by Fred Gettings.
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HAS THE controversy surrounding
the Cottingley fairy photo-
graphs finally been laid to rest?

For 60 years the question of the authenticity of five pictures taken by cousins Elsie Wright and Frances Griffiths of Cottingley, Yorkshire, England, has gone unanswered. Two early analyses, one by Kodak laboratory technicians, concluded there was no evidence of fakery. And a Mr. Snelling, an expert photographer and employee of a photographic firm, concluded the two negatives he examined were entirely genuine, unfaked photographs of single exposure, open-air work, even showing movement in the fairy figures. In 1920, shortly after Sir Arthur Conan Doyle had brought the photographs to public attention in an article in *The Strand*, the *Daily News* & *Westminster Gazette* commissioned its Yorkshire reporter to "break the



The first Cottingley fairy photo, taken by Elsie Wright in July 1917, eluded efforts of all the experts who tried to prove it was faked.

fraud" but a thorough investigation failed to do this.

Attempts by would-be debunkers to find the models which the girls could have used to represent the fairies invariably came to naught. As late as 1975 the photographers, both now elderly women, continued to swear the pictures were authentic.

But in 1977 researchers at Ground Saucer Watch, a Phoenix, Ariz.-based UFO organization, established beyond reasonable doubt that the pictures are



Claude Shepperson's vignette, an illustration for Alfred Noyes' poem, "A Spell for a Fairy," was, in Gettings' opinion, the basis for the first photograph produced by Elsie Wright and Frances Griffiths. Retouching reveals this and also the manner in which the fairy figures were rearranged.

fraudulent. As Robert Sheaffer reported in the June 1978 *FATE*, the ufologists subjected the pictures to computer enhancement and were able to determine that all of the fairy images except one were flat and "probably made of cardboard." In one case an apparent string suspends a "fairy."

This, however, still did not explain where the girls got the fairy figures.

Now the answer to this long-standing puzzle has been provided by psychological researcher Fred Gettings in his recent *Ghosts in Photographs* (Harmony Books, 1978). Gettings has traced three of the figures to a

children's book entitled *Princess Mary's Gift Book*, published in 1915 by Hodder and Stoughton. The first Cottingley picture — the one in which strikingly similar figures appear — was taken in 1917; the photographers were 16 and 10 years of age and easily could have had access to this book.

The book drawings were done by Claude A. Shepperson to illustrate Alfred Noyes' poem "A Spell for a Fairy," which gives supposed directions for conjuring up fairies. Shepperson's originals do not show the fairies having wings but the poem does refer to "four azure wings."

"Perhaps the central figure in the photograph is an 'original' drawing," Gettings says, "though it may have been copied from another source — certainly it is the least artistic of the series." It is worth noting here that as a schoolgirl Elsie was known to possess some talent in drawing and painting. A contemporary of hers, interviewed on a BBC program in 1971, remembered pictures of fairies Elsie had painted.

"It is my opinion," Gettings continues, "that one or other of the children copied these drawings, added larger wings . . . and stuck them in the grass and ferns before photographing them."

What was the motive for the hoax?

In his FATE article Sheaffer suggests that the mastermind behind the affair was Theosophist writer and lecturer Edward L. Gardner, who first investigated the story and who many years later wrote a small book on the subject.

Sheaffer wrote that in August 1920 Gardner gave the girls two cameras,

each loaded with a dozen plates, and asked them to supply him with more fairy photos. Gardner, who did not accompany Elsie and Frances on the picture-taking expedition but instead returned home to London, received only three more pictures. Writing a quarter of a century later in his *Fairies: The Cottingley Photographs and Their Sequel* (Theosophical Publishing House, 1945), he explained the paucity of pictures as due to the fact that "it rained almost continuously throughout the country" and the fairies were driven into hiding.

Noting (correctly) that it is simpler to fake three pictures than it is to fake 24, Sheaffer produces weather records which show that rainfall in the area that month was actually less than normal. On the basis of this very slender evidence he jumps to the conclusion that Gardner, whom even Cottingley skeptic Stewart Sanderson has described as a man whose "intentions are as clear and honest as anyone could desire" (*Folklore*, Summer 1973), consciously perpetuated the hoax in order to advance Theosophical doctrines about fairy life.

There is probably a far less sinister explanation for Gardner's erroneous weather report. Gardner was writing fully 25 years later when his memory of the events had surely begun to blur. If Sheaffer had checked the weather reports for the month *before* (which Robert Rickard and I recently did), he would have found that rainfall over almost all parts of England and Scotland was so heavy that it brought "the worst season for 30-35 years," according to the *London Times* for August 9, 1920. The *Times* referred to "a drip-

ping July relieved only by intermittent deluges."

In the absence of any real evidence of Gardner's involvement in the hoax, I suggest a simpler, nonconspiratorial explanation: The girls, knowing they could not produce the two dozen pictures Gardner wanted from them, told the investigator that bad weather had kept the fairies away. Gardner, who was nowhere near Cottingley when all of this was going on, took them at their word. And 25 years later, when he wrote his book, his memory fastened on July's foul weather instead of on the weather as it was in late August when the girls took the pictures.

In all probability the girls' motives had nothing to do with religious or

metaphysical doctrines. They were interested only in playing a prank — and by sticking tenaciously to their story all these years, they have managed to keep the hoax alive.

In actual fact, it was Conan Doyle who did the most to bring the weight of publicity and the will-to-believe to bear upon them. Doyle was actually writing his book *The Coming of the Fairies* when he first heard about the photographs. From then on the two girls were publicly stuck with their story so that in a sense they have been as much victims as the rest of us.

As Gettings puts it, the "hoax, perhaps starting in an innocent spirit of fun or even wonderment, opened a veritable Pandora's box on the world."



AN OLD-TIME MUSICAL GHOST

By Ron Dobbins

APPARITIONS which shriek, drag chains in the night and otherwise frighten people out of their wits are common enough — but ghostly musicians are rare. Nandor Fodor in his classic *Encyclopaedia of Psychic Science* lists musical sounds connected with deathbed phenomena, religious revivals and seances but not with actual apparitions.

However, one such melodious wraith is described in the September 22, 1881, Norfolk, Va., *Weekly Virginian*. It was a ghost with "two flaming eyes surmounted by a luminous head," two luminous yellow ears and a figure clothed in a "white winding sheet that swayed to and fro, sensitive to the most delicate touch of the winds" and it appeared to a number of

people at Riverview Cemetery near Brandywine, Del.

Farmer James Williamson told of seeing the terrifying figure slowly rise into the air, glaring vindictively while tossing its arms and "making a quick, harsh, grating noise with some weapon concealed in its hand." When the apparition was about 30 feet from the ground Williamson heard music "like the far-off melody of a band" gradually becoming more distinct as the unearthly vision vanished into the night sky. The poor befuddled farmer testified later that he had been rooted to the spot for 30 minutes.

"All who have seen it," said the *Virginian*, "describe the music as beautiful and unlike any they have ever heard before."



The author's longtime interest in psychic phenomena led her to try Ouija board experiments.

A OUIJA board came into the Fair Oaks, Calif., home of my friend Joan Williams in 1948 as a birthday present for one of her children. Having read extensively on psi investigations carried out in laboratories and universities throughout the world, I knew that some persons had astonishing experiences with the Ouija board. I convinced Joan that it was more than a child's toy and we should try a bit of experimenting on our own.

From the outset we received many ridiculous "messages" but some were intriguing — and we finally concluded

The OUIJA BOARD and MASON TOMMS

By Benona Dieroff

The planchette suddenly felt as if it were charged with energy and it spelled out a message that started us on an international search for a dead man.

that the subconscious mind is truly amazing in its ability to author such tales as the planchette spelled out.

"You will find a fortune hidden in this house. . . . Look in the cellar."

"My name is Frank . . . born in Finland 200 years ago. . . . I have a red beard."

Mixed with such unreliable and foolish messages were statements that

could be checked. The first of this type came through as: "Your Aunt Mildred bought a new hat today." That was the sort of banal statement that we would hardly consider checking. But the Ouija board was insistent: "Check on this. . . . Phone her." Although it meant a long-distance call, Joan finally telephoned her Aunt Mildred whose husband answered. After a little chitchat he said, "Mildred went shopping today and bought a new hat. I'll let her tell you about it." Coincidence?

The next verifiable message came sometime in 1950. "Laura is buying a new car." My sister Laura lived in

Chatsworth, Calif., about 500 miles away from our home in Fair Oaks. I had no idea that she was considering a new car but I wrote to her relating the Ouija board's message, thinking that it would amuse her.

Her answer came by return mail. "Your Ouija is not quite accurate," she wrote. "I was looking for a car all that day but I have changed my mind and won't buy one until next year."

Later that day I told Joan about my sister's reply and we laughed the whole thing off as a "near-hit." Then we tried the Ouija board again and it immediately spelled out: "Laura buying a new car right now. . . . a blue

P.A.S. 14A



Air Mail

Telephone: Temple Bar 2407 Telegrams: Genregoff Estrand London

GENERAL REGISTER OFFICE

SOMERSET HOUSE, LONDON, W.C.2

Please address any reply to:
THE REGISTRAR GENERAL
and quote P.A.S. 109159/56/1

Your Reference No. is _____

Dear Sir/Madam,

You wrote on 12th July about a Death certificate.

Search has been made for the Death of _____

Mason Tomms

as the Thomas on about 16/8/1957

Letter from the General Register Office of Somerset House in England offered tantalizing clues to the mystery of the Ouija messages from "Mason Tomms."

P." I thought, "No way!"

A few days later another letter from Laura came saying, "Your Ouija was right after all. I bought a blue Plymouth today."

* * *

THOROUGHLY intrigued by our Ouija board experiences, I read many books and articles on psychic phenomena, precognition and telepathy seeking an explanation of the Ouija board's operation. Finally I wrote Duke University's Parapsychology Laboratory. In February 1953 I received a reply from Louisa E. Rhine saying, in part: "There seems to be no doubt that the actual movement involved is accomplished by subconsciously guided muscular activity originating with one or more of the people whose hands are in contact with it. Concerning the content of what is transmitted, there is little question that that too arises in the subconscious. There is on that account no reason to take seriously any information so secured that is not 'veridical.' If information is secured that only could have been arrived at by telepathy, clairvoyance or some extrasensory means, then although produced by the subconscious of one of the operators, he must have acquired it by extrasensory means."

The answer was clear. When the contents of the message can be verified as the *unknown becoming known*, the Ouija board may be a genuine instrument of ESP.

I acquired my own Ouija board in the early 1950's and after we moved to Pasadena, I engaged my husband Herbert as my partner in experimenting. We continued to receive verifiable

messages now and then, usually when we were on the point of abandoning the quest. Then something happened which gave us hope of finally establishing proof that the Ouija board is more than a game.

In the spring of 1956 my husband and I were sitting at the board when in the midst of an innocuous message, the planchette suddenly felt as if it were charged with energy and moved rapidly over the board in small circular movements.

"Who is this?" I asked.

"Mason Tomms."

From where, I asked.

"Kew Gardens, West London. Kensington was my birthplace."

Then I asked, "How did you die?"

"Lost my life in a wreck . . . on a yacht in the Thames."

"How old were you?"

"Twenty-three."

"What year did you die?" I asked

The reply came, "1937."

At this point my British husband could not resist asking, "Did you ever play cricket?"

"Yes, in Kensington."

The planchette was still — the session was over. We realized that this was somehow different from anything we had previously received. Perhaps it was the contact we had been waiting for; perhaps these data could be checked. But we would need more information.

The next session, the action started immediately.

"Mason Tomms here . . . died Monday, August 16, 1937. . . . Yes, my death notice in *London Times* . . . my name in main police station. Somerset House."

At last I had something tangible to work with. First I ascertained from the local library that August 16, 1937, fell on Monday. Next I went to the main library where the files of the *London Times* are kept. Somewhat hesitantly I told the librarian I wanted to check a death. She brought me the 1937 files and I checked three issues in the third week of August. There were pages and pages of deaths in each issue and I soon lost interest in reading every line of that small print. I found nothing concerning the death of one Mason Tomms but I did see an item about a yacht race that weekend which included the information that the weather had been extremely rough and one of the yachts had dropped out.

That evening Herb agreed it would be easier to write to Somerset House in London. I wrote on July 12, 1956, asking for information on the death of Mason Tomms on or around August 16, 1937. About a month later a reply came from the General Register Office of Somerset House:

"Search has been made for the death of Mason Tomms on the Thames on or about 16/8/1937 in the indexes to deaths registered in England and Wales during the years 1937-1939 inclusive, but no trace has been found of an entry *agreeing with the particulars you supplied*. . . . In order to help you

as much as possible, the search made included several possible variations in the particulars you supplied."

Then came the statement that will remain an enigma forever:

"The extended search has revealed an entry as shewn below. We are unable to say whether or not this is the one sought, but, if you wish, a certificate (death) will be sent to you on receipt of your confirmation of the entry sought. . . .

"The entry found relates to the death at the seashore of Kingsgate, New Broadstairs, Kent, (in) October 1937 of a male over 25 years old. Unknown. Body in water 3 months and highly decomposed."

The timing is right — and I suppose in three months a body could be washed down the Thames and come to rest on the north coast of Kent. Our Mason Tomms was 23 — not 25 — but how could the age of the badly decomposed corpse be known for sure?

Mason Tomms never came to us again — but why had he come in the first place? Did he hope to become "known" instead of an unidentified corpse listed as "unknown" in the death records? I have the gnawing feeling that I let him down. I did not send for the death certificate. Perhaps I should have — to establish Mason Tomms' identity in Somerset House.



THE CORPSE WHO TALKED

FROM LONDON, Ontario, comes this entry in a true story contest: "The man I worked for as a houseboy had died and was laid out in the bedroom. My job was to go around at dusk to draw all the curtains. As I entered the bedroom and switched on the light, a voice said, 'I shall always be with thee!' Terrified, I ran. Apparently the light switch also controlled the radio."

The Sirius Mystery — Ancient Astronauts in West Africa?

Do the legends of the Dogon tribe contain
astronomical information which could
have come only from extraterrestrials?

By James E. Oberg

THE SEARCH FOR an extraterrestrial calling card has taken researchers to many strange places. Some have hiked the Andes to examine mysterious ruins while others have sought alien traces in deserts and jungles. Others have scoured the rare book rooms in libraries and pored over dusty volumes of Mesopotamian or Sanskrit legend. Some have analyzed UFO reports; others have tried to puzzle out the source and meaning of baffling long-delayed radio echoes.

Several specialists now claim they have found the long-sought "final evidence" of visits made to earth by ancient astronauts. The myths of the Dogon tribesmen of Mali, West Africa, contain astronomical knowledge which the native people could have neither learned by themselves nor guessed. Obviously, the researchers say, some more advanced civilization told them.

These fascinating Dogon legends speak of Jupiter's four moons and Saturn's rings, which were not seen by

human beings until the invention of the telescope. They speak of the star Sirius and of a pair of invisible companions. One of them circles Sirius every 50 years, the legends declare, and is made of a metal that is the heaviest thing in the universe. Astronomers have discovered that such an object (called "Sirius-B") does exist but only the most sophisticated and sensitive instruments — unavailable, of course, to the Dogons — can detect them.

The planets circle the sun, the tribesmen believe (and astronomy confirms), in elliptical orbits. And planets with different kinds of people on them circle six other stars in the sky — so the legends have it.

Who told the Dogons about Sirius and about the other space science secrets? Author Robert K. G. Temple (*The Sirius Mystery*, St. Martin's Press, 1975) claims to be able to trace the Sirius-B myth back through Egyptian mythology to Sumerian mythology, thus establishing the certainty that the informants were extraterres-

trial. Ancient astronauts entrepreneur Erich von Däniken endorses and adopts Temple's explanations in his latest book, *Von Däniken's Proof*.

But other observers disagree. Astronomers Carl Sagan and Ian Ridpath, for example, have suggested that the modern astronomical aspects of the complex Dogon mythology entered the lore only recently, probably shortly before the myths were written down in the 1930's. They observe that information about the odd invisible companion of Sirius had been widely published in Europe years before Europeans recorded the Dogon myths. As anthropologists have known for a long time, primitive tribes have a remarkable talent for absorbing interesting new stories into their traditional mythology.

In reply Temple produces evidence for the great antiquity of the Sirius cult. He points out that the Dogon myths also describe a third star (astronomers would call it "Sirius-C"), as yet undiscovered. These same myths, Temple claims, identify a planet circling that star as the home of Nommo, an alien creature who founded the Dogon civilization.

Temple's impressive research was encouraged by noted futurist Arthur C. Clarke (although Clarke now prefers the "modern influence" hypothesis). The book's advertising blurb quotes prolific science writer Isaac Asimov, who says, "I couldn't find any mistakes in this book. That in itself is extraordinary."

* * *

THE STAR SIRIUS is certainly no stranger to mysteries. As the brightest star in the sky it was known

and worshiped by ancient civilizations. Its appearance in the dawn sky over Egypt warned of the impending Nile floods and the summer's heat and marked the beginning of the Egyptian calendar.

Strangely, ancient records explicitly list Sirius as one of six "red stars." The other five are still seen as red but from the time of Arab astronomers to the present day Sirius has been blue-white.

Astronomers classify Sirius as a "class A" star, hotter and younger than our sun. Its brightness is due largely to its proximity; it is barely eight light-years away from the earth. This is only a stellar stone's throw by galactic standards and Sirius is only twice as far away from our solar system as are the nearest stars to the sun, the Alpha Centauri system.

Sirius figures prominently in the Dogon myths. The tribe has a periodic Sirius festival called the "Segui" ceremony; each celebration lasts several years (the last was in 1968-72). The interval between ceremonies may be 40, 50 or 60 years.

Through the carbon dating of old ritual masks researchers have established the antiquity of the Segui ceremonies. Such criteria suggest that these periodic festivals have been going on for at least 600 years and possibly much longer.

But here's the rub: there is no archaeological evidence that the specific references to the twin hidden companions of Sirius are anywhere near that old. Furthermore, most Dogon symbology already has multiple levels of meaning; the sketches used to illustrate the Sirius secrets are

also used in puberty ceremonies. Clearly the Dogons (in common with many other cultures) were fascinated by Sirius, in part perhaps because the concept of twins was also a major theme in their mythology. Inevitably one must ask, if the Dogons had heard good stories about Sirius from other sources, would they ignore them or would they quickly adopt them into their own cultural myths?

Temple's book mentions the absorption of a Christ-figure into the traditional Dogon Pantheon, obviously a recent addition. Sagan has recounted numerous examples from Arizona and New Guinea — and other scholars have noted similar instances — of the rapid assimilation of new stories, songs and lore into the eclectic mythology of Stone Age peoples. Such assimilation occurs most frequently when the subject is one of particular interest to a people — as Sirius is to the Dogons.

The main problem with the alleged antiquity of the Dogon "Sirius secrets" legend is that they are reminiscent of European Sirius speculations of the late 1920's. Europeans too believed that the "white dwarf" Sirius-B star was the heaviest thing in the universe although in later years astronomers were to find thousands of similar objects along with even heavier and denser objects such as neutron stars and black holes. Europeans too talked about the discovery of a third star in the Sirius system; later investigations, however, ruled out that possibility.

The Dogon beliefs about Jupiter and Saturn sound familiar too. To be specific they sound like the kinds of astronomical conclusions one might

draw from studying the heavens through a small portable telescope. The Dogons hold that Jupiter has four moons when in fact it has at least 12, as any true extraterrestrial would have known. Saturn is not, as the Dogons insist, the farthest planet in the solar system. At least three are farther and at least one of them has rings too.

So what is the alternative to the extraterrestrial hypothesis for the Dogon myths? The Dogons could have learned of European Sirius lore in the 1920's from traders, explorers or missionaries, many of whom are avid amateur astronomers. The Dogons were not isolated. Many served in the French army in World War I and some of them could have returned with colorful embellishments for their native legends.

But the extraterrestrial hypothesis will not fade away so easily. Robert Temple, who spent eight years studying mythology, is convinced that he can trace the Sirius-B information back to the Sumerians. This of course would destroy the modern influence explanation totally.

Unfortunately the ancient records contain no clear, unambiguous references to this Sirius lore although the works of historians, astronomers and philosophers were explicit and detailed on innumerable other subjects. But that doesn't stop Temple. He says the references *are* there but recorded in riddles which he alone has been able to decipher. "The ancient peoples were not concealing information from us out of spite," he writes. "Their purpose in disguising their secrets was to see that the secrets could survive."

To penetrate this supposed disguise

(which might not be a disguise at all, other classical scholars maintain), Temple resorts to ancient puns, to hidden meanings, to "garbled versions" which he must amend to fit the theory, to the exchange of consonants in innocent-looking words, to similar-sounding words from different civilizations thousands of miles or thousands of years apart (for example, the inhabitants of Sirius are aquatic because in Greek the word for "Sirius" sounds like the word for "siren," a mermaid), and to other equally questionable tactics.

Using similar techniques other writers have "discovered" dozens of different, often contradictory "ancient secrets" about Atlantis, primitive Christianity, forgotten wisdom, ancient visitors and numerous other things. Classical mythology has been a Rorschach test into which people have projected nearly any notion that appealed to them. We need more reliable evidence — especially theories that can be tested.

Temple has made very few verifiable assertions about mythology (and *The Sirius Mystery* is overwhelmingly about ancient myths, not about the Dogons or modern astronomy). One such rare claim is that "the oasis (Siwa) and Thebes are both equidistant from Behdet . . . (This proves that) geodetic surveys of immense accuracy were thus practiced in ancient Egypt with a knowledge of the earth as a spherical body in space and projections upon it envisaged as part of . . . the Sirius lore." This sounds significant and convincing until one measures the distance on a map and discovers an "immensely accurate

equality" of 376 versus 432 miles! Other Temple claims, including some wild assertions from *The Secrets of the Great Pyramid*, can as easily be checked and as easily demolished.

But didn't Isaac Asimov check over the book for just such factual errors, as the publisher claims? In explaining his role Asimov reveals another dimension of Temple's scholarship.

"Robert Temple on three different occasions, by mail and phone, attempted to get support from me and I steadfastly refused," Asimov wrote. "He sent me the manuscript which I found unreadable. Finally, he asked me point-blank if I could point out any errors in it and partly out of politeness, partly to get rid of him, and partly because I had been able to read very little of the book so that the answer was true, I said I could not point out any errors. He certainly did not have permission to use that statement as part of the promotion. I'll just have to be even more careful hereafter."

Temple's book is indeed extremely long and many other researchers have echoed Asimov's assertion that it is "unreadable." But was anything left out?

The author mentions that he could have made the book much longer but restrained himself "lest I blow this book up into a puffball of miscellaneous odds and ends" — which prompted one reviewer to remark that Temple had stopped much too late to avoid that fate.

But even after hundreds of pages of myths and interpretations Temple fails to make a connection between ancient Egypt and the modern Dogons; instead he "assumes" it. Nor does he establish

a connection between the Dogon creator Nommo and the star Sirius. Temple claims that bas-reliefs of the Sumerian demigod Oannes, which depict a "fish-man," prove Nommo, whom the author identifies as the ancestor of the Dogon Nommo myths, was an amphibious extraterrestrial. Unfortunately he neglects to mention other bas-reliefs which show "fish-deer" and "fish-lions" and which consequently suggest that the fish motif was symbolic, not descriptive.

* * *

NEVERTHELESS the Sumerian Oannes myths, first described by Sagan and Shklovskiy in *Intelligent Life in the Universe* in 1966, are as intriguing as ever. In a recent book, *The Once and Future Star* (Hawthorn Books, 1977), George Michanowsky identifies "Oannes" as a Hellenized version of the Sumerian name Ea; he theorizes that the myths may refer to a gigantic supernova. Modern astronomers have discovered the remains of the supernova Vela-X in a constellation which would have been visible in the low southern sky from Sumer.

The mystery of the ancient "red" Sirius also remains baffling. Some astronomers speculate that the white dwarf Sirius-B might have been a flaming red giant only 2000 years ago although current astrophysical theories decree that any such transformation in less than 100,000 years is impossible.

Meanwhile the Dogon myths continue to baffle investigators. The obviously advanced astronomical knowledge must have come from somewhere, but is it an ancient bequest or a modern graft? Although Temple fails

to prove its antiquity, the evidence for the recent acquisition of the information is still entirely circumstantial.

Dogon descriptions of Jupiter, Saturn and Sirius remind one of Jonathan Swift's uncanny description of the two undiscovered moons of Mars. But that isn't the only parallel. Swift appears to have taken the idea of two close (although not necessarily small) moons of Mars from Voltaire's novel *Micromegas* in which an extraterrestrial visitor tells earthmen about the undiscovered Martian moons. And from what star system does the visitor come? You guessed it — Sirius!

In 1977 two radio astronomers were interested enough in the Sirius mystery to direct their telescopes at the star system in hopes of picking up any artificial radio signals. None were detected. That was not surprising since, judging from the age and energy of the stars in the Sirius system, astronomers believe it is unlikely that any earthlike planets could exist there long enough for life to emerge and develop.

So where does this leave the mysteries of Sirius? The antiquity of the Dogon astronomy is not so obvious as ancient astronaut enthusiasts claim but neither has it been disproved. The ancient records are filled with unanswered astronomical questions — including the "red Sirius" and the possible Sumerian Ea-Oannes references to the spectacular Vela-X supernova. The Dogon myths may or may not be related to these other puzzles. It seems likely that we will never know for sure.

Whatever their place in the search for extraterrestrial contact, the Dogon

myths are certainly odd. The Stone Age storytellers speak by their campfires of other people on other planets

and of other mysteries. Our mysteries may be different but our questions are the same and we are no wiser.

JAMES E. OBERG, a native of New York City, was graduated summa cum laude from Ohio Wesleyan University in 1966. In 1970 he received a Master of Science degree from Northwestern University in computer science and two years later another M.S. from the University of New Mexico in the same subject. From 1970 to 1972 he worked in computer simulation for the Air Force Weapons laboratory. From there he went to the Department of Defense Computer Institute where he taught for three years. Between 1975 and 1977 he worked with payload software at NASA's Johnson Space Center and currently is employed at NASA mission control in Houston, Tex. He is a member of the American Institute of Astronautics and Aeronautics, the British Interplanetary Society and the Mutual UFO Network and a fellow of the Committee for the Scientific Investigation of Claims of the Paranormal. He serves as associate editor of *Space World* and contributing editor of *Astronomy*. Twice the winner of the National Space Club's Goddard History Prize, he is writing books on terraforming and the Soviet space program.



FLIGHT OF THE THUNDERBOLTS

By Ron Dobbins

LIGHTNING occasionally plays strange tricks. For example:

On June 28, 1927, a bolt struck a monument in a cemetery at Spantekow, Pomerania (now in East Germany). The marker had been erected in 1803 in memory of a family of five who had perished in their home when lightning started a fire. According to the *New York Times* for June 29, 1927, "The stone marking the last resting place of the unfortunate family was completely shattered."

In 1924 lightning struck in the backyard of one George Davis of Rochdale, Mich., penetrating 25 feet into the earth and instantly bringing water to the surface. Davis had previously tried to dig a well and had penetrated to a depth of 15 feet without striking water.

Mary Fisher, aged 13, who had been deaf and dumb for eight years as a result of malaria, recovered her speech and hearing when struck by a wandering bolt on September 8, 1894. The girl and her mother were visiting at the home of one John Zelinka in Winfield, L. I., N. Y., during a raging

thunderstorm. A bolt struck the tin roof of the house and tore a large hole, ricocheted into a rain gutter and down a wrought-iron leader, then turned and tore through a two-foot brick wall and into the dining room where it prostrated Mary and several other persons. Everyone described the phenomenon as a "ball of fire" which spent itself by exiting through the kitchen and into the ground outside where it dug its own grave. As Mary rose from the floor she pointed to her ear saying, "Mama, I heard that!"

In 1946 an errant bolt struck a bridge over the Mississippi River linking Chester, Ill., and Claryville, Mo. It loosened a few rivets and sent the entire \$1,385,000 span tumbling into the swirling waters.

In 1946 at Ermelo, Transvaal, South Africa, lightning struck a native boy returning from plowing with a team of eight oxen. The first bolt knocked the unfortunate boy unconscious and he fell directly in the path of the team. A second bolt, however, killed all of the animals, thus saving the boy's life.

WHEEL OF FORTUNE

by Paul Steiner

The entire cast of the Broadway hit show *Dracula* and all the stagehands gave blood to two mobile units parked outside the Martin Beck Theater. Vampires everywhere fainted at the news.

Frankincense, the fragrant resin which figures prominently in Christian ritual as one of the gifts of the Magi to the Christ Child, was used for embalming purposes in ancient Egypt, according to Bob Doris, an executive of Fritzsche Dodge Olcott, a 200-year-old firm which manufactures fragrances.

A life-sized wooden London bobby always stood guard at the main entrance to Arthur's, a popular Manhattan restaurant. The figure was so realistic that it deterred muggers and made the whole block safer — until somebody stole it.

Dick Falk, a theatrical publicist, became a qualified pilot in his middle age, and built up a profitable sideline: From his plane he scattered ashes of cremated persons over sites they had designated in their wills or at the request of survivors. On a recent Friday the 13th Falk almost perished on such a mission while flying from Montpe-

lier, Vt., to Albany, N.Y., through a storm. While the Civil Air Patrol searched for the plane Falk made it to Providence, R.I. "A lucky break," said Falk's passenger — who was born on a Friday the 13th.

Perey Turnstyles, a New York City firm which sells entrance and exit control systems to industry and municipalities and uses such slogans as "Increase Security" and "Employee Control," was unable to display its products at the International Security Conference at the New York Hilton. Picket lines around its Brooklyn plant prevented executives from entering, exiting and delivering merchandise.

Linda R. Lewis, doing research for her book, *Birthdays: Their Delights, Disappointments, Past and Present* (Little, Brown and Co.), discovered the curious fact that birthdays of major composers cluster around the birthday of Johann Sebastian Bach (March 21) and 23 notables — such as Bela Bartok, Arturo Toscanini, Elton John, Aretha Franklin — and several ASCAP composers were all born on March 25.

Similarly, writers' birthdays cluster around Shakespeare's birthday (April 23), including Vladimir Nabokov and J. P. Donleavy.

ENCOUNTERS WITH LITTLE MEN

Long before anyone heard of flying saucers and humanoids,
one little man appeared in a field near Farmers-
ville, Tex., and there met a terrible fate.

By Alex Evans

IT HAPPENED, the old man recalls, one morning early in May 1913. He was 12 years old and he and his brothers Sid and Clyde were chopping cotton on the family farm 2½ miles west of Farmersville, Tex. There was no reason to believe this day would be unlike any other. Silbie Latham did not know then that he would remember it for the rest of his life.

The first hint that something out of the ordinary was about to occur was the sudden barking of the two dogs, Bob and Fox, who had been frolicking some distance away. It was not an ordinary bark, not the kind of sound they made when they had treed a possum or a polecat. It was, Latham says, "just like they was in a terrible distress."

The boys kept working but the "deathly howl" continued. Finally Clyde, the oldest, picked up his hoe and said, "Let's go up and see what them dogs treed. Must be somethin' pretty bad."

The three of them started walking toward the dogs, which were about 50 to 75 feet away on the other side of a picket fence.

Clyde got there first. When he looked down, the expression on his face turned to one of astonishment.

"It's a little man!" he shouted.

"I got there and I saw him," Latham remembers. "He looked like he was resting on something. He was looking toward the north. He was no more than 18 inches high and kind of a dark green in color. He was the same smooth color all over.

"He didn't seem to have on any shoes but I don't really remember his feet. His arms were hanging down just beside him, like they was growed down the side of him. He had on a kind of hat that reminded me of a Mexican hat. It was a little round hat that looked like it was built onto him. He didn't have on any clothes. Everything looked like a rubber suit including the hat . . .

"He just stood still. I guess he was just scared to death . . . Right after we got there, the dogs jumped him."

The dogs tore the little man to pieces. Red blood spilled everywhere and the being's insides, which looked like human organs, fell to the ground. As the boys stood watching, the animals bit the man's legs off. If the being made any sounds as he was being killed, the Lathams could not hear them because of the racket the dogs were making.

"We were all just country as hell and didn't know what to do about it," Latham explains. "I guess we were just too dumb to think about it."

The boys returned to their hoeing and discussed the incident among themselves. Two or three times they went back to the spot to check the remains, which lay rotting in the sun. All the while the dogs huddled close by them as if frightened.

Later that day the boys told their parents, who didn't seem to take them seriously. The next day the three examined the spot where the being had lain but not a trace of it, not so much as a single bloodstain, remained. It had vanished completely. They searched the area for further evidence of what they had seen but found nothing.

Two years later, however, Silbie and one of his brothers saw something else out of the ordinary. While sitting on the porch of their uncle's farmhouse near Celeste, Tex., the Lathams watched a mysterious object carrying two lights — one in front, the other in back — sail silently by. In the early darkness they could make out a large cylindrical shape "like an airplane

without wings" between the lights.

The report is reminiscent of others from the period. During the late 19th and early 20th Centuries numerous persons in Texas and other states said they saw unidentified "airships."

Three years after that the Latham brothers witnessed yet another odd event. At about eight o'clock one fall evening (Silbie Latham does not recall the exact year, only that it was before the end of World War I) Silbie and Sid saw a "ball of fire" about the size of a washtub fall out of the sky and hit the ground 50 feet behind their house. The two grabbed a lantern and rushed to the spot, where they found a light gray powder on the ground forming a rough circle about three feet in diameter. There was no indentation in the ground, as would have been the case if the falling object had been a meteorite.

THE BIZARRE STORY of the little green man of Farmersville, Tex., remained unknown to the rest of the world until January 1978 when Silbie Latham's grandson Lawrence Jones, now of Austin, Tex., wrote the Center for UFO Studies about it. He said, "My grandfather has a most solid reputation for truth and honesty but has never told of this because of fear of ridicule. . . . He has agreed to tell this only after much prompting and encouragement from me, his history-oriented grandson. He would take a polygraph or be hypnotized or whatever you need. There is no question in my mind that he is telling the truth."

Jones wrote that the subject "has been discussed in my family for many years."

Douwe Bosga, who was then investigative coordinator for the Center, asked Larry Sessions of the Fort Worth Museum of Science and History to look into the case. On April 28, 1978, Sessions interviewed Mr. Latham at length.

Sessions describes Latham as a "neat old man. I wouldn't mind having him for my own grandfather. A remarkable man."

But while he acknowledges Mr. Latham's obvious sincerity, Sessions still finds the story difficult to swallow. "There's no doubt he *believes* it happened," Sessions says, "but that doesn't mean it *did* happen. Maybe he has an overactive imagination. Or maybe his brothers played a trick on him and he's sort of unconsciously embellished the story over the years."

In his interview with Latham, Sessions even suggested that the little man was nothing more than a big frog — an idea the witness emphatically rejected.

Jones remains convinced that his grandfather saw what he says he saw.

Whatever the case, it appears that Mr. Latham is not the only person who believes he saw a little man during the second decade of the 20th Century. The late Harry Anderson saw 20 of them, according to his widow, Helen Anderson of Fort Atkinson, Wis.

One hot summer's night in 1919 Anderson, then a 13-year-old boy, was driving with two friends and their father when their car ran out of oil and came to a stop east of Barron, Wis. Not long afterwards a local farmer who had been out fishing walked by. Told what had happened, he said he would give the stranded travelers some oil from his farm if one of them came

along with him to the house.

Young Anderson agreed to go. Together he and the farmer walked the two miles to the farm. After getting the oil Harry started back along the one-track road.

The night was bright because of a full moon. So when Harry saw them, they were clearly visible.

"They" were 20 little men walking single file, heading toward him but paying no attention to him. Their heads were bald and the figures were dressed in leather "knee-pants," held up by suspenders over their shoulders. They wore no shirts and their skins were white. They were "mumbling" but apparently not talking with one another.

Anderson, almost petrified with fear, continued on his way, not once looking back. When he got back to the car some time later, he told his friends what he had seen. They laughed at him.

After that he told only his mother, who didn't laugh — "after all," Mrs. Anderson explains with a chuckle, "she was Irish" — and, years later, his wife, who says, "My husband was not an imaginative person at all. He had no imagination whatsoever. This absolutely happened, as far as he was concerned. I mean there was no question about it."

The story has a peculiar sequel.

In 1969 or 1970 Mrs. Anderson wrote a short account of the incident and submitted it to FATE. She placed a carbon copy of the article in a drawer beneath her typewriter table. Several weeks later FATE's editors returned the manuscript.

She decided to put the original with

the carbon copy. But when she opened the drawer, she discovered the copy was missing — although she knew with certainty that this was where she had been keeping it.

"Then about two weeks later I looked for the original and that was gone too," she says. "I certainly never

got rid of them because I thought that someday I'd submit them to another magazine."

Neither has ever shown up.

"So I don't know," she says with a shrug and a small smile. "Maybe somebody's telling me not to say anything about it."



SELF-HELP BOOKS THAT DIDN'T HELP

By George W. Earley

AS A book collector I am ever on the lookout for book bargains. The catalogs of Publishers' Central Bureau, a New York remainder house, frequently provide low-cost acquisitions for my ever-growing library. PCB buys up excess inventory from publishers and book dealers and resells the books as much as 80 percent below the original list prices.

I found one of their recent advertisements amusing. "FLASH!" it screamed. "Greenland Studios has gone bankrupt . . . We can bring you their best titles at colossal savings . . ."

It is interesting that some of these titles were self-help books which apparently were of little value in keep-

ing Greenland Studios from sinking in a sea of red ink:

"*Psychic Perceptions: The Magic of Extrasensory Power* — complete guide to the use of ESP . . . receive wealth and abundance, visualize the future . . ."

"*Telecult Power* — how to broadcast silent commands that must be obeyed . . ."

"*The Miracle of New Avatar Power* — actual spells, incantations, secret names and words of power . . ."

It appears that success takes more than psychic "power." You can't "magick" your way. Or, to quote top science fiction writer Robert A. Heinlein, "There ain't no such thing as a free lunch!"



AS THE ROMANS DO . . .

By Raymond C. Otto

THE CUSTOM of using an egg to determine the sex of a pregnant woman's child goes back to antiquity. When Livia, the wife of the Roman Emperor Augustus, was advised by her oracle to carry an egg in the warmth of her bosom. The sex of the Emperor's child, the priest said,

would be indicated by whether a male or a female chick was hatched.

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MY PROOF OF SURVIVAL

HELP ON THE FREEWAY

By Shirley E. Forbing

MY PROFESSIONAL training has stressed the scientific method, at the core of which is the ability to maintain an open mind. Nowhere is this ability more needed than in the study of parapsychology. Yet some of my colleagues' minds close with a snap when anything paranormal is mentioned. But for me, a strange "knowing" has come through some inexplicable experiences, the most recent following the death of a dear old friend.

Gloria Jones had been suffering from cancer for many years. The morning of her death — October 6, 1977 — I awoke certain she was "on the other side." While I lay listening to the gentle rain falling outside my window, a phone call from Gloria's daughter confirmed my feeling. I felt a sudden surge of freedom and joy — a most inappropriate reaction to the death of a friend! It dawned on me later that perhaps I was reflecting Gloria's feeling state.

At the funeral in Westminster, Calif., a few days later, my only twinge of sadness came as I watched Gloria's four children grieving. During the services, I tried to "tune in" to what I thought might be the spiritual presence of my friend. I had heard that other people saw spirits from the other side and I did so want to see my friend in her enlightened state. However, there was nothing and I was disappointed.

My disappointment changed to wonder a bit later. After the funeral service I went to Gloria's home in Stanton to pay my respects to her children and to ask if I could do anything for them. As I was leaving her son said, "Drive carefully on the freeway." A few moments later another of her longtime friends looked intently at me and said, "Take it easy driving home." Suddenly the

thought flashed across my mind. "Gloria's trying to send me a message. I'm going to have trouble on the freeway."

As I eased my car onto the freeway heading for my La Mesa home, I programed myself to be extra-careful. I thought over the day's events and decided to try an experiment. In a loud voice I said, "Gloria! Do you hear me? Do you have any messages for me?" Instantly Gloria and my experiment dropped from my mind, for the car demanded my attention. I felt uneasy — although everything was purring along perfectly. Soon I began to visualize a specific problem — a large bubble forming on my tire. But how can one handle a problem that hasn't happened yet?

I drove on for another five minutes until suddenly all hell broke loose. The car was slewing and bucking but I managed to get it to side of the freeway. "Gloria," I shouted, "What do I do now?" I managed to get a tricky blinker going and when I got outside to check the car the huge bubble on one tire was all too obvious.

Reentering the car I said, "Gloria, it's too dangerous to stay here alongside the freeway. Do you suppose you might just guide me to the nearest station without blowing the tire?" I had about four miles to go and when I bumpity-bumped into the station, the attendant said, "Lady, you just barely made it with that tire. That bubble is half again the size of the tire and it would have blown out in another second."

"Yes, son," I said, "I know!" — *La Mesa, Calif.*

UPSTAIRS APARTMENT

By Juanita Lewis

I WAS A nonbeliever in the supernatural until an experience I had in either February or March of 1960 caused me to

take a hard look at my reasoning. My skepticism was challenged by something that to this day I cannot explain.

The large western oil town of Rawlins, Wyo., is situated on barren windswept plains and it was here that a friend of mine owned many small shabby apartments which she rented to transient workers. One day, as a gesture of friendliness, another woman and I offered to clean one of the recently vacated rentals.

I was first to arrive at the house which was perched haphazardly on a slope overlooking a debris-strewn yard. I found the two apartments — in the basement and on the first floor — both locked. Using the key Mrs. T. had given me, I busied myself in the basement apartment. The sudden tap-tap-tap of a woman's high-heeled shoes above startled me. Thinking it was my helper, I called. There was no answer. Puzzled, I unlocked the door on the ground level and searched the four tiny rooms. No one was there — no one visible anyway. Dismissing it from my mind as having been some noise from outside I returned to my work. Again the footsteps started. Curiosity overruling the trace of fear I now felt, I repeated my search. Again I found no one.

By now, I am frank to admit, I was relieved to see my co-worker arrive. I said nothing about the events of the past few minutes but she had been there only a short time when the footsteps resumed. She said she had thought all the apartments were empty and we had better go up and see who was there.

Perhaps I sounded brave as I agreed to go with her but it was no accident that I let her lead the way as we searched the apartment thoroughly — finding no one. Neither of us spoke our thoughts as we returned to work. Perhaps she felt as I did — something was happening that we could not explain. My ears were attuned to catch the slightest sound but nothing more was heard.

Before we finished our work our friend Mrs. T. arrived and asked if we would like to take a look upstairs to see if anything needed doing there. We exchanged glances that said we thought it best not to tell Mrs. T. we already had been up there.

As Mrs. T. led the way she was half talking to herself as she wondered why these two rentals were vacant so much. Despite

the fact that she had lowered the rent, renters would stay only a few days, then leave without notice.

"There couldn't be any gossip about the fact that a woman killed herself here," she mused, pointing to a dark unfinished room that adjoined the kitchen. "See, there is a bullet hole where she missed herself the first time, but that is barely noticeable; and the bloodstain on the floor doesn't show since it was painted. Besides it was a good many years ago and I am sure it has all been forgotten."

A sudden cold chill passed through me, as I thought, it may be forgotten but she is not gone. I realized that with all my skepticism I would not want to live where I could hear what seemed to be the restless pacing of that woman's tortured soul. — *Guide Rock, Nebr.*

ACROSS THE BRIDGE

By Mary Michael

ONE DAY IN the spring of 1975 I lay in bed suffering from emphysema. I was very ill. Suddenly an enormously loud noise like the roaring of a hundred aircraft sounded within my head. Shaken and trying to steady myself, I gripped both sides of the mattress — and then I felt my soul leaving my body.

I drifted through oblivion until I came to a strange and wonderful place. This new world was green with spring just as the earth had been. But it was filled with a glow that I had never experienced before.

A bridge stretched across a clear crystal stream. On the other side stood a cabin with a rock chimney. A hillside covered with pink clover in bloom and wild daisies rose on one side of the front lawn. On the opposite side was a field. The yard itself was a beautiful green except where marigolds grew alongside a rounding pathway to the cabin porch. There sat my grandparents, Rush and Laura Blizzard, who had been dead for several years.

As they rocked in their rocking chairs, they asked me to join them.

"Come to us, baby," Grandfather said. In life he had often called me baby when I lived with him and Grandmother while my mother worked in a nearby village.

I was being offered a chance to remain with two people I loved dearly, in a world

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where I would suffer no pain. In return, however, I would have to leave my sweet baby girl Sheila Janet, who depended on me as her only support. This was no time to cross the bridge.

"We are waiting for you," Grandmother said. I noticed that she still wore the checkered apron she had favored in life.

I wanted so much to go to them.

"We are happy here and we've been expecting you," they both said. "But remember, if you cross over this bridge, you can never go back."

"I love you both," I said, "but I have a daughter to care for. The time is just not right."

They gazed at me tenderly and quietly said good-bye.

Again I heard the loud roaring sound inside my head and I found myself in bed once more gripping the mattress.

I eventually recovered from my illness but the memory of that beautiful experience will never leave me. Whether my life is long or short I will never again fear death. — *Glade Spring, Va.*

CHARLOTTE BRONTE'S SHADE

By Edna M. Webster

I WAS BORN in Gomersal, Yorkshire, England, within sight of "Red House," which was owned many years ago by the Taylor family. Dr. Taylor and his daughters were great friends of the Brontes, the 19th-Century writers. Mary Taylor and Charlotte Bronte attended school together and remained friends for many years. Charlotte visited Red House often and in the room she used there were two Chippendale chairs, one on either side of a table in front of the window.

When I was very young I had occasion to visit Red House often, for Mrs. Shaw, who lived there in the 1930's, was very kind and very artistic and would give us schoolchildren advice on painting.

My brother was interested in painting and sometimes took me with him to see Mrs. Shaw. She would give us coffee in the breakfast room overlooking the garden. At that time the two Chippendale chairs were in the breakfast room. On the walls were delightful paintings and one showed a quaint-faced, intelligent-looking young

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woman. The caption underneath read "Charlotte Bronte."

In one of our visits there in 1938 my brother and Mrs. Shaw were discussing the paintings and she mentioned one in the lounge that my brother might like to see. They both went out, leaving me alone in the breakfast room. It was a pleasant sunny evening but suddenly the room seemed to fill with a white haze. Through it I could see a young lady sitting on one of the Chippendale chairs. Wearing a very old-fashioned dress and a poke bonnet, she sat quietly smiling, her hands encased in a muff. Having seen the picture of Charlotte I knew the woman was she. She stayed two or three minutes, then the haze disappeared and the room was empty.

About 1942 there was a sale at Red House and among the furniture put up for sale were the two Chippendale chairs. Mr. Brooke, a Gumsal businessman, bought some of the things. He knew that my family was interested in antiques and asked if we might be interested in the two old chairs and possibly other items. I went along with my mother to look and we bought the chairs and the picture of Charlotte. They were put in my bedroom and today they are still in my possession.

When I moved to a cottage near Scarborough in 1961 the two chairs and the picture moved with me. Eleven years later — in 1972 — I was serving supper in the dining room of my cottage. My visitor, a Miss Hunter from Scarborough, was alone in the lounge when my poodle sat down in front of one of the Chippendale chairs, looked up at nothing that Miss Hunter could see and wagged his tail wildly. Miss Hunter believed the little dog must have seen

something so I told her about my long-ago experience of seeing the figure sitting on the chair.

I often look at the Chippendale chairs, hoping that one day I may again see that quick, alert, smiling face. — *Scarborough, Yorkshire, England.*

"I'LL BE WITH MICHAEL"

By Bro. Geoffrey Clay

OUR SON Michael died three days after birth from cerebral damage sustained in the forceps delivery in 1947. Nine years later in 1956 my wife was engaged as Sister in Charge of the ward for mentally retarded Children at the hospital in Ockendon, Essex, England. Only a few weeks before we had been given a council flat on a new housing estate in South Ockendon, our place in London having been declared unfit for human habitation. We were complete strangers to the area.

On the very first day that my wife Jane started her work in this aforementioned hospital one of the children in her care said to her, "Sister, I shall soon be with Michael." My wife is unable to remember the child's surname after all these years but her given name was Kathie.

My wife casually replied, "Oh, who is this Michael? And where are you going?"

"Why, Sister," Kathie responded in great seriousness, "in heaven with your Michael, of course. He told me a little while ago that I would be with him."

"That's lovely news, darling," said my wife. "I'm sure you will be very happy with my Michael."

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Kathie, who had encephalitis, died a few weeks later and we are sure that she was met by our son Michael. — *Strathfield, New South Wales, Australia.*

THEODORE GREW UP

By H. Lynn Green

I WAS nine years old in December 1935 when my grandfather Charles F. Rohmer passed away. Three weeks before his death he called my grandmother Mary Ann into his sickroom in our house in Brigham City, Utah.

"Mother, which of our boys are there in the cemetery?" he asked her. "One of them is standing at the foot of my bed. A fine-looking young man he is."

My grandmother named three of their four boys who had died but he said it was none of these. Then he asked if there was one called Theodore. She said that the one by that name had died on April 15, 1909, as a tiny baby only three weeks old. Grandfather Rohmer said that Theodore was the name of the young man standing at the foot of his bed and he had come for him. Looking at the foot of the bed, Grandfather said, "No, I won't go with you."

Then he told Grandmother that Theodore had told him he had three weeks to make peace with his family and those he had wronged. When my grandmother asked what happened after that, Grandfather said that Theodore had simply passed out through the window beside the bed, the only window in the room.

Soon he called my mother Phyllis Young into his room and asked her forgiveness. She replied, "For what? You have shown us only love and kindness as best you could."

Three weeks later, to the day, Grandfather said to Grandmother, "Mother, Theodore is back again and this time I must go with him." After speaking these words he died.

Life after death? Yes — and progress also. Else how could a baby who died at the age of three weeks come back as a fine young man to lead his father beyond the veil? — *Kearns, Utah.*



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PSYCHIC DEVELOPMENT?

JACK SCHWARZ, one of America's current psychic superstars, came to national prominence in the early 1970's because of his work with Elmer Green. In Green's laboratory at the Menninger Clinic, Schwarz demonstrated phenomenal control over his body with feats equal to those of any yogi. The most spectacular of these involved the sticking of pointed objects through his body with no obvious effect on his skin or on the tissues underneath — he claimed to feel no pain.

Out of a lifetime of yogic discipline and rigorous lab testing, Schwarz has constructed a philosophy of life around the psychokinetic faculty. He accompanies the philosophy with some practical advice on how you can get to where he is now. It's all explained in two books, *The Path of Action* (E. P. Dutton, New York, N.Y., 1977, 133 pages, \$3.50, paperback) and *Voluntary Controls* (E. P. Dutton, New York, N.Y., 1978, 144 pages, \$4.95, paperback).

In *Path of Action* Schwarz calls on us to listen to our inner voice and to learn to use intuition, insight and inspiration. Schwarz seeks to show that through the attainment of internal balance and harmony the individual can improve his lot and contribute to the making of a better world. The specific technique is termed "creative meditation."

Voluntary Controls, which proves that Schwarz learned well from his Hindu teachers, describes more fully the process of creative meditation introduced briefly in his earlier book. In meditation we have a tool for integrating life, solving problems and achieving a dynamic union with God.

While we can say good things about

Schwarz's two books, you should be aware that the author is working from a base which is certainly questionable. Schwarz's authority is grounded in his demonstrated ability as a yogi. The one goal of the exercises and philosophy is to help you develop the yogic powers the author possesses. The cover blurb for *Controls* promises "specific step-by-step instructions for you to obtain the remarkable powers demonstrated by Jack Schwarz."

However, Schwarz himself admits that (1) he discovered his powers in his preadolescent years and only later did he find they were similar to yogi practices; (2) his philosophy was developed later (and is not, by the way, necessarily held by others who share Schwarz's abilities); and (3) the exercises connected with creative meditation were the latest development still.

The implication of these admissions is clear. Schwarz did not use these exercises to develop his philosophy — the philosophy is a result, not a cause, of his powers. Even more significant, so far no one has claimed these exercises helped him develop these abilities although Schwarz has been teaching them at his Aletheia Psycho-Physical Foundation for some time.

Question: Can everyone develop "mind over matter," as Schwarz asserts? Answer: No one knows. Question: Can a high percentage develop the powers? Answer: No one knows. Question: Can anyone develop these powers? Answer: Even that has yet to be shown.

If I'm wrong I'd like to hear it. But all the evidence — including that presented by Schwarz — suggests that the Jack Schwarzes of the world are born, not made,

and that we are no closer to understanding what creates a Jack Schwarz now than we were before he went to Dr. Green's laboratory.

WATER-WITCHING

DIVINING, popularly called water-witching, never particularly interested me until I read Herbert Weaver's *Divining the Primary Sense* (Routledge & Kegan Paul, Boston, Mass., 1978, 140 pages, \$11.00). For at least part of the book Weaver succeeds in stripping divining of its "occult" trappings; in the process he creates what could become a key area for future psychical research. Weaver's theories are simple to understand and easily testable. They are specific enough to be open to measurement.

A decade ago Weaver associated himself with Lawrence J. Veale, ace diviner and inventor of the Revealer field detector, a device which supplanted the old forked stick of the traditional diviner. Its greater sensitivity allowed Veale and Weaver to develop a new perspective on the ancient art.

According to Weaver, you can see the divining process as either psychical (i.e., due to clairvoyance) or physical (i.e., caused by the body's detection of subtle emanations from the object the dowser is seeking). Weaver, who prefers the latter theory, defines the divination process as the "primary sense." This sense, active in primitive human beings and animals, explains the spectacular migration of certain animals, the survival of the aborigines and the abilities of homing pigeons. Objects give off emanations and each species focuses on one particular object to guide its migration.

In the last half of the book Weaver turns from what most would consider testable scientific hypotheses to what some will see as occult hokum. Weaver asserts that not only objects but symbols give off emanations. Some symbols actually block the emanations. Such symbols as the circle, the cross, the configurations of "fours" and the star of David for some reason stop the passing of the "physical" radiations of water, minerals and even life forms.

Is this hokum? I won't call it that, at least not without another reading. Weaver is the only writer on dowsing who's kept me from falling asleep.

JUST PLAIN WITCHING

WHEN DOREEN Valiente speaks, witches listen. Several years ago she put together *The ABC of Witchcraft*, a convenient alphabetical guide to Wiccan beliefs and practices. Her latest, *Witchcraft for Tomorrow* (St. Martin's Press, New York, N.Y., 1978, 205 pages, \$8.95), presents the most practical and complete systematic overview of the craft to date.

Valiente sees witchcraft as one of the waves of the future, a part of the Aquarian Age that is about to begin. It is traditional, hence rooted in humanity's past. But it is also modern and developing, hence relevant to humanity's present. Valiente intends her book to be a guide for those who wish to join that "wave of the future" and so attempts to cover everything a young witch should know. Her approach is eclectic; because she has been initiated into four different traditions she is able to adopt the insights she has gained from such pursuits as ritual magic and theosophy into the body of her work. *Witchcraft for Tomorrow* covers the witch deities, ethics, festivals, rituals, symbology, language and sex life. A 50-page section, the "Book of Shadows," introduces Valiente's traditional-yet-forward-looking rituals for the basic ceremonies.

In the main text Valiente argues for the superiority of Wiccan ethics, which she says offer people sexual freedom as the alternative to repression or exploitation. Unlike many, perhaps most, American witches, she supports the use of hallucinogenic drugs.

Witchcraft for Tomorrow falls far short of being the perfect book. It contains some historical errors; it treats Carlos Castaneda's fantasies as if they were fact; and its ethics chapter is much too sketchy. Still, this book is not to be missed. Despite its faults it suggests that intellectually Wicca may be coming of age.

CROWLEY AGAIN

PRACTICALLY NOBODY lives a life as interesting as that of a fictional hero. Aleister Crowley was an exception. Ironically, however, the books written by and about him have made him sound duller than he really was. Until now all we've had to go on were Crowley's dry and pompous *Confessions* and worshipful biographies by

HAS THE SECOND COMING ALREADY HAPPENED?

Millions of Americans, alarmed by seemingly intractable problems at home and abroad, find solace in the thought that Christ will soon reappear and establish His millennium. But study of the Dead Sea Scrolls over the last 30 years has convinced historians and philosophers that there is no hope of a Second Coming, in the familiar sense.

History shows, however, that when masses of men direly need spiritual guidance, they get it, if they are able to absorb it. At times of civilization crisis, groups of prophets have arisen, such as those of Israel. Occasionally a single prophet, such as Zoroaster or Mohammed, provided the needed leadership. As stated in the Bhagavad Gita: "In every age I come back."

Max Hermann, in his book "To Start a New Civilization", suggests that within the last 100 years, the Western World has harbored a group of first-rate prophets. Their amazing revelations were obtained, directly or indirectly, by clairvoyance or trance mediumship. The last of them died about 30 years ago. But their writings and sayings, which on some points starkly contradicted popular ideas, have been virtually ignored.

About 12 years ago, realizing that modern prophets and Dead Sea Scrolls were in danger of being forgotten, while mankind followed unworthy leaders, Max Hermann set out on a lonely effort to write and disseminate what he regarded as truth.

He realized that modern prophets' communications, although mainly consonant with each other, disagreed on some points. This might account for their lack of decisive impact. To clarify matters, he carefully studied a vast variety of religious, historical, philosophical, scientific and parapsychological documents, and produced an impressive set of conclusions in regard to society and human nature, drawn from scientists' and modern prophets' utterances.

Do modern prophets' statements fulfill ancient prophecies about repeated divine guidance? Did the Creator intend them to act as an ideological foundation for a new civilization? Can Max Hermann's "To Start a New Civilization" live up to the promise implicit in its title? Is this humanity's last chance of survival? Has spiritualism come of age? To judge for yourself, you must read the book. Tomorrow may be too late! Rush your check or M.O. for \$8.50 right now to:

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his disciples. But now we have Susan Roberts' masterful *The Magician of the Golden Dawn* (Contemporary Books, Chicago, Ill., 1978, 337 pages, \$10.00) which reveals Crowley as an all-too-human being.

From the beginning Crowley was a man of destiny. Early in life he vowed to rise above his lot and his fundamentalist Christian past. A gifted poet, he could probably have made his mark as one of England's finest. Instead he chose to write pornographic limericks to entertain his friends and students. He wanted to be famous, he wanted to lead, he wanted to rule. He also wanted to find God and he chose ritual magick as his kingdom. But every magic castle he tried to construct was destroyed. At the end he was a semi-invalid kept alive by drugs, financially destitute and deserted by most of his students and friends.

But after his death the lonely old man returned to take his place as the second most influential teacher (only Madame Blavatsky is more important) in the occult world. Crowley's name has endured because, first, like Blavatsky, Crowley compiled the known occult wisdom of his day and published it. Blavatsky called her major work *The Secret Doctrine*. Crowley's material was in fact secret doctrine — the secret rituals and teachings of the occult orders of turn-of-the-century England. In publishing them he helped destroy most of the magical groups of the day but present-day groups have built upon the new foundations he laid.

Second, Crowley became a major figure in his own right. People close to him found it difficult to see him as the prophet of the New Eon. But latter-day disciples, knowing him only through his writings, have transformed him into the Bringer of the Thelemic Gospel, "Do what you will is the whole of the law."

The press called him the "wickedest man in the world." To others he remains the master teacher. To Susan Roberts he is just a man — although one whose life was far more dramatic than most. You can discover the real Aleister Crowley in *The Magician of the Golden Dawn*.

NEW SOURCES

SPACE PERMITS only a brief mention of some new source books for the psychic

world. Don Carnahan has compiled a new *Guide to Alternative Periodicals* (Sunspark Press, Box 6341, St. Petersburg Beach, Fla. 33736, 1978, 75 pages, no price listed). FATE readers will find two sections pertinent, the one on Spirituality and Consciousness and the other on Natural Healing.

Edward N. C. Griggs and Gerald M. Born of Stonehenge Books compiled *Occult Bookstores and Suppliers Directory: U.S.A. and Canada* (Stonehenge Books, Box 6578, Chicago, Ill. 60680, 1978, 27 pages, \$4.95, paperback). Although the price is high, a booklet of this type has been needed for a long time. The authors promise a supplement in the near future. Stonehenge Books also publishes *Stonehenge Digest*, a monthly listing of the best selected titles on different subjects such as astrology, magic and the psychic.

The demise of *Green Egg* left the pagan world without the directory which that magazine published in one of its issues each year. That void has now been filled by the *Pagan, Occult, New Age Directory* (Pagan Grove Press, P.O. Box 49285, Briarcliff Station, Atlanta, Ga. 30359,

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1978, 38 pages, \$3.95, paperback). It lists occult suppliers, covens, groves and many individuals. Again, a supplement is due out soon. It will cost \$2.50.

Finally we are happy to know that the Academy of Religion and Psychical Research, founded in 1972 and essentially moribund since 1975, is back in business. It is now publishing a quarterly *Newsletter* and doing some fine programming. For more information write the executive secretary, Boyce Batey, 326 Tunxis Ave., Bloomfield, Conn. 06002.

OTHER REVIEWS

MIND BEYOND THE BODY edited by D. Scott Rogo, Penguin Books, New York, N.Y., 1978, 365 pages, \$2.95, paperback.

Mind Beyond the Body, an in-depth examination of out-of-the-body experiences (OBE), contains 15 papers presented within a framework of commentaries that provide historical and conceptual perspectives. Editor D. Scott Rogo strikes a balance, in style and content, that bridges the conversational and the academic. This approach gives the book a personal touch which makes it understandable for the general reader.

The first of the book's four sections describes out-of-the-body experiences and points to varieties of OBE. The second, the longest and most substantial, offers reports on laboratory investigations. The third section, "Reports from Gifted Subjects," tells us what it feels like to undergo an OBE. The fourth section seeks to answer the question, "Can We Explain the Out-of-the-Body Experience?" Rogo concludes with personal views and reflections.

The editor has made a special effort to provide a wide range of viewpoints; he tells us that he has given a great deal of room to papers that do not reflect his own opinion. He has also avoided a jungle of quibbling on OBE theory, such as the question, "Is it an hallucination, a dream, a mind-body separation — or what?"

The contributors are well known to those interested in OBE phenomena: John Palmer, John F. Kennedy University; Michael Grosso, Jersey City State College; Charles T. Tart, University of California, Davis; Janet Mitchell, research assistant, psycholo-

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gy department, City College, New York; Karlis Osis, American Society for Psychical Research; Russell Targ and Harold Puthoff, Stanford Research Institute; Stuart Blue Harary, Maimonides Medical Center; J. H. M. Whiteman, University of Cape Town; Lucian Landau, industrial consultant and inventor, London; David Black, author.

Early in the book Rogo describes an OBE of his own and concludes that standard ESP and PK experiments with out-of-the-body subjects may be the most fruitful line for future studies. He suggests that by having different subjects zero in on one target, for example, we might better understand the "relationship between the OB state and physical reality." He suggests that we might consider the OBE as "both an objective and an illusory experience at the same time" and exclaims, "This is no mean paradox!"

The author's easy style is agreeable and helpful. Small errors are, I suppose, unavoidable; Franz Anton Mesmer, for example, was not Swiss but Austrian. Also I'm not sure I understand why Rogo did not do more to link OBE with the hypothesis that its reality adds credence to the view that we have a "second self" which might survive the death of the body. It is after all the postmortem survival search which has given much impetus and financial support to the recent flurry of OBE experiments.

Yet Rogo may be right. The link between life-after-death concepts and OBE is slender. Out-of-the-body experience reports are so numerous that they represent a major category of their own. Perhaps future OBE research will — accidentally — provide more data for life-after-death studies.

Mind Beyond the Body is a useful and timely volume which proves it is possible for a book to be both academically and popularly acceptable. — *Martin Ebon.*

PSYCHIC EXPERIENCES: E.S.P. INVESTIGATED by Sheila Ostrander and Lynn Schroeder, Sterling Publishing Co., New York, N.Y., 1977, 249 pages, \$6.95.

Sheila Ostrander and Lynn Schroeder's new book is meant as a primer for young adults. *Psychic Experiences: E.S.P. Investigated* is not designed as a cohesive, in-

depth, critical introduction to the psychic scene, however. It is instead a quick-paced introduction to various types of psychic phenomena, written in a simple style suitable for juvenile readers.

Books on parapsychology intended for young readers are needed. But it is by no means certain that Ostrander and Schroeder's approach is a good one. Books of this type — aimed as they are at an impressionable audience — should be entertaining and educational and they should explain just how carefully ESP and PK experiments must be designed and conducted. Such a book should educate its readers to the differences between legitimate parapsychology and popular occultism. Unfortunately this book fails on all these counts.

To begin with, the authors spend little time discussing experimental parapsychology and modern ESP research; they fail to explain how cases of spontaneous ESP are properly investigated and corroborated. Instead the book consists of short and credulously-written vignettes describing often dubious instances of supposed psychic phenomena, including wild claims for the purported psychic abilities of Wolf Messing, the legendary German-Russian wonder psychic; purely anecdotal accounts of telepathy and precognition; a chapter on Edgar Cayce; and so on and on. Interspersed with these chapters are discussions on everything from UFOs to Atlantis, radionics, the Piri Re's map, the Tunguska explosion of 1908 and pyramid power. What most of these subjects have to do with psychic phenomena in general or ESP in particular is never explained.

To their credit, the authors do offer their readers some information on the respectable work being carried out in parapsychology today such as the Maimonides Medical Center's dream research and Karlis Osis' investigation of deathbed visions. But this material is mixed in with what might be called *psience* fiction. For instance, the authors claim that Kirlian photography is a technique for filming the human aura while most authorities on the subject now realize that the Kirlian effect is nothing more than a perfectly normal electrically-produced corona discharge. They also call attention to the plant perception researches of Cleve Backster but never

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mention that several subsequent investigators have called Backster's work into serious question.

All in all, this potpourri is not a book that will benefit young people with little knowledge of parapsychology or the parasciences. It cannot help impressionable readers to take an evaluative and critical attitude toward the subjects under discussion. Ostrander and Schroeder do not cite their sources nor supply their readers with a bibliography nor suggest a reading list. These are essential to any seriously-written book for young adults on a nonfiction subject.

So while *Psychic Experiences* may entertain young readers, it will do little to educate them. — *D. Scott Rogo.*

THE WAYWARD GATE by Philip Slater, Beacon Press, Boston, Mass., 1977, 238 pages, \$9.95.

"We're living in an odd moment in history," Philip Slater writes.

To prove his point he not only examines many of the standard Fortean subjects with which FATE readers are familiar — mon-

sters, UFOs, out-of-body experiences and other such matters — but shows readers how they can build "bridges from our Western training to this very uncomfortable domain" of unexplained phenomena. While I am not sure he has fully succeeded, he has certainly charted a far clearer path in my view than have many earlier writers who have attempted the same thing.

Slater, you see, is an "establishment professional" (Harvard Ph.D. with 16 years of teaching sociology) who can bring to his approach the insider's appreciation of the flaws of our vaunted Western "scientific objectivity" as well as delineate the inadequacies of Eastern spirituality which many have unquestioningly accepted as a substitute.

The fact that Slater has dropped out of the Establishment to become an independent thinker-writer-lecturer will no doubt be used against him by such guardians of the status quo as deign to read it and report on it. Too bad. *The Wayward Gate* deserves a more thoughtful hearing than it is likely to receive from the Establishment audience to which it is addressed.

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By far the longest of his nine chapters is "Biases of Science," a devastating and well-documented critique that exposes the warped reasoning so-called rationalists use to reject evidence that threatens their preconceived ideas. Here, for example, is what Slater has to say about monsters:

"The word 'monster' ... is a form of mythification ... a heavily loaded word ... applied to what is simply an animal that hasn't yet been classified. Mythification thus serves as a kind of delaying action until science gets around to staking its own claim. Ninety-five percent of the reports of sea serpents, lake monsters, Yeti, Bigfoot, and so on are prosaic and unemotional descriptions of harmless animals engaged in routine behavior appropriate to their general type and habitat. By implying that these reports are hysterical, fantastic, and tied to folklore and legend, scientists manage to reserve their presumed monopoly on truth and correct observation, while debunking what they will later 'discover' on their own. What the scientists 'discover,' of course, is just what lay people have been seeing and describing accurately all along, but this way science preserves its image as a kind of intellectual Lone Ranger, saving the world from superstition."

Those whose interest lies more in the psychic areas will be happy to know that Slater devotes considerable to such luminaries as the late Edgar Cayce, Carlos Castaneda's don Juan and Jane Roberts' spirit Seth.

One would like to think that members of the Committee for the Scientific Investigation of Claims of the Paranormal would have the courage (and courtesy) to read *The Wayward Gate* with the same receptiveness and open-mindedness with which they would approach, say, the latest science popularization by Isaac Asimov, but I fear this is too much to hope for. Those of a more open-minded bent, however, should not miss Slater's work. — *George W. Earley.*

COSMIC CATASTROPHES by Gerrit L. Verschuur, Addison-Wesley Publishing Co., Reading, Mass., 1978, 214 pages, \$4.95, paperback.

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Gerrit L. Verschuur, a professor of astrophysics at the University of Colorado and a competent writer, uses both science and science fiction to make his point. Alternating one with the other Verschuur makes a balanced presentation that helps the reader take a long and objective view of human existence. He also has some very sensible and poetic thoughts about coping with catastrophe and our future on earth. "Knowing that there are cosmic catastrophes in store for us, and knowing that human-created catastrophes are even now looming ahead," he writes, "we have to stop and consider what it means to involve ourselves in the destiny of life on earth."

This thoughtful and essentially hopeful book should be read by all those concerned with the direction of human evolution. — *John White.*

ALSO NOTABLE

PREDICTIONS FOR THE AQUARIAN AGE by Paul Shockley. *Cosmic Awareness Communications*, Box 115, Olympia, Wash., 1977, 34 pages, \$2.00, paperback.

Shockley is one of a large number of people who claim to be receiving psychic communications from "space brothers." Those familiar with such books as Brad Steiger's *Gods of Aquarius* will find this material interesting and representative of other such "inspired" communications.

REMINISCENCES OF H. P. BLAVATSKY AND THE SECRET DOCTRINE by Countess Constance Wachtmeister, et. al., Theosophical Publishing House, Wheaton, Ill., 1976, 141 pages, \$3.75, paperback.

Reminiscences is a rare, long out-of-print book providing yet another view of the enigmatic Madame Blavatsky. A close friend, Wachtmeister makes a strong case for the reality of the masters as the source for the Secret Doctrine and for theosophy as a gift to humanity.

REPORT FROM THE READERS

BEWARE OF THE SKY MEN!

I would like to correct a statement in Steven Stoikes' article "Stolen: Physical Evidence of a UFO" (September 1978 FATE). He wrote that the stonelike object that I have called the "Virginia Skystone" was found by me on my Virginia property. Instead, it was found — at the time of the Washington, D. C., "flap" of UFO sightings in July 1952 — on forested land near my small Virginia estate. The area, only about 20 miles from Washington, was then largely rural and UFO phenomena were especially prolific there.

The mysterious, extremely heavy, intelligently-curved object — apparently part of a cylinder — was found by an old man, R. Leslie Lanham, and his grandson Robert while they were walking near my place. Its fall had been braked by a tree and the object was not imbedded in the earth but was lying on top of pine needles.

The area of its discovery was beneath a UFO flight in which one UFO was reported by a nearby pilot to have fallen out of his sight. Mr. Lanham brought the stone to me.

Then on active naval duty in Washington, I had the object analyzed by the U. S. Bureau of Standards and then sent it to the air force in 1952 with a long report of my investigation. After the air force finally returned it to me I sent it to a Canadian government bureau where it was further analyzed. The Bureau of Standards found that it was not a natural stone or meteorite.

The object disappeared in one of two ways and I am not certain which. For a while, I kept it in my supersecret CIA safe, but according to my memory, when I found it missing about two weeks after I had last seen it, I had removed it from the safe and placed it in a closet in my home. I was ex-

tremely busy at the time and I am uncertain about this — perhaps in part because of the fantastic nature of the only other possible explanation: that alien sky men had entered my home and taken back the UFO part. Alien sky men have taken back numerous other wrecked UFO parts and even entire wrecked sky craft. As a result of my research since the disappearance of the object I do not now believe that anyone in the CIA took the object.

My investigation of this sky object and some sightings of UFOs I experienced at that time led to my 25 years of research. At last I have decided to publish the bothersome results of my research and I have subsidized the publication of my book *Mystery of the Skymen*. It will be published in the fall of 1978 by Saucerian Press, Clarksburg, W. Va., at \$12.95; it is an extremely large volume.

In it I present a great deal of evidence which I and others have found of exploitation of the earth's surface by UFOs and their occupants. They mostly come, in my opinion, from bases near the earth's surface, sky islands relatively near the earth obscured by camouflage. Disasters and mysterious occurrences accompany the quite numerous visits of the larger craft and their remotely-controlled scouting-and-collecting small devices. The sky islands are subject to varying gravities of the moon and planets and there is a shifting geographic pattern of the sightings and accompanying dangerous happenings. My book presents a lot of new evidence, analyses of new and old evidence correlated with factors hitherto not realized by UFO researchers, and hypotheses that doubtless will be startling, even incredible.

I am qualified to write this book as I am



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an engineer, inventor, former intelligence officer, patent lawyer and historian, and at one time patent engineer and patent attorney for Wernher von Braun and his team of space scientists at Huntsville, Ala., when they were with the army. I also hold B. S. and M. A. degrees — but if I hadn't written this book, some other person would have. It has been said that if I am right in my conclusions the book should be one of the most important in the history of man. Of course I do not go that far in my statements — but my evidence and correlations are facts and I am convinced that my conclusions are correct.

Earthman needs to become more open-minded and progressive in his thought and defense. We are moving into space and as Gen. Douglas MacArthur implied, it may be dangerous for us out there. It certainly has long been dangerous for us here. — *Alvin E. Moore, Bay St. Louis, Miss.*

THE AUTHOR REPLIES:

Alvin Moore calls attention to a couple of minor errors and contradicts a major point in my article, "Stolen: Physical Evidence of a UFO."

The name "John" for Lanham's grandson came from Mr. Warner of Falls Church, Va., formerly a grocer who knew both Moore and Lanham. Apparently his recollection of the youth's name was mistaken.

The description of the object's recovery was supplied by Art Lundahl, Moore's CIA associate, who distinctly recalled Moore's saying that the cylinder had been excavated from an imbedded location some six inches beneath the surface.

As to the circumstances of the object's disappearance, Moore now seems to imply

that the cylinder was stolen by "alien sky men." Earlier, during my research for the story, Moore said he believed the object had been removed from his safe at CIA headquarters.

In any case, there is no doubt that the object was of genuine importance, Moore's current UFO theories notwithstanding. I'm sorry that FATE editors chose to delete what I thought was an interesting aspect: the apparent similarities between the composition of Moore's cylinder and the residual material found at the Tunguska, Siberia, 1908 "blast site." Both consisted basically of silicates with numerous iron spheroids imbedded within. — Steven Stoikes, *Prairie du Sac, Wis.*

THE PRICE OF PROGRESS

In "I See by the Papers" (July 1978 FATE) Curtis Fuller speaks of such materialists as Boyce Rensberger and Philip Klass closing their minds to ideas that are contrary to their own narrow beliefs.

The world knew such stale and biased minds in the days of Columbus, Galileo and the Wright brothers.

If the whole world were made up of such persons, we would all know this flat earth is the center of the universe and it is impossible for man to fly. — Bruce H. Frame, *Tarpon Springs, Fla.*

A MAN OF GOOD HUMOR

Loved J. Gordon Melton's review of my new book *Astrology Disproved!* In reading his column in the May 1978 issue of FATE I was especially pleased to see that my single TV appearance on the David Susskind Show has become "several heavy-handed television appearances." As for my book providing astrologers "with millions of dollars worth of free publicity," wait'll they get my bill! — Lawrence E. Jerome, *Cupertino, Calif.*

BACHELOR: ANOTHER VIEW

In "Report from the Readers" in your July 1978 issue N. Nelson of San Diego, Calif., takes exception to the story "Tragedy of the Bachelor Ghosts" (February 1978 FATE). I would like to rebut his points.

(1) He doubts that partially burned logs

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could have been found after 80 years. Charring of white pine and Norway pine renders them almost impervious to rot. Many tall charred stumps near my Minnesota home are left over from a 1907 forest fire.

(2) How did Ezra carry a log four feet long and two feet in diameter? Wood is often gutted by a form of dry rot which takes much of the weight out of the wood. When this happens, dry logs are quite light as compared to unaffected wood.

(3) Nelson disputes the claim that the main street of Bachelor could still be seen. The Grand Rapids, Minn., to St. Paul ox-cart trail is still visible although it was abandoned around the turn of the century. It still shows up plainly on aerial photographs.

It seems the real "wonder" is Mr. Nelson's ignorance. — *Jim Fruth, Emily, Minn.*

SEARCH FOR SAGA

Sometime in the past in "I See by the Papers" Curtis Fuller reported an event which occurred in New York in 1950. It concerned the death of a man in Times Square who apparently had been "transported" from sometime in the late 19th Century through a "time warp" (whatever that is!). The man was said to have worn old-time clothing and in his pockets were a lively stable receipt and other items which seemed to support the likelihood that he actually did come from time past.

According to Mr. Fuller, some of his information came from a *Saga* Magazine article. I have tried without success to obtain a copy of the issue of *Saga* containing the article. I am hoping a FATE reader can help me. — *Charles A. Seibold, 122 Slade Ave., Pikesville, Md. 21208.*

HOW TO EAT GOOD

An item in Curtis Fuller's "I See by the Papers" (June 1978 FATE) concerns the unusually healthy soil in Norfolk County, England, and in Ecuador's Vilcabamba Valley to which human longevity is attributed.

The process of nature known as plant growth in normally fertile soil is not phenomenal nor mysterious to anyone who checks even superficially into nutrition and health-related subjects. The vegetables and fruits one grows can only be as good or as

rich in nutrients as the soil in which they are grown. Somewhere along the line man has deluded himself into believing that he can supersede nature or cheat it in some way.

If one starts with basically average and nonmutated soil in a balanced ecosystem, there is an overwhelming chance that when seeds are planted they will grow — and quite fiercely at that. Why does man think that with plastic petroleum-based chemical sprays and fertilizers he can speed up, blow up, color up or taste up the time-tested and proven perfection of nature?

Most American people have grown so used to accepting poor health throughout their lives that they think it's normal. A lot of people think they don't like fresh fruits and vegetables — but they never even get near a reasonable facsimile in the downtown supermarket. Anyone who gets a fighting chance to live on real food and not pseudoproducts from the supermarket will have more energy than he ever dreamed of.

As to human longevity in these foreign places, peoples who do not violate the laws

of nature live to a ripe old age suffering little disease or mental imbalance. — Briton Hadden, Fort Lauderdale, Fla.

CALLING THE SHOTS

Robert Sheaffer's expose ("The Cottingley Fairies — A Hoax?" June 1978 FATE) leaves me more amused than enlightened.

I knew E. L. Gardner, at whom Sheaffer tosses aspersions, in New York City during Gardner's sojourn there through the winter of 1931-32, if memory serves. I admired his mental vigor and candor and his determination to find the truth of a matter, no matter how much time and effort it required. He cared nothing for people's opinions of him personally. He called the shots exactly as he saw them.

Gardner's fairy pictures were subjected to rigorous examination by the scientific community of his time. In a lecture hall at an English college, his slides were placed in a powerful projector and displayed on an enormous screen which should have shown the slightest trace of cutouts, pasteups and suspensions — but nothing of the kind could be detected.

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Knowing personally of E. L. Gardner's integrity (we are not related, by the way) I suspect that Sheaffer's calm and orderly analysis of the fairy pictures could be taken apart by someone close to the English countryside and the English newspaper files of the 1920's.

Having been associated for some years with computer technology, I am not impressed with attempts to evoke new information from prints now 50-odd years old without troubling to look at the negatives. Computers are no more honest than the men who operate them. — *Ralph T. Gardner, Lisle, N. Y.*

I believe Robert Sheaffer's article calling the Cottingley fairy photos fake could be wrong on every point.

To begin with, he says that the computer showed that all the fairies but one were flat. What about that one? Does he mean that one real fairy sneaked in with a bunch of fakes? He says that the gnome was three-dimensional and could have been a statuette. He might be right — or the gnome might be real.

The author says that the fairy standing on a leaf seems to be supported by a string but he doesn't even mention the fairy leaping into the air. If the fairy standing on the leaf was on a string, then the leaping one had to be — and the computer should have shown it. — *Paul B. Ragsdale, Jr., Marion, Ind.*

MAN'S FRIEND: THE DOLPHIN

I have read FATE for about 15 of my 26 years and I must compliment you on Fred Graham's article "The Telepathic Dolphins" (July 1978 FATE). It's a beautiful, beautiful article in several respects — from the pilot scientific work to the man-animal interaction antics! It left me with a warm feeling. — *Ed Young, Stanford, Calif.*

ETHICS FOR HEALERS

I suggest that psychic healers adopt and stick to a code of ethics.

I have some physical problems and have solicited the help of three well-known psychic healers, the last of whom was featured in your magazine. After waiting for appointments and traveling long distances I met them. I described my ailments and was told to take some nonprescription drugs or

vitamins and do some exercises. After following instructions for several months without getting any better I realized these healers were phonies who couldn't diagnose my ailment. If they had been able to, I could have gotten professional help. But instead of telling me they couldn't help me, they gave me placebos.

I realize that psychic healers have no license to practice medicine and I know that psychics cannot "tune in" and diagnose everyone's ailments — but they should be ethical enough to say so.

Psychic healing will not get anywhere unless some ethics are adopted and practiced. — Francis R. Werner, *Enterprise, Ala.*

BRIEF NOTICES

Parapsychology Club needs books, tapes and courses for its library. — *Alvin L. Jackson, Parapsychology Club, c/o Athens State College, Athens, Ala. 35611*

FATE readers should be informed that Astroworld Research, P. O. 6276, Burbank, Calif. 91510, is offering a newsletter which it fails to deliver and does not answer correspondence once it has received payment. Even the Postmaster at Burbank has been unable to reach this firm by telephone. — *The Rt. Rev. A. R. Emanuel Silva, Slavonic-Greek Orthodox Catholic Church, Hudson, Mass.*

Instituto Mexicano de Estudios del Fenomeno Paranormal, A. C., is holding the Second International Congress of Paranormal Phenomena in Mexico City from November 23 to 25, 1978. One of the psychics featured will be Mrs. Rosita Ruiz who uses a hen's egg to lift spells and exorcise the "evil eye." (Bring your own egg.)

Psychic healers on the program are Mrs. Pachita of Mexico, who has performed psychic surgery for 60 years using only a kitchen knife, and Prof. Robert Torcy of France who combines acupuncture with psychic surgery. — *Adriana Mejia, Promotion Director, Calle Dolores No. 4-2, piso Mexico 1, D. F.*

FARAWAY READERS

I am a security officer in the Ghana Sugar Factory, and ex-Detective Sergeant



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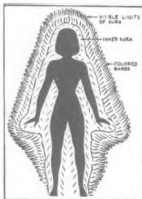


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of the Ghana Police Force, and I am 44 years old.

As an occult student I would like to exchange views on the occult, particularly on the aura, psychic healing, astral projection, Tarot reading and witchcraft. — *N. Larbie-Agbo, Ghana Sugar Estate, Security Section, P. O. Box 46, Asutsuare, via Akuse, Ghana.*

I am a Spiritualist — inactive at present, for in Israel it is impossible to be an active Spiritualist. I am deeply interested in flying saucers, the occult and parapsychology and I would like to correspond with FATE readers about these matters. — *Ruth Gal, 12 Landauer St., Kirjat Bialik, Haifa, Israel.*

ONGOING RESEARCH

I am trying to learn about the research conducted by Dr. Albert Abrams in the early part of this century. Dr. Abrams gained worldwide fame for his development of machines using electricity and "psychic energy" by which he was able to diagnose and cure any known disease.

In the 1920's the American Medical Association tried to discredit him and I have not seen any articles on his work in scientific literature for the past 30 years. *Scientific American* published eight articles in 1923 and 1924 attacking him and his fellow doctors and the March 1924 edition of this magazine admitted that such harassment led to his death in January 1924.

However, the British medical establishment took his work seriously and continued his research, according to the *New York Times* (January 18, 1925) and *Nature* (May 23, 1925). The February 1941 issue of *Scientific American* contained the admission that the attacks on Dr. Abrams may have been ill-conceived because two British researchers had shown that he was on the right track and "psychic energy" could exist.

The July 8, 1978, issue of *Saturday Review* confirmed some of Abrams' work in an article titled "The Miracle of Regeneration: Can Human Limbs Grow Back?" This article admitted that American scientists, using the same small amounts of electricity used by Dr. Abrams (millionths and

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

billions of a volt), were successful in regenerating the amputated limbs of animals.

I would like to hear from any FATE readers who have information on Dr. Abrams' work or on doctors or researchers who are carrying on similar research. — Michael Cohen, 215 E. Gunhill Rd., 6A, Bronx, N.Y. 10467.

I am doing research on spontaneous human combustion, a phenomenon on which very little information and documentation are available. FATE readers who have knowledge of SHC cases or theories about its nature could be very helpful to me. — Randolph W. Liebeck, 259 Park Ave., Paterson, N.J. 07501.

THE FACTS ARE . . .

Your reader who signs himself Andrew Fitzherbert ("Report from the Readers," September 1977 FATE) has probably been out here for three months and now knows all about Australia.

Despite what he says, there is no such thing as a "drop bear" which he describes as "a ferocious type of koala which drops out of trees." The bunyip has been the subject of humorous tales for more than a century and the name is generally applied to anything unknown and mysterious. Of

course we know Fitzherbert is joking when he mentions feathered kangaroos. The feathers our soldiers wear in their hats are emu feathers. — *E. G. Jones, Scarborough, Western Australia.*

PAST-LIFE RESEARCH

I have been fascinated by the letters from FATE readers which I have received in response to James Crenshaw's article about my work, "Hang-ups from Past Lives" (April 1978 FATE). I am aware now that many people have had "flashes" of past life recall.

Names and addresses of all correspondents are being kept in a file by region of the country. I am planning to train qualified professionals from all parts of the country in my technique of data collection. When I find someone in each area who is qualified to practice psychology and/or hypnotism and who has been trained in my method, all names and addresses of correspondents will go to that researcher. I am suggesting to the researchers that they charge a fee of \$25 per person in group hypnotic sessions to defray the costs of the research.

The plan will be for each participant to go through four hypnotic trips: three to past lives and one to the birth experience in this life. Data sheets will be sent to California and coded for computer analysis.

Participants will have an opportunity to explore their ability to be hypnotised and possible past lives at minimal expense through a method that is safe and nontraumatic. I hope that we will be able to generate a data bank of thousands of cases in the next few years. — *Dr. Helen Wambach, P.O. Box 2066, Martinez, Calif. 94533.*

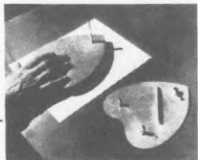


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∞ The oldest civilization in the world predates Sumer by thousands of years. It is the Danubian culture, a people who cultivated grains, pastured flocks, developed writing and coexisted peaceably with their Neolithic neighbors.

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