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I See by the Papers

QUOTE OF THE MONTH

"My business is to teach my aspirations to conform themselves to fact, not to try and make facts harmonize with my aspirations . . . Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing."

— Thomas Henry Huxley
in a letter to
Charles Kingsley

WE HAVE quoted part of the above statement in this column previously. Many scientists accept it as a kind of Hippocratic oath, urging members of their various professions to adopt it as a universal attitude.

Stephen Jay Gould, professor of geology and teacher of the history of science at Harvard, recently quoted it in his column in *Natural History* and suggested we have all been too idealistic in affirming Huxley's viewpoint. "Huxley did not follow his own dictum and no creative scientist ever has," Gould writes of his godfather.

"Great thinkers are never passive before facts. They ask questions of nature; they do not follow her humbly. They have hopes and hunches, and they try hard to construct the world in their light. Hence, great thinkers also make great errors."

One of the great errors, says Gould, involved the 19th-Century idea that



Curtis
Fuller

there must exist a formless kind of unorganized protoplasm, without differentiation into nucleus and plasm, that would still be capable of taking nourishment and of reproducing. The reason the evolutionary scientists of Huxley's day believed in the existence of these monera was that they knew even the "lowly" amoeba was already too far advanced along the evolutionary path to represent the earliest life on earth. They needed to find a life form to fill the gap (and their evolutionary expectations) between nonliving rocks and living cells.

In trying to fill this gap Huxley convinced himself that some mud samples dredged from the sea bottom northwest of Ireland contained the long expected discovery. The gelatinous substance contained in the mud was identified as the formless monera and Huxley's discovery was trumpeted widely. Soon other well-known scientists made similar "discoveries." Ernst Haeckel, a famous German scientist, concluded from these reports that the



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entire ocean floor below 5000 feet was covered with a pulsating film of living matter extending thousands upon thousands of square miles.

Strangely no one was able to find the monerans (named *Bathybius*) in fresh samples of ocean mud. The British *Challenger* expedition in the 1870's discovered why. All the examples of *Bathybius* had been preserved in alcohol. The *Challenger* expedition's chemist found that *Bathybius* was nothing more than a colloidal precipitate of calcium sulfate — a product produced by the reaction of the mud with the alcohol. Huxley manfully admitted his error but Gould suggests that a conspiracy to forget the whole story seems to exist. He doubts that one percent of modern biologists have ever heard of this fantasy.



WHO IS ANTISCIENCE?

EVEN IF NO one really lives up to Thomas Henry Huxley's ideal of the scientific approach, one still wishes the skeptics who attack the basic claims of parapsychology would consider the evidence less blindly. Recently D. F. Lawden of the Department of Mathematics, University of Aston, Birmingham, England, took to task critics of a new book by Brian Inglis.

Referring to Karl Sabbagh, who reviewed Inglis' book *Natural and Supernatural* in *New Scientist*, Lawden expressed the fear that "we are entering an antiscientific era of blind faith in dogma whose absurdities will rival those of medieval times.

"Apparently 'the major tenets of

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modern science' are sacred truths before which even facts must quail," Lawden wrote.

Lawden described his own experience just after World War II when he was starting to research interplanetary rocket trajectories. He was informed by the "custodians of current scientific revelation that I was ignoring certain basic scientific principles." One of these was that no fuel was powerful enough to raise its own mass to the moon.

Lawden warns "our modern young priesthood (of science)" that the principles of 20th-Century science are no more absolute than those of 19th-Century science. They will need to be amended or abandoned as new facts are discovered.

"Anyone who contests this can have very little idea what the scientific quest is all about."



BONA FIDE UFO EVIDENCE?

IF YOU thought that President Carter's preelection promise to reveal government UFO data would be honored once he was elected, guess again.

NASA, in a letter to Frank Press, the president's science adviser, has turned down a White House request to reopen a government investigation of UFOs as "wasteful and probably unproductive." Press has stated that he accepts NASA's conclusions and would not pursue the matter further.

The letter was signed by Robert Frosch, NASA administrator. Frosch carefully pointed out that NASA has not come to any conclusion about these phenomena as such. "Institutionally, we retain an open mind, a

keen sense of scientific curiosity and a willingness to analyze technical problems within our capability.

"If some new element of hard evidence is brought to our attention, it would be entirely appropriate for a NASA laboratory to analyze and report upon an otherwise unexplained organic or inorganic sample," Frosch stated.

NASA, he said, would not investigate anything but "bona fide physical evidence from credible sources."

OF COURSE most FATE readers know that NASA's reluctance is due to political considerations. The space agency has no wish to enter a no-win situation where it would be damned if it found anything and damned if it didn't. In any case, science has nothing to do with the matter.

If astronomers confined their scientific investigations to "bona fide physical evidence" they'd be limited to studying meteorites. Yet through incredibly subtle instruments and marvelous telescopes they are probing the depths of the universe, speculating on the birth of galaxies, pondering the reality of black holes and antimatter.

We're left wondering — what is "bona fide physical evidence" and what are "credible sources?"



NEW GALLUP POLL

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them that they are concealing information.

The latest Gallup Poll, published in May 1978, shows that a steadily growing number of Americans believe in the reality of UFOs. One out of every nine Americans believes he or she has seen a UFO. That's 11 percent or 13 million persons. Of all those surveyed, 93 percent have heard of or read about UFOs.

Of those who are aware of UFOs, 57 percent believe they are real and 27 percent doubt their reality. Sixty-six percent of Americans with college backgrounds believe they are real, while 57 percent of our citizens with high school educations and only 36 percent of our grade school-educated persons believe in the reality of UFOs.

A much higher proportion of the residents of western states believe UFOs are real (69 percent) than mid-westerners (61 percent). Fifty-three percent of our easterners and 48 percent of our southerners believe in UFOs.

A corollary question in the Gallup study asked whether there were people "like us" on other planets. Fifty-one percent of the whole nation believes there are.

Of course, belief does not guarantee reality. Experts who have studied UFOs for years and who perhaps are the most dedicated to believing they exist disagree with each other as to whether they are extraterrestrial.

But even if the belief in UFOs verges on the metaphysical the problem continues to be important and some government agency ought to fund a continuing research project. Otherwise a "high priesthood" is

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MY FASCINATING DISCOVERY

A few years ago my boss, an importer, sent me on a buying trip to Bombay, India. I really dreaded going there because I had stomach ulcers, back pains and sinus trouble. Anyway, once there, in my hotel room, when I opened the closet door, I saw a small hole in the wall. I peeped through it and looked into the adjoining suite. There I saw an elderly swami—he wore a turban, a white robe, and was seated on a couch. At his feet sat his student—he was about 35, bearded, sick-looking and dressed in rags.

"Please help me," pleaded the student. "I have asthma and tuberculosis! And I'm poor—hardly anyone on the streets buys my candles."

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Moodha swore.

Then I watched the swami show him the secret technique. It took only two minutes and was simple enough for even a kid to do. Next, Moodha paid the swami a handful of cash—why, he must have been saving it up for months—and departed. "Poor sucker!" I thought.

VM AMAZED!

I returned to the U.S. and completely forgot the matter. Nine months later my boss sent me back to Bombay again. Well, one day I was walking down one of the most elegant streets in the city, when who do I see coming out of a fabulous mansion—and followed by two servants and a chauffeur? Was it—? It looked just like Moodha, but I couldn't be sure, because now he was heavier, stronger, healthier—a perfect specimen! And his clothes—they were beautiful. No, it just couldn't be Moodha! But I had to find out for sure!

He was just about to get into his Cadillac limousine, when I called, "Hey,

Moodha!"

He smiled at me, curious, puzzled.

"Are you—Moodha, by any chance?"

"Yes, but—do we know each other?"

"Weren't you once sick... and very poor?"

Grinning, he said, "Yes, I was. But the gods have smiled on me... and now I have a large candy factory and perfect health!"

Stunned, I whirled around and walked the other way. It was just too weird! How did he do it? Was it that same stupid cosmic breath that I saw him learn? It couldn't be... or could it? I had to know!

IT REALLY WORKS!

Back in the U.S. I practiced the technique every day. Then, oddly enough, my boss offered me a sales position. Well, as soon as I began, I felt a strange power gush through me. I could practically make anyone do whatever I wanted! In only four days I was top salesman. So they made me the manager! Then I established branches all over the country—increasing the annual profits by 5,000%. So they made me a partner!

At that point I had everything I had ever wanted—two beautiful homes, cars, cash, clothes, influence, respect, peace of mind—*you name it!* Why, even my health was perfect—my ulcers, backaches and sinus trouble cleared up completely!

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likely to move into the vacuum and we will be faced with religious complications for what ought to be a scientific problem.

Bathybius, where are you?



APRIL FOOL MEETING

LAST APRIL Fool's Day — a coincidence wryly commented on by the participants — a one-day conference titled "Psychic Phenomena on Trial" was held at the University of Southern California.

The sad state of parapsychological research in the United States was one of the overwhelming concerns of the participants. Charles Tart, a parapsychologist/psychologist at the University of California-Davis, stated that there are only 15 full-time parapsychologists in the country; most of them make do with inadequate facilities, are poorly funded and self-taught.

Norma Bowles, coorganizer of the Psi Search museum exhibit, added that less money is currently spent "openly and directly" on psi research annually than it costs to purchase a single army helicopter.

Robert Morris of the University of California-Santa Barbara said of his own work, "I ask only that it stand the test of a reasonable critic." Morris said that what we have now is description, not explanation. Parapsychology's findings should be recognized as evidence of a natural human capability for which no theory yet exists.



A PRACTICAL VIEW

AS WITH UFOS, there is broad interest in parapsychology but the

general subject is so suspect in the halls of scientific orthodoxy that there are no funds to investigate it. To approach psi seriously would embarrass both our government and our scientific establishment.

Dr. Montague Ullman's team at the Maimonides Medical Center in New York City was the first group studying an aspect of the paranormal (dreams) to receive a grant from the National Institute of Mental Health. Out of his own 15 years of work — mostly trying to induce paranormal responses in dreaming subjects — Dr. Ullman has emerged convinced that telepathy and other mental phenomena are genuine.

Funding has run out for Dr. Ullman's dream laboratory work but he believes that enough was accomplished to prove not only that the dreaming mind is more sensitive to receiving paranormal communications but that dreams potentially are tools for problem-solving.

If research money is not available for straight ESP research, perhaps our materialistic society could perceive the benefits to be gained by improving problem-solving techniques through dreams. Western industrial societies, says Dr. Ullman, have been prejudiced against dreams — regarding them as pointless, meaningless mental refuse that the brain processes uselessly at the end of each day.

But let it be shown that all manner of difficult problems can be solved by improving dream techniques and maybe research money will start flowing back into the Maimonides dream laboratory and other parapsychology projects. And "just incidentally" parapsychology might benefit.

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Learn Nature's Good Luck Secret

How to cash in on your built-in Biorhythm Analysis to discover

By Paul Vanderwist

You are going to experience at least 5 multi-high jackpot days in the next two months. Your total will have reached 31 jackpot days by the end of the year.

But chances are, you won't collect a single one of the jackpots you have coming to you. Why? Because although Mother Nature built these jackpots into you, up until now, she has kept the way to collect them a closely guarded secret.

But a scientific discovery has finally cracked "Nature's Good Luck Secret." What is the discovery? Scientists call it Biorhythm.

Biorhythm is currently drawing enormous public attention. As a copywriter, I decided to look into it. My investigation centered around the research being conducted by the Biorhythm Research Association.



Jackie met John Kennedy on a mental and emotional Multi-High Jackpot Day.

The Association has developed a two part theory. First, at birth, Mother Nature built good luck into each one of us. She intended for us to enjoy success and happiness in our loves, finances and careers. Second, in



Alfred Mayle won \$10,000 by buying a lottery ticket on a Multi-High Jackpot Day.

(Biorhythm Cycles). 1. A 23 day Physical Cycle, governing energy and sexual stimulation. 2. A 28 day Emotional Cycle governing love and happiness. 3. A 33 day Mental Cycle, governing money and career. These three Biorhythm Cycles flow throughout our entire life. They alternate between high and recharge cycles. (See photo at upper right.) When at least two Biorhythm cycles are on high, you experience a multi-high jackpot day. When three cycles hit on exactly the same day, you experience a Triple High Super Jackpot Day. When all three cycles are on recharge, you have a relax day.

CELEBRITY RESEARCH

With this explanation in mind, let me continue to describe the Association's research.

To prove part two of their theory, that extraordinary luck can be achieved by making the right little decisions on Biorhythm multi-high days, they studied a group of celebrities. All of the celebrities had one thing in common. They were leading ordinary lives when suddenly they were skyrocketed to wealth, success and fame. Here are their findings on just three of the many celebrities they studied.

When the Olympics opened in the summer of 1976, 14 year old Nadia Comaneci experienced a Triple High Jackpot Day. Nadia went on to capture the first perfect score in Olympic Gymnastic

history, seven perfect scores overall, and a total of 3 gold medals. In addition, Nadia's physical Biorhythm Cycle was very high every day of her performance, and peaked the day she won the gold medal on the uneven parallel bars.

Remember the pet rock craze? The man who conceived the idea was a Californian named Gary Dahl. On April 19, 1975, his Biorhythm Chart indicated a mental high jackpot day. It was on this day that Dahl had his pet rock brainstorm. Ultimately, this venture made him a million dollars in less than 90 days.

Jackie Bouvier was an unknown reporter from the Washington Times Herald. On May 8, 1952, her mental and emotional cycles both reached high points. It was on this day that she met and began interviewing John F. Kennedy. They were soon married and later she became the youngest First Lady in the 20th Century. Today Jackie is probably the most famous woman alive.

The Association also studied people who weren't famous but had experienced extremely good luck.

During the week of August 13th, Pat Carnes, a Canton, Ohio housewife, had an incredible lucky streak. Ironically her luck began on Friday the 13th when she won her company's check pool for \$69. Friday night, Pat won \$145 playing Bingo. Saturday, she hit the superfecta at the racetrack for \$850. Sunday, she won 5 times at Bingo and was embarrassed to keep raising her hand.

"Once you have your personal Biorhythm Analysis prepared from your birth date you can begin to enjoy luck, love, wealth, success, and happiness."

order to cash in on your built-in luck, you must simply make the right little decisions on your Biorhythm multi-high jackpot days. But, before I tell you about their research, let me quickly explain what Biorhythm multi-high jackpot days are.

WHAT IS BIORHYTHM?

The word Biorhythm is derived from the Greek words 'bio' meaning life and 'rhythmos' meaning regulated beats. There is considerable evidence that we all have three Life Beats (Biorhythm Cycles). 1. A 23 day Physical Cycle, governing energy and sexual stimulation. 2. A 28 day Emotional Cycle governing love and happiness. 3. A 33 day Mental Cycle, governing money and career. These three Biorhythm Cycles flow throughout our entire life. They alternate between high and recharge cycles. (See photo at upper right.) When at least two Biorhythm cycles are on high, you experience a multi-high jackpot day. When three cycles hit on exactly the same day, you experience a Triple High Super Jackpot Day. When all three cycles are on recharge, you have a relax day.

Wednesday, she hit both the trifecta and the perfecta for a total of \$930. Unknown to Pat, during this week her Biorhythm chart had registered six Multi-High Jackpot Days in a row.

Omar Watts was a 59 year old nightwatchman struggling to support a wife and five children. On October 27, 1974, his Biorhythm Analysis indicated a Triple High Jackpot Day. It was on this day that Omar chose to quit his job as a nightwatchman. His purchase of a 50¢ ticket had just won him Ohio's first million dollar lottery.

As you can see from the above examples, it was the little decisions made on multi-high days which led to luck, love, wealth, success and happiness. This proves part two of the Association's theory.

Now the Association is conducting a nationwide research project to prove part one of their theory; that everyone, regardless of age or ability, can dramatically improve their luck with the help of their personal Biorhythm Analysis. If you send them your birth date, they will individually prepare your one year — 365 day Biorhythm Analysis. Along with your Analysis, you will receive a research blank which will offer you cash incentives to simply tell the Association all about the unbelievable luck, love, wealth, success and happiness your Biorhythm Analysis has brought you. Your success story will prove part one of their theory.

HOW IS AN ANALYSIS PREPARED?

A biorhythm technician will process your birth information. Your keypunched card will be fed into a giant IBM 370-145 computer. The computer will then complete the complicated calculations to determine the positions of your Biorhythm Cycles every day for the coming year. Your Biorhythm Analysis will not be preprinted. The computer individually prepares each analysis just like a man would. But the computer's tremendous speed enables the Association to prepare reports for the public at low costs.

WHAT CAN BIORHYTHM DO FOR YOU?

With your personal 15 page, 3,000 word Biorhythm Analysis, all of the following benefits can be yours.

- Your luck can instantly improve. Your Analysis will point

luck by using your personal your multi-high jackpot days

out your multi-high jackpot days. These lucky days are the best times for you to enter lotteries, drawings, raffles, play bingo, go to the races, play cards, or try any games of chance.

● Your Biorhythm Analysis can make you lucky at love. You'll be told when your Physical (sexual) and Emotional (romantic) high days will occur, so you can take full advantage of them. When you know ahead of time you'll be at your best, your self-confidence will improve. Members of the opposite sex will sense this and be attracted to you.

● You will reach a new level of self-understanding with Biorhythm. You will follow a more natural lifestyle and be completely comfortable in your new skin.

● Your Analysis will help you perform better on the job and accelerate advancements. Profitable times (intellectual highs) to make career and investment decisions will be pinpointed.

● Your Analysis will notify you when to be on the lookout for hidden talents which may be surfacing. It will then point out the best times to develop these talents.

● By knowing the best times to do these things, and when to relax and recharge, you'll do everything better than you have



At the moment of your birth, 3 Biorhythm Cycles begin to flow. They alternate between high cycles and recharge cycles throughout your entire life. Multi-high jackpot days occur when at least 2 cycles are on high at the same time. Relax days occur when all three cycles are on recharge.

before. You can use your Biorhythm Analysis to begin an all around program of self-improvement.

Biorhythm has been thoroughly tested. Over 5,000 companies worldwide use Biorhythm. Many American airlines use Biorhythm. Biorhythm has been covered by most major newspapers, magazines, and has recently been featured on "To Tell The Truth" and "Monday Night Football."

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You take absolutely no risk when you order. Your Biorhythm Analysis is covered by a one year - 365 day - full money back guarantee. If your luck does not dramatically improve in all areas of your life, simply return your analysis. You will receive every penny of your money back - no questions asked.

The Association's research project may not last much longer. But right this minute, you can have your personal one year Biorhythm Analysis individually prepared for just 1¢ a day! If you have any questions, call me, Paul Vanderwist, at (216) 455-1390. I'll be happy to talk with you.



When your three Biorhythm Cycles hit high on exactly the same day, you experience a Triple High Super Jackpot Day.

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How to recognize YOUR OWN PSYCHIC POWERS and use them

Have you often wondered whether you possess some sort of psychic powers? Recent researches in ESP and parapsychology reveal that most of us possess them without being aware of it. The reason? We do not know enough about the many different kinds of psychic power to recognize the signs in our own experience. For instance: You may know something about telepathy, but do you know how to recognize precognition, clairvoyance, psychometry, psychokinesis, synchronicity, or auras—a few of the better-known psychic phenomena? Now in *The Guidebook to ESP and Psychic Wonders*, Katherine Fair Donnelly enables you to recognize and use your own psychic powers as she herself has done. She explains in detail every known type of psychic phenomena from psychic healing to communication with the dead. With her *Guidebook* you can discover the specific psychic powers you possess and the best way to use them. Fascinating, informative, authoritative! Send for your copy now.

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AN ENGINEERING APPROACH

ONE OF the problems we have convincing orthodox scientists that psi effects are real is the dearth of physiological data, according to John Artley, an electrical engineer at Duke University, and Edward Kelly, a Harvard psychologist. They will soon undertake "the first systemic research to examine the physiology of parapsychology subjects," according to *Science News*.

The proposed three-year study will be conducted at the Duke University School of Engineering on computer analysis and identification of physiological changes occurring while subjects are engaged in various parapsychology experiments. Among the things to be measured are brain waves, heart electrical activity and muscle tension (by electromyogram).

We suspect this approach is nonsense. Suppose the computer shows wild activity, or remarkable correlations, while a successful parapsychological experiment is being conducted. What then?

Similar activity also is effected by the processes of thought. This perhaps tells us something about how the brain works, but what about the mind? It's the old argument of material versus nonmaterial reality.



RACE FOR LIFE

SCIENTISTS working in identical fields often are as competitive as tackles on opposing football teams.

Last August Prof. Cyril Ponnampereuma, head of the University of Maryland's Laboratory of Chemical Evolution, returned triumphantly

from Greenland with 150 pounds of sedimentary rock which may be 3.8 billion years old. Professor Ponnamperna believes these are the oldest sedimentary rocks known and within them he hopes to find clues to the origin of life on earth.

A couple of months later Dr. Elso S. Barghoorn, a Harvard paleontologist, and Dr. Andrew H. Knoll of Oberlin College announced the discovery in South Africa of the remains of microscopic one-celled life forms 3.4 billion years old. The cells resemble the still surviving blue-green algae of today.

This find leads Dr. Barghoorn to conclude that it must have taken only

a few hundred million years for life to arise after the earth was formed an estimated 4.6 billion years ago.

If this is so, then it appears that life did not originate as the result of some unlikely occurrence but is likely to occur wherever and whenever conditions are right.

Other discoveries by Dr. Carl R. Woese of the University of Illinois suggest that a form of life called methanogens may have preceded bacteria and the primitive blue-green algae. Dr. Woese's discovery of methanogens, which he calls a third form of life, has been discussed in this column. Of further significance in Dr. Woese's claims is the idea that clouds of carbon

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dioxide originally enveloped the earth. The methanogens developed on earth and digested much of this cloud which in turn produced the hydrocarbons that developed into higher forms of life.



AND SO, ON MARS?

ALL THIS speculation is significant in relation to the continuing search for life on Mars. Late in January Drs. E. Imre Friedmann and Roseli Ocampo-Friedmann of Florida State University reported discovering bacteria, algae and fungi sheltered inside rocks in the frozen deserts of Antarctica.

This hostile environment, except for its higher atmospheric pressure, is similar to the area on Mars where the Viking spacecraft landed. Viking has found no clear evidence of life on Mars but the Antarctic discoveries raise new hope that it still may exist there. When Viking was designed scientists had not thought of looking for life in rocks.

The Friedmanns, a husband-wife team, found their organisms in porous light-colored rocks with tiny pores and fissures which trap what little moisture there is, then sunlight warms the rock surface enough to provide energy for photosynthesis. "We assume the organisms can quickly turn their life processes on and off," Friedmann said.

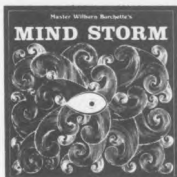
Just as the finding significantly extends the known boundaries of life on earth, so the planetary biology section of NASA now hopes to find Martian organisms in the rocks.



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FLYING LEGO BRICKS

A NEW approach to add believability to psychic phenomena was undertaken recently in London. Members of the Society for Psychical Research invited the staff of the mass-circulation *Daily Mirror* to join them in visiting the home of Mrs. Peggy Hodgson which was afflicted with a poltergeist.

The *Mirror* staff members, hard-boiled newspaper people that they are, took the whole affair as a joke — until they got to the house. There strange events occurred that changed their minds, according to a special report by Brian Dunning in the *Washington Star*.

A *Mirror* photographer was hit several times by flying Lego building bricks (children's composition building toys) "and I've got bumps on my head to prove it," he said.

A bed moved away from the wall. Drawers opened and slammed shut. A child's chair was flung across a bedroom several times, ending with a bent metal leg. Lumps broke off a stone fireplace, bounced onto the carpet "and then careened out of the door into the garden."

The mystery began a year ago when Mrs. Peggy Hodgson reported Lego building bricks belonging to her four children were whizzing around the rooms at high speed. Police confirmed Mrs. Hodgson's story. Two women police officers said they saw bricks in flight and also saw a chair slide across the living room floor. They also heard unexplained knocking and tapping on the walls.

Poltergeist activity is a fairly common type of psychic phenomenon.

What is refreshing about this case is that the professional reporters for once didn't have to depend on hearsay.

The average ivory-tower scientist is sure to look askance at this public approach but we think it was great. It's time somebody began to pay attention!



KANGAROOS AGAIN

THIS TIME those mad marvelous unlikely kangaroos are hopping in Wisconsin. Of all the unexplained animal stories that have come our way in the past 30 years, the wildest and funniest — and best documented — involve the Midwest's rampant kangaroos.

David Fideler and Loren Coleman's recent article in FATE now can be updated by three sightings in Wisconsin last April. Early in the month a school bus driver excitedly told authorities she was driving near Pewaukee in Waukesha County when two kangaroos hopped across the road. Sgt. Jim Flach of the county sheriff's department checked the Milwaukee County Zoo, 30 miles east of Pewaukee, and none of their roos was missing.

A few days later, on April 12, Mrs. Peter Haeslich and her family were eating dinner about 6:15 P.M. when a kangaroo hopped across their backyard to within 50 feet of the kitchen window.

Her mother-in-law saw the animal first. She gasped and pointed. Haeslich and his wife ran outside and watched the animal hop over a hill at the rear of their property and disappear into the forest.

"It had to be a kangaroo. There's no doubt about that," Mrs. Haeslich told

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— Donald A. McQuaid, Editor

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UPI. "It was going very fast and it was really tall."

About 3:00 A.M. the following Sunday, April 16, Greg Napientek and his wife were driving home through the southern part of Waukesha County when they spotted a strange animal beside the road. "We got pretty close, within about 30 or 35 yards," Napientek said, explaining that the headlamps of his car provided plenty of light by which to see the animal. "At that point it stood up and I really couldn't believe what I was seeing."

He and his wife agree the creature was about 3½ to four feet tall and the color of a deer. Mrs. Napientek thought it was a deer — until it stood on its hind legs, jumped over a ditch and took off. "I've seen deer before. I know what a deer looks like," she said. "I know it was a kangaroo."

Napientek said neither he nor his wife had heard news reports of the two previous kangaroo sightings in Waukesha County. In fact, they didn't learn of these until they started describing their own experience to their friends.

WE COMMENT on these monster stories frequently. We doubt there is or was an actual live kangaroo in Waukesha County. If there was it surely would have been caught by now. At the same time, we do not believe the Haeslichs and the Napienteks were hallucinating or lying. We are dealing with the kind of classic mystery that has fascinated man for centuries.

These monsters are seen, tracked, smelled, heard, perhaps even touched. Occasionally they are hoaxes, in

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Aladdin's Lamp Brought Me Great Changed My Life Forever! It Can Do The

The astonishing true story of the discovery of the

By Barry Brown

Five years ago, I was the world's biggest loser. I suffered from horrible blackouts. I didn't have a friend in the world. I slaved away at a dead-end job, and my takehome pay was a joke. Then something fantastic happened to change my entire life. But let me tell you my story from the beginning...

My family was very poor when I was a kid, and I had to go to work at eleven. After school, weekends, when the other kids were playing, I was delivering prescriptions for a drug store. Then I became a messenger. And, when I finished school, a soda jerk. I earned little more than the minimum wage. And I knew I didn't have a chance in the world at a promotion.

A HORRIBLE ACCIDENT

Even worse, for years I suffered horrible blackouts. I'd be walking down the street, and suddenly I'd pass out. Oh, I went to doctors, but they couldn't tell me what was wrong. One terrible day, I passed out on a New York City Subway platform—and only the quick action of a kind stranger saved me from being run down by an onrushing train!

I tried everything to change my luck. I went to spiritualists, and readers. I had my horoscope cast. I bought every self-help book that was ever written. But nothing seemed to work.

A LAST-CHANCE TRIP TO GREECE

Finally, I knew that nothing I could do would change things for the better. I decided the heck with it—I might as well enjoy one last fling in my miserable life. I took every penny I had in the world—borrowed more from my folks—and took a trip to Greece.

In Athens, I finally knew some small measure of peace and happiness. The ancient city was truly beautiful! I climbed to the top of the Acropolis, to get a better view of the splendor that was ancient Greece. But up on top, my bad luck overtook me, and once again I blacked out.

A BRUISING FALL DOWN THE MOUNTAIN

I came to more than 100 feet down the mountain. I was bruised, battered, and dirty. My clothes were torn, and my arms and legs were bloodied. More than anything else in the world, I needed a few stiff drinks.

There was a tavern near by, and I hobbled in. I ordered ouzo, the thick, sweet drink so common in Greece. I ordered a second, and a third...

The ouzo really packed a wallop, and for the first time in months, I was feeling pretty good.

I decided to take a walk through the open air market where all sorts of strange characters were selling practically everything under the sun.

A BEAUTIFUL PIECE OF SILK

A beautiful piece of red and gold silk caught my eye, and I thought it would be nice to buy it, and send it home to my mom. I started bargaining with the Greek peddler, but his price was just too high. The booze really got to me, and angrily I pulled the silk from his hands, falling backward into a pile of oriental-looking lamps.

The lamps tumbled all over the ground, and guiltily I stooped to help the screaming Greek salesman pick them up. At the bottom of the pile, practically concealed by all the other lamps, I noticed a strange blue lamp shaped like the Aladdin's Lamp in the stories I read when I was a kid.

A MYSTICAL LAMP. ALMOST HOT TO MY TOUCH

I picked the lamp up. It was warm, almost hot to my touch. And a strange feeling came over me, almost daring me to put the lamp down. Of course, I held on to it even tighter, and it seemed to get warmer and warmer, until I could hardly hold on to it any longer.

I threw my last few dollars at the Greek, and ran, wrapping the small blue lamp in the torn piece of silk I still had



in my hand. Finally, I stopped, completely out of breath, and I examined the "treasure" I had blown the last few bucks I had in the world to own.

LETTERS ENGRAVED ON THE SIDE OF THE LAMP

I turned the lamp in my hands, still hardly able to hold it because of the warmth. It was made of a rough, blue glass-like material, with a handle almost like a coffee cup at one end. On the side of the lamp there was a strange legend engraved in the glass.

I tried to sound out the letters of the strange, mystical legend, and the lamp grew even hotter. I had to let go, before I burned my hand. The lamp fell to the ground, but somehow it didn't break. Maybe it was dust kicked up by the lamp, maybe it was the ouzo getting to me, I don't know—but smoke began pouring out of the opening in the lamp!

A VOICE PROMISING ME RICHES, HAPPINESS, SUCCESS

A loud voice seemed to fill the alleyway where I stood. It spoke in what seemed like a dozen languages at once. Of course, I only understood the English—but the voice promised that if I recited the mystical legend regularly every day, I would have everything my heart desired.

Money! Power! Success! Everything could be mine! It seemed silly—almost too good to be true—but I didn't have anything to lose, so I gave it a try.

My luck changed overnight! Before, I couldn't hold a decent job to save my soul. Now, I became Assistant to the President of one of the biggest companies in America! Before, I couldn't even watch a poker game without losing my shirt. Now, every hand I touched turned to a straight, or a flush, or three-of-a-kind. I won five hundred bucks one night, three hundred less than a week later. And, one big night, I won more than a grand! I recited that mystical legend every morning, and every night. And it seemed as if nothing I did could go wrong!

My boss gave me a piece of the business—now I was a

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boss myself! And the business took off like wildfire! What's more, my luck at games of chance was absolutely incredible. I had never even gone to the track before—now I just couldn't lose. Long shots, the daily double, everything I bet on finished in the money.

Within months, I was wealthy beyond my wildest dreams. I paid every debt I had in the world—and I still had thousands left in the bank. I married a beautiful girl who looks like a model, and we moved to a classy suburb outside of New York City where we bought a big, expensive home.

MY "ALADDIN'S LAMP" WORKS FOR MY FRIENDS, TOO

One of my business acquaintances was in the pottery business. And one day, I asked him to make me half a dozen copies of my amazing "Aladdin's Lamp" as gifts for some of my friends.

He did it, copying the lamp exactly, right down to putting the legend on the side. And, astonishingly, when my friends recited the strange words, they began to enjoy fantastic luck, too! One friend, a student, got the backing of some big-money financiers and went into his own publishing business. Another friend had his own business, but it had gone bankrupt. He recited the legend, and bounced back bigger and better than ever!

I began wondering—could the mystical legend work for everybody? Was it something about me, or was it really the lamp? Were my friends and I somehow different than other people, or was the legend really the secret to happiness and success?

I was sure the lamp, and its mystical legend really were the secret to happiness and success! After all, it worked for me, and my friends! That was proof, right? Was I crazy? Would people laugh at me? I didn't care—I needed still more proof—because when the lamp works for everybody, I'll make a fortune selling them at fabulous prices!

That's why I'm running this ad. I have to prove once and for all—to everybody—that the mystical legend really works—and I'm asking your help to do it.

A PROFESSOR TELLS ME ABOUT "RANDOM SAMPLING"

A college professor I met told me about "random sampling." He said I would have to get my "Aladdin's Lamp" into the hands of hundreds of different people from every part of the country. People like you.

I'd like you to take one of the lamps from me, and recite the legend yourself. Then, write and tell me about how your luck changes, too. Tell me about your success, your happiness, the fulfillment of your fondest dreams!

Then, I'll publish the best true story I receive, and pay the person who wrote it a reward of \$500! Maybe I'll even write a book about my discovery of the greatest secret to happiness and success the world has ever known!

But remember, I'm not asking you to risk a single thing—not one red cent—on this experiment with my fantastic "Aladdin's Lamp".

It doesn't matter if you're a man or a woman. It doesn't matter if you're young or old. It doesn't matter if you're the unluckiest person in the world! If the lamp doesn't change your entire life. I won't let you waste a single penny on it!

THE "ALADDIN'S LAMP" MUST WORK FOR YOU, OR IT WON'T COST YOU A THING—POWER, SUCCESS, GOOD FORTUNE, MONEY MUST BE YOURS—ABSOLUTELY GUARANTEED!

Just send me \$7.00, to help cover the cost of making up your copy of the lamp with its mystical message, and the tremendous cost of printing this ad, and I'll rush you the secret of happiness and success. I'll send you your personal copy of the lamp, plus an authenticated translation

of the mystical Oriental legend reproduced on the side of the lamp. I'll send you a small square of that red and gold silk to protect your furniture from the lamp's ethereal heat!

Then, recite the legend faithfully every day, just as my friends and I did, and I guarantee your luck will begin to change! When it does, you must promise to write me and tell me about your success! I am 100% sure the lamp will work for you—so sure that I won't let you keep it unless it works. If it doesn't work, send it back to me and I'll immediately send back your \$7.00—plus 6% interest on your money to thank you for your help in my test.

Remember, your luck must change. You must see your life turn around like mine did. You must achieve wealth beyond your wildest dreams, happiness beyond your most secret hopes, success you never thought possible—or I'll buy back the lamp for more than you sent me!

But I only have a limited supply of lamps for this scientific test, so I strongly suggest that you act now!

TAKE THAT FIRST STEP TO A NEW LIFE BY SENDING IN THE COUPON THIS MINUTE

Don't delay another second. You've read my story, you've seen how my life, and the lives of my friends, were dramatically changed by the fantastic "Aladdin's Lamp". Now, it's time to act! Change your life, too. Win at the numbers, poker, bingo! Clean up in everything you attempt. Get in on the gravy train of life that can be yours! Stop wishing that things could get better, and make them better! **CHANGE YOUR LUCK RIGHT NOW.** The only way you can get an authentic copy of my "Aladdin's Lamp" for your very own is by sending me the coupon today. **REMEMBER, YOUR LUCK MUST CHANGE OR I'LL BUY BACK THE LAMP FOR MORE MONEY THAN YOU PAID!!!**

Barry Brown Dept. 225-17
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YES! I WANT GREAT RICHES, HAPPINESS, AND SUCCESS—GUARANTEED!

Please rush me my "Aladdin's Lamp" together with the authentic translation of the mystical legend, and a square of red and gold silk. I promise to recite the legend faithfully, and to send you a letter telling you about my good fortune. AND I PROMISE NEVER TO REVEAL THE SECRET OF THE LAMP TO ANYONE OUTSIDE OF MY OWN FAMILY. I understand that I am protected by your IRON-CLAD guarantee—if my luck doesn't change instantly, I can return the lamp for any reason at all, and get my money back, no questions asked, plus an extra six percent for my trouble.

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which case they are very dangerous for the perpetrator because of all the trigger-happy hunters abroad in rural areas. But the fact remains: they are never captured.

Psychologists say we need our monsters. But what are the monsters getting out of these charades? Do they also need us?



A SASQUATCH TOO

LITTLE EAGLE, S. Dak., has only 60 residents but in September, October and November at least 28 sightings of an apelike creature were reported. Some of the residents began to carry guns. Others began to move out.

"I couldn't stand its running around shrieking all night," said the Rev. Angus Long Elk. "It was doing it all the time. My wife saw it at night while she was down by the river. She's been afraid ever since and wants to leave."

The Sioux who live on the reservation call the creature *Taku He* but from their description it apparently looks much like the Pacific Northwest Sasquatch.

Meanwhile, to lend international substance to the continuing legend, Soviet scientists say, in an AP report from Moscow, that they have gathered evidence pointing to the existence in Siberia of a dark, shaggy-haired, shrill-voiced wild man resembling "in some ways" the legendary Abominable Snowman of the Himalayas.

The Siberian natives of Yakutia say they have encountered a manlike creature they call *Chuchunaa* which, in one of the native dialects, means "fugitive" or "outcast."

Roy Eugene Davis says:

"If you've been told that civilization is coming to an end . . . and you want the clear explanation about why this is *not* so, read pages 56-64 of this book."

Aren't you just a little weary of doomsday prophecies? Wouldn't you rather know just why the world *isn't* coming to an end? Enlightened teachers tell us that we are now living in the dawn of the age of enlightenment. On pages 56-64 of my book, *The Way of the Initiate*, I explain the reason behind cosmic cycles and why we are now in an ascending cycle that will culminate in a true golden age. The chapter here mentioned is "Ten Thousand Years of Light."



Other revealing chapters support you in your studies. Included are: The Totality of Being; Genesis Unveiled; The Lightbearers; The Glorious Destiny; Steps to Mystical Experience; Seven Levels of Soul Unfoldment; Exploring Inner Worlds; The Revelation of the Supreme Self; and The Final Perfection.

Roy Eugene Davis is a disciple of Paramahansa Yogananda and the author of 15 best selling books. *The Way of the Initiate* is deluxe soft-bound and priced at just \$3.00 per copy.



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COMPETING MONSTERS

NATIVES of Scotland doubtless take pride in their Loch Ness monster. Although they may be skeptical, we suspect they would willingly defend it against competitors. And there are plenty of competitors.

In Lake Champlain, between Vermont and New York, monster-watcher Joseph Zarsynski has catalogued 73 sightings of a creature that supposedly inhabits the big lake. According to Zarsynski, the phenomenon goes back at least 300 years.

And near St. Eleuthere, Quebec, 5½-mile-long Lac Pohenegamook is believed to harbor a fast-moving, mysterious, black monster with several humps. It has been named "Ponik," a sort of shorthand for the name of the lake. Louis Fournier claims to have seen Ponik seven times.

"It was black and about 50 feet

long, slowly rising and sinking as it turned large circles near the edge of the lake," he told Nick Thomas of the *Wall Street Journal* in describing his first sighting. "It had three small humps and moved very fast. It seemed to be chasing something and then it disappeared. Whatever it was, it sure wasn't a fish."

Father Plante, a local retired priest, said that in 1958 he saw a black object some 20 to 25 feet long in the lake. "I saw it for about a minute. Others with me said it was probably a log. But a log just doesn't move that fast and then disappear."

Renaud Thibeault, who owns a grocery store near the lake, says he and 15 friends saw the creature last summer.

There are plenty of skeptics but the Quebec Department of Tourism, Fish and Game thinks enough of the story

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to answer these questions, let us trace the research that was done — in 1898 — by Count Stefan Colona Valuski!

COUNT STEFAN COLONA VALUSKI

A renowned Egyptologist, Count Valuski was examining some ancient pictures on the walls of the Great Pyramid. He was fascinated by something the Egyptians seemed to be holding in their hands — something very special.

Count Valuski increased his research. He questioned many people, including noted professors. And the result was the re-discovery of one of the wonders of the ancient world — **THE KARMA FORCE FIELD!** All of this is reported in a long out-of-print book he published in 1900.

Amazingly, the 5,000 year old Egyptian FORCE FIELD is based on the very same principle — ion exchange — that creates electricity in a storage battery. And the Egyptians seemed to know about it over 5,000 years ago!

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When worn together, something truly amazing happens — the transfer of ions produces a remarkable effect. The result? More energy — a heightening of the senses — deeper tranquility — an electrical vibrancy that attracts good luck, the way magnet attracts iron!

Used in conjunction with meditation, the ring and bracelet may work better than any pill, any tranquilizer, any drug you could possibly take.

Many people report that the use of the Egyptian Ring and Bracelet has actually created a small miracle in their lives!

What will the Ring and Bracelet do for you? Perhaps it will improve your energy — or sexuality. Perhaps it will enhance your psychic abilities. Perhaps it will give you a new peace of mind. We can make no specific claims for actual results.

But doesn't it make sense to try them — and see for yourself?

MAGNETIC JEWELRY

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... AND KARMA RING

miration of your friends. The exquisite styling echoes their ancient Egyptian origin, and features the Sun and Moon signs supported by the sacred Lotus, with authentic hieroglyphics. They are exquisitely crafted, and finished in gleaming gold-tone.

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to have sent a team of biologists to try to hunt the creature down.

Last summer Bob Murray, a commercial diver from Toronto, spent three weeks hunting Ponik. He reported that his sonar picked up a large object about 25 feet long. This was hopeful enough to encourage a continued search.

Some local store owners refuse to capitalize on the alleged presence of a lake monster, believing it should not be used to promote tourism. Others disagree. But everybody agrees that the discovery of a genuine Ponik certainly would help the tourist industry.

So would a few good sightings!



FOR YOUR INFORMATION

BEFORE YOU argue for the excellence of American medical care, listen to this: Americans have less chance of reaching age 65 than residents of almost any other major developed country. About 700,000 Americans die annually before reaching retirement age. Almost 80 percent of these deaths are due to cancer, heart disease, infant mortality and accidents. The United States ranks 26th among 28 countries in the percentage of deaths of newborn children. Early deaths are estimated to cost the nation \$64 billion annually in lost earning power. They leave nearly 400,000 children each year "without the guidance and affection of a parent." These figures come from James W. Vaupel, a Duke University researcher.

— Curtis Fuller.



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Program 3: LIMB HEAVINESS. Refines your ability to decrease muscle tonus to very low levels, allowing you to relax very deeply.

Program 4: ARMS AND LEGS HEAVY AND WARM. Focuses on feeling warmth spreading to hands and legs, helping develop control of the nervous system which goes into action when you are nervous, fearful or excited.

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Gnostics' supreme god Abraxas, usually depicted with the head of a cock and with snakes for feet, may have derived from a form of the Egyptian god Bes.



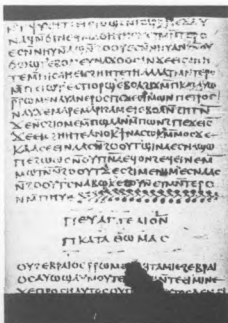
SECRET GOSPELS

of the

EGYPTIAN Gnostics

A chance discovery in a remote area of Egypt has shed new light on an ancient religion that once rivaled Christianity.

By Frank Volkmann



IN 1945, shortly after the end of World War II, a party of Egyptian workmen clearing an old cemetery at Nag Hammadi along the upper Nile blundered into a crypt-sized tomb of the late Greco-Roman period. Inside they found several large canopic jars. In one of these the workmen found a hidden cache of 13 books with soft leather covers tied with thongs.

The workmen, illiterate peasants, studied the books with considerable interest and concluded that they were old and valuable. Nine of the books were in good condition but four were insect-eaten, partially decomposed and generally in a bad state. The

workmen tucked them all into a sack and returned with them to their village.

It is not clear what happened next; all we know is that within a few years all 13 books turned up in Cairo in the hands of antique dealers and private speculators. The Egyptian government meanwhile got wind of the find and feared that the books might be permanently removed from the country. It hastened to buy the 12 that were still available; the 13th, the so-called Jung Codex, had just narrowly "escaped" to Switzerland where it soon became the most treasured possession of the Jung Institute for Analytical Psychology in Zurich.

The Egyptian government deposited its books in the Coptic Museum in Cairo but kept them under wraps for several years while a dispute over their ownership raged. Finally in 1956 the United Nations Educational, Scientific and Cultural Organization (UNESCO) helped set up an international committee to carry out the work of translation and restoration.

The first European scholar to examine the books was Dr. Jean Doresse of France, a member of the Institute of Oriental Archaeological Studies and a noted authority on the Coptic language. He reported that the books consisted of 51 essays or "gospels" written on approximately 1000 sheets of neatly-cut papyrus. They were all in Coptic, the last form of the language of ancient Egypt; the characters were Greek but the language was Egyptian. He suspected the books were copies of works originally written in Greek Aramaic, the



Some of the books from Nag Hammadi were so badly decomposed that putting them together was extremely difficult.

original language of the New Testament.

Although the authorities had permitted Dr. Doresse to examine the books only briefly when they first surfaced in Cairo, he was able to confirm that they were genuine Coptic writings of the early period. They appeared to be religious works — the names of Christian heroes occurred frequently — but in the limited time he had to study them he learned little else.

Doresse was left with a series of tantalizing questions: Who had written the books — and when? Who collected and preserved them — and



Stone medallions, called "Gnostic gems," have been found by the thousands in Egypt and other Mediterranean countries. No scientific or systematic study of these talismans has ever been made so their meaning remains conjectural. Winged figure at left represents the sun; in the center is the serpent "Ouroboros" worshiped in many Gnostic sects; at right, Egyptian goddess Isis.

why? What religious or philosophical school did they represent? Were they connected with Christianity in any way? And how did they come to be hidden in a tomb in an ancient cemetery?

At least some of those questions could be answered when the books were translated. But it would take an on-site investigation to answer the last question.

Determined to do just that, Dr. Doresse set out to find the ancient cemetery. Without guides or assistance of any kind he headed for the wild and desolate region of Nag Hammadi, where after many difficulties and several misadventures — one of them an encounter with wild dogs which nearly killed him — he finally located the remote site.

The cemetery of Nag Hammadi lay in a narrow strip of desert bounded on one side by the Nile and on the other by a large sheer cliff. Over the centuries masses of fallen rock had ac-

cumulated at the foot of this escarpment to form a natural, if rather steep, ramp up which a determined individual might scramble from the desert floor. Doresse noticed that at the top of this ramp, about 100 feet above the ground, a series of caves had been cut into the rock. Examining them he found they had been excavated about the time of the Sixth Egyptian Dynasty. Originally the Egyptians had used the caves as burial vaults. Later, in pharaonic times, looters had thoroughly ransacked them and they then were abandoned until early in the Fourth Century, when monks had used them for makeshift hermitic habitations.

On the walls of the caves the monks had drawn religious inscriptions and paintings, rather crudely executed for the most part, which represented both Christian and non-Christian beliefs. Doresse studied several large Coptic crosses done in a style characteristic of the Third and Fourth Centuries.

The opening lines of many Old Testament psalms covered the walls of one cave; the monks had numbered these, apparently to keep them in order as they recited them in their devotions. Of the non-Christian writings the most notable was an inscription praising the Greco-Egyptian god Zeus-Sarapis whose great temple was in Alexandria 350 miles away.

Doresse found it difficult to believe that monks who inhabited these caves had been no more than eccentric her-

mits or lonely rejects from society. The evidence suggested they had been members of an organized, rather sophisticated monastic community, come to the remote district of Nag Hammadi to establish a tranquil, otherworldly base in which they could practice their beliefs. They found the cool caves, settled in them and remained for perhaps a quarter of a century.

It seemed likely that the books hidden in the cemetery as well as the

Map shows location of village of Nag Hammadi, where Dr. Jean Doresse discovered caves Gnostic monks had occupied long ago.



cemetery itself belonged to the hermitic community. The books comprised its sacred literature and probably originally formed part of a library. But who were the monks? And what did they believe?

Scholars at the Coptic Museum were speculating about the identity of the Nag Hammadi community long before anyone had begun to translate

A.D.) and the latest from the beginning of the Third Century.

Most of the books represent a form of Gnosticism closely allied with nascent Christianity. Its great leader was Valentinus, an Alexandrian mystic and religious teacher who operated an academy in Rome in the middle of the Second Century A.D. Until then historians had known of Valentinus'



In ancient Egypt, scarab shown at left represented the sun. The ribbons through the eyes mean it was to be worn around one's neck. In center, the cabalistic inscriptions on the clothing of the figure are charms of protection. The meaning of medallion at right, showing water spouting from calliope from which Osiris is emerging, is unknown to modern scholars.

the books. Subsequent research showed that the monks followed an ancient school of religious mysticism which spawned many different sects; its proponents were known collectively as Gnostics. The scholars did not know then that the books had not been written in the Fourth Century — when the monks occupied the caves — but several centuries earlier. The oldest books are now believed to date from the First Century (either B.C. or

teachings only through for-the-most-part hostile references in the writings of the early church fathers and also a curious manuscript discovered in the south of Europe in the 18th Century and subsequently titled *Pristis Sophia*. The books from Nag Hammadi have provided scholars with a rich new insight into Valentinus' version of the Gnostic experience.

Of the numerous items in the Nag Hammadi collection perhaps the most

Figure of lion with bee in its mouth symbolized both the sun in Mithraism and Christ in early Christianity.



important, because of the light it sheds on Gnostic beliefs, is *The Apochryphon of John*, a visionary account of the revelations Christ allegedly gave to the apostle John. A chronicle of the great religious mysteries, it describes the origin of the world, the creation of the first man, the fate of souls and so on.

Other books include gospels according to Thomas, Philip and "the Egyptians" and apocalypses ascribed to Paul, James, Peter, Adam and Dositheus (an early Gnostic leader). In addition acts, epistles and teachings purport to come from many of the early Christian leaders; numerous other texts recount revelations of "The Great Seth," a mysterious figure mentioned in the Bible whom some sects elevated to a central place and credited with many revelations. Besides these "Christian-Gnostic" works several items derive from Hermetic literature, a book called *Allogenes* and another titled *The Truths of Zostria-*

nus. Although non-Christian these also concern secret revelations and sacred mysteries.

The book that excited scholars the most, however, was *The Gospel According to St. Thomas*. This work consists of more than 100 sayings of Jesus. Some of them occur in the canonical gospels; others are known only from some fragments of Greek papyri discovered in Egypt in 1897 and many are entirely new. It follows closely the style and format of the so-called synoptic gospels — Matthew, Mark and Luke — which along with the gospel of John make up the first part of the Christian canon.

At first scholars wondered if *St. Thomas* might not be a fifth, heretofore unknown Christian gospel. Its similarity to the "synoptics" also raised the thrilling possibility that it was the much-debated but hypothetical work known as "Q" which many scholars believe to be the original underlying source of the gospel ac-

count of the life and ministry of Jesus. The discovery of such a work would have been nothing short of sensational.

When translated, however, *St. Thomas* turned out to be merely an early rendition of the regular gospels, probably composed about 150 A.D., with many of the elements reworked and new ones added to make it conform to Gnostic concepts. It is in no sense another Christian gospel.

It begins in this fashion:

"These are the secret words the living Jesus spoke and Didymus Judas Thomas (Doubting Thomas) has written down. And he said: whosoever reaches understanding of these words he shall not taste of Death."

Although *St. Thomas* contains many references to the familiar figures of the New Testament, the words ascribed to them will strike a discordant note in the ears of most Christians. The following passage is a fairly typical example of Gnostic unorthodoxy:

"Simon Peter said to them, 'Let Mary go out from among us, because women are not worthy of the Life.' Jesus said, 'See I shall lead her so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven.'"

Another important book, the so-called Jung Codex, gets its name from its association with Dr. Carl Jung, the founder of one of the most important schools of modern psychology. It consists of four texts: a revelational writing called *The Gospel of Truth*; a *Letter of Jacobus* (the brother of Christ),

a description of the ascension; a *Letter to Rheginus*, an account of the resurrection; and finally a *Treatise in the Free Natures*, a systematic statement of Valentinus' creed.

Now that all of these books have been translated scholars hope to learn something about the obscure belief system upon which they are based. Despite years of research we still know very little about Gnosticism. At one point it was widely believed to be an heretical offshoot of Christianity. Later, scholars came to regard it as an occult philosophy inspired by the teachings of Plato, Pythagoras or the Greek mystery cults. Other authorities have attempted to trace it to ancient Egyptian or Babylonian religious doctrines. Today Scholars reject most of these theories and doubt that Gnosticism can be traced to any one ultimate source.

The latest studies indicate that Gnosticism was a distinct religion that arose in the Mediterranean world just prior to the advent of Christianity and reached its peak in the middle of the Second Century. It was syncretistic religion, borrowing elements from many ancient sources, and yet it proposed certain strikingly original ideas about God, man and the universe.

The name "Gnostic" comes from the Greek word *gnosis* meaning knowledge. The Gnostics' "knowledge" assumed an esoteric character and was concerned primarily with the mysteries of God and creation. It was not attained intellectually but mystically.

There is a fragment of a hymn belonging to the Gnostic sect of the

Naassenes in which Jesus explains this esoteric doctrine: "I will take the seals and I will descend, I will traverse the whole of the worlds, I will disclose all mysteries, and I will teach the hidden things of the Holy Path — calling it Gnosis."

Gnostics did not broadcast their doctrine but reserved it solely for those deemed worthy to receive it. Those who received it were redeemed. In *Pistis Sophia* Jesus is made to say, "Therefore have I brought the key of the mysteries of the Kingdom of Heaven, otherwise would no flesh in the world be saved, for without these mysteries will no one enter into the Kingdom of Light, whether he be righteous or whether he be a sinner."

One cosmological myth stands at the center of all Gnostic systems. This myth holds that there exists a first Principle, the great unknowable, who is love and who alone can generate other beings. Since love abhors solitude the first Principle creates other beings, aeons, who form antithetical pairs (male and female) called *syzygies*. Along with the first Principle they constitute a sort of divine plenitude — the *Pleroma*.

In one version of the myth a divine spark from the *Pleroma* falls into the void and effects creation but in the process becomes imprisoned in the grossness of matter. In another version it is one of the aeons, Sophia, who, moved by pride and wishing to create something on her own, causes the present world to appear. She gives birth to a divine but inferior being, the *Demiurge*, who becomes the organizer of matter. The Gnostics identified this being with *Ialdabaoth*, one of the

Hebrew appellations for the god of the Old Testament, and they regarded him as the creator of the visible universe.

Sophia appears to be the Gnostic *Magna Mater*, the quintessential mother goddess, who symbolizes the spiritual element in the soul of man. In most of the myths she is the hapless prisoner of creation and she yearns for deliverance. In answer to her prayers the Supreme God sends a savior, the *Soter*, whom the Valentinians identified with Christ, to redeem her and all of spiritual creation.

Each of the more than 30 Gnostic sects had its own peculiar version of these myths; the myths had to be modified repeatedly to accommodate the various new elements Gnostics were always borrowing from other belief systems. Ultimately Gnosticism ends in hopeless confusion and contradiction — even scholars who have devoted a lifetime to the subject are not sure they understand it.

Nevertheless certain points seem clear enough. For example, in seeking to account for the origin of evil, the Gnostics exempted God from the creative process. They reasoned apparently that since the world is imperfect and contaminated with evil it could not have issued from the supreme and perfect god and therefore must have been the work of some lesser being. Inherent in these ideas was a profound pessimism which led Gnostics to regard the world as a place only to be escaped from.

Evidently the Gnostics developed their main ideas in pagan times and

then, when Christianity appeared, applied them systematically to the Christian story. We know that in the early period of the church the Gnostics and the Christians were closely connected but the exact nature of their relationship remains vague. In any case the bishops soon objected to the Gnostics' sometimes bizarre interpretation of the Christian faith. The Gnostic tendency to minimize the historical elements of Christianity particularly annoyed them. For example, most of the Gnostic theologians, while they recognized Jesus as the true Messiah, held that he was a purely spiritual emanation from the *Pleroma* who had never existed as a human being. Such a belief, which struck at the very foundation of the church, could not be overlooked.

In their writings the early church fathers imply also that the Gnostics, whom the Romans regarded as Christians, were giving the church a bad name. The ideas that liberated the Gnostics from the world and its maker also liberated them from conventional morality; their behavior was either extremely ascetic or extremely licentious. Certain sects held their services in the nude and others may have practiced sacred prostitution. One sect, the Ophites, became infamous for worshipping Christ in the form of a serpent and still another sect developed ideas and impulses similar to those of our modern anarchists.

Along with all of this the Gnostics cultivated every form of the magical art. They especially favored the magic of weird names, sounds and gestures and were fascinated with those an-

cient secret formulae which when properly intoned supposedly undid the evil deeds of the higher hostile powers. Gnostics wore magical talismans engraved with fantastic figures or cabalistic inscriptions and practiced certain forms of necromancy.

These practices, all relics of a primitive religious system, provoked laughter and disgust among educated Romans and embarrassed the Christian church. In the Second Century the bishops gradually began to unite against the Gnostics; the church writings of the period invariably describe the Gnostics as dangerous schismatics or worse. But they were so firmly entrenched within the church organization that it required more than a century of passionate struggle to drive them out. Then, late in the Fourth Century, after the Roman Empire had become officially Christian, the church saw to it that the entire Gnostic movement was suppressed by law. In Egypt this took the form of an edict issued by the Emperor Theodosius in the year 381 A.D.

Thus the face of the Nag Hammadi community has become a subject of special fascination. Unfortunately nearly everything we "know" about it is conjectural and so far there are no independent data to confirm or deny our speculations. That, however, has not stopped Dr. James Robinson, director of the Institute for Antiquity and Christianity and a member of the international team that translated the books, from advancing an interesting theory.

Dr. Robinson notes that the district of Nag Hammadi is the place where the movement of Christian monasti-

cism originated. In the Fourth Century an Egyptian monk, St. Pachomius, gathered a group of cenobites from the Thebaid into the very first Christian monastery. Robinson goes on to speculate that this monastery, situated in a lush oasis in the area, might have seemed after a time to be too comfortable a location for the ascetically-inclined, who may have abandoned it for a more remote and otherworldly site.

The date that Dr. Dorese gave for the abandonment of the caves, the late Fourth Century, corresponds to the date of Theodosius' edict. Perhaps the monks had enough advance warning of the action taken against them to bury their books.

What happened then we can only guess. Did they flee into the desert — or wait to be dispersed by the imperial troops? Or did they suffer an even worse fate?

ANCIENT COMPUTER FAR SUPERIOR

MEXICAN civil engineer David Esparza Hidalgo says it cost him a divorce and 18 years of tramping through mountains, deserts and jungles but it paid off in the end. He found the Aztec computer, *Nepohualtzintzin*, which he claims can beat electronic brains in many ways.

"Some operations can be done faster on the Aztec computer but its biggest advantage," Esparza said, "is that the person operating it has to reason."

The engineer, now 52, began his quest when he was a college student studying architecture. It took him to Indian villages and university libraries across the country.

"I had to dress as a peasant to gain the Indians' confidence. I went to their bars; I made friends with them and lived with them for months. Everywhere I went I asked the Indians about their system of counting. Slowly the bits of information began to fit together."

Esparza says his search for the Aztec computer was a lonely one but his certainty that it existed drove him on.

"The Aztec and Mayan pyramids were proof that there existed advanced mathematical computation," he said.

The Aztec computer is a board divided into two sections of keys separated by a divider which has dots rep-

resenting values of 1, 10, 100, 1000, etc. In the top section there are 13 rows of three keys each; in the bottom section, 13 rows of four keys. The keys in the top section have a value of five and the keys in the bottom section, a value of one. The computer is operated by moving keys from right to left in order of their decimal value.

Esparza says it will make any calculation using the decimal system and any using the Aztec and Mayan duodecimal system which was based on 20. The computer also can be used for astronomical calculations.

"The beauty of this mathematical system is that it evolved from observing natural phenomena," Esparza said. He hopes the Aztec computer will be used by teachers. "It would be a great aid in teaching children mathematics. Too many people are turned off early in life because of the way mathematics is taught. In itself mathematics is a beautiful and abstract philosophy."

In 1976 it was proposed at a UNESCO adult education seminar in San Jose, Costa Rica, that the Aztec computer be used in teaching mathematics.

"Every North and South American has a right to know about the computer," Esparza said. "It is a forgotten inheritance from the first inhabitants of this continent."



Long-ago vision came in front yard of author's family home in Chicago.

house with its old-fashioned front porch and bay windows in the view-finder. When I squeezed the shutter release the scene was captured on film in a fraction of a second, longer than it had taken me to step into the future those many years ago.

It happened in the fall of 1942. I was 17, a high school senior with a part-time job in a grocery store and a very special girl friend. I expected to be classified 1-A in the wartime draft and perhaps it was knowing that I had only a few months left as a civilian that made me enjoy my task. I was

AN UNRELIABLE VISION . . .

"We're Living in the Wrong House"

The scene, indelibly etched on my mind when I was 17, later proved to be a glimpse of the future — slightly out of focus.

By Richard Szumski

I PARKED my rented car across the street from the old two-story frame house I had lived in as a child. The house was located on the northwest side of Chicago and although I had not seen it for nearly 25 years it looked much as I remembered it except that my favorite climbing tree, a huge old elm, had been cut down.

Too bad it's gone, I thought to myself. It would have been nice to have it in the picture. Removing my camera from its case I framed the

raking the thick blanket of leaves that had fallen from the big elm tree into a pile at the curb and burning them. Air pollution was not yet a problem and burning leaves were simply the smoke signals of approaching winter.

The air had a slight chill but the smoke-hazed sun felt warm on my back as I worked the leaves across the lawn. I was enjoying the sound and sight of the bamboo rake scratching paths through the thick layer of leaves . . . and then, with no sensation of

movement or passage of time, I was no longer there.

I no longer stood among piles of dry leaves holding a rake in my hands. Instead I was holding a brick and standing on a hard light-colored surface which reflected the glare of a bright sun. My eyes fought to adjust to its brightness and a low brick wall bordering a grassy area came into view on my left.

"Hi, Daddy!" The voice of a young child came from behind me. I turned and saw a little girl riding a tricycle with a younger boy standing on the



"Dream children" Laurie and Gregory were part of vision that occurred 20 years before they were born. Brick wall can be seen in background.

According to the vision author and his family should have been living in this house located right next door to the one they actually bought.

platform behind her. Beyond them was an unusual-looking house. Unlike the two-story frame house I lived in, this building was low and seemed to be made mostly of glass. But I was having difficulty focusing my eyes on it, for it shimmered and wavered in the bright sunlight.

However, I could see the two children clearly as they rode the trike past me on a wide sidewalk leading from the house to a street. I felt a sudden concern that they might ride into the street but the little girl swung the trike around before she reached the curb. They were now both facing in my direction, smiling at me. I stood staring at them in amazement, for I knew with absolute certainty who they were.

The scene burned into my brain: the brick in my hand, the low brick wall, the unusual-looking house, the bright sun . . . but most of all, my children. That moment in time



became indelibly etched on my mind.

Then once more I could feel the sun on my back and the rake in my hands as I swung it through the leaves. I dropped the rake and sat down on the ground, shaken by what had happened. Had I fallen asleep and continued to rake? Impossible! But if I hadn't fallen asleep how could I have had such a vivid dream? Confused and a little frightened I sat wondering what had happened to me until the sun began to lose its warmth. Finally I got up and went into the house to get ready for my date with Joan. I would have to tell her about the dream.

* * *

AFTER THE war I returned to Chicago and married Joan and we moved to San Francisco where we rented a small apartment. We spent weekends exploring San Francisco, strolling along the ocean or taking long drives into the surrounding countryside. One of our trips took us some 50 miles south where we planned to visit one of the tourist attractions in San Jose but a wrong turn brought us onto a road that cut through farmlands and orchards.

"Let's stop and look at those houses," Joan said. She had noticed a sign announcing the opening of a new tract of homes. We drove on until we saw the entrance, then pulled up in front of the model homes. They were our introduction to California ranch-style houses and we weren't very impressed. Compared to the homes we had been raised in back in Chicago the one-story houses lacking attics and basements, with carports instead of garages, seemed very small. Despite these initial negative reactions a few

months later we moved out of our apartment and into our first home — a California ranch. One year later, our daughter Valerie was born.

When Valerie was four I was standing on the driveway one day watering the lawn. I heard a sound behind me and turned to see Valerie pushing her doll buggy toward me. For the first time I was struck by the similarity of our house and the one in my dream. But while it was similar it was not the same. For one thing it had no low brick wall along the driveway and I had no intention of building one. Also, Valerie was older than the little girl in my dream and of course she didn't have a younger brother.

My vivid daydream had no more chance of coming true than any of my nighttime dreams. After all, we were well settled in our house and saw no reason why we wouldn't live in it long enough to pay off the mortgage. We had a lovely daughter and wanted one more child, a boy of course — not because of my dream but simply because that is part of the typical all-American family plan.

The plan began to fall apart on January 10, 1960, when Joan gave birth to our second child, another girl. To our surprise Laurie's baby-of-the-family status lasted only 16 months. Gregory was born on May 14, 1961, and overnight, it seemed, our little ranch house was crowded.

In a rather hurried fashion which must have been a delight to the realtor we bought a larger house of the same basic design. After we moved in we discovered that it was the kind of house that often is advertised as "needing a little work." Among many

of its less obvious faults it had been overplanted and underpruned. The area alongside the driveway was so overgrown with shrubs that it was difficult to drive into the carport without scratching the side of the car. After weeks of procrastinating I attacked the shrubs with a new pair of pruning shears.

It was a clear bright Saturday afternoon and the sun reflecting off the concrete drive made it difficult to see into the dark shadows of the bushes. So I simply shoved the shears into the thick growth, snapped them shut and pulled out whatever I had managed to cut. I had been making fair if uneven progress this way when I felt the shears hit something hard and unyielding near the ground.

"Damn, there goes the cutting edge on the shears," I mumbled. I felt among the branches until my hand touched a large rough object. I pulled it out and found myself holding a brick. Involuntarily I shuddered. I knew exactly what was going to happen next.

"Hi, Daddy!" Laurie called as she rode toward me, her little brother Gregory standing as passenger on the back of the trike. Behind them was our house with its floor to ceiling picture window reflecting the shimmering image of the sun in the western sky. They continued past me toward the street and I started to call out a warning but Laurie swung the trike around as she reached the end of the driveway and stopped. The smiling children looked back at me.

My mind leaped between two images separated by more than 20 years, one real and one remembered from a

dream. But something was missing. I picked up the shears and hacked away at the shrubs until I saw it. Completely hidden by the thick growth was a low brick wall.

The next day I realized there were a number of details in the dream that did not match the reality. In my dream the wall had been plainly visible and beyond it was a grassy area, not another driveway. Then there was the house itself. While I had not seen it clearly in my dream I knew there was something different about it but exactly what the difference was escaped me. I gave up thinking about it and went back to the trimming job I had left the day before.

I must have glanced toward my neighbor's property a dozen times during the hour it took me to complete the chore. Like all the houses on the block it was the same design as mine. However, to avoid a row-on-row appearance each house had been positioned differently on its lot. This, plus reverse plans, made it difficult to see the houses were all the same design. Then, of course, landscaping helped to individualize each home. My neighbor had raised his front lawn on the far side of his driveway and built a brick retaining wall that matched the one I had uncovered.

I had just thrown the last of the trimmings into the wheelbarrow when the thought began to form. It didn't come in a blinding flash but instead seeped in around the edges of my mind. I swung around and looked at my neighbor's house, really seeing it for the first time. Then I walked across my driveway, stepped over the newly trimmed shrubs and the wall,

continued across my neighbor's drive until I stood alongside the brick retaining wall in the same position as I had in that long-ago dream. I turned and looked at my neighbor's house. It was the one I had seen in my dream.

Joan was sitting in the family room reading the comics to Laurie and Gregory. I walked in and said, "Guess what? We're living in the wrong house." She lowered the paper and asked, "What did you say?" I explained what had happened and then with the children trailing after us we went out and looked at a house I had seen in a dream 20 years before.

ACCIDENTALLY I hit the car horn as I returned the camera to its case. I now had a complete set of pictures of the most important elements involved in my dream. I had a picture of Laurie and Gregory on the trike next to the wall back in California, a picture of the house next door where the real wall in my dream was located and now the picture I had just taken of my old family home here in Chicago.

I took a last look at my childhood home, then started the car and headed for the airport. I found a seat in the passenger lounge near a window looking out at the plane that would take me back to California. What would I do, I wondered, if as I sat here I had a dream — as real and vivid as the one I had when I was 17 — that the plane would crash? While I was certain that my dream 20 years ago had come true in at least a distorted way I still had no understanding of why it did or what significance it had.

What purpose did my dream serve? What purpose would another one have? Even if I had a vision of a plane crashing and changed my flight how could I be sure which plane was going to meet with disaster — the one I was supposed to take or the one I switched to? Would I recognize the right plane any more than I had the correct house?

The announcement of my flight broke through my thoughts. I picked up my bag and started for the boarding ramp. In a few hours I would be home in California with my family.



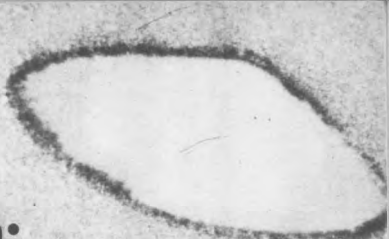
A 1000-YEAR-OLD INCA SURPRISE

By Ron Anjard

IN OUR modern, technical, computer-oriented society, we tend to believe our knowledge is the most advanced in the world. Yet fragmental evidence keeps turning up to show that our ancestors knew as much or more than we do.

In a museum in Lima, Peru, a seven-foot-tall skeleton bears a plaque which reads: "Chief with quartz and

amethyst implanted teeth — all 32 of them." In the summer of 1977 Dr. W. Cloyd reported to the American Academy of Implant Dentistry that the implanted teeth showed evidence of considerable wear. He said he could move the teeth up and down one or two millimeters he couldn't get them loose — despite the age of the implant (dated to A.D. 900).



Stolen: Physical Evidence of a UFO

**The thing fell out of
the sky — and into
the hands of the CIA.**

By Steven Stoikes

THE STORY of Alvin Moore and the missing cylinder began on the morning of July 29, 1952. Leslie Lanham, the caretaker of Moore's Virginia estate, and his young grandson John Lanham were conducting a routine inspection of the "Pinemoor" grounds, picking up litter and doing whatever other maintenance might be required.

Meandering through a stand of trees perhaps a hundred yards ahead of his grandfather, young John Lanham suddenly found himself standing below a

group of trees whose upper branches had been extensively damaged. A quick scan of the damaged forest canopy for some clue to what had happened there the night before turned up nothing.

John Lanham's first thought was that perhaps lightning or heavy winds were responsible. But there had been no violent storms recently. Lanham considered again the condition of the trees. The small cluster of hardwoods all had extensive damage done to their upper limbs and branches. Many branch tips lay at his feet and others dangled from undamaged limbs *as if something had crashed through the trees to the ground.*

"Of course," he thought. It was the only possible explanation.

Lanham turned his attention to the

ground immediately below the damaged branches not knowing what to expect but certain that the answer, whatever it might be, lay somewhere nearby on the forest floor. He was right.

When young Lanham spied a small hole directly beneath the damaged branches, he dropped to his knees before the break. A peculiar, pungent odor emanated from the hole. Cautiously he extended his hand into it. Using his fingers to push aside bits of loose gravel and loam, Lanham soon felt something very strange — something smooth, rock-hard and warm.

A warm stone imbedded in the ground beneath a group of damaged trees? Remembering his science lessons, the Lanham boy was sure he knew what lay at his feet — a meteorite.

Young John shouted for his grandfather who was just then approaching the damaged trees. The elder Lanham peered into the hole and wondered whether the boy's idea about the object's identity could be correct; Lanham had come across many strange things on the grounds of Pinemoor in the past but never a meteorite. He agreed that the thing was giving off a pungent smell, one he immediately recognized as sulphuric.

Wasting no time pondering what to do about the discovery, Lanham sent his grandson back to the house for a shovel, a container and the old man's employer, naval reserve Commander Alvin E. Moore. Since it was not yet 8:00 A. M. Lanham knew Moore had not left for the Technical Information Branch of the Bureau of Aeronautics where he worked as a division head.

Moore, whose estate was near Herndon, Va., less than 20 miles from Washington, D. C., where he worked, was an ex-CIA man, having been employed by the agency's Office of Scientific Intelligence from 1949 to 1950. Moore had first been assigned to covert operations but found the requirements of the clandestine branch so appalling that he quickly asked to be transferred to another division.

Because of his background as an aeronautical engineer Moore was assigned to Scientific Intelligence. There he analyzed Soviet missile data — and something else: UFO sightings. Most of the latter were from foreign sources but a few domestic sighting reports also crossed his desk. The interest the CIA showed in such reports sparked Moore's conviction that there was something to them. More than that, it kindled a curiosity in Alvin Moore that plays an integral role in this story.

* * *

JOHN LANHAM pounded excitedly on Moore's kitchen door and gasped, "We found a meteorite, Commander! We found a meteorite!"

Moore was soon as excited as young Lanham. He quickly found the requested pail and shovel and he and Lanham hurried to the site.

Moore instructed the elder Lanham to dig carefully around the hole to avoid damaging the object. After Lanham spaded away the earth to the depth of about a foot, the commander was able to remove the object from the pit with his hands.

The "meteorite" was not at all what the three had anticipated.

What they had expected to be a

roughly-shaped stony meteorite appeared — once Moore had wiped away the excess dirt — to be a manufactured object; it was, Moore recalls, "obviously intelligently shaped!"

The three of them were perplexed. What kind of meteorite could feel rocklike, yet have the look of a metallic alloy? What manner of meteorite has three machined sides and a fourth that appeared to have broken off from another segment equal or greater in size? Do meteorites assume cylindrical shape and have tiny spheres scattered throughout as this object did?

Obviously this was something very different — but what?

A Washington newspaper article provided a possible answer.

On the morning of the excavation at Pinemoor, a now-defunct daily, *The Washington News*, reported that the previous evening a UFO had followed an airliner en route from Martinsburg, W. Va., to Washington, D.C. The incident, one of many in the vicinity of the capital that month, was just another "saucer" story among dozens reported in the course of a UFO flap that had most citizens, airport personnel and even the air force wondering why all the saucers had picked a muggy July day to converge on the nation's capital.

The *News* story quoted Washington National Airport Senior Traffic Controller Harry G. Barnes' description of how radar had tracked the UFO accompanying the Martinsburg-Washington flight. Barnes said the UFO, which appeared to be pursuing the airliner, suddenly dropped off the scope as if mechanically disabled. Barnes

noted the area where the UFO had disappeared from the radar scope: over North Fairfax County, in the general vicinity of a village of 1500 — Herndon, Va.

After reading the *Washington News* account of the UFO incident, Moore was convinced that the object found on the grounds of Pinemoor that morning was part of the UFO that had buzzed the airliner and suddenly dropped off the Washington radarscope. Moore had been following the sightings of the previous month with keen interest; from his analysis of similar UFO reports while an employee of the CIA, he was certain the Washington radar-visual sightings were of genuinely anomalous objects and not just reflected lights or false radar targets as the air force was implying.

Perhaps, the commander theorized, the UFO had experienced a mechanical breakdown while pursuing the airliner and the recovered cylinder was part of the UFO's temporarily disabled propulsion system.

Feeling that only expert metallurgical analysis could solve the riddle of the cylinder, Moore took the object to the National Bureau of Standards on the morning of July 30, 1952, the day after the metal was unearthed. The material was examined by five Bureau scientists, who exposed the object to a standard battery of tests, including spectrographic analysis.

Soon after, the Bureau scientists gave Moore their report. Since the object had a specific gravity of 3.48, they said, it could not be a substance of natural origin. They said it could not be a meteorite because it showed no signs of burning and was not composed

of elements normally associated with meteorites. The report stated also that if the object was a portion of a larger cylinder, as the evidence seemed to indicate, the original cylinder would have been 10.4 inches in diameter.

But the spectrographic analysis produced the most positive — and puzzling — results. It revealed that the cylinder was composed mainly of magnesium but had thousands of pure iron spheres scattered throughout its internal structure.

Moore was spurred by the incredible results of the NBS testing to further document the circumstances surrounding the discovery of the cylinder. He invited a U. S. Forest Service employee, Everett H. Crocker, to come out to Pinemoor and record measurements of the damage done to the canopy of branches above the hole in which the object that had been discovered. On completion of his survey the forester reported, among other things, that one limb of the tree closest to the hole had been broken off at a point 21 feet nine inches aboveground.

* * *

NOW THAT HE had accomplished all he could on his own, Moore decided to turn the cylinder over to some government agency for further analysis. He eventually chose the air force whose concern with the recent Washington UFO sightings had been headlined almost daily.

On August 13, 1952, Moore forwarded the cylinder and Crocker's Forest Service report to Project Blue Book, Attention Captain Edward Ruppelt (Blue Book Commanding Officer), Wright Patterson AFB, Dayton, Ohio.

The people at Blue Book apparently didn't recognize the significance of Moore's object — either that or they hadn't the slightest idea what to do with it — because nothing happened until Commander Moore wrote Ruppelt to ask about the results of Blue Book's analysis. Moore's letter of reminder was dated December 24, 1952. Over four months had passed.

Prompted by Moore's letter the air force sent the object to a lab technician named Howard C. Cross, an employee of the Battelle Memorial Institute at Ohio State University.

Cross examined the object under polarized light. This was apparently the extent of his examination, which he himself labeled " cursory." Nonetheless Cross came up with some revealing conclusions. He reported, "This sample appeared to be ceramic in character" — a reference evidently to the metallic appearance of the object. Cross ruled out the meteorite explanation — as both Moore and the National Bureau of Standards had already done — stating that "neither the texture nor the mineralogical composition of the specimen is comparable with known stony meteorites."

Cross went on to suggest a possible alternate theory on the origin of the cylinder. "This cursory examination," he wrote, "indicates that both texturally and mineralogically the specimen bears a strong resemblance to very basic slag from an open-hearth furnace." It should be kept in mind, however, that Cross' examination was superficial at best; at one point he referred to the principal phases in the specimen as "tentatively identified." Even more important, Cross seemed

totally unaware of the circumstances under which the cylinder had been recovered — as witness his statement that “this sample . . . was reported to have been picked up at a location not indicated.” Cross probably never would have suggested open-hearth slag as an explanation — which the nature of the cylinder’s recovery renders highly improbable — if the air force had informed him of certain key elements of the case that might have shed some light on the problem.

Its apparent carelessness in the Cross matter is not the only strike against the air force.

For instance, several documents relating to the Moore case are conspicuously absent from Blue Book files; among them is the report Moore filed when he sent the object to Blue Book on August 13, 1952, forester Crocker’s report, and a large number of letters written to Blue Book by Moore requesting the object’s return.

Howard Cross filed his report to the air force on February 4, 1953. Segments of the Cross report were later quoted to Moore in a letter he received from air force Major Robert C. Brown. In the letter Brown assured Moore that the air force would soon return his cylinder. Moore did not receive it, however, until mid-1954, and then only after he had sent the air force numerous letters asking for the release of the object.

Moore, who had left the CIA to go on active duty with the navy during the Korean War, rejoined the Agency in early 1953, retiring from active status and joining the naval reserve. Commander Moore returned to the Office of Scientific Intelligence and worked

as a guided missile officer. He continued to have a great interest in the UFO phenomenon and later that year took a sabbatical leave from the agency to work on a manuscript for a UFO book. The book deal eventually fell through and in 1954 Moore returned to the agency to work on a full-time basis.

In due course Moore met and befriended Captain Donald Goodspeed, a member of Canadian Army Intelligence who was attached to the CIA in a liaison capacity. Captain Goodspeed expressed an interest in UFOs and was especially curious about Moore’s story of the object he had recovered on his property in July 1952. Moore invited Goodspeed to Pinemoor on September 15, 1954, for dinner and an evening discussing their mutual interest — UFOs.

At the end of the evening Moore handed the cylinder to Captain Goodspeed after he promised to take it back to Canada with him for analysis by Canada’s Project Magnet, that country’s official UFO investigative agency. Magnet had a reputation for being more open-minded than Blue Book, its American counterpart. Goodspeed also was given a strange gelatinous blob Mrs. Moore had found in the front yard. Wrapped in aluminum foil, the gelatinous substance had turned into a cobweblike substance by the time Goodspeed reached Canada. The material later dissipated into “an amorphous brown powder.”

In a letter to UFO researcher Todd Zechel, Donald Goodspeed, now a professor at Brock University, St. Catharines, Ontario, wrote that he “probably” turned the Moore evi-

dence over to the head of Project Magnet, the late Wilbert Smith. In a 1961 interview with two Cleveland, Ohio, ufologists, Wesley Fitch and George Popovitch, Smith — apparently referring to Moore's mysterious cylinder — described the object in the following manner: "There was iron rust — the thing was in reality a matrix of magnesium orthosilicate. The matrix had great numbers — thousands — of 15-micron spheres scattered through it."

Fitch and Popovitch later sent a tape recording of their interview with Smith to the late Frank Edwards, who used portions of the conversation in his 1966 best-seller *Flying Saucers — Serious Business*.

Edwards' account soon fell under the scrutiny of the Condon Committee, the government-financed University of Colorado UFO project, and the committee sought to "determine to what degree any of these claims might be factual." This proved to be difficult because Smith, who had received the history of Moore's object secondhand at best, had told a distorted version of the story.

According to Smith, in July 1952 a navy fighter operating in the Washington, D.C., area had obtained a radar lock on a small UFO and shot a burst from its machine guns into the disc. The gunfire dislodged a portion of the object and the small fragment fell to earth. The pilot followed the path of the still-glowing fragment as it fell and he approximated its position, enabling ground crews eventually to locate the object.

As if Smith's misstatement of the facts weren't enough, Edwards then

compounded the problem by claiming confirmation of the "incident" through Donald Keyhoe's *The Flying Saucer Conspiracy* in which the author referred to a "Lt. Commander Frank Thompson of the Navy Department" who allegedly had confirmed the recovery of the UFO fragment.

Not surprisingly the Condon Committee's attempts to locate records in the navy files of a fighter attack on a UFO proved futile. Navy spokesmen repeatedly stated that navy fighters based near the capital were not armed and thus could not have shot off a portion of a UFO. As for Keyhoe's reported confirmation of the event by Lt. Commander Frank Thompson, the Condon Committee noted, "Navy records of the year 1952 carried only one Frank Thompson, an individual who had retired from active duty several years before 1952 with the rank of Lieutenant, not Lt. Commander."

But what is surprising is that Condon Committee Project Coordinator Robert Low was fully aware of another story which was similar to Smith's version in many respects, including the facts that it involved a former navy lieutenant commander, had occurred in July 1952 and involved the recovery of a mysterious object near Washington, D.C. — yet despite this, Low failed to mention it in the Condon Committee's published report, released in January 1969. The former lieutenant commander was of course Alvin Moore, with whom Low had spoken by telephone on at least three occasions while the Condon Committee was conducting its UFO research.

Low was tipped off to Moore by the CIA's top photoanalyst, Art Lundahl. Moore and Lundahl met at a Washington naval reserve meeting in 1953; Lundahl had been a captain with the Office of Naval Intelligence (ONI) where he directed the Naval Photo Interpretation Center (NAVPIC) until moving over to the CIA in January 1953. The reserve meeting was a dull affair and a bored Lundahl struck up a conversation with Moore. The two were soon engaged in a discussion of UFOs, a subject which fascinated both of them. Lundahl's interest in ufology was a direct result of his work both at NAVPIC and later at the CIA's National Photographic Interpretation Center, which he founded and headed. While holding those positions he analyzed some of the best UFO photographs on record; most of these have yet to be released.

In the midst of their discussion Moore mentioned the mysterious cylinder he'd recovered the previous year. As a geologist Lundahl was intrigued by Moore's description of the object and agreed that it seemed to be something quite out of the ordinary. At a second reserve meeting in early 1953 Moore showed Lundahl a 3x5 photograph of the object. In a 1976 interview with UFO researcher Todd Zechel, Lundahl remarked that although it was difficult to make a judgment about the object from viewing the small photo, "it seemed to be an alloy of some sort."

* * *

IN 1966 the Condon Committee was searching for a photoanalyst to evaluate numerous UFO photographs which had come into its possession

from sources around the world. Its first choice for the job was none other than CIA man Art Lundahl, who politely refused the Committee's request. But Lundahl did supply a few sources for Low to contact — including Alvin Moore.

When Low called him on the telephone, Commander Moore said he would gladly furnish data on the mysterious cylinder. Later Low claimed he could find no trace of Moore's correspondence to the air force regarding the object in Blue Book files and consequently disregarded the story despite Commander Moore's offer to turn over his own records to the Committee. Evidently either the Moore material escaped Low's eyes, the air force withheld it or else Low had his own reasons for not including the Moore story in the Condon Report.

Along with his remarks on the photograph of the object Moore had shown him, Lundahl gave Zechel another valuable bit of information. Lundahl claimed that the A. V. Roe Company, builders of the flying saucerlike "AVRO" disc, were interested in Moore's cylinder fragment and hoped to use a similar unit in their aircraft. A. V. Roe, however, had never told Moore of the company's interest.

After examination by Project Magnet and (apparently) the A. V. Roe Company, the cylinder was returned to Moore in mid-1955. Captain Goodspeed enclosed a covering letter which stated, in part, "Our analysis concluded that your material was neither a natural stone nor a meteorite. . . ."

Not long afterwards the CIA got into the act. A short time after the Canadian government returned the object, the CIA's Director of Scientific Intelligence, Dr. H. Marshall Chadwell, approached Moore in his CIA office, said he had heard about the cylinder (probably from either Lundahl or Canadian Intelligence) and asked if he could take it with him for analysis. Chadwell's request surprised Moore, who in 1953 had been told to mind his own business when he proposed starting a UFO research project, and he willingly handed the cylinder to Chadwell.

The object was returned by messenger about a week later. Moore put the object back into his office safe, where he had been storing it ever since its return from Canada. Moore was never told what the CIA had concluded about the object.

But Moore was to receive quite a shock one day a couple of weeks later when he opened his office safe to retrieve some documents and found that the cylinder, which had been reposing at the rear of the safe, was gone! Shocked and amazed, Moore lamented the disappearance of what was possibly the greatest find in the history of science.

With the exception of CIA security personnel, Moore was the only person who knew the combination to the safe. Well aware of the measures taken to prevent intruders in CIA headquarters — probably the most secure building in the world — Alvin Moore knew no outsider had been responsible for the theft of the cylinder. The only possible explanation was that the object had been confiscated by CIA personnel.

Moore never saw nor heard of the object again. All that remained of it were the two slashes the Bureau of Standards had removed from the cylinder for use in its examination. But both of these were swept away in a late-1960's hurricane. (Moore now resides in Mississippi near the Gulf of Mexico.)

* * *

SO NOTHING is left. Nature and the "nature of intelligence" have removed what was apparently physical evidence for the existence of UFOs. Instead, we have the reports of a mysterious cylinder found on a wooded Virginia estate, Alvin Moore's unswerving conviction that the object was part of a UFO, and the Bureau of Standards' statement that it "could not be a substance of natural origin."

One need not look very far to garner an opinion of Commander Moore's credibility. Besides having been a naval aeronautics specialist and a CIA missile expert, Moore is a graduate of Annapolis Naval Academy, a member of the Federal Bar Association, former patent attorney for famous space scientists Wernher von Braun and Hermann Oberth, and a free-lance patentee. In other words, Moore's reliability does not appear to be open to question.

But there are plenty of other questions for which we don't have answers. Why, for example, are certain documents pertaining to Moore missing from Blue Book files? Why did the air force keep the cylinder for nearly two years before returning it? Why did Howard Cross conduct only a superficial examination of Moore's specimen? Why wasn't Cross told of the

conditions under which the object was recovered?

What really happened to Moore's object in Canada? Who examined it and what did they find? Art Lundahl says the A. V. Roe people were interested — but how does he know? Why didn't the Condon Committee mention Moore's story in its report despite Project Coordinator Robert Low's having talked with Moore on at least three occasions? Did the air force encourage the Condon Committee to overlook the Moore incident by withholding relevant documents?

And who removed the cylinder?

Was it someone within the CIA? Was this done because the CIA wanted to keep Moore in the dark about the true nature of its interest in UFOs — or because Moore was considered untrustworthy since in the past he had asked to be transferred out of the covert operations branch?

And why should a government which publicly maintains UFOs are not a threat to national security obscure and suppress evidence about a phenomenon that it assures us does not exist?

Or does it know something it isn't telling us?



MYSTERIOUS SOUNDS IN THE SKY

By John P. Bessor

MYSTERIOUS sounds heard high in our atmosphere — sky-quakes, sonic booms or whatever — are by no means only a recent occurrence.

The following appears in an old copy of *The English Magazine*: "The residents of the town of Hatford in Berkshire, England, some eight miles from Oxford, were amazed at about five o'clock in the afternoon of April 9, 1628, to hear a hideous rumbling in the air followed by a strange and fearful peal of thunder. The noises after a while assumed the sound of distant cannon being fired at regular intervals, each report ending in a hissing noise not unlike the sound of cannonballs flying through the air. Approximately 20 such loud reports were heard. At Bawlin Green, a village a mile and half from Hatford, many people saw an object fall from the sky during the aerial detonations. A Mistress Greene, who saw it fall, had

it dug out of the ground and found it weighed 24 pounds or better, was soft inside and mixed with a mineral like small pieces of glass.

"About five o'clock in the afternoon of August 4, 1642, a similar phenomenon (occurred) over the little English town of Alborow. There was a wonderful noise in the air, as of a drum beating most fiercely, which after a while was seconded with a long peal of small shot and after that the discharging of great ordnance in a pitched field of battle. This continued for one and a half hours and then at the ceasing thereof, a stone was seen to fall from the sky, grazing the heath some six or seven yards. Dug up, it measured eight inches in length, five inches in breadth and two inches in thickness. Suddenly there was heard a joyful noise as of music and sundry instruments sounded in a melodious manner, ending in an harmonious ringing of bells."



Roughly six inches in diameter and not quite two inches thick, crown is composed of feathers held closely overlapped and turning on this side in a clockwise direction. No adhesive is apparent.

the mystery of the **FEATHER CROWNS**

Is there a medical or scientific explanation for their formation? A New York doctor said it might be caused by the escape of energy . . .

By Thomas E. Stone

I FIRST saw Grandma Terry Jamerson's feathered crown in the early 1960's. She knew I was interested in unusual things and she took it from her dresser drawer, where she kept it wrapped in tissue paper, to show to me. I was fascinated and listened attentively as she told me the tale of the crown.

Being only 10 years old at that time I forgot some of the details of the story but never the crown. So in August 1975 while I was visiting Grandma in

her home in Rolla, Mo., I asked her what had become of the feathered crown she had shown me 14 years before. She immediately went into her bedroom and returned with the crown which she now kept in a circular covered box made of wicker. She took the crown from its box and handed it to me. I felt strange holding it, knowing that it had come from the deathbed of Grandma's older sister, my great-aunt. I asked how old it was and Grandma said that her sister had died

in 1899; the crown was 76 years old.

In 76 years only some 20 feathers had fallen from the crown. As I was studying the pattern of the disc formed by the chicken feathers, each feather overlapping another as on a live chicken, Grandma asked me if I remembered the story. I remembered only parts of it, I said, and asked her to tell it again.

"It all started with the birth of a baby girl to your great-grandparents," she began. My great-grandparents were Frank and Doris Osborne and they lived in Nashville, Ky., in 1899. "The baby was born in August 1899 in Nashville and christened Ida Lee," Grandma continued. "She was a cute baby and my parents were happy but it wasn't to last long. When she was only

two months old, she contracted the whooping cough."

As she talked of the long-ago loss, Grandma grew sad. "During that time there was no cure or inoculation for whooping cough and all my mother could do was make my baby sister comfortable and pray that the cough would go away."

She paused, then said, "It didn't. Ida Lee died November 20, 1899, when she was three months old. It was the custom at that time to photograph the dead so my mother started to prepare Ida for the photographer. The neighbor women who had been trying to console my mother helped to prepare the baby for burial.

"As they removed the pillowcase from the feather pillow Ida had been

Reverse side of crown clearly shows the feathers spiraling counterclockwise. Since it was found in November 1899, only some 20 feathers have fallen out.



lying on when she died, they felt lumps inside the pillow. Out of curiosity they tore it open and to their surprise they found several discs and crosses formed by the feathers.

"Ida was buried soon after and my mother kept those crowns and crosses for many years — until our house was destroyed by fire. Somehow, when folks came to help put out the fire and try to save some of our belongings, this one crown was saved and eventually came to me for safekeeping.

"In 1925 our family doctor asked if we would allow him to take the crown to a medical convention in St. Louis, Mo., where he hoped he could find a medical or scientific explanation for the formation of the crown. When he

got back he told us that only one other doctor had ever seen such a thing and that was when an old lady had died while lying on a feather bed. A New York doctor said it might be caused by the escape of electricity from the deceased's body.

"That's all I know," Grandma concluded. "I have never met anyone since who has an inkling of what could have caused it."

I reached over to pick up the crown again. It felt quite solid and weighed nearly a pound. I fondled it, smoothed it — frankly, I was amazed — then replaced it in the box. Grandma put the cover on and took the feathered crown back to her bedroom for safekeeping.



WAR BETWEEN THE CHIMPANZEES

DR. JANE GOODALL is well known for having brought chimpanzees into the living room. Through National Geographic Society television specials, people throughout the world have become familiar with chimpanzees named Goliath, Flo, Flint, Fifi, Melissa, Satan and David Greybeard. Some enthusiasts have followed the progress of these animals as if they were soap opera characters.

Dr. Goodall began in 1960 to study a group of chimpanzees in the Gombe Stream National Park in Tanzania. Her studies of the group of 30 to 40 of the animals disclosed that in the wild they are hunters and meat eaters and they also make and use crude tools.

In an Associated Press release in April 1978 Dr. Goodall stated that the chimpanzees she has been study-

ing behave more like human beings than previously believed. They sometimes kill each other.

The group of African chimpanzees which she has popularized in books and film was shattered by division and war. The rift began in 1970 and the first attack came in 1974 when the larger group had about 11 males and the smaller about seven. The larger colony of chimps systematically wiped out the smaller, the animal behaviorist said.

Dr. Goodall said the war between the chimpanzees is over but it adds a new dimension to her long-term study.

"It seems that we have had the dubious privilege of watching a phenomenon rarely recorded in field studies — the gradual extermination of a social group by a neighboring group."



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.

REMEMBERING

By Joan Conner Fonte

IN 1962 I took a short vacation from my job as a newspaper reporter in St. Petersburg, Fla. While my roommate Margaret and I were in St. Augustine we visited the usual tourist attractions as well as the oldest cemetery, Tolomato, where I found a grave that caused me several sleeplessness nights. (This cemetery is no longer open to the public.)

The grave was that of a young girl, 22 years old, who had died about 1826 and lies buried next to her young husband. I read the inscription (what was left of it) on the raised gravestone and noticed a feeling of cold and depression slipping over me that I could not shake off. Also, I had the feeling that I should remember something. That night in the hotel I paced the floor and stared out of the window trying to remember something — but what?

The next day, worn out, I went back to the grave and stood there for a long time wracking my brain, without success. Then I decided to visit the local historical society to see what I could find out about her. They told me to contact an elderly man who still lived in town and was a member of this girl's

family. I telephoned him and although I felt quite silly, I told him about my experience and feelings about this grave. By now I was desperate.

He had very good records of his family and looked her up for me. It appears this girl had married one of his ancestors and they were both victims of yellow fever. But the remarkable thing was the girl had come from Maine and her maiden name was Hinckley. My family also comes from Maine where we settled in the 1600's, having come to this country on the *Mayflower*. There is no doubt that the dead girl was an ancestor of mine as



Joan Conner Fonte

the only Hinckleys in this country at that time all were from the same family. My paternal grandmother was a Hinckley. Our family has very good ancestry records too and some digging on my part did disclose a young girl who married in 1824 or 1825, moved to Florida and was not heard from again.

Because I believe in reincarnation I wonder if I was looking at my own grave or perhaps the grave of someone I had been close to in a previous life. I do know that on subsequent visits to the grave I experienced a peaceful feeling and was no longer troubled with that terrible urgency to remember.

A short distance from her grave is the smaller grave of a child which also caused me much sadness. But I could find out nothing about this grave because the stone was worn smooth. — *Miami, Fla.*

JUST AS I DREAMED

By Margaret H. Adcock

I WAS REARED about seven miles from the small town of Rowland, N. C., and was the oldest of seven children. As might be expected, I was the first to marry. That was in 1936 and soon after marrying, my husband and I moved about four miles from my parents' home.

In 1938 my second oldest brother James Holcomb graduated from high school and joined the army. After basic training he was sent to the Panama Canal Zone where he remained until after the Japanese attack on Pearl Harbor. Naturally all of us in the family were concerned about him because we feared the Panama Canal

was such an important facility that the enemy might attack it. But in 1942 we received a letter from him in which he said he was being transferred to another place. He told us that when he reached his destination he would let us know.

The weeks passed slowly by and we made all kinds of guesses as to where James would be sent.

After more than a month had passed, I had a dream. I was not a participant in the dream myself but I could see it all happening. I dreamed that I saw the 10:30 train stop in Rowland and my brother got off. My next-door neighbor Walter Bullock walked up to him and asked him why none of his family had been there to meet him. He replied that he had hoped to surprise us and so hadn't let us know he was on his way.

Mr. Bullock gave my brother a ride to my parents' home. When they got there my mother answered the door and of course was beside herself when she saw him. James told my parents that for security reasons he hadn't been able to inform them he was coming home. He said his ship had anchored at New Orleans and he had taken a train from there, passing through Macon, Ga., and Columbia, S. C.

My dream was so realistic that I thought about it all morning and told my husband about it. Shortly after lunch that day someone knocked at my front door. When I answered, there stood my mother and brother James.

Needless to say I couldn't wait to find out if he had arrived just as I had dreamed. Amazingly enough, it turned out that my dream was right on the

mark. His ship *had* anchored at New Orleans; he *had* come into Rowland on the 10:30 train; my neighbor *had* brought him to my parents' home. In fact, everything had happened just as I had "imagined." — Rowland, N. C.

DÉJÀ VU ON THE HIGHWAY

By T. Christopher Kelly

WHILE I attended the University of Wisconsin in River Falls I was active in the university debate program and traveled with my teammates throughout most of Wisconsin in order to attend tournaments. I often drove my own car.

In the fall of 1974 we set out on a trip to La Crosse, Wis. It was not a long drive but we could not leave until late afternoon so it was dark during most of the trip.

Our debate coach, Gary Dostal, drove his car and carried two debaters as passengers. Carol Ciaccio rode in my car; a third car carrying four more debaters followed.

David Nestingen, who was riding in Professor Dostal's car, had asked to be let off near La Crosse, where he was planning to visit a friend. To reach the spot where we were going to leave David, we were forced to travel several back roads on the way to the city. I had never driven that route before but it seemed like a pleasant drive on one of Wisconsin's typically hilly curving roads. Traffic had been very light all evening.

We let David off about 20 miles from La Crosse and continued on our journey. As we drove past roadside villages and occasional country homes and farms, I began to feel uneasy. It was only a vague sense at first but it

grew until I could ignore it no longer. When I finally told Carol about my strange sensations she seemed quite unconcerned.

As I drove further, an image began to form in my mind. I remembered having been on the road before although I knew that was not possible since I had always taken the main highway to La Crosse. The impression of reliving the experience was overwhelming, however, and I could not shake the feeling.

In order to ease my fears I began to talk with Carol again. I told her that I had been on the road before and that *something* — I didn't know what — had happened. She told me that she felt nothing and that I should stop imagining things. Yet the image in my mind was becoming clearer all the time and suddenly I "knew" that on this same road, under these conditions, I had been in an auto accident. Objectively I knew I had never been in a traffic accident in my life but the sensation that one had occurred was uncanny.

As I talked, I pieced it together. A car had come up behind me and tried to pass on a curve. At that moment a truck appeared around the corner from the opposite direction and my car was forced into a ditch as the truck swerved into me. And I had the most unnerving sensation that I had died in the accident.

Carol was starting to feel uneasy, especially when she saw that a car had begun to follow us. I was scarcely breathing as the memory became sharper in my mind. As we approached a sharp turn the mental fog lifted completely. I said, "That's the

corner where it happened." Seconds later the car behind me pulled out to pass and the truck came around the turn.

I honked my horn, hit the brakes and put on my four-way flashers. The passing car got back behind me just in time to avert an accident.

Carol couldn't believe what had happened. Neither could I. I do not know how to explain how I saw the accident happen before it could occur. I am convinced, however, that I would not have reacted quickly enough to the situation to prevent the accident if I had not been "forewarned." The *déjà vu* sensation almost certainly saved my life. — *Madison, Wis.*

PREPARED

By Rita Stattleman

IN NOVEMBER 1966 my husband Ralph Hertzfeldt was stationed at an air force base in Turkey. My four children and I lived in Topeka, Kans., with my brother Robert Spinner who had returned from Vietnam and stayed on to help me with the children.

One night late that month I dreamed that three air force officers came to my door. Remembering that my first husband Gene Olson had been killed in the crash of an air force plane, I shouted, "The last time some of you came, it was to tell me that my husband was dead!" Then I slammed the door shut and locked it.

The next morning I told my brother about the dream. We talked about it for a while and finally decided that I was jittery because Ralph was due home soon and I was afraid something might happen to him.

Still, the thought stayed in my mind

and almost in spite of myself I began to plan what I would do in the event of Ralph's death.

On January 8, 1967, the officers came. When I answered the door, I found myself blurting out the same words with which I had greeted them in my dream. But this time I opened the door wide and let them in, knowing I couldn't shut out reality.

Thanks to my dream, however, I was prepared when they told me that Ralph had died of a heart attack. — *Topeka, Kans.*

THE BIRTHDAY RING

By Genine Hanns

IN THE winter of 1970 I had a dream about my Uncle Julian Stroveck. He had been like a second father to me while I was growing up and I was very fond of him. I dreamed I was in a large shadowy room where steel cabinets were lined up against the wall. In the center of the room there was a table covered with a white cloth and over it a too-bright light. I stood in the shadows, waiting.

Soon the clatter of gurney wheels echoed through the hall outside. The door opened and two men in green coats wheeled in the cart and transferred a long still form to the table. The two men were talking but I couldn't understand them. When they left the room I looked at the clock on the wall; it read 6:15.

I looked back to the body and saw that one arm had slid off the table. A beam of light fell on the limp hand and I saw the ring I had given Uncle Julian for his birthday. It was a ruby set in a wide gold collar. I began to feel sad and lost and somehow panicky. Then I

found myself pinpointed in a ray of light from above.

"I am well," a voice called. "Do not worry about me." It was Uncle Julian's voice! "I have undergone transition," he went on, "and have left this physical plane."

I awoke with a start and began to cry. My husband Chris tried to comfort me but I wouldn't listen. "Poor Uncle Julian," I wailed. "He was such a good kind man."

"You're talking as if he were no longer around," Chris said. "Your uncle is alive and well."

The dreadful sinking feeling returned and I knew I couldn't convince Chris that Uncle Julian was in danger.

The next afternoon at about four o'clock my uncle was involved in a head-on collision. The police notified us and Chris and I hurried to the Royal Jubilee Hospital in Victoria to await the results of surgery. Uncle Julian had some chance of surviving, the doctors said, but I knew that he wasn't going to.

Uncle Julian was pronounced dead at six o'clock that evening — December 16, 1970 — despite the doctors' attempts to save him. I was grief-stricken, of course, but I felt as if something beautiful had transpired. I believed that because we had been so close in life, Uncle Julian had endeavored to stay close to me for as long as possible. — *Victoria, B. C., Canada.*

JENNIE

By Leocadia V. Bakas

I SPENT THE first several months of my marriage in a room rented from my sister-in-law Stefania Bordynowski

who had eight children. Jennie, the oldest, and I became good friends and she would often confide in me.

One Sunday afternoon four years later in March 1925, Jennie, who had just turned 17, stopped to visit with me at my home in Du Bois, Pa. I invited her to dinner the following week. It was the last time that I ever saw her alive.

The following Sunday something awoke me about 4:30 A.M. I felt a chill and cold sweat broke out all over my body. I got up to smell for smoke and to check the children. Nothing seemed out of order but the sense of dread would not leave. Then to my horror I heard Jennie distinctly say, "Auntie, we had an accident and I'm go . . ." Her voice faded away and I started to scream.

My husband Boleslaw woke up and asked me what was the matter. I couldn't tell him. With an expression of disgust he turned over and went back to sleep.

I lay there filled with apprehension, certain that something terrible had happened. When the knocking sounded at the door two hours later I felt too paralyzed with fear to get up and see who it was. I knew.

My sister-in-law had just received word that Jennie was in a hospital in Clearfield, Pa., over 20 miles away and was in critical condition from an accident.

When I arrived at the hospital the doctor asked me if I was Jennie's aunt. I nodded dully. He said, "The last words Jennie spoke were that she was to have dinner with Aunt Lottie."

Jennie had died at 4:20 A.M. — *Titusville, Fla.*

AN ANGEL UNAWARE

By Irene McMullen

WHEN I lived in Portland, Oreg., in 1942 I had an experience that changed my entire outlook on life. It taught me compassion and consideration for others.

I had built a profitable business manufacturing flowers and plants from wood fiber which I supplied to retail outlets. I had several girls working for me and the more I expanded the greedier I became. I thought of nothing but money and how I could crowd out any competition. Later I was to recall the struggling young mother who had begged me to help her get started in the same business. I refused and pushed the incident out of my mind.

I was operating a rooming house where I lived and had my shop. I kept the front room filled with beautiful floral arrangements and proudly displayed some of my best samples in the large front windows.

On a quiet Sunday afternoon, one that I shall never forget, I was alone working on my bookkeeping. My entire attention was focused on the ledgers when a woman quietly entered the front hall. Thinking she wanted a room, I walked toward her.

She stood there smiling and pale. Her clothes were shabby and her shoes looked as if they had been worn a long time.

"Can I help you?" I asked.

"Oh, no," she answered. "I was just walking by and noticed the flowers in the window. They are so beautiful I just couldn't help coming in to see them."

Together we looked at the colorful vases filled with carnations, roses and mums. Her thin little hand reached out and picked up a corsage of red rosebuds.

"They look so real," she said, pressing the roses to her face.

"Would you like that one?" I asked.

"I can't buy any," she said. "I only came to admire."

"You may have it — a gift from Irene's Flower Shop."

She held the corsage to her breast and thanked me and then turned and walked out onto the porch. By now I was concerned about her welfare. She looked destitute and for the first time in my life I felt compassion for someone. Thinking I might hire her, I said, "Where do you live?"

She turned sadly toward me and said, "Where I'm from and where I'm going you don't know and you cannot come." Then she completely disappeared, corsage and all, right before my eyes.

Had I entertained an angel unaware? I don't know — but she left me with a message and a blessing. Isn't that what angels are sent for? — *Salem, Oreg.*

LATE ANSWER TO AN AD

NAOMI McDONALD of Napanee, Ontario, advertised in a chain of newspapers when her pet Siamese cat Ching disappeared. Some three months later Miss McDonald received a call from the editor of the *Quinte Scanner*, one of the papers which carried her ad, and learned that Ching had been found alive and well — in the basement of the newspaper's printing shop. — *W. Ritchie Benedict.*

WERE THE SPIRITUALISTS RIGHT? WHAT WE ARE LEARNING ABOUT SURVIVAL

Do deathbed visions prove there is life after death — or is there another explanation for such things? Parapsychology is looking for the answer.

By D. Scott Rogo

IN 1975 an obscure southern publisher issued a small book entitled *Life After Life* by Raymond Moody, a philosophy professor turned psychiatrist who spent several years analyzing and collecting the experiences of people who have clinically died but who later revived.

Within months of its first issue *Life After Life* became a nationwide sensation. It has been on the paperback best-seller list for weeks. Death, it seems, has become a popular subject. This is certainly a change from times past when death was considered a taboo subject. Even as recently as 1968, Robin Denniston wrote in his foreword to Arnold Toynbee's anthology *Man's Concern With Death* that "death really did seem like the new pornography — a secret and shameful matter totally opposed to the

life-enhancing virtues of sex, love, freedom and immortality."

All this has changed now. The American public actually seems to be thirsting for knowledge about death; how to cope with it, how to help others cope with it, what happens at the moment of passing, and what happens after this inevitable change. But although the research and writings of such clinicians as Dr. Moody, Elisabeth Kubler-Ross and Charles Garfield are well known to the public, few people realize that parapsychologists have been studying deathbed visions, near-death encounters and other deathbed experiences since Victorian times. What is even more unfortunate, few authorities on death seem aware of the large body of research psychical researchers have amassed on the subject. Authorities

such as John Hinton and Ignace Lepp in their books on death and dying almost completely ignore parapsychological data. Recently, though, the relatively contemporary research of Dr. Karlis Osis has become widely known to the general public. However, Osis' work is only the last rung of a ladder of research which stretches back to the very beginnings of parapsychology in the 1880's.

I would like to review and reflect upon the investigations our pioneers carried out into deathbed phenomena. There are three questions which I think we should keep in mind. First, what did the parapsychologists of the past discover about these phenomena? Second, what did they *think* about these events? And third, how do their findings compare and contrast with the findings made by thanatologists today?

Briefly, deathbed experiences can be grouped¹ into two large general categories. In the first we can place deathbed vision phenomena; i.e., the reports of what the dying "see" at the moment of death and the psychic experiences of those attending the dying person. In the second category we can list near-death experiences; i.e., the subjective experiences of people who have nearly died or who clinically died only to revive later. These experiences are commonly called "close calls" or pseudodeaths.

Probably the first major studies on the subject were made neither by parapsychologists nor medical men but by writers. For example, even before the birth of organized psychical research in 1882, at least one privately printed booklet was already calling attention to deathbed phenomena. The

booklet, *Daisy Dryden — A Memoire by Mrs. S. H. Dryden*, was a detailed account of the deathbed visions of the writer's adolescent daughter who died in 1864. James H. Hyslop, the longtime head of the American Society for Psychical Research, published an analysis of the case many years later, in 1918, in the *Journal of the ASPR*.

The case of Daisy Dryden is unique. It is not uncommon for the dying to see an apparition of a dead relative coming to greet them. In fact, one contemporary clinician, Charles Garfield, once told me that one out of every four of his dying patients has such an experience. However, Daisy saw an entire host of deathbed apparitions as she lay dying and these visions were carefully recorded by her family. Daisy would often astound her visitors by describing their own dead relatives in great and accurate detail. She also often saw the apparitions of the recently dead. According to her mother, Daisy had never shown any psychic ability during her short life and even these visions began only three days before her death.

Despite scattered reports, such as the Dryden case, the first systematic (or at least semisystematic) study of deathbed visions was made by a writer and social commentator, Frances Power Cobbe, in an essay she wrote in her book *Peak in Darien, with some other enquiries touching concerns of the soul and the body*. The study appeared in 1882, the very year of parapsychology's birth. Actually, only a slim portion of Miss Cobbe's 266-page book deals with deathbed phenomena.

The concluding essay, which is a meager 22 pages, recounts several deathbed vision cases. In each instance the dying person suddenly reported seeing an apparition of a deceased person shortly before his own death. Miss Cobbe was perhaps the first student of psychical research to point out a very pertinent fact about these cases: sometimes the dying person sees an apparition of a deceased friend or relative who he had no reason to assume was dead. Clearly, simple delusion could not account for these cases. Frances Cobbe coined the term "Peak in Darien" as a label for these perplexing reports and it was her belief that in these cases the dying actually were able to catch a glimpse of a new world just as, according to John Keats, ". . . stout Cortez when with eagle eyes / He stared at the Pacific and all his men / Look'd at each other with a wild surmise / Silent, upon a peak in Darien." As did many of the parapsychologists who followed her in the study of deathbed visions, Miss Cobbe believed that these special cases were impressive indications of human survival of death.

Despite the historical importance of her study, the level of Frances Cobbe's evidence was hardly up to the standards the early Society for Psychical Research considered necessary to substantiate a spontaneous case. In none of the cases does she cite specific names, dates, or corroborative evidence. Her reporting is purely anecdotal and her accuracy was just as poor as her reporting. One of Cobbe's cases was also reported by Hensleigh Wedgwood, an early SPR member, and his version was quite different. F.

W. H. Myers, who was quite interested in deathbed phenomena, only briefly mentions Frances Cobbe's work in his great study *Human Personality and its Survival of Bodily Death*.

The founding fathers of the Society for Psychical Research were especially interested in phenomena which indicated life after death. However, while they were intensely concerned with such phenomena as apparitions and mental mediumship, there was no systematic attempt during the early years (roughly 1882-1900) by any of these parapsychologists to study deathbed phenomena as a specific class of psychic phenomena. I do not mean to say these pioneers were uninterested in deathbed phenomena. Cases are scattered all through the *Journal and Proceedings of the SPR* as well as in *Phantasms of the Living*. However, if I may be allowed a personal judgment, the SPR founders — who were preoccupied with standards of evidence — seemed more impressed by collectively perceived deathbed visions than by visions seen only by the dying. In Volume 6 of the *SPR Proceedings*, for instance, one can read about a dying woman named Harriet Pearson who, before her death, saw the apparition of her sister. This phantom was also seen by two nieces who were taking care of her. Another case, recounted by Frank Podmore, reports an instance in which three sisters, one of whom was dying, all saw the apparitional faces of two of their deceased brothers surrounded by halos. Parapsychologists such as Richard Hodgson, Minot Savage and H. A. Dallas also investigated a variety of deathbed phenomena, but none of them tried to

tackle and make sense out of this growing body of data. Yet they too were to discover, as had Frances Cobbe, that the dying often see the figures of people who they could not know had only recently died.

Perhaps the classic report was made in 1892 by Minot Savage, a minister-turned-psychical investigator, in the *Psychical Review* (the official organ of the short-lived American Psychical Society which was founded in 1892 and folded after only two years of operation). The case concerned two playmates, Jennie and Edith, who contracted diphtheria at roughly the same time. Jennie died first, but this information was deliberately withheld from Edith. However, three days later when she was about to die, Edith saw the apparition of her friend and several others coming to take her away.

It is interesting that the very phenomena which the early psychical researchers found most impressive, i.e., collectively perceived and Peak-in-Darien cases, do not play much of a role in the writings of researchers today. Even parapsychologist Karlis Osis, who has been actively studying deathbed phenomena since the late 1950's, has stopped concentrating on Peak-in-Darien cases. These researchers seem to believe that all deathbed experiences, whether they contain specific parapsychological components or not, are probably of the same phenomenological nature. Therefore, they argue, it would be myopic to concentrate on one class of phenomena to the exclusion of another.

In recent years collectors of spontaneous cases have seemed more in-

terested in finding specific and recurring patterns in their data than in verifying any individual case. This approach has been made to such phenomena as out-of-the-body narratives, death coincidence PK reports (such as spontaneous clock stoppings), dream ESP, etc. In short, parapsychologists today seem more interested in bulk than quality. And this approach is now being made to deathbed phenomena.

James H. Hyslop was first to try to make a comprehensive analysis of a large body of deathbed phenomena cases and his discussions are contained in the paper "Visions of the Dying" which appeared first in the July 1907 issue of the *ASPR Journal* and later as a chapter in his book *Psychical Research and the Resurrection*. Hyslop wanted to make some parapsychological sense out of these curious experiences. As he wrote: "But one of the most important things to study in them would be their relation to instances of hallucinations under the same circumstances that had no coincidental value. That is, we need to study their statistical aspects which would require a comparison of the real or apparently coincidental cases with those which are unmistakably hallucinatory and subjective in their origin."

Hyslop argued that deathbed visions were objectively real and not delusional experiences. He was ultimately drawn to Peak-in-Darien cases and also to deathbed visions which were corroborated through mediumistic communications. For example, he cited one case in which a man saw an unexpected apparitional visitor by his

deathbed. Previously, this same visitor had communicated to Hyslop, through Mrs. Piper, his intention of so appearing. (Mrs. Piper was the medium with whom Hyslop experimented for several years.)

Hyslop also recounted several other types of deathbed vision phenomena in his paper, usually drawn from the collections of other investigators or cases which had appeared in the more popular psychic press. Unfortunately, few of these cases could boast much evidential worth, although some were drawn from the well-investigated cases reported in the publications of the SPR.

Hyslop never carried out his goal of comparing these cases to obviously hallucinatory cases or pathological visions. Instead, he urged psychical researchers of his day to take a more active interest in this whole range of phenomena. He even pressed doctors and nurses to be on the lookout for such encounters and suggested that the SPR organize a census on the problem. Hyslop was also the first parapsychologist to realize that we should collect *all* types of deathbed experiences — whether or not they are obvious hallucinations, visions of the dead, or of the living — and that we should also study what people who have nearly died but later recovered have to say about their mental experiences during the interim. Unfortunately, it took parapsychologists some 50 years to follow up on these recommendations.

Although Hyslop never dogmatically stated that deathbed experiences prove survival, his bias was clearly in that direction. This was an

inclination he shared with Cobbe, Savage and others. Nonetheless, Hyslop definitely felt that such experiences could eventually serve as strong *a priori* evidence for life after death. In a way, Hyslop was speaking over-conservatively, since by 1907 he had firmly accepted the survivalistic theory, based mostly on his experiments with Mrs. Piper. By 1919, the year before his death, Hyslop was even more firm in his belief that deathbed visions indicated survival. In his last book *Contact With the Other World* he went so far as to state that such phenomena "deserve a first place among spontaneous incidents in favor of survival."

Not all parapsychologists, not to mention medical authorities, were inclined towards the survival theory, though. Years before Hyslop's work was published Dr. Edward H. Clarke came out with a text entitled *Visions: A Study of False Sight* in which 20 pages were devoted to deathbed phenomena. Clarke had no qualms about stating that such experiences are merely the result of autonomous and deleterious brain activity and that these visions are only projected daydreams. However, he did suggest at the end of his book that eventual research just might prove him wrong!

A more considered approach to the problem of deathbed studies during these years was made by Charles Richet, the Nobel prizewinning French physiologist and parapsychologist. Richet was firmly opposed to the survival hypothesis and believed that through telepathy and clairvoyance we ourselves produce all the psychic phenomena we experience

during the course of our lives. Yet even he had to admit that deathbed vision phenomena constitute strong evidence not only for survival but for spirit return as well. As he wrote in his *30 Years of Psychical Research*: "Facts such as this kind are very important. They are much more explicable on the spiritistic theory than by the hypothesis of mere cryptesthesia. Among all the facts adduced to prove survival, these seem to me to be the most disquieting (i.e., from a materialistic point of view). I have therefore thought it a duty to be scrupulous in mentioning them."

While one can applaud Richet's intellectual honesty, I am afraid we cannot similarly laud his prowess as a theoretician. For after making this candid admission Richet merely ignores deathbed vision data for the greater part of his book and goes on freely expounding his antisurvivalistic views. (I have often heard it said that Richet finally adopted the survival theory because of these phenomena, but I am unaware of any book or paper in which he makes this admission. However, I am not familiar with his untranslated works.)

Richet was not the only parapsychologist who by the 1920's realized that alternate theories, as opposed to survivalistic ones, could account for deathbed phenomena and even Peak-in-Darien cases. One theory promoted during these years was that a dying person merely hallucinates the persons he loves and wishes to see and might use ESP to learn who is dead and who is not. However, Ernesto Bozzano, an Italian investigator, countered this theory in his book

Phénomènes Psychiques au Moment de la Mort in which he pointed out that if this theory were true then the dying should more often than not hallucinate apparitions of the living rather than those of the dead. Yet deathbed apparitions of the living seem rather rarely reported. This finding had also been made by Hyslop and would later be partially substantiated by Osiris.

Sir William Barrett, one of the founding fathers of the SPR, made by far the most notable contribution to the study of deathbed visions during these early years of parapsychology's maturation. Unfortunately he never completed his study and his only major work on the topic, a short book entitled *Death-bed Visions*, was left incomplete at the time of his death and was posthumously published in 1926. Barrett does not stand out as a theoretician on the subject but he was — even more than Hyslop — the first to collect and synthesize a vast amount of literature on deathbed experiences. *Death-bed Visions* is not a great book because of what it says about these phenomena but because of the scope of its coverage and the framework into which it places many seemingly diverse phenomena. Barrett's book is an unfinished masterpiece. We can only guess how much greater it would have been had its author lived a bit longer.

The book is divided into five major chapters, each devoted to a particular type of deathbed phenomenon, to which is attached an unfinished introduction. Chapter One is entitled "Visions Seen by the Dying of Persons Unknown to Them to be Dead" and is

of course a discussion of Peak-in-Darien cases. The second chapter is titled "Visions Seen by the Dying of Persons Known by Them to be Dead, and Death-bed Visions Seen by Others," and includes brief comments on collectively perceived deathbed apparitions. The last three chapters of the book deserve closer scrutiny since they discuss deathbed phenomena which researchers today completely overlook.

One of these chapters is devoted to deathbed visions of the *living*. As Barrett points out, these cases are qualitatively different from instances of deathbed visions of the dead. In most cases the dying person seemed to be employing traveling clairvoyance to "visit" and "see" still-living friends and relatives. In a few instances these experiences were reciprocal. That is, at the same time the dying person clairvoyantly saw his relatives, these people saw an apparition of the dying person in their homes. These reports might more properly be labeled apparitional experiences than true deathbed visions. In only one case cited by Barrett did the percipient see an apparition of a living person right in the room with him.

I think these cases are interesting in the light of some of Karlis Osis' 1961 findings. He discovered that the dying do sometimes see apparitions of the living as well as mythological or religious figures. However, these apparitions are seen less frequently than apparitions of the dead. But why should Osis' findings be so at variance with Barrett's? I think that the studies of Barrett and Hyslop, who noted the relative paucity of deathbed visions of

the living, were in all likelihood very biased. After all, neither scholar undertook any wide survey on the subject, but merely collected firsthand accounts here and there, and combed through the extant parapsychological literature of the day looking for additional cases. It seems likely that a case of a deathbed vision of a dead person would probably have found its way into print more readily during these years than a case of a deathbed vision of a living person. Observers might have found the former incidents more puzzling and in need of explanation and might have been more likely to report them. Deathbed witnesses who observed a dying person greeting apparitions of religious figures or living persons might have dismissed the incidents as due to delirium and never bothered to report them at all. Simply speaking, deathbed visions of anything *but* the dead just might not have been reported very often during those years since no one was really *looking* for such instances.

Chapter Five of Barrett's book concerns instances in which "music" was heard either by the dying person or by independent deathbed witnesses; e.g., one of Barrett's correspondents reported that she heard "a most singular strain of singing outside the windows" at the moment a friend died. In another case, which Barrett drew from a report published in the *SPR Proceedings*, both the dying person and a deathbed observer heard the music. This music does seem to possess some peculiar properties. Three people might hear the death music, for instance, and one might hear it as choral while the other two might hear it as in-

strumental. In one instance cited by Barrett, the music was heard collectively by three people, one of whom was stone-deaf!

Unfortunately Barrett never commented on these music cases but merely catalogued a few instances for his book. What does this music represent? Why should it accompany death? Why might different witnesses hear it in different ways? These are questions Barrett left unanswered. Oddly, not one contemporary researcher or authority on deathbed experiences has ever discussed this peculiar phenomenon in his reports. Other than Bozzano's *Phénomènes Psychiques au Moment de la Mort*, which greatly influenced Barrett, no other book on death or deathbed phenomena that I am aware of has ever mentioned this phenomenon at all. (The only subsequent writings on the subject of deathbed music have been contributed by me, in two books published in 1970 and 1972.) Even Osis fails to mention this phenomenon. Yet such cases obviously exist and stand in dire need of explanation.

The last chapter of Barrett's book is devoted to what is probably the most unusual type of all: clairvoyant visions of the soul leaving the body. Barrett was quite interested in the reports of people who claimed that they could actually "see" the departure of the soul from the body. In reading Barrett's cases today one is struck by how these observers — often writing independently — time and time again seem

to report the identical sequence of events. Most of them report seeing a duplicate form withdraw from the body and hover above it. In many instances the observers could see some sort of "cord" connecting the two bodies. Once the link was broken the observers would invariably see the form gradually disappear as if liberated from the physical body. A few of them claimed that they, just like the dying persons themselves, could also see apparitions of the dead bearing away the soul body.

Parapsychologists and deathbed experience researchers today have paid scant attention to accounts such as these. Yet even Charles Richet realized that these reports deserve close scrutiny and admitted, in his *30 Years of Psychical Research*, "The cloudy forms sometimes seen at deathbeds as if an astral body were emerging from the material body are probably not mere hallucination." But Richet never bothered to explain just what he thought these cloud forms actually were!

Although *Death-bed Visions* was uncompleted at the time of Barrett's death, one can see that he was already firmly drawn to the survival hypothesis. To him these cases represented the interaction between the living and the dead. Of Peak-in-Darien cases he wrote, "These cases form perhaps one of the most cogent arguments for survival after death."

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

Our Male Chauvinist Poltergeist

It's not just men who need their thought patterns rewoven —
the spirits need some consciousness-raising too.

By Deborah Rosen

THERE IS a poltergeist in our house, which is bad enough, but worse, it has teamed up with the children and my husband against me. I hereby serve notice: that means war!

After weeks of unending housework and car pooling, in September 1976 I suddenly announced plans to spend a day doing my own thing. I ignored the stricken looks of my family, left them to cope if they could and walked calmly out to the car. I got in and turned the key — or tried to. It wouldn't move. Perplexed, I tried my extra set. No luck. Since it was raining I shouted to my daughter Ann, "Come on, I'll drive you to school." As soon as she was in the car, the key turned. Now that's dirty pool!

A few days later I was gaily setting up the typewriter to try my hand at a bit of poetry. I plugged in the cord and pressed the "on" button. The motor purred smoothly but the typewriter wouldn't operate. I pushed the space bar; I jabbed the letters; I banged the keyboard. Everything seemed frozen, immobile. Suspecting the poltergeist, I dragged out the PTA minutes, slid a

piece of the school's best bond paper under the platen and announced sweetly to the spirits at large, "Now come on, baby. I've got to type these minutes." Would you believe that nasty machine cooperated?

About the middle of October I was reading a magazine when the sound of sobbing filtered through to my consciousness. My distraught son John was searching frantically for his constant companion — a pink stuffed hippopotamus. I launched into a mental tirade against that thieving poltergeist and suddenly, touched by no human hand, the door to my Fibber McGee closet burst open and out flopped Hippo, his ear still unattended, followed by a motley assortment of undarned socks and buttonless sweaters. My son smiled beatifically at Hippo and I swear I heard malevolent laughter in the wings.

The payoff came on Thursday, October 28, 1976. I was driving along the boulevard, thinking the time was ripe to get myself a job. I had just devised a plan for the children's care when there was an horrendous explosion and the

right side window in my car completely disintegrated. I was so stupefied that it took me several minutes to conclude that I was still alive and a few more before my knees stopped shaking enough to brake the car. Nothing had been thrown at the car; no outside agency was responsible; there was no traffic in either direction. The window had simply self-destructed.

Well, I've had enough! If a harried

housewife can't rant and rave at her husband and children or plan her liberation from drudgery within the confines of her own brain without risking life and limb, there is going to be a holocaust in suburbia that will make World War II pale in comparison.

It's not just the men that need their thought patterns rewoven — the spirits of this world need a little consciousness-raising too. How does one convert a poltergeist to Women's Lib?



NOTHING NEW UNDER THE SUN

By Paul Steiner

THE TRADE publication *Security World* recently reported that the old adage, "There is nothing new under the sun," is applicable even in a field as new as security. We may think that the all-seeing electronic eye is a space-age invention but it appeared in a recognizable form 2300 years ago in the imperial palace of O-Fang near Peiping, China.

At a time when all men carried dag-

gers, swords and armor, it was traditional to disarm before entering the palace area — but the imperial guards were not willing to trust tradition totally. The Moon Gate, a circular opening through a section of wall surrounding the palace, was made of solid lodestone, a magnetic iron ore. The gate was built to detect concealed weapons, should an assassin try to breach the imperial residence.



CAR TURNS ON ITS OWNER

IN PIETERMARITZBURG, South Africa, a court ruled that Thomas Ryan died because he was run over three times by his own car. In the spring of 1975 Ryan was working on the engine when the car suddenly lurched forward. It knocked him down and ran over him, struck a tree and bounced backwards across Ryan's body, then glanced off a parked car and hit him a third time.



MYSTERIOUS GASOLINE WELL

THE CITY of Great Falls, Mont., has an unusual well: it produces already-refined gasoline. The accumulation was discovered in the summer of 1976 in a Mountain Bell Telephone Company conduit. Officials have pumped nearly 5,000 gallons of gasoline from a hole in the ground near Central Avenue, the main business street in Great Falls.

The GHOST Who Went to College

Holding a crucifix before them, the two men advanced toward the apparition — but an unseen force drove them back.

By Whitcomb Earl

CERTAIN PHENOMENA that seem worthy of investigation by persons interested in the occult recently have attracted attention to a college in one of our principal English universities. Since the persons involved are concerned to keep the matter hushed up as far as possible, I forbear from giving the name of the university or of the college involved and, for similar considerations, use assumed names for the principal persons to whom I refer to avoid unwelcome publicity.*

On the left side of the Old Court of the college in question, looking onto the New Court, are two sets of rooms, one above the other, which for some time past have been alleged to be the locale of supernatural manifestations. Both suites are of consid-

erable antiquity and at one time served as the Master's lodge though now they are used by undergraduates only. The upper set comprises a long low room with dormer windows and a bedroom opening out of it; the lower set is of the same description and is built immediately over the college kitchen.

For many years rumors have been in circulation with regard to these more or less conventional rooms. On one occasion a former occupant is said to have seen an apparition of a head without a body and to have fled terrified into the court. On another occasion a celebrated Fellow saw something else of a like alarming description and, petrified with horror, crawled breathless from the haunted room on hands and knees. Such stories met with sarcastic sneers from comfortable dons and taunts

*The author filed the actual names with *Occult Review* in 1905.

from skeptical undergraduates. For some considerable time no one was disturbed except by occasional footsteps and unaccountable rappings in both sitting rooms. In the October term of 1903, however, these noises became louder and more frequent. They were heard by both occupants and one man was disturbed one night by a terrific knocking and a violent shaking of the washstand at the foot of his bed.

In the Easter term of 1904 Brock Lewis, an undergraduate who had rooms opposite those said to be haunted, happened to come in at three o'clock in the afternoon and as soon as he had sat down to do some work found himself seized with a curious feeling of uneasiness that made it impossible for him to concentrate. He got up and looked out of the window and noticed the head and shoulders of a man leaning out a window of the upper set of rooms opposite. To his surprise he did not recognize the features although he knew the other students around the court. The stranger had long hair and remained perfectly motionless and seemed to glare down upon him. For three minutes Lewis stood at the window and watched; then thinking he might see better from his bedroom, he ran there but by the

time he arrived the man opposite had completely disappeared. Lewis was now thoroughly excited and went across the court to the upper set of rooms opposite. However, he found the door locked and no one answered his call. In the evening he learned that the occupant of the rooms had been out the whole afternoon and no one could have been in the rooms from the time he left at two o'clock until his bedmaker arrived at half past six.

After this, noises were heard in the room at intervals but nothing further was seen until one morning when Hillier, the occupant of the lower set of rooms, awoke about five o'clock to find a white figure standing by his bedside. He looked at it for some time while it remained motionless but at length it moved in the direction of the sitting room and disappeared through the shut door. Hillier was so alarmed that he got out of bed, dressed and left his rooms. Another night the noises in his rooms were so loud and disconcerting he felt impelled to go out and ask his friend Chad Newcomb to keep him company in his rooms. On their arrival, however, they found the rooms empty and silent. Newcomb asked Hillier if he would care to pass the night in Newcomb's sitting room but he refused the invitation. Then

both went to Newcomb's rooms and talked for a while before both went off to bed.

No sooner, however, had Hillier opened his door than he saw the figure of a man standing by his fireplace. Now thoroughly disturbed he beat a hasty retreat to Newcomb's rooms and accepted the previously-rejected offer to use the sitting room couch for the night.

Next morning Hillier went to the college authorities and refused to sleep any longer in the rooms, which have remained empty since. In the upper set of rooms the noises continued every night although the ghost never appeared. At last Jenkins, the upstairs occupant, made up his mind to try to exorcise it and got Jeff Chambers, a friend from another college who was interested in Spiritualism, to come to his rooms for that purpose with four other men.

At the outset they all knelt down and said the Lord's Prayer and then called upon the three persons of the Trinity to command the spirit to appear. Then Chambers and Jenkins saw the ghost, another man said he felt a peculiarly cold and chilling air but the rest experienced nothing. Chambers and Jenkins described the ghost as appearing in the form of a mist about a yard wide which slowly developed into

the form of a man who seemed to be shrouded in white and had a gash on his neck. It then moved slowly about the room. The two men held a crucifix in front of them and approached the apparition but seemed to be forced back by some invisible agency. They cried out, "It drives me back," and then both completely broke down, becoming quite unnerved.

A few days later they tried again to exorcise the spirit with exactly the same result: the two men saw it and no one else. They again were driven back although this time they approached holding hands. The others allege that Chambers and Jenkins appeared to grow stiff and gripped one another convulsively. The meeting again broke up with nothing definite accomplished.

Chambers next tried a planchette with considerable success. The automatic writing was clear and rapid and some communications were as follows: "I'll ruin you;" "I'll send you mad;" "I'll ruin every one of you;" and other more forcible and quite unprintable expressions. When asked who it was and why it was there, it answered through the planchette: "My name is Thomas Hardinge. I killed myself in these rooms in 1707." Then they asked where it lived and it replied, "In the

fourth panel from the door in the lower room." The panel alluded to was pulled down but nothing was found but a wall that had been bricked up.

No record has yet been found of Thomas Hardinge but research showed that a certain former Master of the college named Dr. Butts hanged himself in these rooms. Dr. Butts was Master from 1626 through 1632 and university vice-chancellor in 1629, 1630 and 1631. He was very active in organizing relief for a plague that broke out about this time. In the beginning of the Lent term in 1632 a contemporary noted that Butts' appearance changed; he acquired a ghost-like look, roamed about by himself and finally, just when he was expected to preach the University sermon, was found hanged in his rooms, the same ones now reputed haunted.

In conclusion I should mention explanations that college skeptics have given for these unusual phenomena. They lay great stress on the fact that the large

kitchen chimney vibrates in the process of cooling and allege that the vibrations are so loud as to penetrate the thick wall dividing the chimney from the haunted rooms. They further claim that rats are to be heard at night in both sets of rooms. The ghostly apparitions are ascribed to hallucinations due to overwrought nerves.

Such explanations strike me as insufficient. The kitchen chimney idea is certainly ingenious — except that the noises it supposedly causes are heard in the bedrooms rather than in the sitting rooms. As for rats, the skeptics are mistaken. Mice certainly are found in both rooms but noises mice make hardly would be mistaken for footsteps or knocking nor can mice, however noisy, shake a washstand to and fro. Clearly the case deserves investigation although the would-be investigator is not likely to meet with overmuch encouragement from the university authorities who are determined to keep the case hushed up.



HEAVENLY SIGNAL STOPS TRAIN

PASSENGERS on a London to Newcastle express train in March 1973 witnessed a graphic demonstration of the power of prayer. The Rev. Robert Middlemiss, suddenly realizing that the train was not going to stop at York, his station, dropped to his knees and began to pray that the train would slow down. To everyone's amazement a red signal flashed 100 yards from the station and halted the train. — *W. Ritchie Benedict.*



Wheel of Fortune

By Paul Steiner

The catalog for the exhibition titled "Impresario Ambroise Vollard" at Manhattan's Museum of Modern Art reveals that in the summer of 1939, this famous publisher of the works of Cezanne, Renoir, Picasso and Chagall was killed in an auto crash on the way to his French country home. Ironically, Vollard had dedicated his memoirs to his longtime chauffeur, Marcel Z. Meraud, "who drives so well."

Lloyd Probber, a New York City financial consultant, has a unique license plate on his convertible Rolls-Royce: 666-5 AVE. That is the address of his offices in New York but the plate was issued by the state of Florida where Probber has a home.

Statistics show that sales of Ouija boards increase markedly during times of armed conflict. During the Vietnam War, they topped even those of Monopoly, usually the top-selling game.

Archbishop Makarios, the late president of Cyprus, considered 13 his

lucky number. Born on August 13, 1913, he often chose the 13th of the month for important meetings.

A Bronx, N.Y., man was so angry over the scandals in the New York state lottery that he demanded, but failed to get, a refund for a 50-cent ticket he had bought. Months later, he found out that his ticket had turned up as one of three chosen for the runoff drawing and might win him prizes worth a minimum of \$2,000 and a chance to win \$125,000.

In Paris, Jean-Claude Dague was charged with robbing seven banks to help finance a cops-and-robbers movie. Monsieur Dague is a director who specializes in gangster films.

In Sydney, Australia, a 23-year-old English pilot, in a planned suicide, crashed a stolen twin-engined plane into an airport building. As he came down he was singing an aria from the death scene in Puccini's opera *Madame Butterfly* which was clearly heard by control tower personnel.

Tiny Figurine Testifies. . . Vikings Came to Baffin Island

In long-deserted village
archaeologists find
first solid evidence
of Viking-Eskimo contact.

By Betty Lou White

Photos courtesy Department of Anthropology
Michigan State University

CONTACT between medieval Vikings and prehistoric Eskimos has long been considered likely but archaeologists had no solid evidence until July 1977 when a tiny wooden figurine was found. The carving, which depicts a European man, was discovered by a Michigan State University archaeological expedition working on Baffin Island in Canada's Northwest Territories.

Carved from fine-grained fir, the



figure measures 2 1/8 inches tall, 6/8-inch wide and 3/8-inch thick and represents a figure in a long hooded robe wearing a cross on the chest. Thin lines (probably cut with a razor-sharp flake of quartz crystal) indicate seams, pleats in the front, a yoke at the shoulders and a hem which completely encircles the figure. The right leg is eroded at the base and while the other is complete it is merely a stump with no indication of footwear.

There is little doubt that it is a Viking figure, for the small wooden figurines commonly recovered from Eastern Arctic sites usually portray nude men and women, without arms and with legs straddled. Eskimo clothing of the period was not much different from modern Eskimo

Tiny figurine carved from fine-grained fir measures 5.4 cm. long, 2 cm. wide and 1 cm. thick. It is now the property of the Canadian government and held in the National Museum of Man in Ottawa. Authorities speculate that the carving may be the first concrete evidence of the introduction of Christianity to the Canadian Arctic although it is doubtful that any Thule people were converted.



clothing; the hooded robe, a European style, was unknown.

The MSU team, supported by a National Science Foundation grant, consisted of George Sabo III, field supervisor, completing his Ph. D. in Arctic archaeology; Deborah Sabo, field assistant and a doctoral candidate; and helpers Mooney Lyta and Pitsulak Josepee, Inuit (Eskimo) inhabitants of Lake Harbour on the southern coast of Baffin Island. About 100 Inuit families live in Lake Harbour where there is a Royal Canadian Mounted Police post and a Hudson Bay Company store.

A traditional winter settlement located 12 miles southeast of Lake Harbour is the deserted village of Okivilialuk and in one of its 10 empty houses Deborah Sabo came upon the figurine. Like the others in Okivilialuk, the house is a circular pit house about 15 feet in diameter with a sunken floor. It is typical of the winter house style introduced into the Eastern Canadian Arctic by the Thule people, the prehistoric ancestors of the modern Inuit.

The Thule people migrated from western Alaska in the late 12th or early 13th Century and supplanted the earlier Dorset culture and the people who had occupied the Eastern Arctic for the preceding 3000 years. Along with the different style of winter house, the Thule people introduced techniques for hunting the large bowhead whale, the dogsled and the umiak, a large skin boat.

The floor of the pit house was paved with naturally-flat rocks laid in a careful mosaic. A raised sleeping platform of gravel had been built along

one wall. The walls of sod and whalebone support a roof framework of whale ribs which once was covered with skins and snow blocks. The house is entered through a tunnel which forms a cold trap; the combination of a raised sleeping platform and a tunnel entrance effectively keeps warm air in and lets cold air escape.

The wooden figurine lay in the center of the paved floor. Nearby the team also found a wooden wick trimmer for adjusting the wick height on a seal oil lamp, a small wooden sewing disk (used like a darning egg) and a large harpoon head of a type characteristic of the early Thule period.

Although Eskimo carvings have been found on several Greenland sites, the Baffin Island figurine is the first of its kind to be found in North America, according to Moreau S. Maxwell, professor of anthropology at Michigan State University. Danish archaeologist Jorgen Meldgaard of the National Museum of Denmark, world-renowned for his work in the Viking settlements, believes that the figurine represents a Greenlandic Viking of the 13th Century. He bases his conclusion primarily on the European style of the clothing.

In some aspects the figure resembles a priest or a bishop but Fritze Lindhal, Department of Medieval Antiquities, National Museum of Denmark, points out that Christianized Vikings of the 13th Century customarily wore crosses. Birgitta Wallace, who is associated with the National Museum of Man in Ottawa and an expert on medieval costume, concurs and points out that the figurine lacks the rearward extension of the hood charac-

teristic of costumes of the 14th and 15th Centuries.

Evidence of Vikings in Greenland comes from the Norse sagas and most of it has been corroborated by archaeological discoveries. Eric the Red's first settlement (A. D. 985) was near the present city of Julianehaab; shortly afterwards a western settlement was established at the site of the modern city of Godthaab. Eric's son Lief brought Christianity to Greenland settlements in A. D. 1000 and by 1010 all Vikings had been Christianized by regal decree.

Lief set out on his discovery trip to Vinland (Newfoundland) about 1010 and landed first at Helluland. The descriptions in the sagas of Helluland and Resolution Island at the southeastern tip of Baffin Island 200 miles southeast of Lake Harbour are so accurate as to suggest that Baffin Island was known to the Vikings.

The distance between the western settlement on Greenland and the tip of Baffin Island is 480 miles. Viking ships could have sailed it easily but Eskimos traveling in paddled umiaks would have been out of sight of land for at least 12 days. It seems more likely that Vikings sailed to Baffin than that Eskimos traveled across Baffin Bay to Greenland.

As yet no carbon 14 dates for organic material in the Okivilialuk house are available. However, the style of the artifacts, particularly the harpoon head, resembles those from other Thule sites which have been dated to the 13th Century.

According to Professor Maxwell, this evidence of contact between Vikings and Baffin Eskimos "introduces new horizons to the study of the effects and influences of Europeans upon the aboriginal culture of the Canadian Thule Eskimos."



A FINE LINE

IN "The Family Lawyer," a public service column provided newspapers by the American Bar Association, two cases were cited to illustrate the fine line the law must draw in deciding when the mails have been used to cheat the public.

The first case involved a mail order business which perked up when "Harold," the owner, started to offer "lucky stones" for sale. Postal authorities soon had him in court on a charge of mail fraud.

"It's a phony deal," the post office officials contended. "Obviously no one can promise good luck from mere rocks."

But when Harold pointed out that he made no specific claims for the

stones, the court tossed out the charge.

"There is nothing immoral," said the court, "in the belief that gems or amulets affect the wearer's fortunes; if the (defendant) wishes to sell lucky rocks for what they are, without lying about them, (he) is not acting fraudulently."

In a contrasting case a man offered — by mail — to do psychic readings that would reveal "the whole truth" about a person's future. His readings were supposed to be based on date of birth, sex and race. But all the man did was send out an identical form letter to everyone.

A jury found him guilty of "intentional fraud in promising to do things he did not intend to do."

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VOICE FROM THE PAST

By Mary L. Couch

HENRY Steele and his sons David and Miley came to Hartford, Ark., when the Midland Valley Railroad was built to haul coal from this rich coalfield. They worked for the railroad.

Later, during the last of 1918 or the first of 1919, the period when the mines around Hartford produced more coal than did any other part of Arkansas, my father Miley worked the night shift at Central Coal and Coke Company, No. 4. There were only two men on top at night, an engineer and a fireman to tend the switchboard and the boilers.

No. 4 was considered a modern mine for those times. It had a 300 kilowatt generator powered by a 400 horsepower steam turbine. The mine furnished electricity for its own operation and used the surplus to light the houses of the bosses and a few townspeople.

There were three boilers to produce steam. This particular night the No. 2 boiler was giving trouble. The fire was pulled so that it would cool down in order that the repair could be made. Dad was very particular that the steam and water valves were closed so it would be as safe as possible to go inside the boiler. Since he was engineer in charge it was logical that he be the one to make the necessary repair.

Taking his tools and cautioning his buddy to be sure no one was allowed near the boiler while he was inside, he held one arm above his head, one downward, and disappeared through the manhole.

While he was in the boiler the fireman was called away. A man came by going home along the shortcut through the mine. Blear-eyed, he noticed that the gauges were not showing what he thought they ought to show. To be helpful he began opening valves.

Dad was busy inside and had almost finished the repair when he heard his father call, "Miley, get out of here — NOW!"

Dad dropped his tools and scrambled out the manhole just as the steam came into the boiler under terrific pressure. Even a second lost would have meant certain death.

Dad's father had been dead for several



Miley Steele (right) and fireman

years, having died on April 2, 1914; yet his warning saved Dad's life. — *Hartford, Ark.*

ANNAPOLIS TEA PARTY

By Ann Appleton

A "NEW-MEMBER Tea" for the National Penwomen of Maryland was given on a Saturday afternoon in April 1962 at the Alumni House of the United States Naval Academy in Annapolis, Md.

A friend of mine who still lives there was president of the chapter when our large group assembled in front of the crackling fireplace. About four o'clock I entered the heavy front door of Alumni House and walked directly over to her to say hello.

This woman was someone I knew well as a fellow newspaper writer but at that time I never had met her family. She had two sons and a husband who, I heard, had lost an arm in an accident.

So as I approached the fireplace it did not seem surprising to find a sandy-haired man in a blue tweed suit standing nearby, looking at her. I had the impression that he was holding a small drink in his hand. There seemed to be a little haze around

him but he was definitely there and one of the blue tweed sleeves was empty.

Anyway, my friend and I talked at some length and I thought she surely would introduce me to her husband but she did not. I felt a little put out.

Nevertheless, she and I had occasion to see one another constantly during the next year and in fact became chums which we still are to this day. Finally I did visit her home and meet her husband who has two good arms after all. So I considered the gossip I had heard was in error.

Ten years after that penwomen's afternoon tea my friend stopped at my home in Baltimore. Through the years I had known her she had spoken many times of an intimate friend who had helped make her unhappy marriage bearable. We had talked often of this man who was a well-known personality but who had died before I met her. He was her only true lover in every sense. On this particular day in Baltimore in the course of describing his physical appearance and appeal she said, "He was very attractive although there was always the empty sleeve."

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Startled I said, "I have seen him!"

I went on to describe the man, his blue tweed suit, his empty sleeve and his coloring as he stood looking at her at the tea party so many years before. I even said how sorry I had been that she had not introduced us because I had heard that her husband had only one arm and had thought at the time it must be he.

"Oh, people thought he and I were married because we always looked as if we belonged together but Ann, when you saw him that day at Alumni House he had been dead for eight years!" — *Rockland, Maine.*

FLOWERS FROM PAUL

By N. Bradley King

ON MAY 14, 1972, my beloved uncle Paul Yesthal died in New York. We had been exceptionally close and his death was a terrible blow to me. But because I was living in California and due to have a baby at any time, I could not attend the funeral.

I wanted to do something, however. I went to our local florist and ordered a special array of flowers. The florist assured me that he would personally contact a florist in New York and have my order delivered to the funeral home that same day. I went home confident that all had been taken care of.

Several days after the funeral I phoned Uncle Paul's wife. In the course of our conversation I asked her, "Aunt Mary, how did you like the flowers I sent?"

"I'm sorry, honey," she said, "but we never received any flowers from you. Something must have gone wrong at the florist's or perhaps they sent them to someone else by mistake."

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I was angry when I informed the florist what had happened. He promised to investigate and later called to say he could not explain why the flowers had not been sent but neither he nor the New York florist could find my order. He was very apologetic and canceled my bill.

Four months went by. On September 16, which would have been Aunt Mary and Uncle Paul's 29th wedding anniversary, I received a phone call from Aunt Mary. "Thank you, Nancy, for the flowers and for remembering my anniversary," she said tearfully.

"Wait a minute," I said. "I didn't send you flowers." A chill ran through my body when she said, "My God, could these be your funeral flowers? But the card — it's signed 'To Mary, Love from Nancy and Paul!'"

Somehow my lost order had been found at the New York florist's shop that morning. It was sitting on the order desk, on top of the other daily orders. The delivery date read September 16, to be delivered to my aunt's house.

I never will know how the message on the card was changed but that same day I gladly paid the bill.

"Thank you, Uncle Paul," I thought. "It's good to know you're still with us." — *Escondido, Calif.*

PHANTOM ROOMMATE

By Tillie Hilfman

I WAS TEACHING first grade and attempting to complete an M.A. in extended-day classes at the age of 48. As a major in the field of linguistics I had been asked to act as a graduate assistant in a concentrated three-week summer workshop. Even though I felt fully competent in my position as a primary teacher after 18 years, I now wondered if I had gotten in over my depth in accepting the challenge to compete with five much younger students who would aid in teaching the complicated college material.

In April 1966 spring vacation was at hand and when I saw an advertisement for a health spa in Michigan City, Ind., I thought it seemed the perfect place to which to retreat, to study the text and lose a few pounds at the same time.

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agreed so I packed a case, taking the dreaded book which seemed impossible to master, a sketch pad and very few clothes and drove the 90 miles in a carefree mood.

Upon arriving that gray morning I found only five other women of odd shapes and sizes seated in various stages of undress in the large living room. They had already breakfasted and were waiting for the buzzer to signal their respective turns for the daily massage.

Shown to my room upstairs, I settled in and unpacked a few belongings. It was a small room in the main lodge with a bathroom that might be shared if another client came to occupy the adjoining room. No one, however, was expected so I welcomed the privacy as an added treat.

The second day I was upstairs in my room studying, having been assured my room buzzer would sound when it was time for my massage. Into chapter two and feeling more confident, I was surprised, when the buzzer made me jump, to discover that two hours had passed.

Still in my robe, I put the book down and was leaving the room when a little gray-haired woman wearing horn-rimmed glasses peered out at me from the adjoining room. She didn't speak or smile; she simply looked with interest at her neighbor. "Darn," I thought, "now I'll have to share the washroom."

When the massage was over, I was relaxed and happy to learn they were already serving lunch. The same women sat in their identical places around the table. There was no sign of my new friend from the adjoining room. Perhaps she was napping, I thought; someone would probably call her. But no one did.

When she failed to appear at dinner I asked if there were any cleaning women in the house besides those I had met. The owner, looking surprised, said no. I then asked if any new guests had arrived and was told none had.

I was puzzled — and a little uneasy. That night when it was time for bed I threw the bolt on the bathroom door leading to the other room.

Next day after breakfast, study, massage, lunch, walk, cards and dinner, I was still half expecting to see the gray-haired woman reappear — but she never did.

Each evening before bedtime a small snack was served to hold the dieters until morning. The owner joined us and passed an album to the women who had been there before. I asked to have a look and upon turning the second page I stared in shock into the face of the gray-haired old woman who had gazed at me so inquisitively two days before. "Who is this?" I asked.

"Oh, that's my mother," the owner said sadly. "She died six months ago. We really miss her around here." He looked for affirmation at the others, who nodded in agreement.

I didn't reveal my feelings by as much as a blink but when I went up to bed that night, I said aloud, "Honey, if you're in there, you just stay there."

I never saw her again. Nor did I tell any of the guests what I suspected because they would surely have thought I had been studying too much. However, I shall never forget that little face looking at me — the

exact same face in the photo, horn-rimmed glasses and all.

I completed five chapters that week and lost five pounds. — *Chicago, Ill.*

A HEAVENLY SMILE

By Heather Maguire

MY AUNT Mary had lived with us since long before I was born. She was like a second mother to me.

I had a brother who had died at the age of eight, long before I was born. All pictures of him were put away and his name was only mentioned occasionally. The pain of remembrance was too great.

My grandfather also had died long before I was born and even before my deceased brother was born. Of course I did not remember either of them.

After I married my husband and I lived close by for eight years and then my husband was transferred. We moved thousands of miles away.

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One night in June 1977 as I lay back on the pillows in our new home I closed my eyes and everything became light. Squiggly lines started to form as if on a screen. Frightened, I opened my eyes but when I closed them again the picture was still forming and then it was complete: A white-haired man sat sideways on the left at the bottom of the screen. He was smiling in a heavenly way. As though waiting for something that pleased him, he was just beaming with pride. He appeared to be in a white haze and had no color at all but his features were still quite clear. About six feet behind him, in full color, was a boy about the age of eight. He wore shorts and a colorful T-shirt of red, white and blue. His face was big and square and covered with red freckles. He also appeared to be awaiting the arrival of something and was extremely excited. His smile beamed from ear to ear. In his hand he held some kind of top on a string. As he flipped it from hand to hand I counted. When I reached six he stopped but continued to stand there smiling and staring into my eyes.

Then the vision dissolved. I was left shaken and disturbed. What did all this mean? I had never experienced anything like it before. I was wide-awake and had been the whole time. It was not a dream.

Six months later in December 1977 my Aunt Mary died. I was very upset. My mother came for Christmas and during our visit I told her about my vision. I described the features of the man and she said that I had described my grandfather to a tee. When I described the boy it brought tears to her eyes. It was my brother, she said, even to his favorite shorts and shirt. This was the way she remembered him. I realized after talking to her what the vision meant — they were waiting for my aunt whom they both had loved so dearly. My brother even had told me, with his bouncing top, how soon they expected her.

If only I had realized at the time what the vision meant. Or if only I had told my mother about the vision right after it happened, then I could have pieced it together. I knew the six had to mean something as it was so obvious.

Aunt Mary's death occurred exactly six months after my vision — just as they had tried to tell me. — *Saskatoon, Sask., Canada.*

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FICTION INTO FACT?

THE LATE H.P. Lovecraft, celebrated pulp author of occult-horror fiction, built a whole series of stories around what has become known as the Cthulhu Mythos, which held that a race of supernatural beings, the Ancient Ones, once ruled the earth. Eventually they were driven into retreat but maintained a shadowy existence at the edge of reality, all the while scheming to regain their former glory and power. Cthulhu was the name of one of these powerful beings.

A rare old volume, the *Necronomicon*, figures prominently in the stories. Supposedly this book revealed the magical techniques by which one could conjure up these ancient gods. Lovecraft claimed that the "Mad Arab" Abdul Alhazred had compiled the book in the Eighth Century and that translators later rendered it into Greek, Latin and English. Allegedly a copy of the English version existed in the archives of Miskatonic University in Massachusetts.

Lovecraft scholars and enthusiasts have assumed that all of this was pure fantasy, concocted solely to provide a fictional framework for the author's weird tales. In fact, this is precisely what Lovecraft himself always insisted it was.

So it is a bit unsettling to find a real *Necronomicon* in print (Barnes Graphics, Inc., 233 Spring St., New York, N.Y. 10013, 1977, 219 pages, \$30.00) — and to read in the introduction that Lovecraft's

"imaginary" volume actually existed, either literally as this book or as several magical texts derived from ancient Sumerian mythology and preserved by Arab magicians. The introduction also attempts, with some success, to correlate the systems of Lovecraft, the famous modern magician Aleister Crowley and the "faith of Sumer." By pronouncing certain specified mantric words — which sound the same in all the systems — one achieves the power to call forth the deities. Obviously this raises a question — did each system derive the words independently by touching a real structure of the universe?

This grimoire — or magical do-it-yourself book — differs from most that have been published in recent years. The others are concerned with the feminine nature deities of the witches. The *Necronomicon*, on the other hand, focuses on "chthonic" deities, i.e., the underground gods and goddesses out of which the Christian Satan would later arise. The main body of the book is composed of incantations for invocations, banishings and workings for the powers of Cthulhu and his cohorts.

How you view this volume, of course, will depend on your view of chthonic magick. Some persons, even some magicians, will see it as a damnable book — satanic and demonic in the most ecumenical sense. Others, those who see magic as

immature escapism, will no doubt dismiss it as an expensive (albeit sophisticated) attempt to capitalize on Lovecraft mania.

I am inclined to take the former view. Magick, which I diligently avoid even in its tamest forms, cannot perform alchemy; only nuclear physicists can do that. But magicians do manipulate powerful psychological forces which may assume psychokinetic reality and affect other people for good or evil. Some magick leads to fanciful escape, some to manipulative power-grabbing and some to the borders of insanity. The new *Necronomicon's* magick is of the last kind. It is nothing to fool with and it may expose you to psychological forces with which you cannot cope.

Even so, I am sure collectors will feel they must have the book. No doubt some idly curious people will feel the same way. But remember, if you tinker with the incantations, *you were warned*.

CROWLEY AND CASTANEDA

I SUPPOSE THAT by now I should be used to the way the psychic community deals with fraudulent works such as those by Carlos Castaneda who has spent a decade regaling us with tales of a fictitious Yaqui magician named Don Juan Matus. "It doesn't matter that Don Juan never existed," so the thinking (if that is the appropriate word) goes, "the world described by Castaneda is the real one." Balderdash!

What kind of moral blindness condones the promotion of a self-conscious lie on the strength of the long-discredited notion that the end justifies the means? All that tells us is that Castaneda's world is morally flawed from the beginning.

The latest book on Don Juan, Nevill Drury's *Don Juan, Mescalito and Modern Magic* (Routledge & Kegan Paul, Boston, Mass., 1978, 229 pages, no price listed, paperback), is superior to most Castaneda studies primarily because Castaneda is treated as a poor second to Aleister Crowley and Western magick. However one views Crowley, morally or otherwise, one cannot accuse him of being a fraud. He left detailed notes on his life of magical work and numerous witnesses to the authenticity of that magick.

Drury argues for the superiority of Western magick over Eastern yogic and

tantric systems — a view I first heard expressed by Nelson White, a most knowledgeable magician from Pasadena, Calif. In *Don Juan*, Drury has written the definitive statement of that position to date. This book by an avid disciple makes a fine introduction to magick. It's not easy reading by any means but then no worthwhile magical volume ever is.

A MAGICAL MISCELLANY

IN 1904 Aleister Crowley spent three days in the desert near Cairo where supposedly an astral entity identified only as "Aiwass" dictated messages later published in a small volume known as *Liber Al vel Legis*, *The Book of the Law*, which details the teachings of the New Aeon. Its publication elevated Crowley from the low status of a mere magician to apocalyptic prophet of the coming world order. In due course Crowley spawned numerous apostles, imitators and patriarchs (only one or two matriarchs have arisen). Orthodox Crowleyites even use a calendar dating from the time Crowley received *The Book of the Law*.

One disciple, Peter Macfarlane, came to my attention when his 93 Publishing in Montreal released the finest edition yet of *Liber Al vel Legis*, complete with facsimile of the original text and Crowley's commentaries. Macfarlane has now released *The Book of Perfection* (93 Publishing, P.O. Box 31, South Stukely, Que., Canada, 1978, 119 pages, \$6.66, paperback; deluxe edition with snakeskin binding, \$44.00). In 1973 Scribe 777 (Crowley was 666) contacted Aiwass' associates on the astral plane and received from them *The Book of Codes*, a commentary on *The Book of the Law*. Along with *Liber Al vel Legis* and the subsequent *Book of Oz*, it is presented as a "bible" for modern Thelemites (as Crowley's followers are known). Only time will tell if the other Thelemites will accept it and if the New Aeon will come.

In the past decade Kenneth Grant, present head of one branch of Crowley's *Ordo Templi Orientis*, has written some of the best works on Thelemic magick. His latest, *Nightside of Eden* (Frederick Muller, Ltd., London, England, 1977, 304 pages, \$17.00), falls short of his previous efforts. In *Nightside* Grant attempts to explore the

HAS THE SECOND COMING ALREADY HAPPENED?

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

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

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

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

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

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

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Cult of Chorozon (one of the chthonic deities), the so-called left-hand path of the Cabalistic Western mysteries

Unfortunately the text bogs down in detailed and distracting correlate symbolism. After a while one gets the feeling that Grant is exploring an abstract world of pure fantasy with no grounding in reality. Because there is no clear presentation of the path, the correlations are not meaningful. If Grant really wishes to revive the left-hand path, and rescue it from the attacks and distortions of its enemies, he will have to do a better job of it than he does in *Nightside of Eden*.

OTHER MAGICIANS SPEAK

WITCHCRAFT in America has found its most appealing advocates in Gavin and Yvonne Frost, leaders of the Church and School of Wicca. The Frosts are not the fly-by-night witches we so often read about in the newspapers. They are traditional dedicated religionists whose faith happens to derive from pre-Christian Britain. Their previous books have effectively promoted not only their own particular eclectic brand of Wicca but the Craft as a whole.

Arch-Flamen Gavin and Flamenca Yvonne's refreshingly straightforward approach reaches even those who vehemently disagree with them — as I do. Their latest book, *A Witch's Guide to Life* (Esoteric Publications, P.O. Box 325, Cottonwood, Ariz. 86326, 1978, 136 pages, \$3.95, paperback), explains Wicca ethics. They set up a strawman version of Christianity and demolish it with Wiccan moral precepts. Their arguments, which have a very pragmatic basis, suggest that Wicca ethics reflect the American ideal of enlightened self-interest.

Finally, for those interested in finding a more traditional way with magick — i.e., alchemy — Frater Albertus of Salt Lake City, Utah, provides a pre-Crowley frame of reference. Frater Albertus, who heads the Paracelsus Research Society, teaches the ancient hermetic system. His writings describe him as a practicing laboratory alchemist, a phrase which usually refers to one who has tried to turn lead into gold in a literal sense. Mostly, however, Frater Albertus works with personal alchemy — that

is, he seeks to turn the "lead" of personal failure into the "gold" of personal fulfillment.

In years past Frater Albertus has written several straight magical texts but recently has turned to the novel as a forum for communicating his message. *The Alchemist of the Rocky Mountains* (Paracelsus Research Society, P.O. Box 6006, Salt Lake City, Utah, 1977, 167 pages, no price listed) reads something like the product of a metaphysical Ayn Rand. In the course of a fast-paced story the author has his main character expound on the meaning of body, soul and spirit, with the intention of introducing the reader to the principles of alchemy.

OTHER REVIEWS

THE HYNEK UFO REPORT by J. Allen Hynek, Dell Books, New York, N.Y., 1977, 299 pages, \$1.95, paperback.

The Hynek UFO Report provides a valuable historical perspective on the early history of the modern UFO phenomenon. It is a retrospective on Project Blue Book, the

air force's much-maligned UFO project whose passing in late 1969 was lamented by practically nobody. Dr. J. Allen Hynek, former Blue Book scientific consultant and present director of the Center for UFO Studies, reviews the successes and (mostly) failures of the official investigation and in the process reminds us of how much our perception of the UFO phenomenon has changed.

As Hynek remarks, "The early reports of UFOs were largely of discs observed during the daytime or of strange lights seen at night. 'Close Encounters' or reports of UFO experiences in close proximity to the witness or percipient . . . do not occur frequently in Blue Book files." What do occur are the kinds of classic incidents which enthralled so many of us in the 1950's — shiny discs cavort about over airports and are chased by jet fighters; fast-flying phenomena appear on radar and are observed visually at the same time; UFOs stall cars or frighten pigeons or get photographed; and once in a great while someone catches a furtive glimpse of a being inside or near an unidentified object.

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What do not occur are abductions, contacts, paranormal effects, reported visitations by men in black and all the other bizarre phenomena which by the late 1970's had so complicated the mystery that many ufologists were dismissing the nuts-and-bolts version of the extraterrestrial hypothesis (ETH) as hopelessly naive and outdated.

In spite of Hynek's disavowal of the theory in the early pages of the book, however, *Report* reads almost like a brief for the ETH. If there is any evidence for extraterrestrial visitation, one will find it here in the numerous well-documented sightings of what certainly *appear* to be metallic craft produced by an advanced alien technology. Yet if the UFO phenomenon has taught us anything, it is that appearances can be deceiving. One can legitimately object that the air force, whose skepticism about even the mildest UFO manifestations was well known, received relatively few high-strangeness cases (many of which suggest a paranormal rather than a technological cause); those it did receive were summarily discarded.

Still, this does not alter the fact that Blue Book did collect many good reports of ostensibly physical nuts-and-bolts craft. In my opinion these cases, which many ufologists have tended to ignore in recent years, leave open at least a slight possibility that some (though by no means all) UFOs might indeed be spacecraft. At this point the wisest course may be to allow for a pluralistic view of the phenomenon — one which concedes that UFO reports may have a variety of causes, physical, parapsychical and purely psychic.

Hynek is clearly wrong when he says there was no official cover-up of UFO data and when he relegates the CIA role only to the formation of the Robertson Panel, which in January 1953 considered — and rejected — UFO reports after a highly superficial examination. In the last year, mostly through the efforts of ufologist W. Todd Zechel, a former member of the National Security Agency, the suppression of significant UFO evidence by military and intelligence bodies has been established beyond reasonable doubt. In fact, Ground Saucer Watch, a civilian UFO organization, has launched a suit against the CIA to

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force it to reveal what it knows — an action forced by the agency's flat refusal to surrender such information on national security grounds. The CIA does not explain how something that isn't supposed to exist could threaten national security.

Even aside from that, *Report* suffers from a series of puzzling — and inexcusable — factual errors. Some reports are incorrectly dated or in some cases given two different dates, years apart. Among other incorrectly-rendered names Hynek's personal friends the Revs. Norman E. G. Cruttwell and William Booth Gill become "R. G. Cruttwell" and "William Melchior Gill." Inevitably the reader wonders about the accuracy of details which he encounters here for the first time and which he cannot check against other sources. I hope Dr. Hynek will see to it that the appropriate adjustments are made in later editions of the book, whose value as a ufological source book is lessened by each uncorrected error.

Taken as a whole, of course, *The Hynek UFO Report* is an important work, a decided improvement over the author's previous book, the forgettable *The Edge of Reality*, and a fitting companion to his classic *The UFO Experience*. It is a document which belongs in the library of every serious student of ufology. — *Jerome Clark.*

PSI SEARCH by Norma Bowles and Fran Hynds with Joan Maxwell, Harper & Row, San Francisco, Calif., 1978, 168 pages, \$6.95, paperback.

Psi Search is a nicely produced, well-illustrated book that contains a wide assortment of information devoted primarily to modern experimental parapsychology. Written in easily readable style — something one does not always encounter in parapsychological literature — it offers the general reader a compact picture of what is happening in the psi laboratories.

Norma Bowles, Fran Hynds and Joan Maxwell treat some of the areas all too briefly but in such a slender book some subjects inevitably must suffer. They discuss the Rhines and their work; the random number generator, used primarily for the study of micropsychokinesis; the Ganzfeld technique of limited sensory deprivation for the reception of visual material; remote

viewing experiments with updated techniques for studying "traveling clairvoyance;" paranormal photography with Ted Serios; experimental approaches to out of the body phenomena; experiments displaying ability to create temperature changes in thermistors; and many other procedures researchers are employing today.

Unfortunately, like a number of other parapsychological works, *Psi Search* does not come to grips with one of the most remarkable discoveries of modern parapsychology: low-amplitude tape-recorded voices. The authors are skeptical of the phenomenon, as is the parapsychological establishment which treats the problem with the same studied disregard it once afforded the photographs of Ted Serios.

Psi Search would have us believe that "no positive findings on spirit recordings have been published in any scientific journals." Not quite true. The first announcement of tape-recorded voices was published in the *ASPR Journal* for January 1959 and favorable coverage can be found in two issues of *New Horizons*, among other reputable periodicals. In addition, the authors

incorrectly identify the late Dr. Konstantin Raudive as Swedish when in fact he was Latvian.

Despite these shortcomings *Psi Search* is a generally useful introduction to modern parapsychology and has much to recommend it. — *Raymond Bayless.*

GEOMETRY, RELATIVITY, AND THE FOURTH DIMENSION by Rudolf v. B. Rucker, Dover Publications, New York, N.Y., 1977, 134 pages, \$2.75, paperback.

Geometry, Relativity, and the Fourth Dimension is a short exploration of those areas where metaphysics, physics and geometry intersect. Rudolf Rucker examines such controversial issues as higher spatial dimensions, the size of the universe, antimatter and the possibility that the order of time is not what ordinary experience suggests it to be. The result is a very uneven book.

Rucker starts out well enough with an uncommonly skillful and perceptive explanation of what a fourth spatial dimension would be like. He points out that ordinary bodies are extended in three sets of di-

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rections — east-west, north-south and up-down — and that these directions are the three ordinary spatial dimensions of width, length and height. A fourth spatial dimension would therefore be the extension of a body in a direction other than those three.

To show what this might mean, he includes a drawing to illustrate such a four-dimensional body. Instead of using the cube-within-a-cube picture offered by so many books as an effigy of a body with four dimensions — and which even the most un-geometrical minded can clearly see represents only the usual three directions of extension — he uses Claude Bragdon's drawing of several overlapping cubes, a figure which could have room for all of its parts only if it were extended in one more direction than a three-dimensional object.

After this, however, Rucker's explanations deteriorate. It's not completely his fault that he fails to give a clear account of the theory that the universe is finite but unbounded because it has a four-dimensional shape; the theory is riddled with contradictions and confusion to begin with. (Since *infinite* and *unbounded* are simply different

ways of saying the same thing, how can something be the latter but not the former? And since the universe is not a single entity but a collection of discrete bodies, is it meaningful to speak of the universe as having any shape at all?) Rucker contributes further to the confusion by using the word *universe* interchangeably to describe two quite different things, one the totality of existence, the other a particular series of existents.

At the same time he fails to explain adequately many other concepts which he should be able to describe in an unequivocal, noncontradictory manner. When he tells us Kant's theory of space maintains that "space is largely a creation of our own minds," that can mean what Kant intended it to mean — that space is not something perceived in the outside world but rather a "form of perception" in which the mind distorts sensory data — but it can also mean many other things that Kant did *not* think were true — such as that space is a figment of the imagination or something objectively real but willed into existence by man's mind.

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He discusses the notion of time as a fourth dimension without making clear the immense difference between Ouspensky's notion that time is a fourth spatial dimension and Einstein's theory that time is *not* a spatial dimension but a fourth dimension in the sense of a "measurable quality" that must be considered along with the three familiar measurable qualities of extension in many problems of physics and metaphysics.

A thorough and careful book on the problems of space, time and matter would be worth writing and worth reading. But Rucker fails to keep his work consistently on that level. — *Charles Korbas*.

THE STONES OF ATLANTIS by David D. Zink, Prentice-Hall, Englewood Cliffs, N.J., 1978, 234 pages, \$9.95.

A 1900-foot-long row of stones that weigh as much as 30 tons each, stone arrows, a puzzling trench, a mysterious underwater illuminated column photographed by a diver who thereafter suffered unexpected maladies, and a tongue-and-groove stone which "proved to be an ancient building block" — these artifacts, all of which rest on the ocean floor, are some of what explorer Dr. David D. Zink calls the "Stones of Atlantis."

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The fascinating result is a series of corroborating details about a visiting race of extraterrestrials from the Pleiades star system — in addition, a tentative astronomical link relating the Bimini stones' arrangement to other megalithic complexes begins to unfold. Bimini, Zink claims, served as "a place of spiritual initiation, a holy place containing special energies . . . heightened in some unknown way by periodic alignments of the sun and certain stars, to raise human consciousness and to heal."

Zink is not dogmatic about such psychic information but he finds confirmation for it in hard evidence at the site. His easy-flowing, scientifically-conservative narrative is in sharp contrast to the "golly-gee-whiz" approach of many ancient astronaut authors — and therein lies one of the book's greatest assets. Skeptics and armchair debunkers are thereby forced to deal not with unsubstantiated speculations but with solid data which Zink's four years of exploration have uncovered.

If Dr. Zink is right, startling new discoveries, sure to alter radically our views of mankind's ancient history, lie in three fathoms (or less) of water only 55 miles east of the United States. These discoveries — and Dr. Zink's presentation of them — must not be ignored. As Zink observes, "It would appear that now, as never before, any significant expansion of our understanding of prehistory will have a crucial effect upon our present civilization, perhaps even upon its survival."

I was fortunate to participate in one of the author's numerous expeditions and to share in the excitement of "rewriting" history. For those unable to visit the Bahamas and see these enigmatic artifacts firsthand, this book is the next best thing.

— Larry E. Arnold.

ALSO NOTABLE

THE SPACE-GODS REVEALED by Ronald Story, Harper & Row, New York, N.Y., 1977, 139 pages, \$1.75, paperback.

Ronald Story's calm, effective demolition of Erich Von Däniken's ancient astronauts fantasies makes a welcome appearance in paperback — required reading for those who think our ancestors were too dumb to build pyramids in Egypt or to erect statues on Easter Island.

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.



NO GOD WITHOUT GODDESS

In "Report from the Readers" in your April 1978 issue, Arthur F. Tower and Frances Bennett comment on the Elohim. Tower quotes *Man, Myth & Magic* and his definition is all right as far as it goes but I doubt that the term "Elohim" could "connote spirits of the dead as well as the God of Israel." It is my understanding that the term has only to do with the godhead. Bennett quotes a strange definition: beings on the order of archangels with peculiar names of Latin, Greek, English and Hawaiian derivation.

For a better meaning, I prefer to go to a better authority. The Golden Dawn is well known in Western occult circles and Dion Fortune, a member of that organization, is a thorough scholar and one of the greatest occultists who ever lived. She gives the following information in her book *The Mystical Qabalah*:

"A goddessless religion is halfway to atheism. In the word Elohim we find the true key. Elohim is translated 'God' in both Authorized and Revised Versions of the Holy Scriptures. It really ought to be translated 'God and Goddess,' for it is a feminine noun with a masculine plural termination affixed. This is an incontrovertible fact, in its linguistic aspect at any rate, and it is to be presumed that the various authors of the books of the Bible knew what they meant and did not use this peculiar and unique form without good reason. 'And the spirit of the male and female conjoined principles moved upon the surface of the formless, and manifestation took place.' If we want equilibrium instead of our present condi-

tion of unequal stresses, we must worship the Elohim, not Jehovah."

I trust FATE readers will now appreciate that the writers of the Bible knew of the motherhood as well as the fatherhood of God, that both principles, God and Goddess, were part of the godhead, not only "God and Father," as recognized by most of the world's religions today. I hope that someday all peoples will come to this realization and so bring balance to a world in which it is sadly lacking. — Jeanette M. Thomas, Willingboro, N. J.

CHEIRO: MENTOR, PROPHET

In fairness to my old friend and mentor, the great Cheiro, I must correct Jacqueline Deaner Workman whose letter appears in the March 1978 issue of FATE. Cheiro is the author of *True Ghost Stories* which contains the story of the mummy which was shipped on the *Titanic*. *You and Your Hand* is not the only book he ever wrote. (In fact I wrote it, as Cheiro was too ill to meet his publisher's deadline.) His other works are too numerous to mention. His big book, *Language of the Hand*, is the source of most palmistry. Like mathematics, palmistry is not subject to embroidery so Cheiro's original great work simply has to be paraphrased and republished.

I take this opportunity to refute Frank Edwards' libelously untrue story of Cheiro's death in 1936. He said that "Cheiro, friendless, penniless and shabbily dressed, dropped dead on a Hollywood street." Actually Cheiro died in his lovely home, surrounded by his paintings and *objets d'art* and attended by his physician, two nurses



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and his wife. — *Olga Hall-Brown Rosman-
ith, Los Angeles, Calif.*

As Jacqueline Deaner Workman's letter shows, Cheiro is all too little known in the United States. At the turn of the century he was an important occultist in London, widely known and highly regarded. He read the hands of society's elite from King Edward VII down!

Cheiro wrote many books, one a compendium of world predictions published in 1928. Many of his amazing prophecies have come to pass.

He predicted that the then Prince of Wales would never be crowned and would lose the throne because of a devastating love affair. That came true, as all the world knows, in 1936 when Edward VIII abdicated and became the Duke of Windsor.

Cheiro predicted the United States would develop "engines of destruction which will have no equal in the next war." The world learned of the atomic bomb in 1945.

Cheiro prophesied the return of the Jews to their ancestral lands, the independence of India and the conflict between Indian and Moslem which occurred in 1948. He also foresaw the Aquarian Age "when women will have come to the front in all matters of public life." — *Judith Gee, London, England.*

THE TRUTH IS . . .

FATE reader Jacqueline Deaner Workman ("Report from the Readers," March 1978 FATE) claims that I failed to do my research before writing my article, "The Haunted Mummy." FATE editors titled her letter "Our Forgetful Authors" apparently agreeing that I had made an error.

The fact is, the book that Jacqueline Workman claims doesn't exist — Cheiro's *True Ghost Stories* — sits solidly on my desk as I write this. My copy was published in 1974 by Freeway Press, Inc., of New York City.

Workman also insists that Cheiro's *You and Your Hands* was "his only book." This is simply not true! According to Herbert Greenhouse in his *Premonitions*, "Cheiro wrote several books filled with predictions of wars and other larger-scale events." Cheiro also wrote an autobiography, *Confessions of a Seer*.

With all due respect to fellow FATE reader Workman, she may be aptly called "our forgetful reader." — *George Wagner, Fort Thomas, Ky.*

FAITH vs. FACT

The great thing about Mormon scriptures is that the evidence of their validity keeps growing and attempts to debunk them invariably end up showing the scientific strength of the documents.

A case in point is Rebecca Fogleman's letter in your February 1978 issue suggesting that a new translation from the original copy of the *Book of Abraham* showed the Mormon scripture to be a mere Egyptian burial service. Anyone who has studied this a bit more thoroughly knows otherwise. This item turns out to have been written in a kind of code that has been recognized only in recent years.

Furthermore, a recent attempt to show that the handwriting of Solomon Spaulding, a 19th-Century novelist, matched that of the manuscript of the *Book of Mormon* blew up in the face of the anti-Mormons when their handwriting experts abandoned

ship. — *Scott S. Smith, Thousand Oaks, Calif.*

* * *

Recent studies have unearthed new evidence which proves that the Rev. Solomon Spaulding was indeed the real author of the *Book of Mormon*, albeit unwittingly. His unpublished romantic novel *Manuscript Found* was pirated and used as the basis of that Mormon scripture.

Joseph Smith supposedly dictated the contents of his "golden plates" to several scribes. In the original manuscript Mormon scholars have identified the handwritings of these scribes — except for one called the "unidentified scribe."

Leading handwriting experts have now confirmed that 12 pages of the original text of the *Book of Mormon* in the handwriting of the "unidentified scribe" is actually the penmanship of none other than Solomon Spaulding who died in 1816, years before Smith's supposed vision, revelation and "translation" of the *Book of Mormon*.

A wealth of detail and persuasive evidence for the true nature of the Mormon scriptures are contained in a recently issued

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book: Cowdrey, Davis and Scales' *Who Really Wrote the Book of Mormon?* (Vision House Publishers, Santa Ana, Calif., 1977). — *Connor Markey, New York, N.Y.*

MORMON PROBLEMS

I have been a Mormon for 28 years. Reading Rebecca Fogleman's letter in "Report from the Readers" (February 1978 FATE) I learned for the first time about Dee Jay Nelson's translation of the *Book of Abraham*. I have since read other material which proves Dee Jay Nelson correct in saying the book was nothing more than an Egyptian burial service.

Anyone seeking the full truth should read *Who Really Wrote the Book of Mormon?* by Wayne L. Cowdrey (whose ancestor was one of the scribes who helped Joseph Smith record the *Book of Mormon*), Howard A. Davis and Donald R. Scales (Vision House Publishers, Santa Ana, Calif.) These three men spent countless hours in research and hired three handwriting experts who have impeccable credentials. All agree that the 12 pages from the *Book of Mormon* by the "unknown scribe" are in Spaulding's handwriting.

I am resigning my membership in the Mormon church. — *Marie C. Reisewitz, Brooklyn Park, Minn.*

I am getting * * * bored with the controversy over who wrote the *Book of Mormon*. What difference does it make?

As a biblical archaeologist I have devoted considerable time to the study of the scriptures and holy writ of ancient and modern religions and their attendant philosophies. I can only conclude that without exception every volume is regarded as being *divinely inspired* writing.

Before any condemnation is directed toward any religious beliefs or writings, let the accuser examine the Holy Bible of the Christian faith. Compare the King James and Douay versions and wonder why the Ten Commandments do not follow in the same numerical order and why in the Vulgate the Commandments number only nine.

All religion is personal. No one has the right to question the source of man's religious beliefs or his devotions. — *Gardiner James, Redington Shores, Fla.*

THE DANGER IN ANTI-CULTS

I am quite concerned about the number and nature of groups claiming to be "anti-cultist" who are distributing venomous, slanderous broadsides to enhance their pocketbooks. They are the kind of people who backed Negro slavery claiming it was ordained and approved by God. The Constitution gives us the right to freedom of religion, not the freedom to attack another's religion.

I am myself supposedly a deprogrammed cultist. In the fall of 1969 the Baha'i Group I belonged to was accused of teaching and practicing homosexuality. (I was in college at the time and didn't even know what homosexuals did.) The West Virginia State Police knew that the charges were ridiculous and yet actually tried to prove them. I am sick of "enlightened" Christians trying to force the love of God down my throat in this or any other way.

Severe psychological pressures were brought to bear which caused me severe emotional stress. This is not to mention the fact that my parents beat me severely to put the love and fear of the Southern Baptist God in me. When that didn't work, they kicked me out.

When parents save a child from making his own choice about religion what are they saving him from and what are they saving him for? Through deprogramming (which involved psychoanalysis under drugs) I may have lost faith in our prophet but I have not gained faith in Christ. Faith in our prophet was the only thing that gave meaning to my life and now I have been robbed of that.

Every time an anti-cultist group forms or advertises its venom, a significant shattering of our religious freedom takes place. I do not know, for example, what Sun Myung Moon has done wrong. However, I know he has done something right to earn the enemies he has. — *John Armand, Weirton, W. Va.*

BURNING UP IN AMERICA

Reading Ivan Sanderson's "Death by Hell's Fire" (January 1978 FATE) I wondered if spontaneous human combustion is peculiar to America. I talked to a top executive at a radio and TV station here and she had never heard of it in Bermuda and I have never heard of it in my native En-

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gland! — *Dorothy F. Thompson, Pembroke, Bermuda.*

SLOPPY REPORTING

I must protest W. Ritchie Benedict's "Canada's Share of Monsters" in the January 1978 issue of FATE. It is not up to your usual standards of accuracy.

First paragraph: No one named "John McNation" was involved in the "first 1977 sighting of Lake Okanagan's fabled monster Ogoogo." I have the story personally from the other three youths.

Second paragraph: "Ogoogo . . . has been seen so rarely during the last decade . . ." In my book *The Okanagan Mystery: Ogoogo* (David & Charles, Inc., North Pomfret, Vt. 1977) I list 107 eyewitnesses, 78 by name. I have recent information on 16 brand-new sighters and two families who lost count after 30 or 40 sightings.

Third paragraph: The Lake Shuswap critter is called Sicopogo or Shuswaggi in British Columbia's Provincial Archives. — *Mary Moon, Vancouver, B.C., Canada.*

THE LOST SPECIMEN

How about this Dover Humanoid? Were those Massachusetts teenagers idiots or cowards? According to the story in your March 1978 issue the being was only four feet tall and had no mouth to bite with. Why didn't they capture it and take it in for examination instead of letting it get away? — *Dale Hicker, Springfield, Mo.*

IS THIS HERESY?

What if Christ and all the saints and Christians who were murdered because of their psychic and mystical gifts are *not* now dwelling in the house of God and sitting at His right hand? What if they are even now held captive by evil forces?

Christianity is based on the martyrdom of Christ and His followers and through the ages He has been held up as an object of worship. Yet he might well be under the control of negative forces. Let's look back on history's doings — witches burned, psychics persecuted, faith healers scorned. Yes, evil flourishes in the world. Why does God let these things happen? Why is He helpless to prevent war, murder, rape? What do you think? — *L.R. Clingenpeel, 308 Northwood Dr., Seffner, Fla. 33584.*

WAS IT A FAIR OFFER?

After writing to some of the people who advertise in FATE Magazine I'm tempted to hit the bottle.

Because I do not have money to buy their good luck charms, pendulums and medals, I made decent offers to four FATE advertisers. I guaranteed to repay them five times the cost of their miracle items plus postage if they would wait to be paid until after I got the wealth they guaranteed.

Apparently they are unwilling to send out their merchandise on a trial basis. None of the four even bothered to answer me. — *F. W. Mallette, Palisades Park, N.J.*

NOW HEAR THIS!

While I was on vacation in 1976 something happened on my ship, the *Baltimore Trader*, and I learned of it from my second officer. They came upon a schooner drifting and boarded her. The captain wrote to the owners but never heard from anyone. The whole mystery is recorded in our log:

"Tanker *Baltimore Trader* from Port Everglades (Fla.) to Trinidad via Hole in the Wall and Mona Passage.

"After going through Mona Passage at 6:00 P.M. April 2, 1976, sighted schooner that looked disabled. Altered course. Vessel was lying to with sails dragging over the side. No apparent life aboard. Sea calm. Lat. 17° 31' N., Long. 67° 15' W.

"Went alongside. Sent boarding party aboard. No one aboard. Dishes in sink, packed suitcases in bunks, quite a bit of liquor aboard. Portholes open on one side of trunk cabin, compass binnacle smashed, outboard motor in rack, dinghy missing.

"Started up diesel engine, starts okay . . . Sharks circling vessel. Took logbook, crew and passenger list; took vessel in tow.

"Vessel was gaff-rigged 60-foot schooner. Name: *Ortac*. French registry. Last entry in logbook: February 28, 1976.

"Port of departure: Dominica — bound for Isle des Saints.

"Captain: Paul LeGoff. Mate: Eric D. Hondt. Passengers: Paul and Simone Filleau, Gilbert and Christina Pujal.

"Towing line chafed and parted in the night. Did not go back to pick up vessel but notified Coast Guard."

Another unsolved mystery of the sea? — *John C. Jack Smith, Port Arthur, Tex.*



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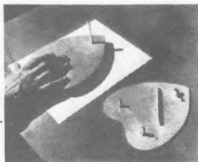
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PROPHECY IN WAX

Some years ago a peculiar thing happened which now seems like a far-reaching prophecy. Until that event I took little interest in the supernatural.

I had been going out with a man whom I considered a friend, not a suitor. One night we were sitting in his candlelighted living room and got the notion to pour melted wax from the candles into cold water to see what shapes the wax would take. We were astonished at the results.

The wax took perfectly detailed forms. What was unmistakably a heart did not resemble a Valentine heart but seemed to be a replica of a real human heart. Two images of a fetus were also perfect in detail.

The implications of these small wax figurines did not occur to me until about six months later — when I married my companion of that night. Now I ponder the forces that literally molded the message. —
Regina Turberville, Carmichael, Calif.

THE MAN WHO HEALED HIMSELF

I saw something 20 years ago that I shall never forget: a man almost instantaneously healing a deep knife wound in his arm.

It was a cold winter Sunday afternoon in Tokyo, Japan. A friend and I were walking and in Ueno Park we stopped to watch two men who were attracting a large crowd. The younger one did all the talking. Loud and fast, his spiel was as well-prepared as any carnival barker's. But his country dialect was almost impossible for me to understand, for I have only limited knowledge of Japanese.

After a crowd had gathered, he rolled up his left sleeve. The older man handed him what looked like an empty quart vodka bottle. It had no label and was filled with a clear liquid. The younger man talked slowly now and moved carefully so that we could see exactly what he was doing.

First he poured some of the liquid on his forearm. Then he took a knife from his associate and cut his arm deeply and slowly. Everyone in the crowd could see his skin separating and the blood gushing forth. Next he poured more liquid on the wound, wrapped it tightly with a long white rag and finished by saturating it with the same liquid.

(Continued on page 129)

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REPORT FROM THE READERS

(Continued from page 120)

He held the arm over his head for several minutes, then removed the crude bandage. There was no sign of a wound and no sight of blood on either the cloth or his arm — although the wound had been bleeding freely before he bandaged it!

At this point the two men walked away and lost themselves in the crowds. I had been standing only a few feet away while all this happened and know for a fact that the arm had been cut. — William S. Tattersall, North Adams, Mass.

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However, before your machines grind to a halt, I would like to point out that only in 1942 did the Smithsonian admit that the Wright brothers were responsible for the invention of manned flight. They could not give credit to anyone other than Samuel Langley because the Smithsonian had invested \$20,000 in his attempts. It is clear that even those "responsible" people who set themselves up as torchbearers can err.

I personally have seen UFOs and have had paranormal experiences of various kinds. I suppose the author of the *Smithsonian* article will have to be shaken up by a little green man before he will know UFOs exist. — Fred Morris, Richmond, Va.

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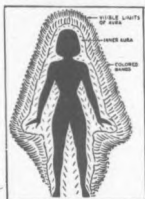


Diagram of normal aura based on
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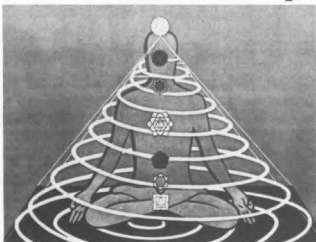
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