

THE WORLD'S MYSTERIES EXPLORED

FATE[®]

JUNE 1978 75¢

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ing Features

How well do you know yourself?

This horoscope gives you answers to these questions based on your exact time and place of birth. . .

How do others see you?
What is your greatest strength?
What are your life purposes?
What drives motivate you?
How do you think?
Are you a loving person?
How competitive are you?
What are your ideals?
How religious are you?
Can you take responsibility?
How creative are you?
How do you handle money?
How do you express yourself?
What career is best for you?
How will you be remembered?
Who are your real friends?
What are you hiding?

Many people are out of touch with their real selves. Some can't get ahead professionally because they are doing the wrong kind of work. Others lack self-confidence because they're trying to be someone they're not. Others are unsuccessful in love because they use the wrong approach with the wrong people. Astrology has helped hundreds of people with problems like these by showing them their real strengths, their real opportunities, their real selves.

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- * Your planetary aspects.

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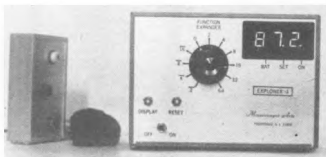
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Published every month by CLARK PUBLISHING COMPANY, 500 Hyacinth Place, Highland Park, Illinois 60035. Second-class postage paid at Highland Park, Illinois, and at additional mailing offices. We do not accept responsibility for the return of unsolicited manuscripts, photographs or artwork. Subscriptions: \$7.50 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

QUOTE OF THE MONTH

Psychic research in the next few decades may be destined to have an impact comparable to the impact a few centuries ago of Galileo and Copernicus. I call it the second Copernican revolution.

Willis Harman
Stanford Research Institute



Curtis
Fuller

THE MOST frequent reports we get from our readers probably are reports of haunted houses. Hauntings are so common in fact and we are so familiar with them that we probably do not give them their due. They are not a subject easily researched and most of the information about them is purely anecdotal. Nonetheless, since our files are stuffed with stories of haunted houses it is time to make certain observations about them.

The first question we must deal with is: "What is a ghost?"

Apparitions which do not appear to be attached to a fixed place or small area are comparatively few in our culture. Books have been written about "haunted people" and there seems little doubt that some kind of relationship exists between the person who sees the apparition and the apparition itself. Nevertheless, most apparitions do seem to be confined to a specific locale.

Another unanswered question is whether there is a relationship between ghostly phenomena and poltergeist phenomena. We don't know the

answer to this but we suspect there may be. In both cases invisible causes create visible and audible effects through unknown mechanisms, although ghosts are not commonly associated with psychokinetic effects, while poltergeists are.

Some psychical researchers seek a parallel between the apparitions of dead persons and those of living persons. This seems a reasonable approach. If one accepts the reality of "astral travel" — more recently called "out-of-the-body experience" — one must accept the idea that some part of the personality is able to leave the physical body and move through space. Sometimes the astral traveler is sentient and sometimes not; sometimes the astral form is visible, sometimes not. But if one accepts the idea that a living person has a "spirit form" it is a fairly easy step to accept the idea that this "spirit" portion of the human personality may survive the death of the physical body. This could be one explanation for ghosts.



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There is no doubt that many persons — throughout history and in many cultures — have believed they can see apparitions of the dead. This explains the widespread belief in ghosts — and in survival. If ghosts exist surely some form of survival exists.



WHY PLACE-BOUND?

THIS ALL sounds eminently reasonable if you grant the premises — but there are complications. One of them is, why do nearly all apparitions appear to be bound to a single place or object?

Parapsychological researchers are very cautious about admitting they believe in survival or even in apparitions. But faced with the evidence that exists for "haunted houses" or "haunted places" they are bound to wonder and theorize.

The traditional theory, subscribed to by Spiritualists, is that a "haunt" or a "ghost" is the spirit of a dead person which is condemned to remain in our world instead of progressing in the spirit world. We all are familiar with this type of folklore. The spirit is not free to go about its heavenly business because of some emotional trauma left over from this world.

A second view is that the living person was engaged in some emotionally charged activity during life or at the time of death — such as murdering or being murdered — and somehow left a psychic imprint on his or her surroundings. This imprint or psychic impression then is perceived by sensitive persons somewhat like a psychic motion picture which replays a past event over and over.

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You can and you will—easily, automatically and, yes, endlessly! Because right now THE GOVINDA FORTUNE STICK is working miracles for thousands of ordinary men and women from all walks of life who are no better, smarter, luckier or more hardworking than you. Here's why:

MY AMAZING STORY

A year ago I really had a problem—constant bad luck! I had tried everything to change it—fortune-tellers, charts, astrologers, good luck charms, success courses—your name if! Then a strange thing happened that practically changed my life overnight.

I was on vacation in India. One evening I was hiking up a steep slope of the Himalayas toward Rudranak, when I suddenly smelled a strange bewitching fragrance. Turning toward the forest, I saw a long-haired, almost-naked holy man sitting before a cave. He was gracefully waving a burning stick—from which the heavenly fragrance came. As I approached him he smiled and said, "I've been expecting you."

"Me?" I asked, surprised.
"Yes, I see that you've been experiencing a great deal of trouble, and I want to help change your luck."

"How do you know?"
"I know everything about you." "There was a long, eerie silence. Then he said, "This is a GOVINDA FORTUNE STICK. It's made of rare herbs, roots, bark, resins and flowers—from a very secret formula handed down for centuries by great gurus. All you do is light it, wave it, and whatever you wish is yours!"

Then he whispered the secret formula into my ear and told me where in India I could get the sticks made. As I was about to leave, he waved his GOVINDA FORTUNE STICK mystically and said, "Here, my son—for you!"

I was amazed, aghast! Because, right before me, he materialized the most gorgeous gold ring with a diamond setting—out of thin air—and then put it on my finger!

At that point, I thought it was just a trick with some cheap costume jewelry. You can imagine my surprise when I found out the ring was real. Still skeptical, I went to the place he told me to go—in New Delhi—to get some GOVINDA FORTUNE STICKS made up. I actually didn't believe that they would work for me, but what the heck, it didn't hurt to give them a try.

MY LUCK STARTS TO CHANGE

■ I soon returned to the U.S. with my GOVINDA FORTUNE STICKS. At the time I was in debt to the tune of \$120, and was just about broke. The collection agency started calling me daily. So I burned a GOVINDA FORTUNE STICK and begged, "Please end my debt!" Three days later I found an \$800 check in my mailbox—the lottery ticket that my girl friend purchased for me was a

winner! I could hardly believe it!

■ Two weeks passed and I came down with a bad case of flu. So I lit a GOVINDA FORTUNE STICK and asked for a quick healing. The next morning I woke up without a single symptom—in perfect health! I didn't know what to believe now!

■ Then a month later I lost control of my car and accidentally hit a store window. The owner immediately asked for \$5,000 damages. So I burned a GOVINDA FORTUNE STICK and prayed.

"Please, help me get out of this mess." The next day the store owner withdrew his complaint—and a friend of mine fixed my car without charge! What would you believe now? I was almost tempted to stop doubting.

■ Around the same time, I had been working at my job for a year without a pay raise. On two occasions I asked my boss, but both times he turned me down. Then I lit a GOVINDA FORTUNE STICK and pleaded, "Please, get me a salary raise!" The very next day, at 9:30 A.M., my boss approached me and said, "I'm making you manager of the Customer Services department—and your salary is doubled!"

Now I was positive—THE GOVINDA FORTUNE STICK worked! Therefore I had another batch of sticks made—to give to all my relatives, friends and acquaintances, so that they too could reap the same harvest of good luck!

STAGGERING RESULTS THEY REPORT!

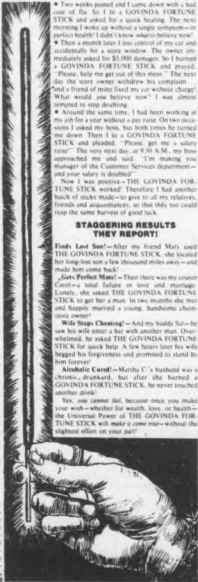
Finds Lost Son!—After my friend Mary used THE GOVINDA FORTUNE STICK, she located her long-lost son a few thousand miles away—and made him come back!

Gets Perfect Mate!—Then there was my cousin Cassio—a total failure in love and marriage. Lonely, she asked THE GOVINDA FORTUNE STICK to get her a man. In two months she met and happily married a young, handsome chemist-store owner!

Wife Stops Cheating!—Add my buddy Sal—he saw his wife enter a bar with another man. Overwhelmed, he asked THE GOVINDA FORTUNE STICK for quick help. A few hours later his wife begged his forgiveness and promised to stand by him forever!

Alcoholic Cured!—Martha C.'s husband was a chronic drunkard, but after she burned a GOVINDA FORTUNE STICK, he never inhaled another drink!

Yes, you cannot fail, because once you make your wish—whether for wealth, love, or health—the Universal Power of THE GOVINDA FORTUNE STICK will make it come true—without the slightest effort on your part!



MORE WONDERS!

PROOF—Ted F. reports that before he took that ill-fated flight, he burned a GOVINDA FORTUNE STICK and prayed, "Get me to my destination safely!" The plane crashed, many people died, but Ted walked out of the plane without even a scratch!

PROOF—G.H. was just a small-time singer, but after he lit a GOVINDA FORTUNE STICK, he made it right to the top!

PROOF—Betty T. used THE GOVINDA FORTUNE STICK to protect herself from physical harm. One night a sex maniac tried to molest her, but when he looked into her piercing eyes, he lost his nerve and ran screaming into the night!

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Each of these concepts is supported by evidence if we are to believe the reports of those who have seen the apparitions. It's very difficult to verify these claims except in cases where there are multiple witnesses. As Mark Turck, founder of the International Ghost Registry, says, you can't call ghosts and ask them to come up to the laboratory for some tests. At least locally, they come and go as they please.

Ghosts of people are not the only kinds of ghosts perceived. Many bereaved pet owners report seeing the apparitions of their dead pets. There are ghostly sounds and other ghostly animals. Sometimes these ghost sounds, animals and people all are perceived at the same time.

A real estate agent in Oxford, England, recently advertised for sale a cottage that boasts a periodic specter of a galloping horseman — complete with sound, horse and rider.



CHANGING TIMES

THE PUBLIC attitude toward apparitions seems to have changed since we began publishing this magazine. In England, for example, ghosts now apparently are considered "good for the real estate business." Roy Reed, writing from London for the *New York Times*, quotes one authority as saying that before World War II "a house that was known to be haunted was almost impossible to sell. Now, having a ghost adds to its value."

Jack Hallam, a retired picture editor of Britain's *Sunday Times*, has compiled *The Ghost Who's Who*, a new book listing about 500 reported

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apparitions in England and Wales. They vary from a Bronze Age man to a nameless individual in a bowler hat who haunts the No. 1 runway at Heathrow Airport.

Our own United States government has officially recognized some of the better-known ghosts by publishing its own guide. This brochure, *The Haunted Houses and Places in America* published by the United States Travel Service, an agency of the Department of Commerce, lists 29 reportedly haunted houses and places in America.



GHOSTLY PATTERNS

SKEPTICAL scientists naturally dismiss the whole idea as nonsense but certain types of ghostly happenings are reported so frequently that they make a pattern.

Typical of one such pattern is the concept that if the dead are improperly buried or disgraced by the manner of the disposal of their remains they may hang around until things are put right.

Pliny the Younger describes such a case in Roman times. The philosopher Athenodorus bought a house cheap because it was thought to be haunted. During his first night there Athenodorus was waked by the sound of chains and saw the apparition of an elderly man which beckoned to him. Athenodorus followed the phantom out of the house to a spot in the yard where the ghost disappeared. He had the authorities dig at that spot and found a skeleton bound in chains. After the bones were given an honorable burial the haunting ceased.



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This type of story appears again and again in ghost literature although the chains are a somewhat unusual adjunct.

Incidentally, Mark Turck believes that the idea that ghosts wear sheets is left over from the days when the dead were buried in shrouds. However, most reports describe the apparitions as clothed as they would be in life.



ANIMAL GHOSTS

ASIDE FROM the gentle stories of pet lovers who see their dear friends return, there is a whole range of animal ghosts associated with the same kind of violent emotionally charged events that are the setting for some human hauntings.

In Leoncita Springs, Tex., they tell about a ghostly calf that was the cause of a murder in 1891. Two men argued over the ownership of the calf. One man murdered the other and then died shortly thereafter while being trailed by Texas Rangers in the Glass Mountains. The calf was branded from shoulder to tail with the description of the crime and turned loose to roam the Big Bend country. Some Texans believe the animal still haunts the country and is seen every time another killing occurs.

During the 18th Century in New York a phantom stallion continued to reenact his part in the death of a servant.

In the 19th Century a camel called the Red Ghost reportedly terrorized

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She decided to follow the hand-written instructions and minutes later learned that she was to receive a \$500 share of an anonymous donation. The very next day her lottery ticket was picked, winning

he managed to learn about the thrilling secrets of the I-Can-Wow-Them Ritual from a top recording star whose initials cannot even be revealed. Literally overnight, Graham signed his first contract—for \$1,000,000—and that was only a fraction of what he received later on!

• Floyd Y. had used magic before and was constantly seeking to help others as well as himself with the marvelous powers it generated. When news reached him that the 8-year old son of a wealthy oil tycoon had been kidnapped, he decided to use the See-Where Ritual to come up with some answers. Floyd saw in his mind that the boy was alive and also where the kidnappers had taken him—he even told the police what was written on the ransom note that was about to be sent! The kidnappers were quickly arrested and Floyd received a \$100,000 reward for his information. Not bad for simply working the See-Where Ritual!

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- another man started out with \$20 and the Good-to-Eck-A-Mine

her \$350,000. A few months later she sold her share of a business she had invested in for just under \$1,000,000. Today the money she has keeps rolling in.

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- **Graham D.** a small-time guitar player who had made it only as far as dark little clubs and small dance halls, was just about to give up trying to make it big in show business. Tired and hungry

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the Arizona countryside.

Supernatural animals are said to guard treasures and to protect humans. Again, their apparitions usually are associated with violence, death or other emotionally charged incidents.

Another obvious question is whether the "psychic imprints" which theoretically cause the apparitions are made by the animals or by the persons associated with the animals.

The whole problem is enormously complex.

And let's not forget that Toronto psychical researchers were able to create the "ghost" of nonexistent Philip* simply by concentrating on "him" for a time.



"NATURAL" IMMUNITY

FOR DECADES medical pathologists have wondered idly why snakes don't die of their own venom. The phenomenon was dismissed as natural immunity, which explains nothing.

Now two scientists from Tulane Medical Center believe they have the answer to the question and their findings could be important to future victims of snakebite. Van Philpot, a pathologist, and Rune Stjernholm, a biochemist, have isolated a clear protein substance that may save thousands of lives every year.

Snakebites currently are treated with an antitoxin taken from immunized horses but nearly a third of all persons injected with the substance have severe, sometimes fatal allergic

*See "Philip, The Imaginary Ghost" by Iris Owen and Margaret Sparrow, November 1975 FATE.

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reactions to it. In addition, the antitoxins have to be specific to the particular variety of snake. The new antivenin substance can be used for all viper and pit viper bites. The viper family includes asps, rattlers, bushmasters, copperheads and moccasins.

Philpot has been working on the problem for more than 30 years and he expects it will be another two or three years before the serum can be marketed. In the meantime he and Stjernholm are trying to isolate a similar neutralizing agent in the cobra and coral snake family.



SEARCH FOR FOOD

REALIZING that the world's population is growing far faster than its food resources, scientists are scouring the world — and their laboratories — for new sources of nutritious food.

At the University of California at Davis researchers undertook to grow especially selected strains of barley on dune sand, irrigated with salt water from the Pacific Ocean. All of the barleys grew and produced grain of "good feed quality." But rough estimates of the yield are that it approached only half the national average yield per acre for barley.

Five-hundred years ago amaranth grain was a staple in the Aztec diet. Because it had been eaten as part of their pagan religious rituals, the Spaniards banned the cultivation of amaranth along with the Aztec religion. Today it is grown in only a few places in Mexico where the peasants use it to make a kind of candy. Yet the National Academy of Sciences lists

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amaranth among 23 food plants that could improve the nutrition and the quality of life of people in tropical countries. Both the grain and leaves of this plant contain protein of exceptional quality. However, very little research is being done with this potentially valuable plant.

I can tell those readers who don't know what amaranth is that it is one variety of United States pigweed. And I hope this tells you more than it tells me!



NEW RESOURCES

MASSACHUSETTS Institute of Technology recently conducted a study for the National Science Foundation seeking novel food sources and unconventional technologies of food production. The

following are recommended:

- Use whey and other milk proteins which are a by-product of cheese technology and casein manufacture. They are highly nutritious and at present largely wasted.
- Among untapped sea resources are: bottom fish which can be processed to produce 100,000 to 500,000 tons per year; trash fish which could produce 250,000 to 500,000 tons per year; squid which could produce 500,000 tons per year. The largest single source of animal protein in the world is antarctic krill, those planktonic crustaceans and larvae that constitute the principal food of whalebone whales, which might yield 50 million tons each year without diminishing the resource. One-tenth of this harvest would be equal to all our conventional aquatic sources.

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"AFTER carrying out tests I found the soil in Upper Sheringham is rich in the trace minerals of iron, calcium, selenium and chromium, which are digested by residents who grow their own root vegetables."

Thus writes Dr. David M. Davies, a specialist in aging, in discussing the longevity of the residents of a village in Norfolk County, England, where 15 percent of the villagers are over 75 years old compared with only five percent in Britain as a whole.

Dr. Davies also has researched longevity among the people of southern Ecuador's Vilcabamba Valley, where he found similar elements in the soil. He compares the people of Upper Sheringham with the Ecuadoreans and says, "I think the heart of the matter is the soil and in continuing activity. The oldest man I knew, who died aged 106, was a farm worker."

A great deal of work will need to be done to confirm all this — if it is true. The problem of isolating the important factors in aging is obviously complex.



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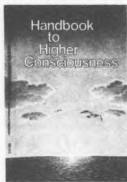
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scientists are discovering you can do the same with a fossil.

When the surface of a human tooth is photographed through a scanning electron microscope the photo-micrographs show the surface looks like a group of keyholes fitted together. An ape's tooth photographed by the same method is shown to have a circular pattern.

Suddenly it has occurred to someone that this relatively simple detective method can be used to trace the evolution of man and to distinguish fossil specimens of man from fossils of ancestral apes.

Scientists urge caution but the most exciting current find shows a clear similarity between the surface of modern human teeth and that of *ramapithecus punjabicus*, the earliest known hominid.

I'm sure there will be more information on this as time goes by.



CALIFORNIA ON THE MOVE

BETWEEN 1941 and 1975 the land west of the south fault zone of the Imperial Valley in southern California moved as much as 12½ feet northward in relation to land east of the fault. New measurement techniques help make this determination possible.

The Aries technique, which measures the arrival times of radio quasar signals to a 10 billionth of a second, also indicates that the distance between the Goldstone station in the Mojave desert and a point 180 kilometers away on the grounds of the Jet Propulsion Laboratory in Pasadena has increased by 13 centimeters (a fraction

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over five inches) in the past three years.

During the same period the south side of the San Andreas fault, south of the San Gabriel mountains where the fault bends to the west, has moved between 4.7 and 7.8 inches westward in relation to the north side of the fault.

At the same time, between 1973 and 1976 San Diego moved an average of nine centimeters a year closer to Quincy, northeast of Sacramento. In four years this has totaled 14 inches.

No doubt about it, California is on the move.



ALIVE AND WELL

FOR A LONG time a Peruvian flower-eating bird called the white-winged guan has been believed

to be extinct because no ornithologist had reported seeing once since 1877. Then last September 13, 1977, Dr. John O'Neill of Louisiana State University and Gustavo del Solar of Peru saw four guans feeding in some trees in a Peruvian garden.

The birds are about the size of pheasants. They have charcoal gray plumage with white outer wing feathers and a brilliant reddish-orange throat wattle. They feed on flowers, leaf buds and figs and live in tall trees which grow near springs. Natives of the sparsely populated area were surprised to learn that anyone thought the birds were extinct since they are very familiar with them. They are rare, however, and O'Neill estimates that only a few hundred of them are still alive.

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Thor Heyerdahl believes the work was terminated abruptly because of a disastrous civil war between the "Short Ears" of Polynesian descent and the "Long Ears" who he theorizes came from South America. The "Short Ears" virtually exterminated the "Long Ears" who were the statue-builders and that ended that. Another theory is that European ships wandering in the area brought disease to Easter Island and most of the population died off. It also is known that many Easter Islanders were carried off to South America as slaves.

Dr. John Flenley of England's Hull University has a simpler theory. It is known that the Easter Islanders moved their statues on long rollers and levered them erect with wooden beams. Yet today the island is practically treeless except for new species brought in from outside. Flenley believes the islanders simply ran out of trees to use for rollers. He now is taking borings around the island to obtain samples of pollen and soil laid down over the past few thousand years. From this he expects to reconstruct the history of Easter Island vegetation — the pollen samples will show what plants, including trees, grew there at different periods in time.

LOST CONTINENTS

TWO GEOLOGISTS Dr. Amos Nur of Stanford University and Dr. Zvi Ben-Avraham of the Weizmann Institute of Science in Rehovot, Israel, believe there was a great central continent in the Pacific Ocean that broke apart under the pressure of global plate movements. They theorize that the great continent broke into five fragments; two of them collided with North America, two with Asia and one with South America.

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United States, Canada and Alaska indicate that large fragments of these lands once were near the equator. In addition, many plants and animals now widely distributed appear to have originated from a common source.

This theory does *not* support the idea that this continent was once the legendary land of Mu. The great continent existed 225 million years ago and split into five pieces at least 135 million years ago. And who, except James Churchward, could remember Mu for that many years?



ESSENES AND DIVORCE

YIGAEEL YADIN, the Israeli scholar who is internationally known for his work on the Dead Sea Scrolls, has just issued a three-volume study of one of the most recently discovered scrolls — the longest and "in many aspects perhaps the most important."

Mr. Yadin told William E. Farrell of the *New York Times* that the 27-foot-long scroll contains "an unparalleled delineation" of the Essene rules for conducting Jewish festivals, on the limitations on the king and on what constitutes cleanliness.

This scroll is a roll of parchment made of gazelle skin and written in inks made from roots, carbon and charcoal. Many prohibitions, like those against polygamy and divorce, Mr. Yadin said "went lock, stock and barrel into Christianity."



OLD IRON FACE

MANY archaeological "discoveries" in the United States turn

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"After careful examination by our several curators, we find no adequate basis for identifying it. However, it certainly is not of Indian workmanship and therefore must be something done by local white people."

Wayble isn't sure what his next move will be. Maybe he'll go back to using it as a doorstop.



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Skylab to attach a rocket package.

However, the increased sunspot activity will produce a much greater number of space particles which already are slowing down Skylab as it orbits the earth. Howard H. Sargent III, a space environmental forecaster, is afraid that the increased drag will cause Skylab to tumble, making it too dangerous to approach.

The solar flares which accompany sunspots could be another great danger to astronauts as well as damaging to other orbiting satellites.

At the same time, the sunspots may temporarily increase the ranges of ham and CB radio operators!



NEWS & NOTES

- John Hopkins University scientists now propose that cosmic rays from space generate additional electrical potential which triggers lightning strokes. Dr. James W. Follin, Jr., says that without cosmic rays there probably would be no lightning since the potential generated inside a thunderhead isn't enough by itself to produce a lightning bolt.

- Most FATE readers are acquainted with the 18th-Century story of the French Academy, then the top scientific authority in Europe, pronouncement on meteorites, which it said could not exist because nothing can fall from heaven. We had not known until recently, however, that because of this august judgment many museum curators threw away genuine meteorites. After all, what scientist wants to keep the relic of a superstitious age?

— Curtis Fuller.

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by Lawrence Sands

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LAWRENCE SANDS

TREASURES FROM A GOLDEN TOMB

Archaeologist believes he has found the tomb of Philip II, murdered king of Macedonia and father of Alexander the Great.

By Nicholas and Joan Gage

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THE ROAD leading southwest from Salonika, Greece, toward the village of Vergina passes through fields of rice and cotton being harvested by bent-backed workers with kerchiefs wound around their heads. Occasionally the monotony of the landscape is broken by the tents of a gypsy encampment or a shepherd with his flock, but generally the terrain is as flat and dull as the plains of Kansas.

Just outside Vergina the road passes through a plain that is freckled with mounds, or tumuli, of an eerie uniformity. During the Early Iron Age

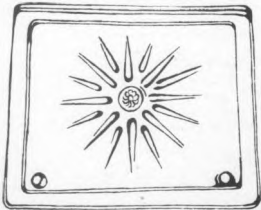
(1000-700 B. C.) this was a vast graveyard for the inhabitants of a town who buried their dead in groups under each mound. In later years the town grew to become a Macedonian city. Its palace was destroyed, probably by Roman conquerors, in the Second Century B. C. and what remains of it is visible on top of a hill just outside Vergina.

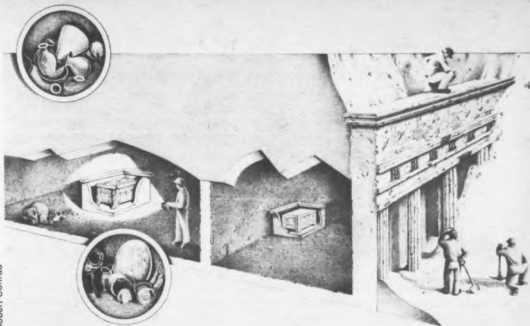
In these rather unprepossessing fields around Vergina, archaeologist Manolis Andronikos has been laboring since 1937. He first arrived as an 18-year-old student assistant to Constantine Romaïos, a professor of archaeology at the University of Salonika.

Professor Romaïos died in 1966 and the villagers of Vergina, where Romaïos had spent his life patiently digging, named a street after him. By a quirk of posthumous justice, it was beside this very street that Manolis Andronikos, now 58, last November opened a Macedonian tomb — filled with treasures — which he later announced to be that of the father of Alexander the Great, Philip II of Macedonia who was murdered in 336 B. C.

The find is estimated by archaeologists of many nationalities to be one of

On the lid of the solid gold casket appears the stylized exploding star, symbol of the Macedonian royal family.





Artist's rendition of cross-section of newly-discovered tomb shows gold casket believed to be Philip's in large rear chamber, smaller gold casket in antechamber, perhaps holding remains of Cleopatra, Philip's last wife. Painted frieze depicting climax of lion hunt appears on entablature at right. In upper inset are silver vessels and goblets found on far side of large chamber, and in lower inset, other ceremonial objects including ivory and gold shield cover, gold diadem and scepter.

the most important since World War II. "We've never found a tomb of this caliber that had not been previously robbed," says Eugene Vanderpool of the American School of Archaeology in Athens. "Its contents are of immense value both archaeologically and artistically."

The find includes the first complete painting from the Hellenistic period; sculptures that might have been the work of one of the finest artists of Alexander's court; a solid gold casket; and a gold, bronze and ivory shield that is unique among Hellenistic treasures. The discovery apparently confirms a previously doubted theory that the village of Vergina, not Edessa farther north, was once the capital of Macedonia.

This unprecedented treasure trove was found under a giant mound whose

size dwarfed the Iron Age graves outside the village. Ever since a Frenchman named Leon Heuzey began digging in Vergina in 1861, archaeologists have been eyeing the "great tumulus," which measured 325 feet in circumference and 37 feet in height, and postulating that beneath it lay something interesting. At the top of the mound was a big crater which Heuzey believed was created by the caving in of the dome of a building below. Professor Romaios suggested that it covered an important Macedonian grave.

Excavations around Vergina were abruptly ended by the outbreak of war in 1939. Manolis Andronikos left the pursuit of archaeology to fight with the free Greek forces in Asia Minor where he had been born in 1919 and from which his family was driven

three years later by the Turks. During the Greek Civil War (1945-1949) soldiers used the giant tumulus as an encampment and while digging trenches, uncovered a number of pieces of marble.

Returning to the site in 1952, having married, acquired a doctorate and completed postgraduate studies at Oxford University, Andronikos pieced together the fragments of marble to form two carved grave pillars dating from the middle of the Fourth Century B. C. Over the next 25 years — between excavating on other sites and writing about ancient Greek burial customs, the Iron Age cemetery and ancient Greek art — Andronikos went back to Vergina to probe the mound, digging down to a depth of almost 36 feet. Although he found pieces from some excellent tombstones, all dating before 275 B. C. and all shattered by some unknown hand, he never managed to locate the large tomb that he suspected was there.

In the summer of 1976 Andronikos began to dig again, aided by a crew of villagers, all of whom were by now on a first-name basis with him, and by two assistants and fellow archaeologists, Stella Drougou and Chrysoula Paliadelli. Heading for a depth of more than 37 feet, the team at once began to unearth tantalizing bits: a painted marble pillar with a Macedonian name inscribed on it, the feet of a marble sculptured figure, a marble sculptured hand. From fragments, the excavating team began piecing together a large grave column about six feet high and three feet wide. One day, according to Andronikos, one of the workers, a high school boy from the

village, cried out and lifted up "in hands that were trembling with joy" the head of a beautiful youth — a portrayal of a dead boy who seemed "foreign to the isolated Macedonian mountains."

By the end of that summer Andronikos and his team had unearthed 10 grave monuments to add to the nine they had previously discovered — all from an obviously rich cemetery that had been thoroughly plundered.

Puzzling over the looting of the tombs — an act of desecration that would have been almost unthinkable to the ancient Greeks — Andronikos turned to Plutarch's biography of King Pyrrhus, to the section that described how Pyrrhus seized the old capital of the Macedonians, Aegae (in 274 or 273 B. C.): "... and after getting Aegae into his power, besides other

Manolis Andronikos, archaeology professor at the University of Salonika, has worked for 40 years in the fields around Vergina. His spectacular find has been called "unique, precious, very important for study of (Macedonian) history and art."



NYT Pictures



As more earth was dug away, there emerged below the frieze (the brilliant painting of a lion hunt) the classical Doric architrave painted in bright reds and blues.

severities exercised upon its inhabitants, he left as a garrison in the city some of the Gauls who were making the campaign with him. But the Gauls, a race insatiable of wealth, set themselves to digging up the tombs of the kings who had been buried there — the treasure they plundered, the bones they insolently cast to the four winds."

Aegae, then, might be somewhere under Vergina, where Andronikos had been digging for 40 years. He had heard an English historian, Nicholas Hammond, make that suggestion in 1968, but he had discounted the theory for the generally held view that Aegae was farther north, in Edessa. Now he began to consider that Hammond might be right and he began to speculate that the mound on which he was digging might hide an archaeological treasure.

Andronikos and his crew started digging again into the great tumulus on August 30, 1977. At a depth of nine feet below ground level he encountered the marble floor of what must have been a small building housing a rich Macedonian tomb. Andronikos decided that at the time the tomb was plundered by the Gauls, it had been above ground and the Gauls had completely razed it. Farther down, the archaeologists encountered an even more exciting find: a large marble tomb that had indeed been looted, but it still contained a magnificent wall painting depicting, according to Andronikos, the rape of Persephone by Pluto. He dates this looted tomb at about 350-340 B. C.

The wall painting of Persephone being carried off by Pluto is the first complete ancient Greek painting ever

found, says Andronikos, although fragments of Hellenistic works have previously been unearthed. "We have information from ancient sources that there was a painter named Nicomachus who painted this subject. And we have a much later mosaic copy of such a painting in the (Palazzo dei Conservatori) museum in Rome. As we are near the date that Nicomachus worked, I don't exclude the possibility that this painting was done by Nicomachus himself or by one of his pupils."

The Gauls, Andronikos believes, dug into the mound that then existed on the spot (considerably smaller than the mound that is there now), looking for an important tomb. He speculates that when they found and broke into the tomb with the wall painting of Persephone, they found it to be the tomb of a wealthy woman, filled with jewelry and objects of gold. Believing that each mound held only one important tomb, as is usually the case, the Gauls left off further digging in that spot. They didn't know what lay only a few yards away.

* * *

THE TUMULUS held its secrets for another 22 centuries until in early October 1977, at 17 feet below ground level, Andronikos and his team struck what soon proved to be the largest tomb of all. Around the outside walls they unearthed fragments of red figure vases that authoritatively dated the tomb as being earlier than 320 B. C. On the roof of the tomb (which was in the shape of a Doric temple with two rooms) was a brick enclosure that contained fragments of bone as well as the

iron bridle trappings of four horses.

"I remembered the words of Homer in the *Iliad*," says Andronikos, "describing how, after the death of Patroclus, Achilles killed four white horses and placed their bodies on his friend's funeral pyre. And I thought to myself, 'This is no ordinary man inside, for he was given the funeral of Homeric heroes.'"

The archaeologists held their breath as they cleared away the earth from the entablature. Under their hands, as they brushed away the reddish clay, there slowly emerged an incredible sight: The entire frieze of the tomb was painted with a turbulent, brilliantly drawn composition showing the climax of a lion hunt. Hunters on horseback aimed their spears at the cornered lion. At the center, mounted on a rearing horse, was a youth with a crown of laurel on his head. In the background were three stylized leafless trees.

"My first impression," says Andronikos, speaking of the moment he saw the painting, "was that we were very near to the prototype of that famous mosaic now in Naples, taken from Pompeii. The mosaic depicts the battle between Alexander and Darius, and it is, every archaeologist believes, a copy of a painting of the late Fourth Century B. C. by Philoxenus from Eretria, who we know from literary sources painted this subject.

"I saw at once that the style of the lion hunt painting was very similar to the Naples mosaic. There was something else: In the mosaic there is, behind the figures, a tree without leaves, and there is exactly the same kind of tree in this wall painting. And

the horses are drawn in the same way. Of course, this is only a first impression. Before one can speak with authority about these things, one has to study the painting alone for two or three years."

As more earth was dug away, there emerged below the frieze a classical Doric architrave painted in brilliant colors of red and blue. Clearly Andronikos and his team had found a tomb of major importance, but was it still intact? When the excavators dug down to the massive marble doors they found them unopened — but fearing that the tomb would collapse if too much earth were removed, they decided to enter the tomb by boring a hole into it from the back.

On November 8, 1977, Andronikos, flashlight in hand, peered into a room that had been closed for over 2300 years. His first emotion, he later recalled, was one of total disappointment. "I was expecting a tomb like other Macedonian tombs: good walls with paintings. If not a complete composition, at least some sort of decoration. But I saw an unfinished rough wall. It was the first material that they put on, called poros — a kind of limestone. Just this and nothing more.

Andronikos had entered the large rear chamber and when he looked at the stone door leading to the antechamber, he found that the door was unfinished. It was just hewn marble without even a good surface.

"But then I saw the vases. On one side, silver vessels and goblets. On the other side the bronze and gold arms — helmet, shield. And I went down into the tomb and saw that these things were marvelous."

The first day in the tomb, the archaeologists just looked, touching nothing. The second day was taken up with photographing and making sketches of the interior. Everything was left as it was. In the center of the room stood a white marble sarcophagus. The floor around it was strewn with fascinating rubble: bits of vases, armor, pieces of statuettes, materials that would later be identified as remains of wood, fabric and leather.

It was on the third day that Andronikos reminded his crew, who were clustered together in the tomb marveling at the treasures around them, that they still hadn't found the most important thing: the remains of the dead. Attention turned to the large white marble sarcophagus. As it was opened, everyone involuntarily gasped. Inside was a shiny casket of solid gold, a lidded box called a larnax, with leonine feet, brilliantly embellished on the sides with rosettes, palmettes and vines. On the lid was a large stylized "exploding star" — a symbol of the kings of Macedonia.

When it was later weighed, the box was found to be 24.2 pounds of solid gold. Even the hinges were gold. And its condition was nearly as perfect as if it had just left the hands of the goldsmith. The lid lifted open easily. The archaeologists gazed on an assortment of bones and teeth and a delicate diadem of oak leaves and acorns fashioned out of gold.

"When I first looked at the bones," Andronikos recalls, "I saw something in a deep blue color and another element which I thought should be some kind of fatty substance. Then I remembered the lines of Homer, telling how

the bones of Achilles, after they were taken from the funeral pyre, were put in clear wine mixed with a substance Homer calls 'aliphar.' We don't know what this was exactly, but we think it was something like butter. This is another indication that the remains are not of a common man. When I saw it all, I thought that we must be in some kind of royal tomb."

* * *

AS ANDRONIKOS points out, it will take years of analyzing the tiniest scraps and even the dust from the floor of the tomb to reconstruct exactly how things were when the room was sealed shut, but from the few weeks he has had to scrutinize the contents of the tomb, a sketchy idea of the burial begins to emerge.

The body was burned and the bones cleaned and anointed in wine and aliphar. The golden casket was placed inside the marble sarcophagus, and in front of the sarcophagus was arranged a long, low wooden bed, table or coffin of some sort. On this wooden platform was laid the princely armor: a thorax, or breastplate, of ivory, gold and bronze with a relief of Athena carved in ivory on the front; embossed leggings encrusted with gold; a treasury of rich fabrics and leather that the technicians can only guess at from the dust on the floor. In one corner a long spear with a wooden handle was propped against a wall. Nearby was a shield with an ivory and gold ceremonial cover and statue of Victory.

Andronikos was startled by the discovery of a round adjustable golden diadem identical to those worn by Macedonian kings, including Alexander, in portrait busts. Another ob-

ject of gold, about six feet long, was so heavily encrusted with disintegrated materials that it was difficult to identify, but he guessed that it was a scepter. Only moments before the press conference announcing his finds, he learned from an Athens chemist that the object was in fact a scepter with layers of cloth, stucco and finally gold worked around a core of bamboo.

The huge marble slabs of the tomb were closed on the treasures of the dead Macedonian sometime between 350 and 320 B. C. Andronikos says he is absolutely certain of the accuracy of the dates, not only from the red figure vases which were made no later than 320 B. C. but because of the shape and design of a small oil lamp, which was not made before 350 B. C. Archaeologists excavating at Corinth and in the Athenian Agora have produced books illustrating the variations in design of lamps through the centuries and "for archaeologists, the lamps are better evidence for dating even than coal," says Andronikos.

For more than 23 centuries, while Alexander built his empire, Christ was born, America was discovered, world wars were fought and man touched the surface of the moon, the tomb was sealed off from the rest of the world. Inside, only an occasional crash broke the silence as something tumbled to the floor. The ivory and gold statue of Victory fell from the golden shield. The wooden platform, or bed, that had held the gilded armor crumbled to dust. The wooden handle of the spear disintegrated into powder, but the metal shaft and point adhered to the wall, hanging eerily several feet above the floor. The rich tapestries, leathers

and wools decomposed but a sponge placed inside a vase retained its resiliency so that when Andronikos touched it, it sprang back. "After 20 centuries, it was still 'alive,'" he marvels.

* * *

THE SENSATIONAL discovery of the tomb could hardly be kept secret for long. Soon Greek papers were running stories that the tomb of Philip II of Macedonia had been found, even though the archaeologists involved made clear that nothing — no inscription or positive proof — had been uncovered to warrant the supposition.

Andronikos and his crew went on excavating. From the large chamber, or *thalamos*, they burrowed into the smaller antechamber, or *prothalamos*, where they found a similar but slightly smaller gold casket weighing about 17.6 pounds. (Andronikos speculates that it holds the remains of Cleopatra, Philip's last wife, who may have been murdered or pushed to suicide after his death by his first wife Olympias. "We're almost in a police-fiction novel in dealing with this era," Andronikos remarks.)

In the antechamber they found three pairs of engraved leggings similar to the ones found inside the larger chamber and a magnificent gold quiver, called a *gorytus*, the only other example of which is in a museum in Kiev.

"I had no time for research," recalls Andronikos. "Just one Sunday morning between four and seven, when it was time to start work, I spent a few hours reading some of the history of Philip and Alexander. I couldn't remember all the small details about

Philip, his seven wives and his mistresses."

In his short lifetime, Philip, born in 382 B. C., forged his scattered Macedonian tribes into a ruthlessly efficient army that conquered all of Greece (and, under his son, that part of the known world between Gibraltar and the Punjab). He was a notorious womanizer. The first of his seven wives was Olympias, the fiery and mystical princess from Epirus who was the mother of Alexander.

As Philip accumulated wives, mistresses and offspring, Olympias feared that he might cheat her son of his rightful inheritance, and her zealous guarding of Alexander's interests stirred up considerable friction between father and son. Philip's last wife Cleopatra was believed to have incited Philip to insult a Macedonian youth of noble family who, in retaliation, assassinated the king in August of 336 B. C. However, according to Plutarch, "Most men laid the blame for his deed on Olympias, who was said to have encouraged and incited the angry youth to revenge. There was some suspicion too of Alexander."

This might explain why the tomb was so haphazardly constructed, Andronikos thought. Alexander would have been eager to bury his father as quickly as possible rather than remind everyone of Philip's death during the long time it would take to build a grand tomb.

Nevertheless, there was still no inscription — no firm proof that the tomb was really Philip's. Then, on November 17, 1977, Andronikos took a powerful flashlight and went with a workman into the tomb to examine its

contents once again. Among the rubble under what had been the wooden platform he found a small ivory head of a woman and then another with a particularly mournful expression. Then the flashlight picked out the ivory head of a man and another of a youth with a full mouth and a prominent nose. Could the youth be Alexander? Finally he picked up a fifth head — a man with a luxuriant beard and world-weary eyes, a face familiar from hundreds of ancient coins.

Against all rules of archaeology Andronikos took the five small heads home with him that night, arranging them in a row near his bed. He sat up most of the night, poring over illustrations of portraits of Philip and Alexander. "It was then that I began to believe it might really be Philip's tomb," he said later.

Andronikos believes that the five figures represent the parents of Philip, his wife Olympias, his son Alexander and Philip himself. He claims that there can be no doubt that one head is Philip and the other Alexander. "The other three I'm not absolutely sure about," he says, "but the portrait of one woman is so like Alexander's that I begin to think it should be Olympias, his mother.

"The other two I didn't recognize, and then I remembered that Philip, just after the battle of Chaeronea in 338, dedicated in Olympia a building called the Philipion," he says. Pausanias, writing in the Second Century A. D., described three statues of men in the temple: Philip, Alexander and Philip's father Amyntas. The statues of Olympias and Philip's mother Eurydice had been transported

from the Philipion to the nearby temple of Hera.

"We have a group of five portraits here and, says Pausanias, five in Olympia made of ivory bone and gold. These statuettes are ivory bone and probably gold, too, because I found only the heads and I can see in the tomb parts of the statuettes' bodies. The heads were part of small statues or reliefs, I'm not sure. Probably they were on the wooden coffin or wooden bed as a decoration.

"I asked myself, 'Who could be the owner of something that was decorated with this group?' As far as I can judge with common sense, it has to be either Philip or Alexander, but Alexander died in Babylon and his body was taken to Egypt for burial."

* * *

A WEEK AFTER his discovery of the ivory heads, Andronikos presided over a press conference in an auditorium at the University of Salonika. The hall was packed to the point of claustrophobia with dignitaries, archaeologists, students, reporters and cameramen. Andronikos went over the story of the tomb's excavation, showing slides of some of the findings which elicited gasps from the audience. When the picture of the solid gold casket flashed on the wall the audience erupted into prolonged applause.

The tension built until finally Andronikos told of his discovery of the ivory heads and showed a slide of the fifth one, that of Philip. Then he announced in a tone that carried a note of controlled triumph: "On the basis of the archaeological evidence found so far, I believe I have the right to say

that this is the tomb of Philip." As one, the audience rose, cheering.

It was a dramatic moment as the bespectacled archaeologist, his neat beard streaked with white, stood under the photograph of the ivory head of Philip II. But Andronikos was calm.

In fact, the archaeologist's dignified, scholarly demeanor never

seems to waver. He is handling his newfound fame carefully. He knows that some members of the archaeological and academic communities dislike him for his left-of-center politics, his cultivation of government officials, his lionization by the press, his reputation for arrogance, and of course for his great good fortune at Vergina.



LESS LEAN IN 1977

THE LEANING Tower of Pisa stood still in 1977 for the first time since sophisticated devices to measure its movement were installed in 1913.

Prof. Giuseppe Toniolo, who is in charge of the monuments in the Italian city's Square of Miracles, announced on New Year's Day 1978 that the inclination of the 179-foot, 804-year-old landmark is exactly the same as it was on December 31, 1976. The tower leans 17 feet off the perpendicular and gives the thousands of

tourists who visit each year the feeling of being at sea as they climb its stone steps.

Toniolo said experts are not certain why the lean did not increase but the rate has been slowing in recent years. It averaged half a millimeter, or just less than a 10th of an inch, each year from 1974 through 1976. It tipped more than twice that in some previous years.

Toniolo's report did not dispel fears that the tower may one day crash to the ground.



1340 B. C. — A VINTAGE YEAR

IF YOU'RE looking for some really old fine wines, a University of California Egyptologist has some advice. The great vintage years during the 10-year rule of King Tutankhamen were 1345, 1344 and 1340 B. C.

Leonard H. Lesko, an amateur wine-maker himself, learned this from the labels on 26 wine jars found in King Tut's tomb. The wine had dried up but the labels give the date, the vineyard and the chief vintner's name. Lesko says we can guess that King Tut preferred dry wines, for only four of the jars were labeled sweet.

The most sensational vintage was from the time of Amenhotep III and would have been 35 years old when

placed in the tomb — unless the jar had been reused without the removal of the old label.

The first sealed wine jars known date from 3000 B. C., Lesko says. Classical writers later commented on the taste and bouquet of Egyptian wines and Horace thought Cleopatra's mind had been crazed by wine.

The upper class drank wine but the working class drank beer. One Egyptian sage wrote: "Don't indulge in drinking beer, lest you utter evil speech and don't know what you are saying. If you fall and hurt your body, none holds out a hand to you. Your companions in drinking stand up, saying, 'Out with the drunk.' "



AP Wirephoto

Murder victims were two West Virginia University coeds, Mared Malarik, left, and Karen Ferrell, both 19. Three-month search for them covered 13 states.

Bizarre murder case was marked "solved" when a not-too-bright small-time offender was sentenced to life—but psychic claims the satanists responsible are still free.

BLACK MAGIC MURDERS SOLVED

by B. J. Baronitis

A BIZARRE Morgantown, W. Va., murder case which dragged on for six years is now considered "solved" by the authorities — but this is debatable, according to the psychic who was instrumental in locating the murder victims.

On January 18, 1970, the disappearance of two 19-year-old coeds, Karen Ferrell and Mared Malarik, shocked Morgantown, the home of West Virginia University, and baffled the local police. The girls were last seen that bitterly cold night entering a cream-colored automobile; they had been hitchhiking on a poorly-lighted road that leads to the campus.

No one had a clue as to what happened. There was no evidence of foul play and no communication from would-be kidnapers. The girls themselves left no messages, but a letter written by Miss Malarik to a friend attending Miami University led the police to believe the girls had run off to Florida, perhaps to escape the cold West Virginia winter.

The families and friends of the two coeds thought otherwise. The girls had left behind all their personal belongings and cashed no checks after their disappearance. Therefore a reward of more than \$3500 for any information leading to the whereabouts

of the young ladies was posted, most of the money having been donated by Mared's father, a well-to-do dentist, a church group in Quinwood, W. Va., Karen's hometown, and West Virginia University students.

The police tried hard to locate the girls. Several leads surfaced; rumors placed the coeds at various spots in the eastern states, but on following through, the police proved them all to be cases of mistaken identity.

On March 1 the first bit of positive evidence, a purse owned by Mared Malarik, was found by 13-year-old Stephen Trickett on U. S. Route 119 south of where the girls had last been seen. Among other articles it contained a West Virginia University I. D. card and 13 cents.

In response to public pressure West Virginia's Gov. Arch A. Moore, Jr., now ordered the state police to conduct an intensive search of the forest-

land surrounding Stephen's find. It involved many state policemen who for several days tramped over many acres. But with all the resources of the state at their command, the police still came up with nothing.

The case took a new turn in April when the police received an anonymous letter purporting to give the exact location of the bodies. The brief note, signed with a small triangle, read as follows:

Gentlemen,

I have some information on the whereabouts of the bodies of the two missing West Virginia University coeds, Mared Malarik and Karen Ferrell.

Follow the directions very carefully . . . and you cannot fail to find them.

Proceed 25 miles directly south from the southern line of Morgantown. This will bring you to a wooded forestland.



ABOUT THE AUTHOR

B. J. BARONITIS was born in Sewickley, Pa., in 1949 and raised in Baden, Pa. In his childhood he developed a deep interest in psychic matters, history and anthropology.

He attended Indiana University of Pennsylvania where he earned a bachelor of science degree in biology.

Now living in Daytona Beach, Fla., Baronitis is a free-lance writer and editor of *Throna* (formerly *The Flame*), a psychic magazine. He also works as scriptwriter for the Rev. R. Warren Hoover's "Psychic Adventures," a unique radio program aired daily over WKKX, Deland, Fla.

Enter into the forest exactly one mile — there are the bodies.

25 + 1 = 26 miles total.

Will reveal myself when the bodies are located.

The search was resumed — and soon afterward another letter came. Dated April 10, 1970, it gave the same information, included a rough map, warned of animals on the prowl and indicated the bodies would be found covered with brush.

Zeroing in on the area, which was strewn with the drab grey rock piles of long-abandoned strip mines, the police found a string of glass beads, a bottle of medicine, a hairbrush, pieces of glass (perhaps from a broken pocket mirror known to belong to Miss Malarik) and the shoulder-strap bag which belonged to Miss Ferrell. Finally, on April 16, 1970, six days after receiving the second letter, National Guardsman Steve Slavinski saw a foot protruding from underneath the brush exactly where the letter had said the bodies would be.

Two decapitated bodies were unearthed from the obscure grave and found to be Mared and Karen.

THE WRITER of the letters intended to remain anonymous until the case was solved. He was the Rev. R. Warren Hoover, a psychic who then lived in LaVale, Md., about 80 miles from Morgantown. Aware of the authorities' attitudes toward psychic matters, Hoover realized his letters might be ignored if the source of the information was known.

At the behest of Fred Schanning, one of his followers who believed the

psychic could help solve the crime, Hoover meditated on the incident, then described it psychically, reviewing the crime through his faculty of clairvoyance. In trance in his LaVale home he directed Schanning to the shadowy grave. The information supposedly came from James Spencer, a deceased British doctor who had lived in Victorian England:

"The girls were picked up after a movie in downtown Morgantown by two men whom they knew; (they) suspected nothing. Instead of to the campus, they were taken into the woods (and) imprisoned in a weather-beaten shack. . . .

"In the center of the room was an old wooden table covered with a cloth designed with various black magic symbols, one being a pentagram. It



Anonymous letters written by the Rev. R. Warren Hoover directed searchers to the victims' bodies.



Decapitated bodies of coeds are removed from woods near Morgantown, W. Va., in April 1970. Authorities disputed psychic's claim to have pinpointed location.

was obviously used for satanic rituals.

"The two girls lay in the back of the room in an unconscious state, the unwitting victims of secret black magic potions made from herbs that leave no traces in the system.

"A hulking man with a doleful expression stood guard as the abductors dragged the two limp bodies into the corner where they perched their heads and necks on wooden stumps. They then impassionately raised their axes and severed the girls' heads with two prodigious blows.

"A silent figure dressed in a dark gray hooded robe coldly picked up the bloody heads and . . . placed them on the makeshift altar on two pedestals, one at his right and one at his left, in preparation for a hideous black magic initiation ceremony.

"This evil man then pulled his hood back revealing his shaven head, the mark of a high priest of black magic. The floorboards beneath him began

creaking as though in defiant response to his writhing while he wailed obscenities and ancient chants.

"The two murderers watched the ceremony through cold expressionless eyes. . . . Their dark deeds proved them worthy members of the satanic cult.

"At the conclusion of the ceremony, the bodies were taken deep into the forest where they were sloppily buried, for (the satanists) never thought that anyone would find them. The heads were buried a short distance from the bodies."

Once the unearthing of the bodies had proved the psychic's clairvoyance, on April 21 he wrote a third letter to the police:

Gentlemen:

. . . I will send you another clue while your men are in the area.

The heads can be found from the position of the bodies by striking out

10 degrees southwest for the first head and approximately 10 degrees southeast for the second. . . . They are within the mine entrance, if you can call it an entrance, considering its condition.

Reports of the mysterious letters soon reached the local newspapers and the news spread throughout the area. As the public clamored to know the identity of the anonymous informant, the police issued a denial that the letters had helped them find the bodies.

Now the Reverend Hoover was forced to reveal himself as the writer of the letters and he also produced tape recordings of the trance sessions. The astonished policemen listened to the grisly tale as it was unfolded by the etheric Dr. Spencer. Included in the information were names of the murderers, descriptions of the rituals which accompanied the macabre killings, and the prediction that the police would try to pin the crime on a mental defective.

Even so, the police and other elected officials continued to disclaim Hoover's involvement — but Governor Moore slipped. An article in the September 6 *Washington Post* bylined Aaron Latham contained this statement: "Governor Moore said at a press conference at the time that it was this letter signed with a triangle that prompted him to call for the all-out search."

In the October 26, 1970, issue of the *Washington Star*, Morgantown Prosecuting Attorney Joseph A. Laurita pointed out the "amazingly coincidental" aspect of information in the letters with the evidence in the

case." Laurita also noted, "(The letters) said the bodies would be covered with brush and they were. And animals had eaten away at the bodies. Both were true."

By comparing the dates of Hoover's letters with the date of the discovery of the bodies, anyone would conclude that the letters were instrumental — especially in view of the 100 percent accuracy of the psychic's advice on the location. Stranger than the occult are the workings of politics!

The case became even more muddled when West Virginia State Trooper Preston I. Gooden, who was investigating the coed slayings, was fired after giving a speech before Morgantown's Combined Civic Club Committee on April 23, 1971. In his speech, which was covered by Morgantown's *Dominion-Post*, Gooden blasted the state police system, charging that it mixed police work and politics, a combination he believes impossible. Gooden further claimed that he had "documented proof that the Department of Public Safety leader and the executive administrator to Governor Moore lied about the department's activity in the coed investigation. We will prove that those men asked members of the department to lie and back up these false statements."

The firing occurred on April 24, 1971. Police Superintendent Robert L. Bonar ordered Gooden's dismissal and denied that the Governor and his office had interfered in any way with the investigation of the coeds' murder.

If the Governor and others succeeded in temporarily taking credit for

finding the girls' bodies, they also succeeded in botching the case, for with the release of the adverse publicity concerning the role of the psychic Hoover, the cult members had time to remove the heads from wherever they had been stashed. They were never found — nor were the murderers.

* * *

TRUE TO Hoover's prophecy, a mentally-deficient prisoner, Eugene A. Clawson, has been convicted of the coed slayings and given a life sentence to be served in the Huttonsville (Va.) State Correctional Center. However, the Reverend Hoover insists he is not guilty.

The case against Clawson was shaky from the beginning. In mid-January 1976 Governor Moore announced that the prisoner had confessed and the coed murder case had been "cracked." This brought an immediate reaction from Public Prosecutor David Solomon who was quoted in the *Dominion-Post* for January 18 as saying that Moore's conclusion was "premature and unwarranted."

Authorities in New Jersey, where Clawson was being held on other charges, reportedly were "miffed" by Governor Moore's handling of the publicity in the case. It is important to remember that Clawson had confessed to other crimes before the New Jersey Police, crimes with which he had no connection. This established the necessity to acquire more substantial evidence than his confession.

The *Dominion-Post* reported on January 20 that people who knew Clawson doubted that he could commit such a crime. In his hometown, Point Marion, Pa., a resident de-

scribed him as a "loner" and couldn't recall that the suspect had ever displayed major criminal tendencies. The Point Marion police noted that Clawson was once arrested for disorderly conduct but nothing in his record suggested that he would be capable of the coed slayings. A former fellow prisoner in the Fayette County, Pa., jail said Clawson was not the "rough type."

It appears that in his prison cell Clawson was overcome with guilt as a result of a nightmare he had about the coed slayings and he prepared a 35-page admission of guilt, one that some persons thought was strikingly similar to an article written about the case in an issue of *Detective Magazine*. The editor of that magazine issued a statement that no such story had been printed. Nevertheless, segments of the prisoner's writing style resemble a professional journalist's.

This led some newspapermen who knew Clawson's history to report that he was talked into the confession by a fellow prisoner, for people who know Clawson well say he can be talked into admitting anything.

One of the weaknesses in Clawson's confession deals with the missing heads. He claims that he buried them in a 100-foot crevice near his boyhood home on the Pennsylvania-West Virginia border. Despite intensive searching by police, they have not been found. Another anomaly concerns his statement that he handcuffed one of the girls while he raped the other. The autopsies on the bodies showed no signs that he did either.

The Reverend Hoover, now pastor

and president of the Psychic Science Temple of Life in Daytona Beach, Fla., says, "Regardless of what the police or anyone else say, Mr. Clawson did not commit the murders. I know what I receive psychically is valid and the vibrations indicate that he is not the (killer) because there were two men involved who were members of a ritualistic cult. One was black, five feet seven inches tall, and from West Virginia. The other was white and had blond hair, cold steel-blue eyes, an expressionless face."

Clawson was convicted solely on circumstantial evidence. The prosecu-

tion had not one shred of physical proof of his guilt. When the guilty verdict was pronounced in the courtroom, Clawson wept and cried hysterically, "I lied, I lied. I'm innocent!"

Through every means at his command — printed material he distributes throughout the country and his radio program "Psychic Adventures," broadcast daily over WKKX in Deland, Fla. — the Reverend Hoover has proclaimed loud and clear that Clawson is not guilty. He has repeated time and time again that divine intervention will save the falsely-accused Clawson. Time will tell.



BUBBLE TROUBLE

By Paul Hamilton

I AM, I suppose, what is commonly called a dour old bachelor. I've been a machinist for 40 or more years and have reached that status in life where my unrelieved routine is both fixed and tranquil. I like it this way. I work the night shift because I hate to get up in the morning. It takes me a long time to wake up and I like to take my own sweet time getting out of bed. When I do, I look like hell, feel like hell and move very, very slowly.

There is absolutely no way I would ever consider using soap and water before breakfast. A man who can jump out of bed and right into a shower, in my opinion, just has to be wired up all wrong. Perish the thought. If I stink a little, I forgive me.

One morning last year, following my usual lethargic pattern, I crawled

slowly out of bed and put on a pot of coffee. Then I stumbled into the front room and sat down to watch the noon news on TV. When the coffee was done and I was about to have a cup, my attention was caught by a vaguely familiar but strangely out of place object floating lazily across my living room about four feet above the floor. It took several seconds to realize I was seeing what I thought I was seeing. Yet when I got up and walked over to examine it closely, it really was — of all improbable things — a soap bubble!

I yielded to a childish impulse to reach out and touch it, whereupon it burst and vanished, as any self-respecting soap bubble is wont to do. Where it came from I'll never know — but could it have been trying to tell me something?



True Mystic Experiences

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

KELLY HAD A "FEELING"

By Kathryn Fanning

MY DAUGHTER Kelly probably saved our lives that crisp day in the fall of 1970. It was the last day of our visit with my parents Boone and Kathryn Price of Jones, Okla. Because I was attending college in Texas I arose early for the trip home. My five-year-old Kelly surprised me by waking up screaming that she didn't want to go home.

"What is wrong?" I asked, impatient to leave.

"I don't want to get in the car," she cried. "We'll crash! We'll crash!"

"You're just having a nightmare," I soothed. "Hop up and eat some breakfast."

"We can't go. The red car will crash us," she insisted.

I remembered other times when Kelly had seemed to "know" things no one had told her. When she was three years old she had begun to cry at supper, saying, "Something is wrong with Dad. He's hurt bad." The next morning the marines came with the news that my husband's plane had been shot down over North Vietnam. Another time Kelly asked what was in the big grey box that the mailman brought. I

told her that we weren't expecting a package and that the mailman hadn't come yet, anyway. An hour later the mailman delivered a big grey box.

So I decided to listen to the details of her nightmare — just in case. "There was an old red car with patchy grey paint on the back," she said, calmer now that she had my attention. "There were a bunch of big boys in it, laughing and hanging out the window. They didn't even look at us but they crashed us."

Tears continued down her cheeks. "You should have gone faster, Mommy. You should have gone faster!"



Kathryn Fanning

I held her, promising to watch out for an old red car on the highway. We packed our suitcases and finally began the trip home. Just before we reached the Arbuckle Mountains I saw an old red car with grey primer on its rear. Several teenage boys were sitting in the front and back seats; some were laughing and leaning out the windows. The car sped along the access road until it was parallel with my car. Suddenly, I realized that the driver of the car was making no effort to merge with traffic. Rather, he headed full speed for the highway as if I were invisible. I glanced in my rearview mirror and saw a truck just behind me in the left lane. Ordinarily, I would have hesitated, trying to decide what to do. But Kelly's words rang in my ears, "Mommy, you should have gone faster!"

I immediately accelerated, just barely pulling in front of the truck in time to avoid being hit by the red car. Had I waited a second longer my choice would have been different — to be hit by the red car or to be hit by the truck.

Now when Kelly has a "feeling" about something I always listen. Just in case! — *Oklahoma City, Okla.*

PARKING LOT ANGELS

By Evelyn Beth Feiring

READING about angels in the Bible or anywhere else would never convince me that these beings really exist. But I say earnestly that so many unexpected and good things have happened to me that I am forced to conclude that angels do indeed exist!

"It happened again," I wrote my sister in Oregon yesterday, October 5,

1977. And I went on to tell her my angel experience for that day: There is no local bus from Carpinteria, where I live, to Santa Barbara, 10 miles away. So every few days I drive my car to Summerland and catch the Montecito bus to Santa Barbara. My car is too old to climb Ortego Hill on the other side of Summerland. Yesterday I had to catch the 9:35 A. M. bus or miss an important appointment.

I have been making this bus trip uneventfully for two years. But yesterday when the bus pulled up I opened my purse to get the quarter fare and found only four cents. My heart sinking, I started back across the empty post office parking area and there, on the blacktop about seven feet in front of me, lay a shiny quarter! Never before have I been without the bus fare and never before have I found money at the bus stop. It simply could not be chance. Only an angel could have known my need and put the coin there!

Twice before angels have supplied miracle coins. To have no money for the usher's plate in church on Sunday embarrasses me, so if I have none I usually stay home. But once in Long Beach, Calif., in the early 1960's I decided to go to All Saints Episcopal regardless of the fact that I had no money. As I started out I found two dimes and two nickels on the sidewalk in front of my house on Mariquita Street. During my 10 years' residence in this place I never before had found any money out in front. That I should thus find some at the exact moment I needed it says "angel" to me. The same thing happened at the Christian Science Church on East Valerio Street in Santa Barbara. At the moment the

usher started to pass the bag at my aisle — and I was coinless — I happened to glance down and there, on the beige rug under the next pew, was 10 cents, enough to save me embarrassment.

"You can't lose what you give to God," I was thinking in the fall of 1966 when I dropped a letter to Evangelist A. A. Allen in the Three Rivers mail slot. Three Rivers is a tiny village in the foothills below Sequoia National Park. I needed the one dollar bill I had put inside the letter, as well as the two 10-cent stamps on this letter and another religious letter I was mailing at the same time. I had decided to send them anyway. As I started back toward my car which was parked about 100 yards east on Kaweah River, I looked down and saw something green lying in the unpaved, damp earth of the highway shoulder. It



Evolyn Beth Feiring

was the corner of a buried one dollar bill. As I pulled out the bill two dimes flipped into view with it. The *exact amount* I had spent on the contribution and the two stamps! Such events stop me when they occur.

"But why don't I see an angel?" I have wondered. And then today a queer meeting occurred. I was looking for an empty box behind Von's supermarket in Montecito when suddenly two young men in full-length white robes and sandals were beside me.

"Getting pet food?" one asked.

I said no, a box. Then I pointed to a quart of unopened milk in the bin thinking that if they were hippies they might be hungry.

"We never drink milk," one replied, "we eat only vegetables like Jesus."

I said they needed milk for calcium and one of them replied, "Jesus would laugh at that. Our being comes from God."

I now noted their faces were childlike and beardless and their clothes were immaculate. One man had dark, shoulder-length ringlets; the other had cropped, priestlike hair. They were not hippies, I realized.

"What organization do you belong to?" I inquired.

"The family of God — no church or that stuff," the short-haired one answered.

Not knowing what to make of this I asked, "Do you believe that Jesus will come again?"

"He's here already," the dark-haired young man answered. "But people are too materialistic; they can't see him."

Suddenly an eerie feeling came over me so it seemed as if I were not myself. And with this feeling came the intuitive realization that these white-robed men with their childlike faces were angels.

"I can't let you take anything out of the bin. It's against the law," a store

clerk broke in on my thoughts.

"Sorry," I said, looking up, startled, "but the others took things out too."

"I didn't see anyone but you. I didn't see any others. A truck's coming in; you'll have to move," he said.

Perplexed, I turned around to look at the two young men but they were no longer there. As I started away, still with that eerie feeling, something prompted me to look again in the bin. The yellow triscuit package I had seen there was gone.

Angels do exist. — *Carpinteria, Calif.*

ADVANCE NOTICE

By Jean Anne Cooper

ON A beautiful February morning in 1976, about a week after we had moved into our new home in Prescott, Ariz., my husband Frank flew to Los Angeles intending to return the next day with our other car. I was uneasy about being left alone but I had our German shepherd Liebchen to keep me company.

That afternoon a disquieting earthquake shook our city and there was a brush fire down the street from our house; both were the sort of occurrences I thought I had left behind in California. The next day a severe rainstorm set in and according to the weather news it extended all the way to the coast. Already tense in strange surroundings, I didn't appreciate my husband's call to let me know he would wait until the weather cleared before driving home in our leaky-top convertible. The storm continued for two days, swelling the rivers and streams, and then came the threat of an impending flood.



Jean Anne Cooper

Nevertheless, I went to bed early that third night and slept soundly until a vivid dream brought me wide-awake. I dreamed my husband walked into the house, kissed me and said, "Can the old man come home?"

Since the rain had not abated I knew he was still in Los Angeles. I looked at the clock; it was midnight. I turned restlessly, hoping I could get back to sleep.

Next I heard Liebchen barking and steps sounded on the porch. It was my husband. Out of patience with the weather he had flown to Phoenix and rented a car. Thinking my dream had happened in that drowsy state before his arrival brought me fully awake, I looked again at the clock. It was 2:00 A. M.! — *Prescott, Ariz.*

CREATIVE ESP

By Stanley R. Pierce

IN OCTOBER 1967 I began writing an historical novel set in Michigan's Au Sable River valley. One Sunday afternoon some months later — in March 1968 — I felt compelled

to put aside the section of the novel I had been working on for some weeks. For some reason I wanted to skip far ahead in the story and write a scene in which a pioneer settler eulogized the death of the principal character.

At the time I was working the afternoon shift in the maintenance department of the Ingham County Extended Care Facility and was scheduled to go to work at 4:00 P.M. As I drove the eight miles to the hospital, a scene developed in my mind so vividly that when I arrived 15 minutes early I immediately wrote down what I had conjured while it was fresh in my mind. Employees had their evening meal at four o'clock so I ate hurriedly and finished the narrative in the remainder of the half-hour lunch period.

The next day I typed the manuscript at home. Usually I do considerable revising from the longhand draft but in this case very little improvement was necessary.

On Friday of that week I received the *Oscoda County News*, a weekly paper published in the area 170 miles upstate where my novel was set. As I read it, I was startled to discover that Fred Hartman, who had been my foreman when I planted trees for the United States Forest Service in 1941, had died. I had not seen him in all the intervening years but he had impressed me so much that I patterned the principal character in my novel after him.

But what astonished me was that Hartman's funeral was taking place in the same church (South Branch Community Baptist) and interment was in the same cemetery (South Branch Township) where my character met

his end — and this was all happening at the very hour the whole supposedly fictitious episode was developing in my imagination! — *Mio, Mich.*

WHERE WAS THE CROSS?

By Ida R. Feitelberg

SOME YEARS ago a Lake Worth, Fla., man named "Trader Bill" Swanson made handmade jewelry crosses on individual order for Christmas giving. They were obtainable only between Thanksgiving and Christmas Eve and you had to order them from drawings. There were none on display. About 10 years ago I acquired two of the crosses in different sizes.

Eventually I began to wear the larger one exclusively. I wore it all the time except when I was bathing. Meanwhile, Mr. Swanson retired and moved to Virginia Beach, Va., the area where Edgar Cayce lived and where his Association for Research and Enlightenment is now located.

Then, on the night of January 21, 1973, the cross literally disappeared while I was asleep. I awoke to find the chain around my neck intact but no



Ida R. Feitelberg

cross. Thinking the connecting link had broken I searched everywhere for the cross, inside and outside the house, but couldn't find it.

In the same manner in which the cross had disappeared, it reappeared seven months later — on August 20, 1973. About 8:00 P.M. that evening I went into my bedroom and found the cross lying on my bed. Now, I not only strip my bed and change the linens once a week but also turn the mattress weekly, sometimes completely around and upside down. In seven months I had torn that bed apart many times.

Nevertheless, the cross had been returned. I examined it closely and found its connecting link was intact, like the chain — no broken links on either.

Since then I have talked to psychics, clergymen and lay people about this experience but no one can tell me who took the cross or why. It seems to me that some powerful entity must have the ability to enter my house and remove jewelry from my sleeping body and then mysteriously return it.

I don't wear the cross anymore. I'm afraid of that powerful unknown entity. — *Lake Worth, Fla.*

DEATH IN THE SNOW

By Jack M. Brown

MY ONLY psychic experience was a sad one. It happened in December 1967 when we lived in Eastchester, N.Y.

Late one Sunday night the weather forecast warned of a snowstorm ap-

proaching during the night. The next morning about 4:00 A.M. I awoke from a dreadful dream about Patrick Kane, my friend and business associate. My wife saw me sitting up in bed and asked why I could not sleep. I told her I had dreamed that my friend was in danger — but I felt I could not call him at that hour to warn him. I looked out the window and saw the raging storm.

I could hardly wait for morning so that I could phone Pat at his store. I tried to get an early start but the snow was so high I couldn't drive. I took the subway and after a freezing ride that took twice as long as usual, I arrived at my office. I immediately called Pat's store and I learned that he had not yet arrived. I called every half hour and said I had an imperative message for Pat and asked that he call me as soon as possible. I could not reach him all day and he did not call me.

The next morning going to work on the subway I was reading the *New York Times* and came upon my friend's obituary notice. He had suffered a fatal heart attack walking to the station in the snow early Monday morning.

At his wake I related my dream to Pat's brothers, both of whom are Catholic priests. I said I should have somehow warned him. They replied that I could not have helped him because it was an act of fate.

I hope I do not have such a dream again; it has lived with me all these years. — *Delray Beach, Fla.*



FOUND: A LIFE WORTH LIVING

For years all that kept me going as I lived a life of shame were dreams — and one day they all came true.

By Jean Shroyer

JEAN SHROYER is my true name. It appears on my birth certificate, high school diploma, honorable discharge from the navy, college credentials, marriage license and other documents I accumulated through the year 1947 when I was 26 years old. Nothing in my life history up to that time had to be concealed. Since then, however, my true name has appeared on a five-page FBI "make sheet" along with a number of aliases I used during a 17-year period when I lived either as a fugitive or as a resident in one of several prisons. I have served time for fraud and con games and have been called one of the country's most notorious hot check artists.

But between imprisonments, in a desperate effort to return to some semblance of a normal life, I often worked



Jean Shroyer, his unhappy past long behind him, works as a successful independent business consultant.

legitimately, hiding my background behind false names and invented social security numbers. Doing so brought me wide experience in many different businesses. As a result, for the past 15 years I have been able to avoid imprisonment and have earned a living as an independent business consultant, retained by such organizations as Chambers of Commerce, Better Business Bureaus, nonprofit foundations and a variety of sales organizations. But only by concealing my past could I be successful in these efforts.

There were other reasons for using a name other than my own. I had married Yvonne Doyle in February 1940 and sired two children, a boy Stephen and a girl Gayle. In 1944, while I was away in the navy, Yvonne deserted the children and three years later they also

lost their father; 1947 was the year of my first arrest and the children were placed in a Methodist home. Although I deliberately embarked on a life of crime, I loved those two children.

I also loved my father Earl Shroyer and my maternal grandmother Viola Deaton and her daughter, my Aunt Linda, who had raised me after my mother Mary's death in 1925 just before my sixth birthday. Eventually, after many years of silence, I began to correspond with Aunt Linda, who kept my confidence, but I did not let my father nor my children know my whereabouts. I believed that my life-style and growing criminal record could only embarrass them.

Nevertheless, I often dreamed of my loved ones. Some such dreams I imagined to be compensatory — that is, my unconscious mind seeking to give me peace. For example, in dreams about my son Stephen who had been restored to his mother's custody, I seemed to watch him grow up. Often he would come to me in tears and we would have a joyful heartwarming father-son reunion.

Then I had a nearly unbelievable experience involving my father who had not heard from me nor known where I was since 1950. It was 1961 and I was completing a brief sentence in the federal prison at Terminal Island in California. One night in that place of dreary hopelessness I awakened from a dream of such startling reality that I required long minutes to reorient myself.

In the dream I had been sitting in my apartment in Hollywood and there had been a knock at the door. When I opened it, there stood my dad! I wept

with happiness and embraced him, saying, "Dad, I'm so glad to see you. I love you and have missed you so much — but how did you find me?"

My father placed his hands on my shoulders, looked directly into my eyes and with much emotion replied, "I know you have loved me, my son. I have loved you too and have come to let you know."

Then I awakened so filled with happiness and peace, so impressed by the dream that I could hardly believe I was still in prison. Two days later I received a special delivery letter from Aunt Linda. At the time I was having the dream my father — in Troy, Ohio — was dying and in delirium calling for his son Jean. Shortly thereafter he quieted and peacefully passed to the other side of life.

* * *

IN APRIL 1976 Aunt Linda died at the age of 92. I did not know that in the last 30 years of her life she had become quite affluent. She had lived in Denver, Colo., with my uncle by marriage, Louis Carter, and his wife Lois who was my mother's youngest sister. I imagined that like all the other relatives the Carters would not want to be reminded of the family black sheep so I did not contact them.

With Aunt Linda's death I simply reconciled myself to continuing my lonely life. Except for her, no one had known my whereabouts for many many years nor the name I was using. How did I know my aunt had died? She told me — in a dream. I acted on the dream and stopped writing.

In January 1977 I was the administrator of a mental facility in Fresno, Calif. Upon completion of my duties

there I had to choose between an offer from New Orleans and one from Denver. I actually wanted to go to New Orleans but something impelled me to accept the offer from Denver and I arrived there in April.

There, to my astonishment, I learned that the Carters had been searching for me for a year. My dream of Aunt Linda had been true; she had died — and she had left inheritances for me and my son, who also had been trying frantically to find me.

Thus I discovered these relatives who have not disowned me nor deemed me a perpetual black sheep and a criminal beyond redemption. But had I gone to New Orleans it is unlikely that the Carters would have found me, my inheritance would have

gone to the state of Colorado and I would still be a wanderer.

The dreams about my son proved to be uncannily true. He frequently ran away from home, constantly seeking his father. Without formal adoption procedures, his mother had changed his name to that of the man she had married. Upon attaining majority Stephen resumed the name on his birth certificate, my name. He married, had children and kept looking for me.

Today I am still self-employed but as Jean Shroyer. Today I see my adult son regularly and my life is enriched by four kids who call me "Granddaddy." While I'll probably never have much in the way of material possessions, in all that matters I feel like the richest and luckiest man on earth.



THIEVES GET AWAY WITH 13,000 CLAMS

FLOYD Gaskill, an owner of G & M Seafood in Tuckerton, N. J., is after burglars who stole 13,000 clams — real clams. Gaskill arrived at his plant on a May morning in 1977 to find a calculator, clamming equip-

ment and 8000 clams missing. He said the clams were worth \$600.

This brings the total take to 13,000 clams. Burglars had taken 5000 from Gaskill on April 20. In both burglaries the thieves ignored a cash register.



THE MAGIC HEALER OF SERRAMANNA

By Dora M. Pettinella

MARIA ASSUNTA de Murta, a 13-year-old girl who lives in the town of Orgosolo near Nuoro, Italy, was paralyzed for many years and unable to leave her bed. Early in May 1977 she was taken to Serramanna, a small town in Sardinia, where she visited Signora Maria Marcia-Tocco, a famous healer. When Maria returned to

Orgosolo, she was able to walk again and found to be completely healed to the astonishment of the doctors who examined her.

Another girl, 18-year-old Adriana Balduoso, had been mute for four months. When she visited Signora Marcia-Tocco, Adriana suddenly regained her power of speech.

Pilot's-Eye View . . .

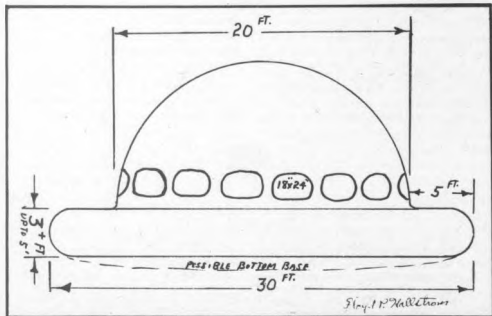
IFO over California

By Robert J. Kirkpatrick

There could be no mistake — the strange flying object that had suddenly come into view was a metallic craft with portholes around its circumference.

I'M NOT calling it a UFO — because I clearly identified it," Floyd Hallstrom states matter-of-factly. "It was a flying saucer. I know because I saw it. Unmistakable. Round, circular, with a sloping top. Silver — like nickel or polished steel or chrome. I saw it pass under me, flying in the opposite direction, only 1000 feet beneath me. . . ."

Hallstrom should know what he's talking about. He's a retired navy



The flying saucer first appeared in the sky over Santa Monica, Calif., and headed toward Hallstrom's Cessna 170A at an altitude very close to his own.



Floyd Hallstrom, shown with his wife Gwen, discusses his close encounter of the first kind with longtime California UFO investigator Idabel Epperson.

combat air crew chief and a licensed private pilot with 37 years' flying in his logbook.

His sighting — a close encounter of the first kind, in the language of ufology — occurred at 1:07 P.M. on January 1, 1978, at 7500 feet above Santa Monica, Calif. The Southern California section of the Mutual UFO Network, an organization made up of serious, responsible investigators, considers it one of the most credible reports it has ever received. It was through MUFON that I learned of Hallstrom's remarkable experience.

Here is how Hallstrom describes his encounter:

"Jim Victor, flying in a Mustang II, and I in a Cessna 170A were leaving Oxnard (Calif.) for San Diego's

Browns Field to deliver the Mustang II Jim had sold to a customer. I was flying there to take Jim home in the Cessna after delivery.

"We left Oxnard at approximately 12:35 in the afternoon. I flew direct toward LAX (Los Angeles International Airport) by flying almost a direct line from Oxnard to Beverly Hills on the inside of the coastal hills.

"Jim took the route by way of (Point) Mugu and down the coastline over Pepperdine. We contacted each other several times during the flight to keep each other informed of our position — with the idea of flying together to San Diego.

"Jim's was a faster aircraft. Although he took off after I did, he arrived in the Los Angeles area before I

did. I arrived at the edge of Santa Monica, leaving the Beverly Hills area, when I left an approximate heading of 087 and tuned in the LAX VOR (vertical omni range) to home in over the center of LAX at 7500 feet to clear the TCA (traffic control approach).

"At this time Jim called me to learn my position. I told him I was at 7500 feet, just entering the north edge of Santa Monica. He reported his position over LAX, so I told him to go right on down to San Diego, since I was slower than he, and I'd catch up with him there after he had met his customer.

"Jim said he was at 7700 feet. I was looking straight ahead to see if I could spot him. I was over the Santa Monica business district, some two to three miles from the Santa Monica airport. I could see it very clearly — and Hughes (Aircraft) and LAX in the distance.

"Then I noticed a spot coming out of the haze. There was a smog haze layer over LAX and inland around the Highland Park area, with a top at about 6500 feet. Santa Monica itself was crystal clear. Blue skies, no obstructions whatsoever. Absolutely clear. I could observe traffic and buildings on the ground.

"When I noticed the spot I thought it was Jim. I watched it for a minute — but it seemed to get larger, coming toward me. I realized it wasn't Jim in the Mustang II."

Mindful of the heavy traffic in his area, Hallstrom was especially alert. He kept a close watch on the object as it approached him, aware that its altitude was close to his own. He could see that it was going to pass beneath

him, to his left. It appeared to be traveling very fast but because it was ahead of him he could not yet judge its speed.

"As it drew nearer," Hallstrom says, "I was able to determine that there were no wings, no horizontal empenage (tail), horizontal stabilizer or vertical fins such as a conventional aircraft has.

"Being a licensed helicopter pilot I concluded that it was a passenger-type helicopter, possibly coming out of LAX carrying passengers for the local terminals.

"I started looking for the rotors and the tail rotor section to determine what type it was, but as it drew nearer I couldn't see rotors at all."

Hallstrom ruled out the helicopter idea. The object not only had no rotors but was also moving too fast to be a helicopter.

By now he was looking down to the left at a 30- to 45-degree angle as the object rushed toward him. He judged its altitude to be 6000 feet, flying on his left, half a mile to three-quarters of a mile away.

"All of a sudden I was able to make out the complete form of a saucer shape or round object," he told me. "I wasn't at all panicked. In fact, I was intrigued.

"When it came to approximately a 90-degree angle, I was able to pick up the full circumference of the saucer as a complete circle . . . and I could see the dome, also vividly clear, including all the windows. Being dark, the windows naturally stood out stronger than the rest of the fuselage.

"As it passed my strut on the left side and went past the 90-degree

angle, I was looking almost directly down at it — because the strut is slightly forward. I was able to get an excellent view of the saucer and observed it to be of a very bright metal — more like nickel or highly polished steel or chromium than aluminum.

"The windows were approximately four to five within view, which would come to, I'd say, 16 to 20 windows in the complete circumference of the dome. These were located just slightly above the base, which was a complete half-sphere.

"The windows appeared to be about 24 inches in length and about 18 inches in height, judging their size against the windows in a Cessna from the side view. They were equally spaced and appeared to be more oval than round in shape.

"I was unable to determine what the base looked like because of the angle from which I was looking, but it appeared to be flat under the base of the unit. There were no obstructions or objects on the outside — no markings whatsoever.

"The vehicle did not move from its course, holding steady on a heading of approximately 310 degrees (northwest). My course was about 130 degrees, toward the LAX VOR. The aircraft was not oscillating — no pitch, roll or yaw. There were no signs of propulsion or discharge from the vehicle.

"It was very clear, very distinct. No lights or anything flashing. The sun was reflecting on the dome. There was no glare whatsoever coming from this bright, highly finished metal other than the sun spot. Because of its high finish, it stood out very clear and there

was a definite demarcation line where the dome and the base met. There were no entrances, no hatches visible, nothing except the windows."

After the object passed beneath him, Hallstrom had the presence of mind to snatch up paper and pencil and jot down brief notes: description of the saucer, heading, altitude, position, dimensions, and area weather conditions. He managed also to draw two rough sketches of the saucer.

"The aircraft was in view for approximately one minute," Hallstrom says, "approaching me for half that period of time, then disappearing on a straight line over the Hollywood Hills on a track that would take it right over Burbank and Van Nuys airports.

"Holding my position and looking back, I was able to see the flying saucer extremely clearly, well defined in the clear air, until the trailing edge of the Cessna blocked my view."

Hallstrom did not try to turn in order to keep it in view. He knew that in the time it would take to execute a 180-degree turn the object would be long gone. He estimated its speed at 600 mph — a figure he arrived at later by plotting its course on his sectional map and measuring the distance traveled from the time of first observation until it disappeared from view. He also considered his own true air speed and the total time of observation.

Some three minutes had gone by, he noted, since he had last contacted Jim. He radioed him again.

"I called him and told him that I had sighted a flying saucer," he says. He grins as he recalls Jim's reply: "Of course he comes back and says, 'No, that wasn't a flying saucer. That was

my Mustang II going by you.' I told him, 'Jim, I'm telling you what I actually observed and I'm quite serious.'

"Jim, knowing me as he does, stopped joking and asked if I had reported it. I told him no, but that I would."

Then, Hallstrom says, "Somebody comes up on the frequency and says, 'Boy, that guy's been drinking!'"

Acutely aware that it was New Year's Day and that others might regard the incident as the typical "day after the night before," Hallstrom admitted that he had deep misgivings about turning in a report. A non-drinker, a happily married man and a respected person in his community, he still wondered how his report would be received.

"Being the person I am," he says, "I couldn't let a thing like that bother me. So I switched over to the flight service frequency and called Los Angeles."

Then a frustrating series of events began.

"I was unable to raise LAX. I decided to call any flight service station receiving me to come in. Ontario flight service responded. I told them I had had an in-flight incident and would like to report it. They came back and said to go ahead, they would copy. I went ahead and reported the incident. They said they were interested and that I should immediately contact LAX approach control."

Still unable to raise LAX, Hallstrom called Ontario back and told them he would contact the Federal Aviation Agency at Browns Field in San Diego. Ontario acknowledged and he flew on.

"I landed at Browns Field and called the tower on ground frequency and made the same report to the FAA. They asked me to stay on the frequency and they in turn called San Diego radio. San Diego radio advised them to have me call and report the incident to them. I told them I was about to take off and would contact them in flight when I would have a better chance for transmission and receiving."

With his friend Jim aboard the Cessna, heading for home, he tried to raise San Diego radio — and failed. He advised Browns Field tower, which then contacted San Diego radio via the hot line. San Diego radio relayed instructions to try again.

This time he got through and made his report. San Diego, however, instructed him to submit his report in writing to his home base at Oxnard. Since there is an FAA station at Oxnard Field, Hallstrom agreed.

"On arriving at Oxnard," Hallstrom relates, "I reported the incident over the phone from my home. The FAA people advised me that they no longer were a receiving agency for UFO reports. They were very cooperative, said they believed me, and suggested I contact the Point Mugu naval air station. They gave me a number to contact at Mugu."

"In about five minutes the FAA called back advising me that they were concerned about the thing and had gone to the effort of determining exactly what should be done. They found in their manuals where I was supposed to report to. If there had been hostilities, it was to be reported to the local law enforcement agency. Otherwise it was to be reported to any in-

stitute of higher learning which would be interested.

"Of course I knew of none. I didn't have any way of knowing who would be interested.

"I called the ABC news center in Los Angeles and asked if they might be interested in the information, if they had received any other reports that day on this type of incident. They were very much unconcerned and said unless it was something I held in my hand, they weren't at all interested in UFOs — or my story."

* * *

BUT HALLSTROM could not forget the incident. In order to preserve every detail while it was still fresh in his memory, he tape-recorded an account of what he had seen. Two weeks later, on January 14, he made a follow-up recording to document "my emotions and my feelings on this incident."

Excerpts from this taping reveal the awesome impact of his experience: ". . . I would like to make note at this time that it has very definitely affected my emotions, my work, my home life and the people about me. . . . I am a very difficult person to live with at this time.

". . . I am completely frustrated. It is affecting my sleep. At times there are nights when I don't sleep at all. . . . My mind always goes back to that one-minute period from the time I sighted this saucer until it disappeared. . . ."

As if to reassure himself — and perhaps to protect himself from potential attacks by would-be debunkers — Hallstrom recorded a lengthy, detailed inventory of his flying background

covering 37 years: His parents owned their own airplane and flew continually in the late 1920's and early '30's. Amelia Earhart had urged his mother to fly with her on a national tour. He had entered the world of flying at age six and had earned his pilot's license in 1939. He had joined the navy in World War II and served as combat air crewman and mechanic, working on all types of aircraft and engines and serving as personal crew chief for Admiral Ingram, Commander in Chief of the Atlantic Fleet.

"After the first recording of this event I had become so frustrated that I had to do something," he says. "I decided to sit down and do up the drawings of the saucer and plot the incident on the map. Also I wanted to make a record of the efforts I had made to report it. And I wanted to write letters.

"I didn't know where to write to. I figured I might as well start at the top, so I wrote to Secretary of Defense Harold Brown. I sent copies of the letter to Sen. Omar L. Rains, Assemblyman Charles R. Imbrecht, Rep. Robert J. Lagomarsino, Rep. Barry M. Goldwater, Jr., Sen. Alan Cranston and Sen. S. I. Hayakawa."

Already he has been heartened by a reply from Representative Goldwater, who wrote:

"Many thanks for taking the time to send me a copy of your letter to Secretary Brown. I'm also a pilot, and I can well imagine the sensations you experienced.

"Currently there are discussions under way in the House Science and Technology Committee about which agency should be given the responsibility for collecting data on

phenomena such as you encountered. As a member of the Committee, I shall retain your letter and forward it to the appropriate agency when a decision is reached.

"Again, thank you for contacting me."

Meanwhile, as Hallstrom awaits other replies, ufologists on the West Coast are busily checking out a sighting report by a ground observer in Downey, Calif., who purportedly spotted a UFO fitting the description of Hallstrom's saucer flying in a north-westerly direction. Date: January 1, 1978. Time: 1:17 — 10 minutes after Hallstrom's sighting.



SHIRLEY FINDS HER DOUBLE

IT MAY have been a long-distance collision but Shirley Smith, a Hagerstown, Md., resident, says she felt as if she was running into herself. She found her double living in Illinois.

A letter from the Internal Revenue Service started the string of coincidences that introduced Mrs. Smith to her double. She and her husband Joe received a letter from the IRS claiming they owed \$1210 in taxes. They knew this couldn't be right, particularly when they found the name of Shirley Lindaman of Belvidere, Ill., in the letter.

Then Mrs. Smith noticed the Social Security number listed for Mrs. Lindaman was the same as her own. Hoping to get what she thought was a wrong Social Security number corrected, Mrs. Smith telephoned Mrs. Lindaman. It turned out that the two women did in fact have the same Social Security number. Officials say this isn't so strange. More than 250 million numbers have been issued in

But UFO debunkers are already attacking the case. Armchair analysts — with thousands of hours of belly-to-desk time — are chanting their tired litany of pat explanations: pilot hallucination, weather balloons, prankster devices, misidentification.

Hallstrom sticks to his account, however, and has volunteered to take a polygraph test and undergo hypnosis.

An experienced no-nonsense pilot, he joins a long list of veteran military pilots and air crew members, commercial pilots and private fliers whose accounts of close encounters in the sky have been "explained" — and dismissed.

the last 41 years and mistakes are inevitable.

The Social Security mixup spurred Mrs. Smith's curiosity. Wondering how it might have occurred, she telephoned Mrs. Lindaman again and asked some questions. She discovered that her maiden name, Shirley Jean Snyder, was shared by her Illinois counterpart.

"But I thought she was a younger woman. I told her I had had my card for more than 20 years. She said she had too, so I asked her when she was born," Mrs. Smith says.

The two women ran into another coincidence. They were both born in 1937. "I was born in July," Mrs. Smith said into the telephone. "So was I," replied Mrs. Lindaman. Another question revealed that Mrs. Lindaman is the older. She was born on July 7, 1937 — one day before Mrs. Smith.

Now that the two have found each other, they say they will be keeping in touch. It's not often a person finds her double.

Time and the Car stood still

As the car bore down on me I could feel an energy field — like
an oblong bluish haze — flowing out of my body.

By Keith Field

CAMBERWELL, where I was born in 1956, is an industrial section of London which I remember as grimy. Every morning the smoke from the factories mixed with the fog to create a dense opaque atmosphere which lasted until the fog lifted. One morning in January 1963 when the visibility was particularly bad I had to save my own life when a motorist couldn't see me. No claim of coincidence will ever explain the way I did it.

That dismal morning I woke up before my parents and went outside to visit my friends up the street. The couple of inches of snow that had fallen the night before was already dirty and slushy. I met two fellows, Paul Marcus and Mike Cambrett, and we headed for Billy Whitlock's house.

Billy's mother let us in but told us he could not come out to play until he finished his breakfast. She said we could play in his room until then. The three of us began to poke around the flat in the way of seven-year-olds until Paul found a shoebox full of fireworks tucked away in the corner of a closet. We snuck the fireworks out to a park along a main road near Billy's house and when he joined us we sent him

back to filch a box of matches.

Inside the shoebox were sparklers, skyrockets and a few firecrackers. First we set off the skyrockets. They looked like big hazy stars bursting in the fog — a grand sight. When they were all gone we started on the firecrackers. Someone suggested that we set off three or four simultaneously to create one huge bang. The sound was deafening and awakened everyone in the neighborhood — to our delight. A few shouts came from bedroom windows, "Stop making that racket at this ungodly hour!" The firecrackers were all gone anyway.

Next Paul and I went to the opposite side of the street, taking with us seven sparklers, while Billy and Mike lighted theirs. The object of the game was to throw snowballs at the other team's sparklers while trying to block them from hitting ours. Whoever put out all the other team's sparklers first, while having at least one still going, was the winner.

I don't recall which team won the first game but while Paul was digging the extinguished sparklers out of the snow I started across the street to get some fresh ones. It was then the strange incident began.

I had reached the middle of the street when I saw the car bearing down on me. In my panic I somehow realized that the driver couldn't see me. The fog was dense and I was small and covered with snow so that I blended into the background. I froze in terror.

The car was about 25 feet away when all of a sudden it seemed as if time slowed. What happened in the next split second seemed to take much longer.

I stared transfixed at the oncoming car which now seemed barely to be moving. I thought, I want it to stop, and although I am positive I did not speak I heard my own voice saying, "Stop!"

Next I felt an unusual sensation, one I have never experienced before nor since. It was a feeling of air or something in the air flowing into my body from all around me. Then I felt the same thing in reverse — this energy or radiation or whatever was flowing out of my body. I could actually feel this "force" passing out through my skin.

What appeared to emanate from my body was a sort of oblong bluish haze. I'm not sure I actually *saw* it but I could "feel" its shape, its size, even its pale blue color. It seemed to glide toward the oncoming car which was now about 15 or 18 feet from where I was standing. At precisely the instant this bluish cloud enveloped the car, time seemed to resume its normal pace. During that split second there had not been the slightest sound save my own disembodied voice saying, "Stop." But now the sounds returned. My friends on either side of the road

were shouting, "Look out!" and "Get out of the way!" Their cries were immediately followed by the blaring of the car's horn. It did not stop; it was stuck.

At this point I realized I was no longer in danger. I would not have to try to leap out of the way — although I did not understand why. A moment later I knew why I was suddenly safe. The car, which just a fraction of a second ago had been speeding directly at me, was now dead still. It had not slowed to a halt nor did it slide on the icy roadway. It had just come to an instant standstill.

Besides my three friends who witnessed the entire occurrence a young couple on the sidewalk and an older woman looking from her apartment window also were watching. The young couple were first to move toward the ominously still automobile.

A constable suddenly appeared from around the corner and told everyone to stand back. He opened the door and I could see the driver's head had fallen against the steering wheel. The constable pulled him back, thus silencing the horn. I could see no blood but the man was so limp, so still — something had to be terribly wrong.

After a few minutes of fruitless searching for a pulse the constable announced the man was dead. A considerable crowd had gathered and the constable asked everyone to tell exactly what he had seen happen. Now I was more frightened than when the car was rushing at me. I felt as if I had murdered this man. I decided not to tell anyone of my strange sensations during the split second.

Besides myself there were six eye-witnesses — my three friends, the couple and the old woman. Everyone agreed that the car had just stopped dead. It took some time for us to explain exactly how the car had stopped so completely without skidding nor slowing down. The old woman said it looked as if a moving picture film sudden stopped and locked on one frame.

The constable then took down all the names and addresses of the witnesses, then told everyone to go home. Home I went and once there I told my mother what had happened, leaving out the part about the bluish cloud.

Later that night, about an hour after my father came home from work, a man from Scotland Yard came around to our flat. I was scared; I thought I might be charged with murder or something but he had come only to

ask a few more questions. He was very puzzled as to how any car could possibly stop in the manner described, especially considering its size and weight (it was a big black car — perhaps a Bentley). He also said the cause of the driver's death was still unknown. I never did learn what caused his death nor whether it could have been my fault.

The Scotland Yard man told my father they had found a peculiar thing: all the gauges in the car had stopped where they had been before the sudden halt. The speedometer needle was stuck somewhere in the 40's — 43 or 47 — I don't recall the exact number.

The agent asked me if I had anything to add and I said no. And that ended it. To this day I feel somewhat remorseful about the man's death, as if it were my fault. I had wanted only to stop the car, not the driver as well.



SPEARED!

ALTHOUGH his body was pierced by a four-foot-long barbed fishing spear, 13-year-old Andrew Odom of Boynton Beach, Fla., survived.

In August 1977 Andrew and his family were on an outing on Beer Can Island south of Boynton Inlet on the Intercoastal Waterway in southeastern Florida. Andrew was in the water about 10 feet from shore when he spotted a fish. He called to his younger sister on shore to toss him his spear gun. She picked up the weapon and stood atop a tree trunk which extended into the water. As she walked

toward Andrew the girl slipped and at the same time tossed the gun toward him. The heavy elastic trigger mechanism went off and the spear flew into Andrew's midsection just below the rib cage. The point ran clear through his body.

After surgeons removed the spear in a four-hour operation, Andrew's condition was called "fair and stable."

"God guided that spear through him," said Malveretta Odom, Andrew's mother who is a registered nurse. "It could have hit five major organs."





Computer analysis indicates that "gnome" approaching Elsie Wright is three-dimensional, possibly a ceramic statuette.

THE COTTINGLEY FAIRIES *A HOAX?*

Photos of "fairies" taken 60 years ago have been subjected to computer enhancement. Will this settle the controversy?

By Robert Sheaffer

THE ENGLISH village of Cottingley in Yorkshire is so small that it scarcely ever appears on a map. But an event which occurred there 60 years ago not only generated world-wide publicity but also precipitated a controversy that has not been fully settled today.

In 1917 two Cottingley girls produced what are said to be photographs

of "fairies." While some persons accepted these as authentic, many others did not and greeted them with jeers and derision. No convincing evidence has ever been presented to show whether the photos are or are not authentic. Now, however, modern computer enhancement techniques may settle the question.

The process of photography was in-

Profiles of fairies show no depth. GSW's Spaulding notes that such flat images are "probably made of cardboard" and features appear to be painted on; brush marks are visible.



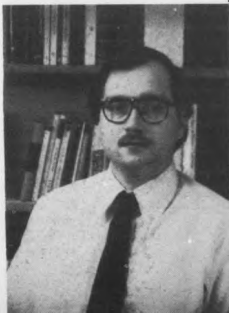
ABOUT THE AUTHOR

ROBERT SHEAFFER was born in 1949 in Chicago, Ill., and now lives in Silver Spring, Md.

He earned a B. A. in 1971 from Northwestern University, Evanston, Ill., with a major in mathematics and a minor in astronomy.

Sheaffer is employed as a computer systems analyst and he is a member of the Committee for the Scientific Investigation of Claims of the Paranormal.

As a free-lance writer he has published articles on UFO investigations and other scientific subjects in *Astronomy*, *The Humanist*, *The Zetetic*, *Official UFO* and *NICAP's UFO Investigator*. This is his first article for *FATE*.



vented in the first half of the 19th Century but not until 1920 were the first photographs of fairies published. They are said to have been taken in the summer of 1917 by Elsie Wright, 13, and her cousin Frances Griffiths, 10, using Elsie's father's camera. The girls obtained three more fairy photos in 1920 and these were the last.

The five photographs show the girls in the company of an assortment of fairies and one gnome who dance on the banks of a stream, leap in the air and offer a posy of harebells. The fairies not only have wings like a butterfly's but wear gossamer robes and play the panpipe — exactly like the classic fairies of folklore. Misidentification of the creatures is impossible — they are fairies. Thus, the photos are among the most significant and remarkable in human history — or they are a hoax.

The best-known proponent of the Cottingley fairy photos is the celebrated literary figure, Sir Arthur Conan Doyle, creator of Sherlock Holmes. Doyle was keenly interested in Spiritualism and many other esoteric subjects. It was Doyle who first brought the fairy photos to the public's attention in an article in the Christmas 1920 issue of *Strand Magazine* titled "The Fairies Photographed." The following year he expanded the article into a book, *The Coming of the Fairies*, which presents the most detailed discussion of the Cottingley incident ever written.

In many ways, however, the central figure in the controversy is not Doyle, but Edward L. Gardner, a member of the Executive Committee of the Theosophical Society in England. It

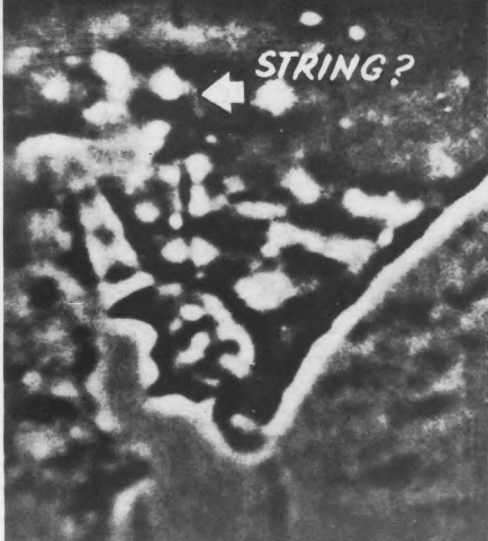


Fairy offering posy of harebells to Elsie looks like a humorous fake, a parody of quaint little creatures in children's story illustrations.

was Gardner who brought the photos to Doyle's attention and performed an on-site investigation of the incident. The case for the authenticity of the fairy photographs rests heavily on Gardner's work. (With good reason Doyle chose Gardner's portrait to appear on the frontispiece of his book.)

The Theosophical Society combines Eastern mysticism and Western occultism into a unique esoteric, metaphysical philosophy. One of many unusual doctrines supported by Theosophists is the belief that fairies do indeed exist, that they have evolved from creatures similar to butterflies, and that they perform for plants certainly highly essential functions which are similar to photosynthesis.

At the time Doyle first became aware of the fairy photos (which he has hailed as "evidence for the actual existence of fairies") he had "by a curious coincidence" (his words) just completed an article titled "The Evidence for Fairies." It consisted of ac-



Computer enhancement of photo on opposite page reveals that fairy figure is suspended by a thread or string, powerful evidence that photo was faked.

counts of fairy sightings but offered no *tangible* proof for fairies' existence. Doyle was overjoyed when he heard through his Spiritualist friends that the Theosophical Society had in its possession what appeared to be the evidence he had been seeking. He began to make inquiries and finally obtained copies of the fairy photos

from one Miss Blomfield, a cousin of E. L. Gardner.

Doyle soon got to know Gardner who said he had obtained the photos from a friend who had gotten them from Mrs. Wright, Elsie's mother, who for several years had been a follower of Theosophy. While some might think it was an odd coincidence that

the supposed proof of the reality of fairies should come from the household of a Theosophist whose views support their existence, Conan Doyle saw no reason for suspicion.

According to the Wrights, both Elsie and her cousin Frances told of seeing fairies often and playing with them in the woods near their home. The parents say they dismissed this as mere childhood fantasy. Then one day in July 1917 Elsie persuaded her father to let them borrow his camera (which held just a single plate) so that they could attempt to photograph their fairy playmates. They reportedly went out alone and returned with a photograph showing several fairies dancing on the bank of a stream with Frances' face just behind them. Curiously, however, Frances is looking at the camera, not at the fairies. Gardner explains this by saying that while seeing fairies was an everyday occurrence for Frances, the camera was unusual!

Publication of the Cottingley photographs generated a storm of controversy, for few people outside of a small circle of Spiritualists, Theosophists and other disciples of the occult took them seriously. Critics charged that the photos could easily have been faked in a photographer's studio — which is true. But Doyle and Gardner countered that just because the photos *could* be duplicated using trickery, it does not follow that trickery was used — which is also true.

However, the "fairies" in the photographs look so flat, so patently false, that it is next to impossible for any thinking person to take them seriously. They look for all the world like a humorous fake, a parody of the quaint

little creatures found in children's storybooks. Yet no specific flaws were ever detected either in the photographs or in the principals' stories to clearly indicate a hoax.

* * *

IN RECENT years a number of books and articles have been published suggesting that whatever the UFO phenomenon may be, it is closely related to — if not the same as — the fairy sightings of old. A few UFO writers have even suggested that the Cottingley photographs, despite their faked look, may indeed be authentic. Having investigated a number of well-known, supposedly unexplained UFO photographs which turned out to be hoaxes, I decided to see if the photographic evidence for fairies might be more impressive.

It turned out that information on the fairy photographs was difficult to come by. Other than the books by Conan Doyle and Gardner and one by Theosophist G. L. Hodson, little additional information appeared to be available. The Theosophical Society in New York and the Theosophical Publishing House in Wheaton, Ill., could not provide any new information. However, the Theosophical Society in London informed me that after E. L. Gardner's death, his son donated all of Gardner's material on the Cottingley incident, including the original photographs and documents, to the University of Leeds in Yorkshire. They are now part of the Brotherton Collection at the Brotherton Library and under the supervision of the Director of Folk Life Studies.

From the University of Leeds I obtained a list of the several hundred

documents in Gardner's collection and purchased five-by-seven-inch copies of the five "fairy photographs." The prints are somewhat marred by dust on the copy negatives but they show a great deal more detail than the illustrations in Doyle's and Gardner's books. I mailed the set of five fairy photographs to William H. Spaulding, Western Division Director of Ground Saucer Watch (GSW) in Phoenix, Ariz.

GSW uses computerized techniques for enhancing photographs of UFOs and few have been able to stand up to the analysis. Spaulding is the first to admit that his techniques are not infallible but in a significant number of cases, GSW's computer enhancement has turned up new information about the photos, causing them to be seen in a different light.

GSW's computer analysis breaks down a photograph into thousands of "pixels" — picture elements. The computer assigns a number to correspond to the brightness of a given point in the photo. By analyzing the relationships between these numbers across various regions of the photograph, the computer can bring out faint details not visible to the naked eye. Boundaries between objects are analyzed and whether or not an object is three-dimensional can be determined by the way light and shadow are distributed across its surface.

After running a full analysis on the fairy photographs, Spaulding reported: "... It is the conclusion of the entire GSW photographic staff that the images depicted herewith (the fairies) represent a hoax." He notes that all of the fairy images except one are

flat, "probably made of cardboard." While the human faces in the photos are found to be obviously three-dimensional, the profile of the fairies shows absolutely no depth. Some flimsy clothlike material appears to have been used to create the fairies' clothing. Their facial features appear to have been painted on, for brush marks are visible. The "gnome" in one of the photographs does appear to be three-dimensional. Spaulding speculates this may be a ceramic or porcelain statuette. The fairy offering a posy of harebells to Elsie appears to be supported by a thread which is visible in the enhanced photograph. On the basis of the shape of the "pixels," GSW analysts say the fairies are quite close to the camera and approximately six to eight inches in height.

Summing up, Spaulding concludes, "There is absolutely no photographic evidence to substantiate these 'fairy' photographs as authentic evidence. In essence these photographs represent a crude hoax."

How much confidence can we place in this conclusion? The "string" which appears to support one of the creatures is powerful evidence of a hoax. Unless a scratch can be shown to exist on the negative, precisely in the right position, we shall have to regard the apparent "string" as a real one and the photograph as a hoax. Also convincing is the computer's demonstration of the fairies' flat profile and the brush marks on their facial features. This, too, is difficult to refute — unless we hypothesize that fairies exist but are flat like wafers and wear gobs of thick makeup!

* * *

EVEN IF all of GSW's evidence against the fairy photographs could be explained away, other strong evidence has been uncovered that suggests they are a hoax.

Elsie Wright and Frances Griffiths obtained a second series of fairy photographs in August 1920 under the guidance of E. L. Gardner. If the girls had already obtained two photographs of fairies, it seemed they should be able to take many more. Furthermore, critics would certainly challenge them to a repeat performance.

Hence Mr. Gardner supplied two cameras — one for each girl — and two dozen plates. No longer living together, the two girls said they could arrange to be together only for a single fortnight, because of school commitments and such. (Both of them had to be there, they explained, or they would be unable to produce any photographs.) Thus, during the second half of August 1920, Frances and Elsie took their cameras into the fairy glen.

One would expect that in the course of two full weeks the girls would have had little difficulty obtaining 24 clear and distinct photographs of fairies. After all, they claimed to see fairies nearly every time they went outside. *But only three photographs were obtained* — hardly an impressive number. Why didn't they obtain more? Because it *rained* almost the entire time, they said. They had been able to visit the fairy glen on only two afternoons. According to Gardner's book, *Fairies: The Cottingley Photographs and Their Sequel*, "During the second fortnight in August 1920 it rained almost continuously throughout the

country. The papers reported the rain as general. . . ."

Heavy rainfall would provide, of course, an explanation for why more fairy photos were not obtained — *if it had actually occurred*. However, according to *British Rainfall* for 1920, a journal published by authority of the British Meteorological Committee:

"August — Anticyclonic conditions prevailed during the middle and latter part of the month and the weather, though cool, was on the whole dry."

Bradford, the recording station nearest Cottingley, reports that the rainfall during August 1920, was only 62 percent of normal. Other weather stations in Yorkshire report as little as 31 percent of the normal rainfall. England as a whole averaged only 56 percent. Yet Gardner claims the newspapers were filled with stories of almost continuous rainfall at the time the girls were attempting, under his supervision, to obtain more fairy photographs!

* * *

THESE RECENT findings on the Cottingley incident make it impossible to take the fairy photographs at face value. I believe I have eliminated whatever slim grounds may have once existed for accepting their authenticity. And there are other reasons for doubt.

Now in their seventies, Elsie and Frances are still living and occasionally are asked about the photos. (They have appeared on BBC Television and an interview with them was published in the British magazine *Woman* for October 25, 1975.) Some of Elsie's remarks have been interpreted as confessing to the hoax. For example, she

has said, "They're photographs of figments of our imagination."

Elsie is unable to say where the fairies came from when they appeared or where they went when they left. If her story is true, it would seem she must have seen them arriving and departing.

In the photos the girls are not look-

ing directly at the fairies — which seems odd.

Finally, we must note how eagerly Gardner, having convinced Conan Doyle of the authenticity of the photos, launched upon an extended lecture tour with the now-famous photos, promoting his Theosophical doctrines.



"LOOK IN THE STONES!"

By Lexi Stuart

WHEN LLOYD Richards and his wife left Liverpool, England, last summer to spend a few days with Mrs. Richards' family in the village of Leadhills, Lanarkshire, Scotland, neither of them guessed Lloyd would not only meet but also get a message from the local ghost.

One day Lloyd was walking in the Lowther Hills above Wanlockhead when a mist came down — unusual in midsummer. Suddenly, out of the mist came a young woman dressed in strange clothes and carrying a wicker basket. She seemed distressed and as Lloyd approached he heard her say, "Look in the stones!" Before he could reach her she disappeared into the mist.

Lloyd told the family about his strange encounter and his in-laws told him that 100 years ago a young girl named Jenny Miller set out to walk over the hills from Kirkhope Farm, where she worked, to her sister's wedding at Wanlockhead. She carried a wicker basket containing a teapot, a

present to be given to her sister.

As she crossed the hills she was caught in a blizzard and stumbled into an old lead mine where her body was found a few days later.

The locals built a cairn at the spot and carved on a piece of stone the words, "In memoriam, Jenny Miller, January 1877." The cairn still stood but the inscription had disappeared, according to the story.

Lloyd and his brothers-in-law Douglas and Tom Cowell set out to look for the cairn and sure enough, found it near the old lead mine. Then Lloyd remembered the words he had heard, "Look in the stones." He search through the rocks in the cairn one by one and buried there, in two halves, he found the stone bearing Jenny's name!

The two pieces were put together and are now in the Mining Museum at Wanlockhead. The curator says many persons had seen the wraith in the mountain mists but since Lloyd found the stone there have been no reports.



MADE HIS POINT

IN CLAPHAM, England, the Rev. Peter Winstone found a new way to raise funds for his parish. Wishing to spare his congregation the usual tedious fund-raising events, in March 1974 the cleric constructed a fakir-style bed of six-inch nails and charged visitors admission to watch him do his six-hour stint atop his homemade bed of nails.

safely across the **FIERY PIT**

Why don't fire walkers get burned? A scientist whose hobby is playing with fire may have found the reason.

By **Mayne R. Coe, Jr.**

I HAVE repeatedly demonstrated that I can walk on fire without getting burned. On pits 30 feet long by five feet wide I have taken 15 or more steps across an eight-inch-deep bed of red-hot embers, doubled back and recrossed up to four times, taking more than 60 continuous steps. In

such a pit, which reaches a temperature of 1200° F., I have heated iron rods to incandescence. Cloth, paper or wood laid on the embers bursts into flame and is instantly consumed. What protects human flesh?

When liquids encounter hot metal they assume a spheroidal configuration. That is, a drop or two of water introduced into a hot aluminum pan will break up into tiny globules and stay in this condition for several seconds. In the past I have theorized that due to this property, perspiration might be forming a lingering film of vapor which provides protection when the flesh contacts molten iron or red-hot metal. However, I believe this is not operating to any large degree in fire walking. Iron and molten metals are producing only radiant heat but red-hot coals are also generating heat by oxidation. Due to the gases forming, it is unlikely that a film of perspiration can form a "vapor cushion" as protection in fire walking.

However, when the glowing charcoal bed has burned sufficiently it reaches a point where all that remains is pure carbon. The charcoal is fiercely hot, so hot you can't approach it without shielding your face. At this point, if air is excluded, the charcoal is im-





Author appears to trot nonchalantly across red-hot coals. But don't try this (or licking a hot metal bar, as shown on facing page) without knowing his secrets.

mediately extinguished. Walking on coals in this condition cuts off oxygen at the point of contact and momentarily extinguishes the radiant glow. It is important that the coals be raked and tamped down slightly so that only the soles of the feet make contact and no coals lodge between the toes or on the insteps.

Vincent Gaddis, in *Mysterious Fires and Lights* (David McKay Co., New York, 1967), discusses fire walking and speaks of some force emanating from the body in the trance state

which may help to produce immunity to burns. Until I read this I didn't dream that I might be in a trance state while walking on fire or handling red-hot metal. When I first started experimenting I thought trances were faked by Eastern fakirs to heighten the effect of their fire walks. But now I am forced to recant.

In two television appearances, one in Hollywood (November 1957) and one in New York (October 1959), I was supposed to talk with other persons on the show while performing

before the cameras. Like any actor I had memorized a prepared script. Imagine my astonishment during my performance when I couldn't get the memorized words out of my mouth! As I plunged my hands into molten iron, licked a red-hot iron rod and bent an incandescent iron bar with the heel of my bare foot, I could and did ad lib — but I could not recite the recently memorized words!

I was so engrossed in what I was doing, so filled with fear of severely burning myself that I couldn't try to recall my lines. In fact, it was difficult to divert my attention for any time at all to make conversation. Alone with an all-consuming fear of the red-hot glowing objects I was actually oblivious to what was going on around me.

A year elapsed and while I was often questioned about my experiments I gave no further demonstrations until November 1960 when I was approached by two psychologists, consultants to the United States Air Force, working on hypnosis research. They said they were interested in my data, for "it indicates a potentially fruitful way of testing the extent to which an hypnotic subject may be willing to undertake tasks which on the surface are obviously self-destructive. . . ."

Demonstrating for the doctors I found that I was as terrified as in earlier attempts. I was scared stiff, yet

I performed, oblivious to everything except the glow of the red-hot metals and the brilliant flame and roar of the acetylene torch used to heat them. The psychologists were questioning me but I had to say, "Wait until I'm through."

At the end of that demonstration I realized I had been in a trance state and knew it always had been so when I performed these "stunts." When I heard the psychologists' voices as if from a distance, suddenly I understood: **people performing with fire are in fact in a trance state.**

Gaddis and many others have speculated that the trance state does confer immunity to burns, as Hindu fakirs have claimed. I can now say that I believe this is what happens. In such a state your mind is riveted to what you are doing and such concentration lessens the likelihood of error. The trance strengthens determination and cuts out interference, thus helping the subconscious mind to take over and, in fire walking, directing the muscles more efficiently to place your feet squarely on the fire bed.

For me, finding a trance state connected with fire walking raises more questions than it answers, but now it is clear that anyone performing with fire needs silence for his intense concentration. There is danger enough in the performance.



NO HONOR AMONG THIEVES

AFTER TWO successive robberies at his Toledo, Ohio, hamburger joint, in early 1976 owner Ed White posted this sign: "This place is protected two nights a week by shotgun. You guess which nights."

A thief apparently guessed correctly, because White's sign was stolen.

THE GHOST OF CRAZY HORSE HOLLOW

We had moved to the valley in search of peace and quiet, but instead we got a ghost horse that scared the daylight out of us and threw the countryside into an uproar.

By Leo Miller

I COULD HEAR the horse racing toward us down the narrow country road. Its metal shoes clanged against the hard chert of the road and echoed from the steep hillsides like rolling thunder.

I pulled Crystal, my five-year-old daughter, to safety behind a large tree so the horse would not trample us as it passed. "The rider must be crazy to ride that fast down a narrow crooked road like this," I thought. "Someone could get killed if he doesn't slow that beast down."

The pounding hooves were almost upon us. I peered cautiously around the tree and waited for the animal to come around the bend in the road. It never came — but the thundering hooves did. They passed us and gradually faded in the distance.

Stunned, I attempted to understand what had happened. There was no mistaking the sounds we heard. Yet there was no way for a horse to have left the road and run that fast over the steep heavily wooded hills on either side. And even if the animal had been able to do so, surely it could not have passed us without being seen.

I told Crystal to follow me as best

she could while I ran down to the crossroads. Our road intersects another a short distance from the spot where we stood and the valley widens into open pastures for a mile on both sides of the crossing. If there was anything to be seen, I knew I could see it from there. I was determined to get a look at the idiot who was risking his mount's limbs and his own neck in the mad race over difficult terrain.

I could still hear the animal's hooves ringing against the gravel as I dashed into the clearing across the narrow creek that borders my property. The sound was traveling north on Snow Creek Road and couldn't have been more than a quarter-mile away but I still couldn't see a thing.

LEO MILLER, a member of the American Institute of Certified Public Accountants and the Tennessee Society of Certified Public Accountants, lives in rural Columbia, Tenn. Married and the father of one child, he is a graduate of Memphis State University and is active in community work. Among numerous other positions he holds, he is president of the Duck River Humane Society and assistant district commissioner of Boy Scouts of America. His hobbies include camping, cycling, reading and writing.

Crystal, running as fast as her short legs would carry her, tugged on my trousers and asked, "Where's the horsey, Daddy?"

"I'm trying to find out myself," I said. "It sounds like it is right over there on the other road. Can you see anything?"

"No, Daddy," she said, "but it sure sounds big and it's going awful fast!"

* * *

THAT 1968 experience was my introduction to the "ghost horse of Crazy Horse Hollow," as I came to think of it. At that time I had no idea it was a ghost and I wasted a lot of time and energy over the next few months trying to find some natural explanation for what I had heard. During the following three years the ghost made itself known to a great many people, some of whom actually saw it, before it faded away into the never-never land where ghost horses go after their mission on earth has been fulfilled.

We had been living in the Maury County, Tenn., countryside only a few months when the ghost first scared the daylight out of me. We had moved from the city because of our difficulties with neighbors who did not share our fondness for numerous weird pets. The geese bit children, the dogs dug up flower beds, the cats worried everybody and our pet skunk terrorized unwary visitors.

Faced with giving up the animals or finding a suitable home for them, we bought a rough farm as close to the middle of nowhere as we could get. The area was hilly; in fact the slopes were so steep they were good for nothing but timberland. This was fine with me because I wasn't interested in

farming. My wife Wanda wanted to get away from people and close to nature and Crystal was thrilled with the springs, creeks and trees. The place was just what we all wanted and we moved immediately.

I have never been a morbid person but our farm began giving me the willies soon after we moved. The steep wooded hills blocked out most of the sunlight and kept our house in constant gloom. The wind rushed through the branches of the trees on the hilltop moaning in an eerie way. And the gloominess of the steep hills, narrow gorges and deep creek banks was further magnified by the frequent mists and fogs that settled over the valley.

We all felt uneasy. For the first few weeks no one said anything because each of us thought it was just his overworked imagination. One evening when the sensation was unusually strong we blurted simultaneously, "There's something evil about this place!" We laughed together, relieved that the feeling was mutual, and began to discuss the situation freely.

The very next day Crystal and I heard the horse. As soon as we got back to the house that afternoon, I told Wanda about the incident. She said she had heard the same sound and had watched from the window but had not been able to see anything.

It still did not occur to us that a ghost might be responsible although I made a joking suggestion to that effect. So when we heard the horse a second time about a week later, I assumed that this time I would get to see it and maybe even meet a new neighbor riding on its back.

I was working at the creek about two city blocks from the house when I heard the horse coming down the road at a fast trot. The steady rhythm and clear ring of metal shoes striking gravel surface left no doubt in my mind that this was a fine animal, well trained and cared for, obviously an expensive riding horse rather than the usual farm nag common to the area.

The unseen animal galloped smoothly and evenly as it approached from the east. By the time I got to the road, the horse sounded as if it were just around the bend, not more than 100 feet from me. Then the disembodied gallop passed right by but once again I never saw a thing. My eyes followed the sound as it faded out to the west but there was nothing there.

That did it! I did not believe in ghosts but this was too much. I threw my tools into my old truck and jumped in, determined to chase the sound and find out once and for all why I could hear the thing so clearly when there was nothing there. A dozen possible explanations racing through my mind, I jockeyed the pickup onto the road and roared after it. Two miles later and no horseman in sight, I turned off on some of the adjoining roads to see if by some quirk the sound had echoed in our hollow while the animal was miles away.

Half an hour later, frustrated and bewildered, I drove home to seek sympathy and have a tall glass of liquid nerve tonic. After the soothing effects of two straight shots I casually asked my wife, "Did you happen to see the fine horse that passed this afternoon?"

"No," Wanda said excitedly, "what kind was it? What did it look like? I

heard it but just like last time I didn't see a thing!"

Two nights later a neighbor called to tell us one of our palomino ponies was out of the pasture. The man said it was a quarter horse, not a Shetland pony, but since we had the only palominos in that section it had to be one of ours.

Wanda and I loaded a halter, lead line and a pail of grain into the pickup and drove down to Snow Creek Road where the horse had been seen. Although we searched the area thoroughly we could not find the animal. As soon as we got home again, I checked the barn and found all four of our horses munching contentedly on a bale of hay. None of them was lathered or agitated as it would have been if it had been running or jumping fences. Obviously the loose horse had not been one of ours.

Still, a horse loose in tobacco country is no laughing matter, no matter to whom it belongs, so I got a strong light and went back to the field by Snow Creek to look for the beast. But despite a diligent search I found nothing, not even hoofprints. That was strange because the ground was soft after a recent rain. Had the ghost — if that's what it was — been seen at last?

Of course I still wouldn't believe that it really was a ghost. I consoled myself with several logical explanations such as a trick of moonlight or a practical joke and went to bed — but not for long.

The phone rang again just as I was beginning to doze off. This time the call was from Betty Hill, who lived on our road about a quarter-mile west of

us. She was mad and her angry message quickly cleared my head of its sleepy stupor. Our horse was tearing up her garden, snorting in her bedroom window and clattering around on her back porch, she announced.

I wasted no time in getting dressed and was still pulling on my trousers when I climbed into the truck. Three minutes later I was at my neighbor's house, where any sign of a horse was conspicuously absent. A careful search resulted in a complete blank. No horse, no tracks, no mud on the porch, nothing at all.

Betty, who had been waiting for me and came out as soon as I pulled into her driveway, was beside herself. She couldn't figure out what had happened to the animal. She knew it had to be somewhere. We searched again without luck and she apologized for getting me out of bed. "Must have been dreaming," she said.

"It was probably the ghost again," I suggested, now only half-jokingly. She muttered something about only nut's believing in ghosts and stomped off into the house.

While all of this was going on Wanda had checked the barn. All four horses were there. Always more open to the possibility of paranormal phenomena than I am, she concluded that I was indeed chasing a ghost. Once back inside she considerably fixed another strong dose of 90-proof nerve tonic and had it ready when I walked through the door. The look on my face explained all.

"It's time we tried a new approach to the problem," she said. By this she meant we might as well acknowledge that we were dealing with a ghost.

THINGS CHANGED for the better as soon as I accepted the unacceptable. People naturally thought we were crazy for believing in ghosts but our decision certainly made the situation less aggravating. Instead of chasing a phantom I counted noses at the barn whenever a report of a loose palomino came in. I started befriending the creature instead of ducking behind a tree every time I heard it clopping down the road. It didn't worry us at all that it might be a ghost.

The next time I heard it trotting my way, I called, "Whoa, fellow!" By golly, it did just that. It stopped just like any well-trained animal. I still couldn't see it but knowing where it was supposed to be I started to move in that direction. As I did so, I muttered reassuring words such as "There, there, fellow, don't be nervous. Everything is all right." When I was almost to the spot where the ghost should have been, I heard a horse shuffle about and go back up the road to the east at a comfortable gallop. That was the first time I had heard it reverse its direction but it wasn't the last.

Winter was upon us in earnest by this time so we didn't spend any more time outside than was absolutely necessary. Maybe the ghost was inactive during the cold months or maybe we just didn't hear it. All remained quiet until the following spring when our ghost returned. I angered several of my neighbors when I refused to chase the ghost (which they of course assumed was one of my horses) but that didn't bother us particularly. In fact, I looked forward to its visits and went out of my way to get close

enough to talk to it at every opportunity.

I had concluded in my imagination that it was the ghost of a war-horse killed in the Civil War. I speculated that it was trying desperately either to find its dead rider or to complete its mission. I wanted to put its soul to rest. Yes, I know that sounds silly, maybe even stupid. Many people have told me that in no uncertain terms. But I had developed a real affection for the creature and pitied it in its hopeless quest. I felt compelled to do all I could to relieve its suffering so that its soul could rest in peace.

As a scoutmaster I often brought the troop to my place for a camp-out. We had designated a hilltop as a permanent camp so that the boys could construct structures such as tables, shelters, showers and anything else they chose.

One evening in June 1969 we were camped on the hill and busy with various activities when we heard a car horn beeping S.O.S. No one paid any attention at first since many of the scouts were tenderfeet and couldn't read Morse code and I had the older boys in a huddle laying plans for pranks we intended to pull on the new boys after I had told them a gruesome ghost story at an old log cabin nearby. It took several minutes for the constant beeping to soak into my addled brain. Three shorts, three longs, three shorts — Morse code for S.O.S. Suddenly I heard it and realized that someone was trying to get us off the hill. I called the boys together and we took the shortest possible route home by skidding straight down the steeply sloping hillside.

J. K. Langston, a committeeman for the Boy Scout troop who often served as my assistant scoutmaster, was still tapping out his S.O.S. as we dashed madly up the driveway. He said Wanda had been giving him directions to our campsite when the two of them heard a horse jump over the fence and run down the road toward Snow Creek. Wanda had saddled her horse and gone after the runaway but she wanted some help in case it proved difficult to capture.

The scouts headed for the creek on foot while I went to the barn to count heads in my herd. The only one missing was Wanda's mare and she was riding it. I asked J. K. again about what he had heard. He insisted he had definitely heard a horse clearing the fence in a running jump.

I started up the old truck and headed for the creek to help with the search just in case one of the neighbors' horses had taken a shortcut across our pasture. I found Wanda and the scouts down by the creek. They had formed a big circle and closed in on the area where the horse was supposed to be but they found absolutely nothing when the trap was sprung. Yet all of them had heard the animal distinctly and were positive it was in the circle they had formed but no one could see it.

I asked if anyone had heard it run off, jump the fence or make any other sounds after they and closed in on it. No one had heard anything so I ordered the boys on the north side to open the circle and come around behind those on the south. Then I walked very slowly and carefully into the circle and started crooning my reassuring

words. "It's okay, boy, nobody is going to hurt you. Everything is just fine. You can go home now. Turn around and go on back home."

The scouts gaped in astonishment as an invisible horse shuffled its feet and galloped off down the road heading east. I never got to tell the boys the ghost story I had planned for that evening. After having participated in a *real* ghost story, I doubt that they would have been interested anyway.

The ghostly appearances continued for another year but less frequently and less dramatically. Whenever I

could, I would talk to the animal and on several occasions had the impression that it was listening to my every word. Two or three times it actually followed me as I did chores along the roadway or by the creek.

The following spring the ghost horse did not reappear. That was the last we ever heard of it. I can only speculate about what happened to the phenomenon. Maybe it just wore itself out. But I like to think that I had something to do with setting the restless spirit at ease. I hope now that it is resting in peace.



THE RING IN THE PACKAGE

By Henry J. Hoffman

HOW DOES a class ring from a boys' preparatory school in Virginia get into a Christmas package sent by a Monroe, Mich., man to his sister in Nebraska when the sender has no connection with the school or anyone who went to it?

Early in December 1968 Terry Semones, director of reading for the Monroe Public Schools System, mailed a package of gifts to his twin sister Mrs. Sherry Hostler and her family in Grand Island, Nebr. Each gift was wrapped individually and all were sealed into a large box.

When Mrs. Hostler opened the box, which showed no sign of tampering, she found a man's gold class ring lying unwrapped among the other gifts. She called her brother to thank him for the presents and asked, "Why the ring?"

Her brother's dumbfounded reply was, "What ring?"

Mrs. Hostler returned the ring to her brother and the Semones family set out in earnest to try to unravel the

mystery. The ring provided the first clues. The initials T.A.N. were engraved on the inside of the heavy gold setting and the name of Staunton Military Academy appeared along the upper perimeter of the setting holding a round aquamarine-colored stone. The numerals "1968" were on one side of the setting and the words "Truth, Duty, Honor" on the other. So unfamiliar was the academy to Mr. Semones that he had to check with the library to learn that it is in Staunton, Va.

He wrote to the academy requesting the names of all the 1968 graduates who had the initials T.A.N. and received one name — Thomas A. Nugent of Richmond, Va. Terry wrote to Nugent who in his reply said he was surprised to learn that the ring had been found. He had lost it about a year ago and had given up hope of ever seeing it again. He added that he was curious about his ring's journeys.

"He's curious!" Mr. Semones said.

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RESearchers in the healing field are beginning to believe that anyone, psychic or not, can have moderate success as a spiritual healer. This seems to be borne out by experiences in my family. Although we are not Spiritualists my wife Marjorie and I have been familiar with spiritual healing for many years. Neither of us is particularly psychic, yet we have had good results treating each other and have achieved amazing effects when treating our pet animals.

Before we discovered that we our-

said her ears hurt. We called our pediatrician, Dr. Melvin O. Kernick, and while we waited for his arrival, it was evident that the pain was becoming worse. Helen cried constantly and tossed fretfully. She would neither eat nor drink.

Dr. Kernick arrived and took Helen's temperature, looked in her throat and ears and pressed on the bony structure behind her ears. This was obviously extremely painful for her. The doctor gave her a sedative and nodded toward the bedroom door.

We Called a HEALER

This was our first real test of spiritual healing in serious illness . . . we did not have much confidence.

By H. L. Lawson

selves could function fairly well as channels for healing forces, we engaged the services of professional healers when the need arose. When a serious illness occurred in the family we always consulted a physician first, then followed up with healing treatments to speed recovery. The most amazing example of the efficacy of spiritual healing we ever witnessed occurred in our own family in 1933. It involved both a physician and a spiritual healer.

We were living at the time in Highland Park, Mich., a suburb of Detroit, and our second daughter Helen was four years old. After having had a mild cold for several days, Helen awakened one morning irritable and crying. She

We followed him out and he told us that Helen had double mastoiditis, inflammation of the mastoid process of the temporal bone behind the ears. These sinuses are cavities in the bone which have only tiny openings. Helen's were swollen shut and there was no room for the inflammation to expand. The result was high fever and severe pain.

Dr. Kernick said he would have to operate. He would make arrangements with the Highland Park General Hospital and would come at eight o'clock the next morning to take my wife and Helen to the hospital.

After he left we went back to Helen's room. The sedative was beginning to take effect. Although her face



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was still flushed and she continued to toss around, her crying had diminished. By midafternoon, however, the sedation had worn off and her pain grew unbearable. We had never felt so helpless. Suddenly Marjorie thought, why not call Mr. Arbogast? Maybe he could ease the child's pain so that she could sleep.

Louis Arbogast* was an energetic young factory worker who practiced spiritual healing in his spare time. We had used his services occasionally for headaches, stomach upsets and other annoying but not very serious problems. This would be our first real test of spiritual healing in a serious illness. I must confess that we did not have much confidence in it at the time.

Louie's shift was over at 3:00 P. M. and it was 3:20 now. We left word with his landlady to ask him to come to our home. Although we did not stress the urgency of our need, the healer seemed to sense it. Within a half hour he was at our door, dressed neatly in a business suit.

Louie was a big burly man, but gentle and soft-spoken. He pulled a chair to Helen's bedside and placed his hands on either side of her head, talking soothingly as he worked. Some of the time his hands were still; occasionally they shook. Gradually the child quieted.

After perhaps 40 minutes the healer stood up and showed us his hands. They were red and swollen and his face was beaded with perspiration. As he ran cold water over his hands he told us Helen would be all right now.

A few minutes before eight the next morning Dr. Kernick arrived. He was obviously surprised to find Helen up and dressed and no longer irritable. He took her temperature and found it normal. When he pressed the mastoid area behind the ears, she didn't flinch. He said she seemed to be entirely recovered and certainly did not require surgery. Spontaneous remission of various disorders sometimes occurs, he said, but rarely in cases like this one.

Today Helen is Mrs. Nicholas DeFranco and lives in Kissimmee, Fla. Although she was only four, she remembers the healing. "I sort of remember Mr. Arbogast too — as a very large man with grey hair (I think) and large hands. They felt very light and vibrated . . . but I didn't like sitting still. It seemed to take a long time."

Marjorie and I had agreed before Dr. Kernick arrived that morning that we would not mention the "laying on of hands," for most physicians in those days had no belief whatsoever in any healer who could not put "M. D." after his name. Nevertheless, Helen never again had a mastoid sinus problem.

* Later in his life, Louis Arbogast served for many years as director and chief healer of the Healing Temple at the Lily Dale (N. Y.) Assembly.

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By Bonnie Barr

I WAS a middle child with one older sister and younger twin sisters. Caught as I was between them I became difficult. Whenever Mom and Dad took us to visit Grandma I would run off into the woods near the house and hide, ignoring all calls to come back. Only when I heard our car drive out the lane and was sure they had left without me would I return to the house, for then I knew I was free to stay with Grandma. In my early years, between three and seven, I spent many wonderful hours with this person I loved best in the world. I was always good for Grandma too and she used to call me Cuddles. A bond of eternal love grew up between us.

I was 20 the year Grandma fell from a ladder and broke her hip. She was 72. She recovered steadily in the hospital until she could get about quite well in a walker. Because she was a widow she was concerned about going home alone to her farm and cozy little house.

During this period, on January 2, 1969, I awoke in the night having had a terrible lifelike dream: Grandma was sitting up in her hospital bed wearing a beautiful mint-green kimono. We were talking when all of a sudden she leaned forward in her bed, reached out her left hand and called to her doctor for help. He was right there at the door and rushed in to help her but she died.

I was scared worse than I ever had been in my life. I woke my husband and told him about my terrible dream and had to leave the light on the rest of the night. In the

morning I called my mother and told her of my dream. She assured me that Grandma was fine. She had seen her only the day before and the doctor told her it wouldn't be long before Grandma could come home. I was relieved but couldn't shake a feeling of dread.

Three days later, on Sunday the fifth, something told me I had better go to see Grandma if I ever wanted to see her alive again. We went to my folks' house that evening and I asked Mother if she wanted to go with us to the hospital but she declined, saying she had visited Grandma that afternoon and she had looked fine. On the way to the hospital I took comfort in the fact that Grandma didn't own a mint-green kimono or any green gown.

But when we entered the room Grandma was wearing the very mint-green kimono I had seen in my dream.



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"Grandma," I exclaimed, "where did you get that kimono?"

"Why, (she named a girl cousin of mine) brought it to me this afternoon. Isn't it lovely?"

I was sick in my soul. This couldn't be happening but it was! As we talked about her homecoming she took my hand in hers and said, "I am just going to pray about it."

Then, all of a sudden, she became sick, so sick she leaned forward in the bed, reaching out with her left hand to summon the doctor who was in fact right outside the door. He ran to her side calling for the nurses who began working on her.

I continued to hold onto her hand and she said, "It's dark . . . it's so dark, Bonnie." She squeezed my hand and spoke her last words which are a comfort to me now as I write this, "Wait, there's a light . . . I see the light."

I left the room as quickly as I could. The nurses were still giving her shots and the doctor tried to start her breathing. They hooked her to some machine which kept her heart beating until the nearest child could get there. But when Mother arrived I told her, "She's gone. They're keeping her breathing but she's gone."

I nearly suffered a breakdown after Grandma's death. I tried to think of a logical reason for my vision but I couldn't. I turned to our preacher who was very helpful. He explained to me that God sometimes sees fit to warn us of events that will take place in the future, especially when they pertain to those we love dearest.

Thinking back on Grandma's last words I can't help being reminded of portions of the 23rd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." — *Applecreek, Ohio.*

THE LITTLE LOST SOUL

By Shirley Aragon

IN 1972 MY husband Jim, an army sergeant, and I were in Mainz, Germany, when we learned we were going to become parents some time in April 1973. We had wanted a baby ever since we had gotten

married two and a half years earlier and we were very happy.

The pregnancy, however, proved to be a difficult one and I was hospitalized the first four months because I couldn't hold even water down. Because I was epileptic, the doctors watched carefully for complications and at times they thought I might not be able to carry the baby full term. Thanks to the wonderful care I received at the United States Air Force Hospital in Wiesbaden (a few miles from Mainz) I did fine and I was able to return to our government quarters to await the big day.

A week before our baby was due, I began feeling very strange during the night. I didn't tell Jim about it because I didn't want to worry him. Still, I couldn't shake the feeling there was someone else in the quarters with us at night.

Three nights before I went into labor I turned in our bed and felt my hair stand on end. Goose bumps formed all over my body. In the hallway I saw a small figure that looked like a five- or six-year-old child. I rubbed my eyes and told myself it was a shadow from a passing car, but the longer I stared the more I knew it was no shadow. I could hear no traffic outside anyway.

I shook Jim hoping to rouse him but he was so sound asleep that he only rolled over. I remembered the long cord that hung down our wall to the light and I yanked it. When the light came on, my goose bumps disappeared and my scalp stopped prickling. The small dark figure was gone.

I told Jim about it but he didn't believe me. Still he mentioned it to our friend Nora Petit when she came over to visit that evening. Nora took the story seriously and suggested that maybe before we lived in the quarters a child had died there. Or maybe, she said, the child had passed away in a hospital and was searching for its parents. Perhaps the little ghost stood in the hall near our bedroom door because its parents had slept in the same room.

But I feared that the baby I was carrying was in danger and that the ghost was some sort of bad omen. Later that night I went into labor and went to the hospital. The doctor assured Jim that the baby was fine and told him that since it was going to be a while before I gave birth, he should go

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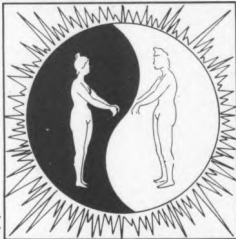
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home, get some sleep and return in the morning.

Once there, Jim went to bed only to awaken a few minutes later, certain that someone was staring at him. He opened his eyes and saw the small dark figure I had told him about. When he turned on the light, the figure disappeared. Jim, however, kept the light on.

After we brought our new daughter home, we put a crucifix in the hall and never saw the little ghost again. When we moved out I drew a cross in pencil on the wall where the crucifix had been. I hoped this would enable the little ghost to stay at rest.

Even now I think about the little ghost and wonder if the people living in those quarters now have ever seen it. I hope not. I would like to think that its lost little soul has at last found peace. — *Olympia, Wash.*



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PSI AT THE CROSSROADS

PARAPSYCHOLOGY continues to plod along despite declining public interest and despite the waning of the initial excitement engendered by its two most recent enthusiasms: Kirlian photography and altered states of consciousness. Perhaps it is fitting that two outstanding books should appear expressing radically different assessments of parapsychology's past, present and future.

R. Laurence Moore's *In Search of White Crows* (Oxford University Press, New York, N.Y., 1977, 310 pages, \$12.50) is an invaluable contribution to the ongoing debate concerning psi. It is uniquely perceptive in the way it traces the social and historical causes of parapsychology's isolation on the fringes of the culture and the scientific community. Moore examines parapsychology's roots in both Spiritualism and religion, from neither of which, he says, it has been able to escape.

Spiritualism arose in the 19th Century as a result of widespread interest in the ostensibly paranormal phenomena associated with the Fox sisters. Spiritualists quickly tied their concerns to an emerging status symbol, science, and argued they could prove the doctrine of survival scientifically. In attempting to do so, however, Spiritualism lost its religious power. When they sought to demonstrate otherworldliness in the seance room, Spiritualists reduced the supernatural to the commonplace and

trivialized the sacred. The absence of spiritual substance (which still characterizes Spiritualist meetings) rendered Spiritualism little more than a novelty — a novelty which attracted a mass audience for a time but could not keep it for long.

Space does not permit a full discussion of Moore's many insights into the problems and possibilities of parapsychology. It should be enough to state that his analysis is a pessimistic one. He notes, for example, that the course of parapsychology has been shaped to a considerable degree by issues quite apart from experiments conducted and academic debates won and lost. Moore points out that the British Society for Psychological Research was able to accomplish a great deal in its early years because several of its leading members were independently wealthy. No such wealth came to the American SPR, which was dominated in its early years by William James and his friends. Many who joined because of James' influence were less interested in conducting research than in using their position as a forum from which to launch devastating attacks on psychical research.

Moore foresees a bleak future for parapsychology. He doubts that "psychical researchers will ever achieve the scientific standing they have sought." Even more pointedly he concludes, "Psychical research will soon go the way of 19th-Cen-

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tury Spiritualism and become less viable in our culture . . . because it has gone stale using tools that were never up to the task it set for itself."

This is not Martin Gardner or Paul Kurtz speaking. This is a man who is as critical of parapsychology's critics as he is of its proponents. He speaks not as a closed-minded enemy but as an unprejudiced observer who has examined the inner dynamics of the endeavor and found them wanting. His words are worth heeding. But can parapsychologists and their friends put aside their defensive attitudes — the product of irrational critiques from hostile detractors — and learn from Moore's carefully reasoned evaluation? We'll see.

By way of contrast, in *Extra-Sensory Powers* (The Overlook Press, Lewis Hollow Rd., Woodstock N.Y. 12498, 1977, 392 pages, \$15.00) Alfred Douglas surveys parapsychology's century of research and finds progress, growth and a bright future. Yet the very structure of the book denies his thesis. Douglas, more a journalist than an historian, recites the standard institutional history of psychical research and ends up with a series of disconnected chapters whose very disorganization says much about the state of psychical research and calls into question his assertion that psi has come from somewhere and is going somewhere important in the future.

That doesn't mean his book isn't worth reading. It is. As a reporter's-eye view of the major events and issues of parapsychology it certainly will do. It should be particularly valuable to those who are new to the subject and who want to know just what parapsychology has done in the last hundred years.

PSI AND CULTURE

IN ORDER TO succeed, parapsychology must find a way to incorporate its findings into the broad body of knowledge of both physical and social sciences. How can it do so? Two recent attempts appear in books about parapsychology conferences.

Extrasensory Ecology: Parapsychology and Anthropology, edited by Joseph K. Long (Scarecrow Press, Box 656, Metuchen, N.J. 08840, 1977, 437 pages, \$16.00), offers a profitable approach to the question. At the 1974 meeting of the Amer-

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ican Anthropological Association, Long organized a symposium which brought together researchers with differing perspectives on the interface of the two disciplines.

Some names you know — Jule Eisenbud, Berthold Eric Schwarz, Charles Muses. Others will be less familiar to psi enthusiasts. Agehananda Bharati, a first-rate scholar of Indian religion and mysticism, led off with a paper on "Separate Realities: Sense and (Mostly) Nonsense in Parapsychology," a commendably open-minded statement by a man who accepts precognition and rejects psychokinesis but says he is always monitoring new developments and is willing to change his mind. Margaret Mead, who follows Bharati, suggests to her colleagues that the skeptics' refusal to study psi even while labeling it as unreal indicates that psi must exist. The world-famous anthropologist observes that a ban transforms into a taboo, a thing to be avoided because of the harm it will do.

From Bharati's and Mead's ideas the reader is led to consider the views of a wide variety of symposium speakers who represent positions ranging from skepticism to belief to cautious consideration. It all makes for exciting, enlightening reading.

The same cannot be said for *The Philosophy of Parapsychology* edited by Betty Shapin and Lisette Coly (Parapsychology Foundation, 29 W. 57th St., New York, N.Y. 10019, 1977, 295 pages, \$13.50). The papers presented here represent an almost bland uniformity of opinion.

Every year the Parapsychology Foundation holds a meeting which focuses on interdisciplinary concerns. In recent years such meetings have dealt with anthropology, education and sociology. Unfortunately this conference, like the others, was notable chiefly for the absence of authorities in the second field under consideration — in this case philosophy. It seems fruitless to hold a conference on philosophy attended only by people who operate in other fields. Maybe this is why the papers move between paradigm-building, metaphysics and theology as if they were the same and show so little knowledge of contemporary philosophy.

Still, whatever its shortcomings, *The Philosophy of Parapsychology* does contain

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a few excellent papers, enough to make the volume worth the purchase price and your perusal — but only if your primary interest is in parapsychology. I especially enjoyed the papers by Rex G. Stanford ("Are Parapsychologists Paradigmless in Psi-land?"), Seymour H. Manskopf and Michael R. McVaugh ("Parapsychology and the American Psychologists") and Frederick Dommeyer ("An Acausal Theory of Extrasensory Perception and Psychokinesis"). Now if the Foundation could just find some philosophers willing to address its meetings. . . .

BEYOND DEATH

KARLIS OSIS was deeply involved in death-and-dying research long before the names Elisabeth Kubler-Ross and Raymond Moody became synonymous with the subject. More than 15 years ago Osis published his first paper on the visionary experiences of dying patients but was forced to shelve the proposed follow-up work because funds were not available. Meanwhile Kubler-Ross began the work on resuscitated corpses which has made her world-famous. Finally, several years ago, after the ASPR had obtained its share of the James Kidd estate, Osis resumed his work, the results of which appear in *At the Hour of Death* (Avon, New York, N.Y., 1977, 244 pages, \$3.95, paperback), written with Icelandic parapsychologist Erlendur Haraldsson.

Osis and Haraldsson interviewed doctors and nurses who had heard dying patients recount visions of entities from "another realm" who appeared to them shortly before death. Taking a number of cases from the United States, the two researchers explored all possible causes of such hallucinations and gradually eliminated all the mundane, such as those that tied the visions to sex, age, educational level, religious background, medical problems, drugs, psychological states or brain damage. From the American study Osis and Haraldsson devised a series of hypotheses that could be tested in India, where people live in a radically different culture. If dying Indians had the same kinds of visions as dying Americans, that would go a long way toward establishing the validity of the survival theory.

The Indian study confirmed all the hypotheses. Indians were reporting similar hallucinations. After examining alternatives Osis and Haraldsson concluded that survival was the only theory that fit.

The last two chapters, although somewhat dry because of the sober, scholarly tone in which they are written, are most reading. Here Osis and Haraldsson explain carefully exactly how they came to their conclusions, the implications of which are extraordinary and profound. The chapters' titles describe their contents: "Visions of Another World: Afterlife as Seen Through the Eyes of the Dying" and "The Meaning of Death: What We Learned from the Study."

No empty occult nonsense. *At the Hour of Death* never wanders far from the empirical data. Along the way it demolishes some popular ideas about life after death. In their investigations the authors found no evidence of karma or reincarnation in the Indian cases or of hell in the American. We may just have to discard such notions as outmoded superstitions.

The data do suggest that we will be

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reunited with family and friends; we will like it over there; and we will experience serenity, peace and beauty. I personally have a few things left to do before I go, but the prospect of such a future sounds good to me.

OTHER REVIEWS

THE POWER OF TOTAL LIVING by Marcus Bach, Dodd, Mead & Co., New York, N.Y., 1977, 201 pages, \$7.95.

How to become a new person for the New Age is the theme of this latest of Dr. Marcus Bach's 20 books. *The Power of Total Living* is an account of Bach's own search for total living. The practical and philosophical steps he details are steps he has taken himself. And his enthusiasm for total living will inspire everyone who is seeking to look better, feel better, be better.

The way is through the holistic healing that results from following a holistic living program. The word should be spelled "wholistic" because it will be the "whole" person, "well" in mind, body and spirit, "who" will emerge as the new person for the new age.

Holistic healing is not a new philosophy. The Greeks knew all about it and of course had a word for it — *holo* — meaning complete, entire, total. As far back as 2000 B. C. the triad of religion, medicine and education recognized the interrelationship of the body, mind and spirit that resulted in wholeness. But with the passage of time this triad was splintered into specialties — ministers for the spiritual side of man, doctors to treat the physical side and teachers to train the mind. By the mid-1900's, however, there were signs that this divisiveness was beginning to break down and with a heightening interest in nutrition and breakthroughs in the healing arts, man once again is turning to the ancient secrets for holistic living.

Today the movement is spreading across the country, bringing together men from numerous specialized fields who are dedicated to the treatment of the whole person.

All of them can help you in your quest for total health — but the buck stops with you. People who look great and feel great work at it. And they do it on a personal level. This book tells how we can do it.

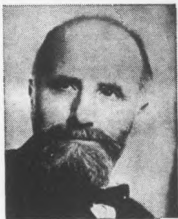
The book is divided into three sections with a supplement which explains, with the use of diagrams, the whys and wherefores of proper breathing and exercise.

The first section, "You and Your Body," deals with the physical fitness to be achieved through proper exercise and right breathing. The body has a will to be well and the mind will keep it well if we let it. But "wellness" requires discipline and as a nation we're pretty lazy folk. Dr. Bach's case histories of people who've worked their way back from invalidism and poor health to dynamic holistic living prove that the techniques outlined in this section are vital.

The second section, "You and Your Mind," addresses itself to people who want to add another equally important ingredient to their holistic health program: nutritional eating. You may wonder what the mind has to do with eating; the answer is everything! To think right, we have to eat right; to eat right, we have to think right. We must learn to eat to live rather than live to eat. The mind has never been found within the body, but it's there, in every cell, and it knows what every cell needs to be well and functioning.

"You and Your Spirit" tells us that without this third side of the triad we can be only two-thirds whole. Without nourishment for the spirit it is impossible to achieve a total living program. And how is the spirit nourished? Through fasting and meditation. Every culture has a belief in a Creative Power that rules the universe and enspirits our bodies and lives. And we must attune ourselves to this Creative Power to become whole. We're living in a time when adventures of the spirit are no longer thought to be far-out and we can talk about them. Millions of persons are turned on to yoga, transcendental meditation, fasting and prayer and they know these methods of tuning into the Creative Power work. The physiological and psychological benefits have been proven. Even in today's scientific-, technological-, materialistic-minded America, people are finding their own methods of nourishing the spirit.

Bach's account of the healing he experienced through fasting is compelling testimony to its work as a powerful mind-and-body-cleansing experience. His in-



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structions on how to fast, when to fast, ways to fast make this adventure into self-realization sound more like fun than deprivation. "Fasting is a revelator," he says. "It brings its own message — nothing will raise your consciousness or draw out the meaning and reality of spirit as effectively as your own dedicated time of fasting."

What is the secret of longevity? Is it that consciously or unconsciously people who live to advanced ages and remain vigorous and vital adhere to the holistic way of living?

Bach thinks so. "The holistic aim is to restore self-capability, self-reliance, self-realization," he writes. "The challenge is personal, and no matter how we try to shift the responsibility to 'professional experts' we must turn the mirror on ourselves."

This readable book gives you the formula for why, how and when to start living totally. But the formula is just that — a formula. You have to take it from there, by yourself and for yourself. — Vivian Buchan.

STRANGE STORIES OF UFOs by Len Ortzen, Taplinger Publishing Co., New York, N.Y., 1977, 152 pages, \$7.95.

THE UFO QUESTION (NOT YET ANSWERED) by P. J. Wilcox, Libra Publishers, Roslyn Heights, N.Y., 1976, 277 pages, \$7.95.

UFOs, THE EYE AND THE CAMERA by Adrian Vance, Barlenmir House, New York, N.Y., 1977, 150 pages, \$8.95.

Even if you are reading your first issue of FATE and know absolutely nothing about UFOs, there are better ways to spend your money than on Len Ortzen's little primer, *Strange Stories of UFOs*. Ortzen, an Englishman better known there for a series of travel books and a few novels, has recently decided to jump on the Fortean bandwagon. As far as I'm concerned, the sooner he jumps off the better.

All this overpriced book has to offer is a series of Anglicized rewrites of all-too-familiar saucerian events. Trucks become "lorries," feet become "metres," gasoline becomes "petrol" and so on — not intolerable changes, to be sure, but when they are made when he is quoting eyewitness re-

ports, one wonders what else may have been altered to "improve" on the tale being told.

We get a reprise of Al Bender and his three men in black, the Lubbock Lights, George Adamski's fables, the 1965 flap, England's Warminster case and a host of other ancient, warmed-over stories. Pfui! Pass this one by and encourage your library to do likewise.

P. J. Wilcox is described on the dust jacket of *The UFO Question (Not Yet Answered)* as "an aerospace scientist with degrees in physics and mathematics" and expertise in "radar and optical data analysis." That's a formidable combination of talents and he has brought it all to bear on the Condon Report.

By now there are few ufologists who do not know that what the late Dr. Edward Condon concluded (and therefore what the press accepted and reported on) greatly differs from what the *body* of the report contained (some very good unexplained UFO sightings). But until now specific objections to Condon's conclusions have been confined mostly to relatively short reviews,

most of which appeared in magazines of limited circulation.

The UFO Question is the first in-depth analytical examination of the Condon Report and it is a convincing, if somewhat belated, demolition job. (It is worth noting that along the way Wilcox scores some solid hits on Philip Klass' first debunking book, *UFOs Identified*, and comments perceptively on a number of other books which appeared on either side of the Condon Report.)

Coming as it does almost a decade after the Condon Report, at a time when passions over the inadequacies of that report have largely cooled, and containing neither illustrations nor sensational new material, the book seems unlikely to be one of ufology's best-sellers — which is too bad because it is a valuable reference work and a telling refutation of the fantasy, still current in some circles, that the Condon Report is "conclusive proof" of the nonexistence of UFOs and of the folly of further investigation.

This is a book for the serious researcher-writer-lecturer in the field — a welcome

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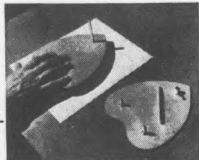
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addition to the literature of ufology.

You see a UFO and you are able to take a photograph of it. Before the film is processed, you describe what you saw. Then the developed picture comes back and it does not agree with your report. At this point most investigators will toss report and picture into the wastebasket. Not so Adrian Vance.

An experienced professional photographer, Vance has elected to treat previously discredited UFO verbal-photo reports as cases of images perceived and recorded by two differing types of apparatus — hence the book's title, *UFOs, the Eye and the Camera*.

He analyzes several well-known and controversial films including photos from Sedona, Ariz., Willamette Pass, Oreg., and Kenai Peninsula, Alaska. In each case Vance shows clearly the meticulous approach he has taken in his efforts to verify or disprove the validity of the pictures. In some cases he also details the problems he has had with such private UFO groups as NICAP and APRO. Both get their lumps: NICAP for an unduly skeptical turn of mind concerning the Oregon photo and APRO for its refusal to pool data (leading Vance to comment acidly on "the kind of petty friction and game-playing that has kept the UFO movement from really getting anywhere").

From photo analysis Vance moves into speculation on the nature of the UFOs themselves and advances the idea that they are space-time devices capable of near-instantaneous travel (as perceived by us) because they operate in another "dimension" in which the laws of physics as we know them do not apply.

Vance spends considerable time on this hypothesis, illustrating it with a variety of everyday analogies which lend an air of plausibility to what seems, on the face of it, a pretty outrageous idea. (But then what would Sir Isaac Newton have thought of modern-day nuclear theory?) I hope that some members of the scientific community — the UFO subcommittee of the American Institute of Aeronautics and Astronautics would do for starters — will study *UFOs, the Eye and the Camera*. I for one would like to read their views. — *George W. Earley*.

Report from the Readers

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



ARMCHAIR DEBUNKING

I am used to being misquoted by UFO buffs but I think that Jerome Clark in his article on the Gill sighting ("History's Best Case," February 1978 FATE) has outdone all the others. According to Clark:

"One prominent UFO skeptic, Daniel Cohen, even has suggested that Father Gill does not exist! Cohen writes in his book *Myths of the Space Age* that if Gill exists, then UFOs exist; since there is no reason to believe that UFOs exist, there is no reason to believe that Father Gill exists. . . ."

Of course I never said anything of the sort. In the three paragraphs devoted to the Gill case in my book, I objected primarily to Jacques Vallée's statement that the sighting "has a perfectly official character and has remained unidentified after a number of investigations." When I wrote *Myths of the Space Age* in 1967 I didn't know what Vallée meant by "official character" or what "investigations" he was referring to, and I still don't. Since 1967 a good deal of additional information has come out on the Gill case, none of it satisfactory in my opinion — but that has no bearing on the fact that Clark misquoted me.

Compare "if Gill exists, then UFOs exist," with what I actually wrote:

"This is the sort of sighting one can sink his teeth into. No chance of mistaken birds, balloons or electrical phenomena here. It is even better than the Zamora sighting where there was only one witness. A string of well-authenticated sightings of this type would silence even the most hardened skeptic. But there is the rub — how well authenticated is it?"

I am forced to conclude that Jerome Clark is careless with the truth. I wonder whether the rest of his article is equally slipshod. — *Daniel Cohen, Port Jervis, N.Y.*

THE AUTHOR REPLIES:

I regret that my paraphrase of Mr. Cohen's statements on the Gill case appears to be a "misquotation." The misunderstanding stems from an ambiguity in Cohen's treatment of the evidence. He writes that he received "what was supposed to be a copy of a letter written by the Reverend Gill himself. . . ." In questioning the authenticity of a letter which attests to the reality of the experience, Cohen seems also to be casting doubt on the very existence of Father Gill.

Cohen's only knowledge of the Gill case came (by his own admission) from abbreviated accounts written by Jacques Vallée, Brad Steiger and Frank Edwards. It seems remarkable that on this slim basis Cohen could presume to write about it, announce that to all appearances no documentation exists and then proceed to dismiss the story as fit only for "true believers."

In my article on the Papua New Guinea CEIII, I chose to ignore Cohen's bizarre claim that the case lacked documentation. However, it serves to illustrate the dangers of armchair debunking. The facts of the matter are these:

(1) At the time (1959) the encounter received considerable coverage in the Australian press, the first account appearing in the *Brisbane Sunday Mail* for August 16, 1959.

(2) Father Gill's colleague, the Rev. Norman E. G. Crutwell, conducted an extensive investigation of the Gill sighting and others in Papua New Guinea and prepared a 45-page typewritten report which even Philip Klass, ufology's archenemy, has described as a "commendably scientific effort." The paper, prepared in March 1960, was released to interested persons around the world.

(3) Father Gill himself wrote a 15-page report on his experience at the request of R. T. Galloway, district officer of the Department of Native Affairs at Samarai. This semiofficial report was made available to researchers and provided the basis for John C. Ross' article "UFOs Over New Guinea" in the March 1960 issue of FATE.

(4) Articles by the Reverend Crutwell and other investigators (including statements and sketches by Gill and native witnesses) appeared in England's *Flying Saucer Review* for September-October 1959, November-December 1959, November-December 1960, May-June 1961 and September-October 1961.

(5) The Royal Australian Air Force investigated Gill's report and concluded that the "satellite objects" (as opposed to the much larger "mother ship" which housed the figures) were planets, a view with which both Gill and civilian researchers concur. The RAAF did not attempt to explain the "mother ship" and this investigation gave the case the "official character" mentioned by Vallée.

In the last 10 years the body of documentation has grown considerably. For example, Dr. J. Allen Hynek has interviewed some of the native witnesses, who confirm all the essential details.

Not only was Cohen unaware of the documentation (all the while ridiculing those who insisted it existed) but he seems not to have conducted any inquiries himself. Did he contact the RAAF or Gill or Crutwell? Did he collect and read the considerable available literature on the case?

If there's anything "slipshod" here, it's Cohen's research. — *Jerome Clark.*

IS FATE ANTI-MUSLIM?

I feel that two articles in the October 1977 issue of FATE are in bad taste and also misleading. They are "Christian Holy

Places in Israel" by Vassilios Tzaferis and "I Was a Victim of Black Art in India" by Ruth Reyna.

Both articles are misleading in what they say against the Muslim community and religion. Muslims do not practice black art; our religion condemns it. If your author Ruth Reyna was affected in this strange way described in her story, she should not attribute it to a person who belongs to the religion of Islam — that is, a Muslim.

From Mr. Tzaferis' article, one gets the impression that Muslims went around destroying Christian places. One Islamic law of warfare forbids the destruction of trees, buildings (except enemy fortresses), monasteries, cultivated fields and similar places.

Both of these articles imply that Muslims are bad. We are not. — *Ahmed Dangor, Lenasia, South Africa.*

STEPHENS' ENCOUNTER

In "Close Encounters of the Third Kind" (January 1978 FATE) Ted Bloecher gives five examples. In the third encounter, the case of David Stephens and Glenn Gray, your author made a couple of errors.

At the time (October 1975) David was 21 and Glenn was 18. The car did touch down after they first lost control of it — but from all indications it appears that either they were astrally projected or the car itself was levitated. The vaporous substance that surrounded the car came after they saw the three UFOs together — not before, as Bloecher has indicated.

The author did not mention one of the reasons the two youths lost track of time. This occurred during the second UFO observation when they were hit by a beam of light and rendered unconscious.

Hearing of the incident the following day, I telephoned Bea Stephens, David's mother, and learned all the facts she knew. It was I who made the arrangements for David's hypnosis sessions. I finally met David and Glenn during a taping session. The latter was shaken by the whole experience and later backed off, trying to remain anonymous.

I've known the Stephens family ever since the encounter and have observed them closely. David at that time was not a publicity-seeker.

Bloccher refers to David and the family seeing UFOs later and makes the statement: "But many of the sightings, according to investigators, were misidentifications of conventional phenomena." Let me explain that. The night following the encounter an amateur astronomer visited the Stephens family. When David pointed out three objects which he thought might be UFOs, the astronomer told him he was looking at the planet Jupiter and stars. This one incident does not prove the UFO story was false.

The Stephens case did not take place during a UFO flap, as Bloccher claims. In fact, the flap came later and many observations were made, even by the police. — Shirley C. Fickett, State Director, International UFO Bureau, Inc., East Coast Headquarters, Portland, Maine.

Ted Bloccher's article strengthens my belief that so-called extraterrestrials are extra-good actors. The extravagantly histrionic quality of their behavior leads me to suspect that they are a bunch of out-of-work actors hired to scare people.

As for the UFOs themselves, that's a trick of a different kind. — Stella Joret, Port Allen, La.

DEFENDING DR. DROWN

In a review of *Magic: Science of the Future* (October 1977 FATE) Charles Korbas defames my very good friend Dr. Ruth Drown. I cannot remain silent and therefore will repeat what she once told me.

On a very important occasion when she intended to demonstrate the astonishingly good diagnostic and therapeutic capacities of her radionic instrument, she was terribly disappointed when it did not react in the customary manner. She was at a loss to understand what was wrong and when the situation could not be corrected the whole demonstration became a fiasco.

Afterwards she found that the long electrical wire which had connected her instrument with a grounded object — an essential detail for its proper functioning — had been severed (by accident or purposely?), rendering all her endeavors futile.

The honorary medical degree conferred on Ruth Drown by a Mexican university was thoroughly well deserved. She ought actually to have been honored with the

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NO AGREEMENT?

Mensan Merl Webster's letter on the principles of occultism ("Report from the Readers," September 1977 FATE) reflects a somewhat negative stand. As a fellow-Mensan I feel qualified to reply.

Many scientists tend to accept the idea that the universe is governed by sets of natural laws. Any kind of phenomena, if genuine, may be the result of action, reaction or interaction by, to and with these laws, some of which are poorly understood and some of which have yet to be discovered. Some scientists would have us believe that everything has an explanation, that everything has its proper time and place. I disagree.

Man has been groping in the darkness of ignorance for millennia, occasionally passing through periods of renaissance and enlightenment. During such periods of mass awakening and the renewal of intellectual vitality, civilizations are founded, sophistication arises and class structures are established. Members of the highest classes — royalty, priests and magi — organize all bodies of knowledge in a systematic fashion, evolving explanations to satisfy the curiosity and imagination of the common people. People who ask questions receive answers formulated by those in power.

In many circumstances, we the people know only what we are allowed to know and many of our questions will remain forever unanswered. Chalk one up for the principle of uncertainty. — *Henry J. Hoffman, Monroe, Mich.*

As a member of Mensa, I would like to correct an erroneous opinion many persons seem to hold.

Mensa has no opinions or views on any controversial subject and the organization has no "spokesman" — mainly because no two members of Mensa agree on any subject under the sun. — *Paul A. Smith, Chicago, Ill.*

I was astonished to read Merl Webster's letter which implied that he was speaking for Mensa as a whole. Most Mensa publications and those of its subordinate SIGS (Special Interest Groups) carry a disclaimer.

er to the effect that "Mensa, as an organization, holds no opinions, champions no causes and is not affiliated in any way with any other organization."

Within Mensa there are at least four SIGS which may not hold with Webster's views: (1) the Occult SIG, (2) the Psychic Science SIG, (3) the Fortean SIG and (4) the UFO SIG.

I am a member of Mensa and I began to react to his letter when I read words like "nothing," "same," "impossible," the verbs "are" and "is," and particularly the noun "all." These are words which leave no room for exceptions to rules and dogmatic statements are no longer acceptable in the realm of true scientific inquiry.

Webster's statement that "nothing in this world or in any other world or on any other plane of existence defies natural law" would send a physicist up the wall. Examples of such defiance are numerous:

(1) Dirac's 1928 theory that all matter is permeated by an unseeable, untouchable, unmeasurable sea of uncharged negative energy particles. As a product of this "theory" the positron was discovered, the anti-matter of the electron particle.

(2) Einstein's "time dilation" principle and his paradox of twins aging at different rates of time.

(3) Heisenberg's uncertainty principle which indicates that not everything in nature is knowable.

(4) DeBroglie's paradox that a single electron can function as both a wave and a particle which concluded that two bodies can occupy the same space at the same time.

(5) Schroedinger's equation for wave functions that cannot be proven experimentally but leads to answers when applied in the abstract.

(6) Bohr's principle of complementarity which seems to show that a photon, acting as a wave, can be everywhere at the same time and may travel at infinite speed (faster than the speed of light).

(7) Schwarzschild's black holes and worm holes in space.

If physicists cannot arrive at any concrete conclusions as to the nature of the universe, how can any one person or any one group claim to have drawn any incontrovertible conclusions? Apparently intelli-

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gence does not correlate with an open mind. Mensa membership does not automatically confer omniscience. — *Eugene T. Lundholm, Superior, Wis.*

GRIST FOR THE CULTS

Although the letter from "M. D." ("Report from the Readers," December 1977 FATE) pretends to expose cults guilty of exploiting emotionally immature youths, it is actually an attack on religious freedom and an admission that even with the advantage of 21 years of control over a young mind's development, he is unable to compete with the cult.

Admittedly many of the young converts are a loss to our industrialized, science-dominated system — in exactly the same way as are the counterculture hippies and Catholic priests, nuns and monks. But they all have free will.

It was for the right to drop out of the established system that our Pilgrim fathers opened up America so that you and I now enjoy all the blessings of free faith. — *Cur-tis L. Gibson, New York, N. Y.*

MODERN-DAY POSSESSION

Charles Korbas' critique of *Hostage to the Devil* by Malachi Martin (February 1978 FATE) is incomprehensible to me. As I had read this book some time ago I thought my memory might be faulty — so I reread portions of it. Your reviewer's dismissal of possession victims as certain schizophrenics leads me to believe he didn't read the book at all or at best, skimmed through it with preconceived notions flying.

In the case of Marianne K., your reviewer used but seven lines to tell of a mysterious man who affected her unpleasantly and who probably was just a personalization of her disease. The man urged her to defile, unspeakably and obscenely, herself and those who loved her. "Affected her unpleasantly" is, I think, just a bit mild.

Any phenomenon, including our own existence, can be declared the product of our own minds but in some cases the prospect of malevolent demonic entities becomes the more plausible explanation. But your reviewer didn't bother with explanations. He simply opted for schizophrenia, neglecting to mention anything about the

cases which he might be hard-pressed to place under this label.

If I had not read the book before the review, I probably would have dismissed *Hostage to the Devil* as something less than the scholarly account of modern-day possession which I believe it is. Such books deserve a more evenhanded treatment. — *H. R. Folsom III, Des Moines, Iowa.*

CHANGE OF FOCUS

George Parker and I are grateful that J. Gordon Melton included our book *Hypnosis and Reincarnation* in the February 1978 "New Books" section of FATE. However, our main emphasis seems to have escaped him.

Other authors have attempted to prove or disprove reincarnation. Our basic premise is that reincarnation is a belief or concept that cannot be proven scientifically any more than the concept of love or God or electricity.

Our purpose in the section on reincarna-



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tion was to give examples of typical sessions in the hope that they would serve as encouragement to those who might wish to conduct their own research after they have learned the principles and procedures of hypnotic regression. I quote: "... The transcripts that follow were selected from a collection representing many years' work with hypnosis in exploring reincarnation. They are not offered as definitive evidence that reincarnation really exists. We are not attempting to 'prove' anything to anyone. Rather, they are offered as examples of what you can expect when you launch your own past life explorations." We have bypassed the question of belief because our experience has shown that conscious belief in reincarnation is not a deciding factor in obtaining useful results.

Our main hope is that any person, scientist or layman, can use our book to achieve positive results in the growing quest for self-knowledge. — *Henry Bolduc, Providence, R. I.*

NOTHING NEW

It irks me that George Ivan Carter is getting credit for a "new" kind of healing ("Healing Through Bone Symmetry," January 1978 FATE). The same thing, with mystical aspects toned down, has been around since 1895. It is taught, at the moment, in over a dozen national colleges and has several thousand licensed practitioners in action. Carter's "healing through bone symmetry" is simple chiropractic — which isn't mentioned even once in the article.

Rolfing is one of the extant manipulative therapies but it is by no means the only one. Rolfing is an offshoot of chiropractic and Dr. Rolf's son is, by education, a chiropractor. (Dr. Rolf is a biochemist.)

I might add that Rolfing is a radical offshoot of chiropractic, being much more strenuous in its techniques. Chiropractic is usually no more painful than a good massage and indeed it is very similar to Mr. Carter's "discovery" — but the ideas have been around for several thousand years. It's nothing new, believe me. — *William Jones, Sun Valley, Calif.*

A DISCREPANCY

In the filler titled "Unborn Baby Names Himself" (January 1978 FATE) there ap-

pears to be some discrepancy as to the definition of the name "Jed." According to my source, a book containing *3500 Names for Baby* (Dell Publishing Company, New York), the definition of the name Jed is as follows:

"Jedediah (Hebrew): beloved by the Lord."

Nowhere have I been able to find a definition containing the word "hand." — *Lea Schorr-Ford, San Francisco, Calif.*

FOUND: THE HOLY GRAIL

In a past issue of your magazine, a reader is curious about the whereabouts of the Holy Grail. I can tell you where it is. It's at the Manor House in Nancteus, Somerset, England.

It is said that the Holy Grail, the cup Christ drank from at the Last Supper, was held by the monks in a monastery at Nancteus. When Henry VIII disbanded the monasteries, the Grail was taken for safety to the lady of the manor and has been kept at the Manor House ever since.

It is a wooden cup and water drunk from it is supposed to have healing properties. So many people borrowed it and cut pieces from its rim that it was necessary to protect it in some way. Now it is on show, but when healing requests come, water is poured into the cup and then into a bottle which is given to the patient.

I myself had some of this water and drank it. I was not healed but strangely, I saw, in pictures like a film, a scene of the Crucifixion.

The cup can still be seen at the Manor. — *Elsie M. Hill, Eastbourne, East Sussex, England.*

REVIEWING THE BEGATS

I have just read, for the second time, Gardiner James' article titled, "Methuselah Lived 900 Years ..." (February 1978 FATE). The bit about the Babylonian "lunar month" being redediphered to mean "year" and Velikovsky's conclusion that Methuselah's age was calculated in the same lunar months sounded convincing — at first.

On reflection, however, if we use the same reasoning and apply it to Adam he was only 10 years and 10 months old (130

(Continued on page 137)

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REPORT FROM THE READERS

(Continued from page 128)

lunar months) when he begat Seth (*Genesis* 5:3). He was then quite young indeed when he begat Cain and Abel. Also, Seth was only eight years and nine months old when he begat Enosh; Enosh was only seven years and six months old when he begat Kenan. Kenan was only five years and 10 months old when he begat Mahalel. Mahalel was only five years and five months old when he begat Jared and Jared was a mere five years and two months old when he begat Enoch. (I wonder if they trusted anyone over thirty.)

And since there are actually 13 lunar months in a year (not 12, as used in the calculations in James' item) that makes Adam and his descendants even younger when they were doing their begetting. The average age of modern man (72 times 13 equals 936) is almost equal to Methuselah's 969 years or lunar months.

Obviously, Velikovsky's conclusion doesn't seem logical when universally applied to the ages of men in the book of *Genesis*. The search for clues to the longevity of the patriarchs does not seem to be over yet. — George E. Smith, El Paso, Tex.

"And Enoch lived sixty and five years and begat Methuselah." On the scale described in James' article, Enoch was about five years old when he begat Methuselah. Precocious, wasn't he? — Allen Edmond Ramsey, Santo, Tex.

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