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I SEE BY THE PAPERS

by Curtis Fuller



QUOTE OF THE MONTH

New scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it.

— Max Planck's autobiography

MAX PLANCK's views expressed above have tended to be common wisdom in the scientific community. A corollary of this theory is that young scientists are much more likely to accept a new belief than are older scientists.

Recently three scientists determined to investigate this widely held idea by seeing whether it actually is true that nearly all scientists in Great Britain had been converted to a belief in Darwin's theory of evolution within 10 years after Darwin published *The Origin of Species*. They wished to learn whether younger scientists were converted to the new theory more rapidly than the older men.

David Hull, professor of philosophy at the University of Wisconsin, Milwaukee; Peter Tessner, a student of science history; and Arthur Diamond, a graduate student in philosophy at the University of Chicago, wrote their

conclusion in the November 17, 1978, issue of *Science* that our intuitions about the course science takes, "although not totally faulty, are none too reliable."

Both Darwin and subsequent commentators believed that nearly all scientists had come to believe in evolution within 10 years. "They also thought that younger scientists with their more 'plastic' minds were easier to convert than older scientists."

But the investigators concluded that age explains less than 10 percent of the variation in acceptance. A fourth of the scientists investigated remained unconvinced 10 years after publication of *The Origin of Species* and there was no significant correlation with their ages.

* * *

HAVING reported on that, we would like to take issue with one of the premises implied by the study. "Most scientific theories fail," the researchers point out. "The issue about the relation between the age of scientists and the spread of new scientific ideas arises only for theories that, in retrospect, we think scientists should have accepted. *No one complains that the scientific community remained impervious to phrenology,*

mesmerism, and the flat earth movement" (italics ours).

Let us consider the word "mesmerism" from the above statement. As originally explained by the Austrian physician Franz Anton Mesmer, the theory of hypnotism as a kind of animal magnetism was flawed. But if one considers it a method of hypnotic induction, as opening up a strange new world of the mind which even now is imperfectly understood, the scientific community was criminally negligent in "remaining impervious" to it.

Obviously mesmerism should have been investigated! It was terribly important even though the conventional explanation of it was wrong. And we believe it is still an important study demanding continuing research.

The selection of mesmerism as another goofy idea shows how far even researchers into the history and philosophy of science have to go to be open to new ideas.



MUCH TOO CAUTIOUS

A CASE in point is the ability of some blind persons to "see" certain objects, or at least somehow to perceive the presence of things that sighted persons see. Related to this ability may be the much-maligned claims for fingertip vision which are rejected out of hand by conventional researchers.

Mrs. Lola Reppenhagen of Buffalo, N. Y., is blind. She is also secretary of the Buffalo Federation of the Blind and an officer in the Buffalo League of Sightless Bowlers. With about 20 other blind persons Mrs. Reppenhagen participated in a seven-week pilot

course in color perception which produced astonishing results.

The class was taught by Carol Liaros, who has conducted development classes at Rosary Hill College and Niagara University. Carol Liaros never mentioned ESP during the class. Her teaching method was to concentrate through meditation. She told her students that each object has its own energy which can be felt.

At first participants worked with black paper and white paper. By the end of seven weeks the students were 95 percent accurate in telling the black from the white, Mrs. Reppenhagen told Sue Buyer of the *Buffalo Evening News*.

There could be several explanations for this, of course. Some persons in the class were able to distinguish light from dark. In addition, the heat reflected from black paper would certainly differ from that reflected from white paper and sensitive hands probably could perceive this. But much more may be involved and this is the kind of thing that science tends to be queasy about investigating — just as it refused to take Mesmer seriously.



MIND TRAVELING?

LOLA Reppenhagen is one participant in the course who claims more success than merely the ability to distinguish white from black. She has been blind for 20 years; yet one day she "perceived" a red book which her husband had placed on the kitchen counter.

Once, while concentrating at home just before being interviewed for a radio program, she visualized the home

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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 candies."

"Moodha, my son, there is a technique—called the SECRET COSMIC BREATH—that can fill your brain and spinal nerve centers with a vast supply of cosmic energy. It balances your body's positive and negative nerve currents. So it can heal your diseased organs."

"It can also calm, control and concentrate your mind, so that its mighty power can attract tremendous riches... But if I show it to you, you must never reveal it to anyone. Promise!"

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.

I'M 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?"

Grimacing, 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 3,000%. 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!

My friends now considered me the luckiest guy in the world. They even asked me if I had some secret or charm. Well, since I had everything in life that I wanted, I decided to show them the SECRET COSMIC BREATH. And believe it or not, it worked for them too! I then resolved to make this simple technique available to anyone who was suffering—completely risk-free! Here are just a few of their experiences:

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"I lost 30 pounds of ugly fat."—A.L., New Orleans, La.
"Thank you for healing that boil on my neck."—T.S., Portland, Ore.
"My constipation and hemorrhoids have finally gone away."—L.B., Boston, Mass.
"I've never felt so relaxed in my life."—W.W., Detroit, Mich.
"Those migraine headaches seem to be gone for good now."—B.S., Houston, Tex.
"My memory and concentration are much better now."—H.K., Miami, Fla.

INCREDIBLE WEALTH!

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"I received an unexpected \$550 check in the

mail."—S.R., Las Vegas, Nev.
"My sales commissions have actually tripled."—W.K., Chicago, Ill.
"I sold my house and made a \$10,000 profit!"—Mrs. F.H., Denver, Colo.
"My husband bought me a new car."—H.D., Savannah, Ga.
"What a bonus my boss gave me!"—R.G., Charleston, S.C.
"I won my lawsuit and made \$20,000."—A.C., Washington, D.C.
"My stocks have shot up."—K.K., New York, N.Y.
"I won \$9,000 on the lottery ticket my brother got me."—E.T., Newark, N.J.
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This interview is the third in a series of conversations between Dr. Leichtman and the spirits of many famous individuals—including William Shakespeare, Edgar Cayce, Carl Jung, Sigmund Freud, C.W. Leadbeater, Sir Oliver Lodge, H.P. Blavatsky, Thomas Jefferson, Arthur Ford, Nikola Tesla, Eileen Garrett, and Stewart Edward White. In all, 12 separate interviews are being published in the series.

A copy of *Cheiro Returns* can be purchased for \$2.50, postpaid. A subscription for all 12 books in the series can be ordered for \$20. The books are sent to subscribers as they are published, one every two months.

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of the interviewer. Later she accurately described both its interior and exterior to him.

Mrs. Reppenhagen says she is adept at what she calls "mind traveling."

"You relax and see yourself hovering over your own house; you see the steps and the ground and the grass. Then you go to another address in your mind and hover over that house. You sometimes just know there are trees there and where the steps are and whether there's a railing. You know where the windows are and how the rooms are placed."

Thus possibly another dimension has been added to sightless vision.

So far as we know, nothing of this sort was attempted in the extensive studies of the abilities of the blind to picture objects at the University of Toronto's Scarborough College. In the seven years of research underway there John M. Kennedy has discovered that blind people do have the ability to depict the shapes of familiar objects and an intuitive sense of perspective.

"There seems no doubt that the blind understand depiction," he states in *Science News* after presenting his findings to the American Psychology Association. "The abilities they can muster are most impressive. They can draw; they can recognize; they can use elements like lines and dots; they can understand whole shapes, or parts; they can select what is important and capture that; they can recognize ambiguities; they can appreciate how two drawings will be more specific about an object than one."

Very well! With that established isn't it feasible to investigate the abilities Lola Reppenhagen claims and the

ASTRAL PROJECTION BY SOUND

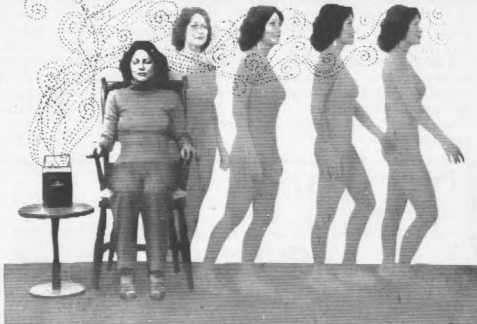
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Mr. J. H., Los Angeles

"I gave it to a friend to listen to without telling him what it was. He had never attempted astral projection before. While listening, he got to the point that the chair under him, and the room about him was moving, vibrating back and forth. He also hallucinated brilliant colors and faces. Apparently he has accomplished as much in a half hour with your tape as I have in two years of trying many other techniques. . ."

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reputed dermal perception abilities of such persons as the Russian Roza Kuleshova?

But it doesn't happen simply because, like mesmerism, it seems too far out.



POTPOURRI

WITH obvious amazement Fred-eric Golden, writing in the October 9, 1978, issue of *Time*, discussed his visit to the 18th annual convention of the American Society of Dowsters, Inc., at Danville, Vt.

Although he finds the claims made for dowsing incredible enough, what seemed to surprise Golden most was the interest of the attendees in fringe subjects — healing, exorcism, ESP, you name it.

Six hundred persons attended the convention; some came from as far away as Alaska and New Zealand. They talked "about body auras, universal grids, Jastram's entities" which mysteriously invade the body and cause illness.

At the dowsing convention headquarters in the Danville town hall piles of books on the occult were offered for sale; these ranged from works of Edgar Cayce to studies of UFOs and the Bermuda Triangle. "Dowsing buffs," continued Golden, "can also buy every kind of tool, from little plastic rods (at \$1.00 a pair) to miraculous electronic black boxes (at \$65 apiece) that purportedly 'discharge toxic vibrations from your mind, emotions and etheric body.' "

If Golden is new to the scene we

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MYSTERY OF THE SUN-JEWEL

The researcher was investigating a certain gemstone that was used in sacred rituals by ancient civilizations. The Egyptians, the Aztecs, the Incas and the Mayans all worshipped the sun as their greatest god. Their priests had secret knowledge of the sun's mysteries that has been lost in the ruins of time.

The researcher was fascinated by the strange beauty and unusual qualities of the gemstone...which was actually made of natural crystals. Its shape was a lovely free-form that could gather the sun's rays like a lens. The color was a gorgeous deep orange-red of a tone he had never seen anywhere else on earth.

Indeed, it appeared to him as if a piece of the sun itself had been transformed into a jewel.



AN AVALANCHE OF FORTUNE

The gemstone was so beautiful that he mounted it and wore it as a pendant. Shortly afterwards, his luck, which had been terrible, suddenly changed. Money seemed to come from everywhere. Women, respect, love. He seemed to attract everything one desires. Once sickly, he now glowed with health and strength.

He remembered the gemstone. He had given some as gifts to friends. They too now prospered without exception in the same mysterious way. Because of his scientific schooling he did not look for super-natural explanations. So, he searched the laws of physical science. Then his answer struck him like a bolt of lightning that sent chills through his spine.

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Then he remembered the ancient Egyptian and Indian priests and their lost knowledge of the sun. No

wonder they rose far above their ignorant neighbors to create powerful and wealthy empires. They had known other secrets which were later "discovered" by scientists. Penicillin. Mathematics. Engineering. Now the greatest "discovery" of all.

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"To pyramid this investment into retirement in less than ten years seems like magic, but in my opinion any man in good health who has the same ambition and drive that motivated me, could achieve such a goal. Let me give you a little history.

"I finished high school at the age of 18 and got a job as a shipping clerk. My next job was butchering at a plant that processed boneless beef. Couldn't see much future there. Next, I got a job as a Greyhound Bus Driver. The money was good. The work was pleasant, but I couldn't see it as leading to retirement. Finally I took the plunge and went into business for myself.

"I managed to raise enough money with my savings to invest in a combination motel, restaurant, grocery, and service station. It didn't take long to get my eyes opened. In order to keep that

business going my wife and I worked from dawn to dusk, 20 hours a day, seven days a week. Putting in all those hours didn't match my idea of independence and it gave me no time for my favorite sport—golf! Finally we both agreed that I should look for something else.

"I found it. Not right away. I investigated a lot of businesses offered as franchises. I felt that I wanted the guidance of an experienced company—wanted to have the benefit of the plans that had brought success to others, plus the benefit of running my own business under an established name that had national recognition.

"Most of the franchises offered were too costly for me. Temporarily all my capital was frozen in the motel. But I found that the Duraclean franchise offered me exactly what I had been looking for.

"I could start for a small amount. (Today, only \$1985 starts a Duraclean dealership, and the company will finance the balance of the total \$5900 cost, without interest or finance charges.) I could work it as a one-man business to start, and operate from my home. No office or shop or other overhead, no salaries to pay. Equipment would fit in my car trunk. (I bought the truck later, out of profits). Best of all, there was no ceiling on my earnings. I could build a business as big

fifty

a true story
by John B. Haikey



as my ambition and energy dictated. I could put on as many men as I needed to cover any volume. I could make a profit on every man working for me. And I could build little by little, or as fast as I wished.

"So, I started. I took the wonderful training furnished by the company. When I was ready I followed the simple plan outlined in the training. During the first period I did all the service work myself. By doing it myself, I could make much more per hour than I had ever made on a salary. Later, I would hire men, train them, pay them well, and still make an hourly profit on their time that made my idea of retirement possible—I had joined the country club and now I could play golf whenever I wished.

"What is this wonderful business? It's Duraclean. And what is Duraclean? It's an improved, space-age process for cleaning upholstered furniture, rugs and tacked down carpets. It not only cleans but it enlivens and sparkles up the colors. It does not wear down the fiber or drive dirt into the base of the rug as machine scrubbing does. Instead it lifts out the dirt by means of an absorbent dry foam.

"Furniture dealers and department stores refer their customers to the Duraclean Specialist. Insurance men say Duraclean can save them money on fire claims. Hotels, motels, specialty shops and big stores make annual contracts for keeping their carpets and furniture fresh and clean. One Duraclean Specialist signed a contract for over \$40,000 a year for just one hotel.

"Well, that's the business I was able to start with such a small investment. That's the business I built up over a period of eight years. And, that's the business I sold out at a substantial profit before I was fifty."

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don't blame him for feeling bewildered. We've been involved in it for more than 30 years and we still don't understand why so many persons with different outlooks are attracted to such a wide variety of far-out subjects. But it sure is fun.



FRENCH MYSTERY

AN ENGLISH reader sends us this story from the *London Sunday Express*:

In the wild Camargue marshes of southern France, Claudette Souchon, 31, set out from her farm on a two-day horseback tour. She rode her favorite horse Lucky and led a spare horse Tommy. Her dog Spot accompanied them.

The Camargue marshes cover about 400 square miles. They are sparsely populated and people can easily get lost in them. When Claudette had not returned on the third day a party of 30 mounted men began to hunt for her. The following day, a few miles north of the farmstead, they found Lucky dead. His body had been savagely ripped open. The next day Tommy was found a few miles farther on. He was uninjured but obviously spooked and barely able to walk.

On the fifth day, 100 miles away in a burned-out glade, police found some of Claudette's clothing. On the seventh day police found Claudette, obviously in shock and unable to speak. She was just sitting on the ground, covered with mud. Hospital examination showed that she had not been physically assaulted.

The last we heard police had no explanation. The dead horse was be-

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lied not to have been attacked by an animal because it bore no tooth or claw marks. Nor is there any explanation for the burned-out glade and the clothing. Jean Dinard, area police commissioner, could only conjecture that "she has suffered some evil and brutal shock. She was confronted with something outside her experience."

Claudette, meanwhile, has not regained her speech.



WHERE..OH, WHERE?

FROM THE October 1978 newsletter of Christ Episcopal Church, Woodbury, N.J., comes the following item written by our good friend the Rev. Canon William V. Rauscher, past president of Spiritual Frontiers Fellowship:

"In March 1977 following the death of a Canadian priest named Cyrille Labrecque mourners noticed the image of Christ on his shoe. Some 50,000 have flocked to see the image on the leather sole, visible when the toe is pointing downward. The shoe is now owned by the Dominican Missionary Adorers Convent at Beauport, Canada, which the priest helped found.

"In death his left leg remained three inches in the air even after being placed in his coffin. If the imprint of a face of Christ on a shoe seems bizarre then read on because Jesus seems to be appearing in the most unlikely places these days. Altar cloth, shadows on houses and walls, within the formation of tree branches and now believe it or not on a tortilla. I'm supposed to be the priest who is open in thought to all possible kinds of paranormal manifestations, but a tortilla!

"Last October Maria Rubio in Lake Arthur, N. Mex., was preparing the flour for her husband's tortilla when 'I noticed something which looked like a face.' According to an article in the Wednesday, August 2, *Philadelphia Inquirer* more than 8000 people have now visited Mrs. Rubio. She took

the tortilla to church the day after it happened and then kept it for six days and found the image still intact. So, if you want to see Jesus on a tortilla, which is more impressive than Jesus in plastic on a car dashboard, you will have to visit Mrs. Rubio who is now going to build a shrine.

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"I'd imagine she will call it the Tortilla Shrine of the Master. Her priest considered the whole drama a coincidence, but then proceeded to bless the tortilla! Mrs. Rubio considers the event 'a miracle.' The tortilla is now surrounded by the usual holy pictures and burning candles.

"The event poses many questions and possible future appearances when least expected. Will someone see Jesus on a McDonald hamburger? Will someone see His face in an ice cube floating in a vodka tonic? How would he convince anyone when the cube melted? Will He appear on a pancake or a pizza? Will there be future bumper stickers that say 'I've seen it' instead of 'I've found it'?

"Will a misbehaving fundamentalist see His face in the middle of a spinning roulette wheel in Atlantic City?

"The strange thing about all this is that the face of Jesus always looks like the face on the Shroud of Turin and that's really something to think about."



PSI NEWS

THE FIRST issue of *Psi News*, a new quarterly newsletter from the Parapsychological Association, has been published in Durham, N. C. William G. Roll is the editor. Subscriptions to the quarterly are \$5.00 for one year and \$8.00 for two years. You can write *Psi News* at Duke Station, Durham, N.C. 27706.

The lead article in this new publication reports on the Smithsonian debate last April 19 between Dr. J. B. Rhine and Prof. Paul Kurtz. Kurtz began his presentation by "deploring the fact

that the word 'paranormal' had been used to mean everything from merely 'anomalous' to simply a synonym for 'bizarre,' but he admitted that the Committee for the Scientific Investigation of Claims of the Paranormal, which he heads, is popularizing and extending the use of the word."

Following his usual methods of claiming to exempt scientific studies of psi phenomena from his list of claims to be condemned, Professor Kurtz nevertheless kept including them in his group of occult beliefs which he alleges endanger rational thought.

Dr. Rhine replied that no work with human subjects can be fully replicable, that psi research is better than most in this regard, and that if Professor Kurtz and his committee really

wish to see these claims studied scientifically they should stop lumping them with folk beliefs and calling them nonsense.



SETI

RADIO astronomers want to reserve that portion of the radio spectrum from 1400 to 1727 megahertz for their search for extraterrestrial intelligence. At present they are limited to the region of 1400 to 1427 megahertz. Now a blue ribbon panel sponsored by NASA has requested the addition to the spectrum. The committee's report states that it would be economical to search systematically for signals sent out by other civilizations using comparatively inexpensive equipment in existing radio astronomy

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observatories but the astronomers would need portions of the spectrum that are more efficient for sending interstellar signals.

The request seems certain to be opposed by special interests. The region now includes the following other users according to *Science Magazine*: taxi drivers talking with dispatchers; fire engines communicating with station houses; ship-to-shore radio; test aircraft telemetry signals; navigation for ships; commercial and military aircraft navigation and communication; satellite tracking operations and signal stations on weather balloons.

The committee making the recommendation is called Search for Extraterrestrial Intelligence or SETI, and we find it paradoxical that NASA is currently supporting SETI with a \$2 million research grant while men like Paul Kurtz go about lumping such activities with necromancy and Bermuda Triangles.

We also find incongruous, by the way, the fact that a panel like SETI can come up with \$2 million in government money for such a scheme while legitimate research in parapsychology is starving.

Which do you believe is more important or has a greater likelihood of success?

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By Luke G. Thomas

A poor Vermont boy, I was orphaned at 12. I did all the wrong things up to age 58 and yet have managed to live to age 86, sound physically and sharp mentally. I am neither retired nor in a rest home; I am truly enjoying productive activities.

Many FATE readers believe an unseen energizing force may be tapped by receptive researchers to greater or lesser degree. Some seek mystic wisdom, mantras or amulets. I found the "magic pearl" by *learning* and *obeying* simple, natural laws of eating, deep breathing, mild exercising, resting and respecting the loving Creator.



IT PAYS TO CONSIDER NEW IDEAS

You may need the priceless information brought to me in 1950, following a fourth heart attack. Survival seemed remote. I also suffered from painful arthritis, high blood pressure, prostatitis and obesity which I blamed upon age. I WAS KIDDING MYSELF . . . it was the effects of wrong information. Since 1950 my body rebuilt itself with what I put into it. Doctors say my heart is sound . . . I suffer no pain, use no medication, exult in energy.

Once I corrected mistakes, CHANGED HABITS brought me, automatically, HEALTH, NEW IDEAS and ENTHUSIASM. Thus I gradually became PROSPEROUS and HAPPY. *Life wants you to be the same.* We are mysteriously endowed with body cells which replace themselves INDEFINITELY according to what goes into the mouth and through the mind. ADDING LIFE TO LIFE IS SIMPLE, for "Whatsoever a man soweth that shall he also reap". This is POSITIVE, INEXORABLE TRUTH! It is possible to *undo some damage you created*, as I did, through ignorance and violation of fixed, universal laws.

How far you may improve your health, circumstances and influence by following my advice, no man can tell. These "magic laws" should work for you as they have for me and thousands of others. YOUR OWN CHOICES of food, water, thoughts and action will decide the outcome. "The human body," says Dr. H. G. Bieler, M.D., "has an amazing capacity to repair its own injuries and to heal its illnesses". MY BODY DID IT WHEN I TREATED IT INTELLIGENTLY. *If you dream of more abundant and productive life on earth my "magic laws" are worth trying.*

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EARLY LAST fall about 50 whales swam into Whangarei Harbor, 100 miles north of Auckland, New Zealand. Fourteen of them became stranded and the rest, apparently attracted by the distress signals of the stranded whales, repeatedly swam toward the beach despite efforts of fisheries officers to drive them back into deep water.

Several species of small whales will act in a similar manner when a member of their group becomes stranded. The cause of this behavior is not completely understood.

The fisheries officers were at their wits' ends as to how to save the remaining whales when: "Later in the day we saw some dolphins, so as a last resort we rounded them up with a jet

boat and sort of herded them toward the whales that were still afloat," explained Fisheries Officer Don Young.

"Then the dolphins seemed to take over the whales' navigation and gradually led them down the channel toward the harbor entrance. You could say the dolphins saved the whales."



USSR "PARAPSYCHOLOGIST"

THE CONTROVERSY over whether a Soviet "parapsychologist" affected the outcome of the world chess matches in the Philippines continues. On October 18 Anatoly Karpov, the world champion, finally defeated Viktor Korchnoi by breaking the five-to-five deadlock after 92 days of tournament play. He took the \$350,000 first prize while Korchnoi

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collected only \$250,000.

On the following day the Swiss Chess Federation, of which Korchnoi is a member, accused Karpov of breaking the rules by having the so-called Soviet parapsychologist Vladimir Zoukhar sit in the fourth row of the seating area. According to the Swiss Federation, the Soviets had agreed that Zoukhar would be seated at the rear of the hall.

Korchnoi also stated that he was protesting his defeat. He had contended all along that Zoukhar was muddling his thinking with telepathically transmitted thought waves.

It is ironic that Soviet Russia, home of dialectical materialism, would employ a psychic in a deliberate attempt to influence the outcome of a chess match but this is the clear implication of the whole series of events. Later Korchnoi also enlisted the help of some psychics but if any psychic had any effect on the play it is clear that Karpov's psychic was better than Korchnoi's.



SCIENTIFIC CHEATING

PROF. D. D. Dorfman of the University of Iowa was quoted in a recent issue of *Science* as saying that it now has been established "beyond reasonable doubt" that Sir Cyril Burt fabricated data on the relationship of IQ to social class.

Burt's work had great influence in determining the entire structure of the British educational system. It now appears that he fabricated his data to fit his own prejudice — that the British elite were the ruling class because of their superior intelligence and the

working classes were inferior because their intelligence was inferior.

Dorfman analyzed Burt's classic paper "Intelligence and Social Mobility" published in 1961 and has proved that two tables, purporting to show the frequency distributions of intelligence in children and their fathers, were developed from theoretical normal curves and not from actual studies.

Yet until Burt's cover recently was blown — after his death — he was regarded as one of the most respected psychologists in the world — so powerful that even scientists who doubted his work did not dare question it publicly.



WOLF BOY

IN INDIA the folklore about babies being raised by wolves does not die although no story of such a case ever has been authenticated.

Now another such report comes from Sultanpur where the Rev. Joseph de Souza, a Roman Catholic priest, believes he may have a wolf-reared child in his custody.

The boy is called Pascal and now is about eight or nine years old. He was found, so the story goes, by Narsing Bahadur Singh, who swears he came upon the boy five years ago playing in Musafirkhana Forest with his wolf-cub foster brothers.

The boy had a very dark skin, fingernails grown into claws, matted hair and callouses on elbows, palms and knees. He ran rapidly on all fours but couldn't keep up with his den mates. Singh claims he caught the boy, trussed him up with a towel although he was bitten in the process, and car-

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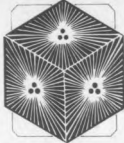
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been a believer... I've never won anything. I've never had any luck. But something told me to order The Die. I entered a contest, a small \$100.00, but would you believe I won. I've never been so excited in my life." — Miss G.C., Lakeland, FL. ***"I received my Die Symbol in the mail and I played Bingo. I won twice. I won \$250.00 the first time and \$230.00 the second time..." — Mr. A.G., Hampton, VA. ***"Well, we held on to our Symbols and concentrated on winning. First, I won a ten dollar game, then my daughter won thirty-five dollars, plus ten dollars in free Bingo cards in a drawing. After which I won another game paying \$41.00. I feel I cannot lose anymore, as long as I have my Symbols." — Mrs. J.C., Westminster, CA.

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ried him home on a bicycle.

According to Father de Souza, if anyone cuts himself Pascal can smell the scent of the blood and will still run toward it. At first he caught chickens and ate them alive, entrails and all. But after two years Pascal learned to do useful chores around the mission where he lives. It took him five months to learn to stand and apparently he can now walk. He does not talk but can use sign language.

There seem to be many inconsistencies in the story of how Narsing Bahadur Singh found Pascal and one of the charges against him is that he exhibited him with a troupe of entertainers. Nevertheless, psychologists keep hoping that he may turn out to be an authentic wolf-child, which would be extremely important for students of human and animal behavior.



ATOMIC DANCE

A TEAM of University of Chicago scientists reported last October 12 that they had taken the first color motion pictures of individual atoms and thus opened up a strange new world that may change some old scientific beliefs about physical matter.

A movie previewed at the Research Institute of the University shows atoms of platinum and uranium dancing about like a swarm of red, blue, green and yellow amoebas. The colors, however, have been arbitrarily assigned in the photographic process. Atoms have no color; their diameter is much smaller than the wavelength of visible light.

Scientists previously believed that once they were locked into a solid ob-

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ject atoms became relatively stationary. Ronald Kotulak, science editor of the *Chicago Tribune* who saw the movie, reports that this has turned out not to be so. "What we see as a solid object, when viewed on an atomic scale, actually is a sea of swarming atoms. There is a surprising degree of motion, including atoms that jumped away from the rest and entire migrations of clumps of atoms."

The movies were taken with the world's most powerful scanning electron microscope, developed over a period of 14 years by physicist Albert V. Crewe. It can magnify an atom 80 million times — this is equivalent to magnifying a baseball to half the size of the earth. The technique is expected to have great value for studies in chemistry, medicine, metallurgy and microelectronics.



POPULATION BOMB A DUD?

"THE POPULATION bomb is becoming a dud," according to Prof. Donald J. Bogue, director of the Community and Family Study Center of the University of Chicago. Bogue bases his optimistic statement on projections that "by the year 2025 the world will have nearly achieved zero population growth . . . with a world population of about 7.4 billion . . . easily within the carrying capacity of the planet."

Bogue credits massive world education efforts by the United States with achieving this success. Other scientists have been predicting a world population of 20 billion by 2025 with mass starvation, riots, and wars.

The three basic motivations for hav-

ing fewer children, according to Bogue, are poverty (if you're already hungry you'll be hungrier with additional children), the mother's health, and aspirations for one's children.

"Most demographers think I'm nuts," Bogue told Jack Mabley of the *Chicago Tribune*. "But I'm willing to stake my academic reputation on it. I've devoted 15 years of work to this."

Maybe Professor Bogue is right. But just in case he isn't, Peter T. Furst, writing in the March 1978 issue of *Human Nature*, reports that the blue-green alga *Spirulina geitleri* could feed billions of people. Before the Spanish conquest of Mexico it was harvested from Lake Texcoco and eaten in quantities by the Aztecs who called it *tecuitlatl*.

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It still is produced in small quantities in Lake Texcoco today and exported to Japan where it is used to improve the color of egg yolks and goldfish, to speed the growth and reproductive capacity of freshwater fish, crustaceans, mollusks and silkworms.

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Interview with
J. Gordon Melton

Jim Jones & Cults of Death

What makes people blindly follow a leader even when he
demands death as proof of their allegiance?

By Jerome Clark

IN NOVEMBER 1978 a madman named Jim Jones died with over 900 of his followers in an isolated jungle camp called Jonestown in the South American nation of Guyana. At Jones' orders most — some willingly, others unwillingly — drank cyanide; the rest were shot down by members of Jones' goon squad. The victims were men, women, children, babies.

Jones ordered the massacre after his men killed members of an American group which had come to investigate reports of terror and brutality at the camp. One of the victims was California Congressman Leo Ryan.

Even by the standards of a century which already has known its share of horrors, the Jonestown massacre seems destined to live as appalling testimony to man's seemingly limitless capacity for cruelty to his fellows.

During the 1960's Jones set up his People's Temple in San Francisco and preached to a congregation of several

thousand, serving up an exotic dish of Christianity, Marxism and self-help philosophy. Eventually, through friendships with liberal politicians in the state, he grew ever more powerful.

In 1975 he was appointed chairman of the city's Housing Authority. But reports began to circulate that Jones beat, exploited and maybe even murdered followers in order to keep them in line and to further consolidate his already considerable power within the Temple. In July 1977 he and hundreds of his followers fled to Guyana, setting the stage for the hideous events to follow.

Dr. J. Gordon Melton, FATE's book review editor, was following the story of Jim Jones and the People's Temple long before most of us had ever heard

In 1976, when California-based cult leader Jim Jones spoke in Chicago, this poster advertised his appearance.

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REV. GERALD MC HARG, SO. CALIF. REGIONAL PASTOR (DISCIPLES OF CHRIST DENOM.): "One gets the impression (at Peoples Temple) of being in the midst of the human race at its best."

RESTORATION OF THE APOSTOLIC ERA: Peoples Temple has modern geriatric centers, senior citizens homes, a 40-acre children's ranch, a large community center with an indoor heated swimming pool, several refuge shelters for all kinds of animals, and other facilities that are shared.

TOTAL COOPERATION WITH MEDICAL SCIENCE: Dr. J. Bruce Massey (surgeon) says: "Pastor Jim Jones teaches brotherly love, kindness, and willingness to help friends in need at all times. Many times have I seen him demonstrate supernatural power by removing tumors from members of the audience with rapidity and completeness before the eyes of all present. I have seen him heal people who had been crippled. . . for many years. These people were made to walk with regained strength. As a physician of many years experience, I am convinced that these miraculous cures are genuine and permanent. Pastor Jim Jones should be seen and heard by people of the entire world."

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of either. Melton is the director of the Institute of American Religion and a longtime student of the 'small religious bodies (he rejects the term "cults") in the United States. A United Methodist minister, he holds a Master of Divinity degree from Garrett Evangelical Theological Seminary and a Ph.D. from Northwestern University. He is the author of *A Directory of Religious Bodies in the United States* (Garland, 1977) and *Encyclopedia of American Religions* (Consortium, 1979) in which over 1200 currently existing religious bodies (including the People's Temple) are described.

GORDON and I sat down together to try to make some sense out of what seems senseless brutality on the afternoon of November 29, 1978:

Clark: When did you first hear of Jim Jones and the People's Temple?

Melton: In 1971 I was teaching summer school at the University of San Francisco and spending all my free time visiting various groups. Since this was at the height of the Jesus People revival, I stayed pretty busy. At the same time I was getting deeply involved in Spiritual Frontiers Fellowship.

An SFF member in the area told me, "You've got to go see Jim Jones." When I asked, "What is a Jim Jones?", he replied, "You've got to see him to believe him." Which turned out to be true.

I found out that Jones was holding meetings fairly regularly at a place called Benjamin Franklin High School on the edge of the Fillmore District, San Francisco's predominant-

ly black area. This was before Jones' outfit had purchased its own temple.

At the first meeting I attended, there were maybe 2000 people present. About 80 percent were black; the second largest block was made up of whites, followed by Hispanics and Asians. The service began in the morning and went on to late afternoon, with a break in the middle for a meal.

The service consisted of a lot of singing; the music was what I've come to call "do you believe?" music. It's fast-paced, with a lot of beat to it — traditional hymns with a gospel swing to them — and sung by a large choir, maybe 100 voices, up on the stage.

Jones would interject short homilies at random, seemingly unplanned intervals. He'd talk about socialism, Christianity, psychic powers, things like that. Then there would be what spiritualists call "platform work." He would sit at a podium, call on people in the audience and give them "psychic readings" much as a spiritualist would do. Often he'd do healing along with this. All the while he wore dark glasses, supposedly to shield the healing radiations which he said were emanating from his eyes; these rays were so powerful, he claimed, that they would do us more harm than good.

Clark: What were these supposed healings like?

Melton: One incident really sticks in my mind. Jones called on a fat, middle-aged woman who was sitting 10 or 12 seats from us. As he gave her a "psychic reading," she kept saying, "That's right, that's right."

Then suddenly Jones announced, "If you would go to your doctor right

now, he would find a tumor inside you. A cancer has started to grow inside you." The audience gasped. After pausing for dramatic effect he moved his hand toward her and said, "I've just healed you so you don't have the cancer anymore." The congregation applauded vigorously and people shouted, "Thank you, Jim!" and "Bless you, Reverend Jones!"

That's the kind of thing that went on most of the day. We left before it was all over although the people there really pressured us to stay. I made several trips back to San Francisco between then and 1974 and I attended two or three more of Jones' meetings. They proved to be much like the first one.

Clark: How did all of this strike you at the time?

Melton: On one hand I certainly had no objection to Jones' social activism and his interest in civil rights. The literature the temple provided claimed he was not just talking it but doing it.

On the other hand, incidents such as the phony healing I witnessed did not impress me favorably. Later on I heard that Jones had taken to claiming that he had resurrected 43 persons from the dead.

I had a feeling that Jones was manipulating people in the worst sort of way, coming on as a modern-day shaman, as the voice of God. He was something like a swami, peddling pictures of himself in pendants which his followers could wear at all times. He was doing this in a Western context where that kind of accolade is seen as deific. So far as I know, he made no direct public claim that he was divine but he certainly seemed to assume that

role. He became a cosmic figure whose words were law and ultimate truth.

Clark: Who were his followers? Were they mostly ex-junkies, ex-criminals, the kinds of social outcasts we've read about in the press accounts?

Melton: Most of the people I saw or talked with were lower echelon blue-collar workers and their wives, the working class poor. The People's Temple certainly had its share of former junkies and former criminals whom the church had reformed but these types did not represent the backbone of it, by any means.

The Temple was so organized that in joining it, in becoming a part of its inner core, you very quickly began to raise your standard of living. It could teach you ways, by pooling resources, to help your money go further; then it offered you a discipline which allowed you to rise in the system if you didn't smoke, drink, use drugs, run around or put your money out for those kinds of things. You stop spending your money on worthless pursuits, you get your life in order and concentrate on your work and soon you're going to rise in the economic system. This happens all the time within the holiness movement, of which the People's Temple was an example.

The holiness movement always thrives among the working poor but it teaches them the middle-class virtues of work and discipline. As its members achieve worldly prosperity, the ties that bind them to the church begin to dissipate and the next generation may leave the church behind. Some such development might have occurred among Jones' followers if the move-

ment had been allowed to follow its natural course.

Clark: Where did Jones get his ideas? Were they original with him or did he borrow them from some other source?

Melton: Jones modeled his commune after the peace mission which Father Divine, a black Philadelphia religious leader, established in the 1930's, '40's and '50's. Actually four or five of these still exist. Father Divine had these large buildings which he called "heavens." At the height of the Depression blacks and whites — the percentages were much as they were in Jones' organization, 75 to 25 respectively — could come to these places for low rent, cheap but good food and a discipline that would order their lives. Father Divine, who demanded total personal loyalty, achieved a kind of deity status in the eyes of his followers.

Clark: What kinds of people let someone else take over their lives?

Melton: I've come more and more to feel that there are people who have dependent personalities. Why they are dependent I don't know, but there are people who are always going to need someone else to tell them what to do.

The authoritarian groups that have sprung up in our own time offer that kind of definite you-do-it-this-way type of advice. In exchange the groups give support on a personal level. And often they're able to get people off drugs, for example, by switching them from one dependence — drugs — to another, socially acceptable one — religion.

Clark: But doesn't brainwashing play a role too?

Melton: I'm not sure that brainwash-

ing is quite the right word, at least not in the sense that it was used against American prisoners in North Korea and China. What's involved here, I think, is a thoroughgoing indoctrination system, reinforced through isolation. We've seen the same sort of thing on a number of occasions in American history, when religious groups have left the East and established themselves in the rural West. That's comparable to Jones' relocating his people in the Guyana jungle.

When people are placed in that sort of isolated position, the outside influences can be controlled and the moderating influences of the outside world done away with. A group dynamic takes over and people become very suggestible. Anything can develop. For example, the idea of polygamy in Mormon society, although it began when the sect was located in the Midwest, was never practiced extensively or much talked about until the Mormons arrived in Utah and lived an isolated existence there for several years.

So if you take Jones and his group, move them to Guyana and leave them there by themselves for a year and a half, you have the potential for a bizarre situation to develop. It's interesting to note that the last tragedy related to an incident like this occurred after Charles Manson's group had been isolated for a year or so out at the Spahn Ranch, its contact with the larger society limited to some television-viewing and to the bikers who occasionally came through. Consequently the dynamics of the group built around Charlie and ended in bloodshed.

Clark: Not long after the horror story came out of Guyana, I read an interview with someone in the Unification Church, a follower of the Rev. Sun Myung Moon, who insisted that nothing like what happened in Guyana could occur within his church — that if Moon ordered his followers to commit suicide or to kill someone, they would assume he had become derailed. Leaders and members of other sects made similar claims about their own situations. What do you think? Do you think that all these groups with authoritarian setups have the potential for violence in them, if circumstances are right?

Melton: I think that any group, mainline or otherwise, has the potential for violence if circumstances are right. But in terms of the major groups now, circumstances aren't right. Moon, for example, is seen not as a deific figure but as the interpreter of the Divine Principle; within the group there's been so much stress laid upon the Divine Principle that if Moon began to contradict it, his followers would assume he had lost his right to his position. And position is the word. He is listened to not because he is a certain person but because he holds a certain position. The church is most insistent on that. Jones, on the other hand, had no such check on him. He was truth personified.

Again with the Moonies, and with most of these groups, there is not the isolation. Moonies don't hole up and hide from the world. They have a seminary, for example, that is made up of very fine scholars, only one or two of whom are Unification Church members. The rest are members of ortho-

dox Christian churches or Buddhists and they offer a wide spectrum of opinions. Moreover, the individual members are out on the streets selling things so they're continually brushing up against people and getting feedback from them.

Clark: Still, right now there's a great deal of anticult feeling. Do you think it's possible that deprogramming will become socially respectable and legally acceptable?

Melton: No. I think deprogramming has had its day. The leaders of the Unification Church tell me, for example, that in 1977 one or two deprogramming a week were being performed on their members but in 1978 there were only one or two all year.

Recently the big deprogramming establishment in Tucson was closed down because The Way, a Jesus People group, brought a class action suit against it. The people who ran the place were ordered to cease and desist from all such activities.

Deprogramming has become a dead end. People who continue to promote it do so out of ignorance.

Clark: Even before the events in Guyana, there were published reports about some very nasty things going on inside Jones' organization: financial rip-offs of members, psychological and physical violence, blackmail, sexual exploitation. Do you think other sects are held together through internal terror and intimidation?

Melton: No. If it were a common thing we would hear more about it. I think it's making headlines precisely because it is uncommon. Certainly at all times and in all societies situations exist in which people in authority

manipulate those under them through such methods as blackmail, sex, power, money, whatever. But I don't believe this is the standard way that sects conduct their business.

Clark: Is there something about this event that is symptomatic of our time or is it just the sort of thing that happens from time to time in history?

Melton: It's symptomatic more of the human situation than of our time. It has happened in the past and it will happen again in the future. There will always be people willing to surrender their lives for a lost cause.

Clark: Is there anything society can do to prevent it?

Melton: Well, one can always point to the kinds of inequalities and built-in alienations that exist within any societal system. But short of the Kingdom of God's sudden arrival, I'm not

sure there is much that we can do. Society doesn't seem likely to change much in the foreseeable future. I'm not talking just about American society either; the kinds of social tensions and problems that end in Jonestown massacres are global in their impact.

For another thing, our knowledge of psychology is not developed to the point that we know exactly what causes dependent personalities and we're certainly not yet ready to engineer a system in which dependent personalities are less likely to appear.

Actually, however, incidents of this type are rare. You can count on your hands the number of times it's happened in this century. When you think of the global population — four billion people — it's perhaps amazing that there isn't more of it.



SOCIAL SECURITY FOULS UP TWO LAURIES

LAURIE Blodgett of Stratford, Conn., is number 043-58-1455 to the federal government and alas, so is Laurie Blodgett of Falls Village, Conn.

The two women, both 23, have known about the mixup for two years but it didn't cause big problems until Laurie Ann Blodgett of Stratford called the Internal Revenue Service in the spring of 1978 to find out why she had not received her \$170 tax refund for 1977.

"I called after waiting three months for my refund," Laurie said. "They said I'd filed two forms."

Laurie Graham Blodgett of Falls Village did get a refund but it was about \$50 less than she had expected.

The two Lauries, who applied for Social Security cards in 1973 when

they were seniors in high school, became aware that they had the same number in 1976. Laurie A. began to get Laurie G.'s transcripts and tuition bills from Southern Connecticut State College in New Haven but she was not a student. The college eventually straightened out this problem.

Both women complained to their local Social Security offices and were told to reapply. If one should get the same number back, then the problem belonged to the other Laurie, each of them was told.

They did reapply and each one got back the same number. But it didn't bother either of them until Laurie A. began to wonder about her tax refund. Laurie G. said that a Social Security official she talked with "acted like it was all our fault."



At work in U.S. Psi Squad office are Bevy Jaegers, right, and Phyllis Deggendorf.

BEVY JAEGER, PSYCHIC SLEUTH

The psychic felt a deathlike chill emanating from the missing boy's shirt and suddenly a terrifying image appeared in her mind.

By Laura L. Kyrö

BEVY JAEGER is as deeply immersed in murder and mystery as Conan Doyle's Baker Street hero Sherlock Holmes ever was. Taking cases which range from the merely brutal to the offbeat or bizarre, this first American woman psychic to hold a private investigator's license works calmly and professionally with police in many areas.

Bevy's interest in crime began when she was growing up and living with the daily excitement of big-city police work. Her father, grandfather, uncles and even her brother have been metropolitan St. Louis law enforcement officers. "This kind of thing gets into the blood," she says. "Perhaps some individuals are just born to it." It is true

that she entered both the field of ESP development and crime almost simultaneously.

Since the fall of 1971 when she and one of her "beginner ESP" students led police and reporters to an area only 15 yards from the site where the body of brutally slain St. Louis socialite Sally Lucas lay concealed, her services as a psychic detective have been in demand for a wide variety of cases in criminal detective work.

For Bevy the case of six-year-old Charles Hale was one of her most interesting and yet most frustrating. The work she did on this crime, portrayed in documentary form on "Special Edition," CBS's magazine-format show, is

a good illustration of the as yet unresolved problems which modern psychic detectives often face.

An official-sounding knock on her door on December 6 was Bevy's first contact with the Hale case. Opening the door she faced a young plain-clothes police officer with a package in his hand. After flipping his badge and identification, he told Bevy that the St. Louis police were requesting her help on a difficult case. A young boy, Charles Hale, had been reported missing when he failed to return to classes after lunch on the afternoon of Wednesday, December 1, 1971. Now, two days later, there were still no indications of where he might be and it was feared that he was either dead or in the hands of a kidnaper. There were no clues.

Young Officer Charles Kirkwood was handling the case for the Juvenile Division of the Deer Street District Station. Already aware of the methods of psychic detective Jaegers he had brought a small green pullover shirt belonging to the boy. No photographs were available.

Taking the shirt in her left hand, Bevy asked what facts were known and was told that police procedure had turned up no information at all for the period following the morning session at the school, nor for the several days which followed. The boy's parents were understandably frantic with worry.

After Kirkwood left, Bevy, still holding the garment, was seriously concerned at the icy chill which came from the tiny shirt. It was the same deathlike cold which she had felt emanating from articles belonging to

housewife Sally Lucas who had been murdered earlier that fall of 1971. Still holding the shirt, Bevy received a blurred mental picture of a neighborhood of run-down two-story brick buildings and dilapidated abandoned structures. Her attention was drawn to an areaway or basement entrance which was below ground level and was awash with water. In this water a young child lay head down on his stomach, with a shoe on one foot and only a dark red or maroon sock on the other. He seemed to be half in and half out of the areaway. Nearby she could see a Christmas tree lot with a canvas shelter. She also had impressions of an old, rusty, red panel truck with the door hanging open on a dusty, dirty, trash-filled lot. Then came impressions of another structure in the same area.

Bevy wrote of this building, "impressions . . . box . . . cardboard . . . dark place . . . see an empty building . . . maybe a house . . . papers blowing around, dry weeds . . . see a broken basement or low window . . . vacant lot to right . . . a tall three-story house, light color . . ." She also wrote, "Get impression of Deer Street area near Homer Phillips Hospital . . . boy is not living . . . murdered by male individual . . . fear . . . apprehension." Other impressions had to do with the suspect himself.

After Bevy had written down these impressions she laid aside the unpleasantly cold shirt and telephoned a second member of the crime group. She had met this man, a police officer, when he consulted her on a case of his own several months before. Intrigued

STATEMENT made by Detective Charles Kirkwood of the St. Louis, Mo., police:

"In December of '71 Bevy told me he was in a certain three-block area. Driving the area, she narrowed it down to one block. At one end was the rooming house where she suspected he was being held. At the other end was the building she described, even to the number of stories. Bevy had an impression of white uniforms and that the boy was dead.

"About three days later we located the child — dead. He was under a stairwell a block from the rooming house at the end of the street, but was upside down and wearing red socks and one shoe only, in a basement area-way, as she had said. Nine months earlier this building had been a nurses' residence. The other shoe was found on top of the nurses' residence. I feel she correctly pinpointed the child as to where he'd be found, and we believe that she was right about where he had been held during the preceding several days."

by her accurate description of the crime, the movements of the murderer both before and after the murder, plus her accurate physical description of the man, the officer had entered her ESP training class and had done extremely well. Bevy wanted a second opinion on her impressions and knew that Officer Del St. Clair* was off duty and available that afternoon.

When he reached the house the tall slim cop handled Charles Hale's shirt for a moment and then lay down on the couch. Bevy took down his impressions in shorthand as he related what he "saw" in a dry expressionless voice:

"It's a washout type of thing under a foundation or something of that type . . . seems to be stone or brick . . . funny . . . seems like a cellar or something like that." His voice trailed off for a moment. When he spoke again she could hear the excitement in his voice, "I'm looking at a house — a big one . . . I'm looking at it through a sort of bicycle wheel . . . I can see the spokes! He's in there . . . it's a big

old house, sort of shabby, in fact, very shabby. I'm across the street . . . I'm on a corner."

"Can you see a street sign?" Bevy asked.

"No, just that house . . . a three-story house . . ."

Sitting up, he tried to explain the bicycle wheel but couldn't relate it to any of the known facts. Young Charles Hale had had no bicycle. It didn't seem to fit.

Placing a call to the Eighth District Juvenile Office, Bevy spoke briefly with Officer Kirkwood and made arrangements for a tour of the area around the school and the Homer Phillips Hospital for the following afternoon. St. Clair agreed to go along.

Next day the two were taken on a short trip to the area in front of the school and then the hospital, but neither location was right.

"Not the right feeling," Bevy told the young detective. "Is there a three-story house with a vacant lot to the right of it, on a corner or intersection?" she asked.

"I can only think of one," the officer

*A pseudonym.

said and drove slowly through a maze of ghetto streets, heading north.

"I keep seeing nurses," Bevy told him, "but the hospital area didn't feel right. I can't understand that."

Suddenly the corner of a street intersection came into view with a large, three-story house which exactly fit the description given of it. There was also a weed-filled vacant lot next to it on the right. With a shock, Bevy saw the dilapidated rusting frame of an old pickup truck, door dangling open, on the street behind the lot. Only two blocks down the street was a Christmas tree lot which looked exactly like the one she had envisioned.

"Stop here," she told the officer.

Bevy and Del got out and walked toward the house, heading for the cobbled alley at the rear. The empty lot was bounded by a large stone foundation wall, looking exactly like the one they both had seen. A low window in the basement of the house was familiar . . . too familiar. This had to be the house! It was the house!

As the three stood on the vacant lot, Bevy glanced diagonally across the street at a house on the southeast corner. She could hardly believe it when she saw the antique wrought iron fence which surrounded it. It had a very unusual feature — about four feet apart along its top were a series of semicircles with metal spokes radiating from a center point. Standing behind the fence and looking across the street at the large house, one would get the impression of looking through a bicycle wheel!

This had to be the house but there seemed to be no way to get inside and find the child. Officer Kirkwood knew

the place as a transient hotel where anyone could get a room for 50 cents a night. Unless they had some way of proving to a judge that the missing boy was being held inside, no search warrant could be issued. And since psychic impressions are not legal evidence Kirkwood knew he would have little chance of getting such a warrant. All they could do was wait . . .

Over the next few days other members of the crime group were called in to help work on the case. Bevy's odd impressions of nurses haunted her. She continued to have them but could find absolutely no reason for them in this case.

On Thursday evening December 9, 1971, Bevy sat in her office with a second member of the group. Attractive, redheaded Phyllis Deggendorf was holding the shirt in her left hand, commenting that it felt somewhat warm and pulsating, which usually meant the owner was alive. As she held it her face suddenly drained of color and she said in a low voice, "Bevy, something's changed. Just this minute the shirt turned cold as ice."

With a shudder she put it down and began to write her impressions. Outside a cold December rain had begun to fall and Phyllis decided to wait until it let up before going home.

It was almost 11:00 P.M. when the telephone rang and *St. Louis Globe-Democrat* reporter Charles Oswald told Bevy that the body of little Charles Hale had just been found.

It had been discovered by two workmen lying face down, half in and half out of a basement areaway of the abandoned Missouri Baptist Student Nurses Home complex! His one shoe-

less foot, wearing a maroon sock, was sticking up from where he lay. He had been thrown from the roof of the building. The child's other shoe was discovered later on the roof itself. Because of the heavy rain his body was indeed partly in water.

Little Charles had not been dead for long. In fact, although the winter cold and the icy rain made the coroner's time-of-death estimate a bit difficult, it seemed very likely that he died at the time Phyllis Deggendorf had felt the change in the temperature of his shirt.

Although Bevy and her group gave a fairly good description of the murderer, the police have not yet been able to apprehend a suspect.

* * *

BEVY regards this case as one of her most frustrating for, although her impressions that the youngster would be found dead were correct, she feels that his life might have been saved had the validity of psychic detective work been recognized more widely.

"It's a terrible shame," she says, "because we *knew* he was in that hotel and yet we couldn't get to him in time to save his life."

Bevy has trained hundreds of ordinary citizens, many of them policemen who have learned successfully to combine routine police procedure with psychic insight. She says that although attitudes have changed a great deal in recent years the acceptance of psychics in police work still is not widespread. Her ambition is to continue to instruct law officers and detectives in the use of extended sensory perception in investigative work.

"When more of them are able to do these things themselves," she states, "they will realize that occult 'power' is only a useful and natural talent anyone can develop. The time must come when the judges and the law will *have* to take the purely psychic 'hunch' into account."

* * *

The U.S. Psi Squad, Mrs. Jaegers' organization, takes only those cases which are referred to them from police departments. They cannot handle requests from the public.

Beverly Jaegers' books are published by Aries, Inc. People interested in them and her ESP Development courses may correspond with U.S. Psi Squad through Box 24571, St. Louis, Mo. 63141.



THE WORLD'S AWOL RECORD

THE BRITISH Army searching for soldiers absent without leave never gives up. In Jamaica in 1888 Walter Campbell deserted his unit and vanished. Army authorities began the search and apparently never gave Campbell a moment's rest. They were always just behind him as he went from town to town in country after country. Campbell finally gave up after setting the world's AWOL record — 60 years. He reported back to his old unit where he was officially mustered out and given demobilization pay and a new overcoat. Campbell, then 88, said he really appreciated it. (From *Among the Missing* by Robert Nash, Simon & Schuster, \$14.95.)

THE GHOST EMPIRE OF THE HITTITES

Is it possible for an
elaborate civilization to be
only an historians' illusion?



By G. Arthur Rahman

Photographs courtesy of the Oriental Institute
University of Chicago

IN THE LIGHT of recent discoveries, the ancient Hittite kingdom must be relegated to the ranks of such mythical realms as Prester John's 12th-Century East African empire and the New World's golden cities of Cibola and El Dorado. But unlike Prester John and Cibola, the Hittites were not the invention of unlearned peoples gazing into the unknown but of modern scholarship at its most exacting.

No doubt of the Hittites' existence is conveyed in modern textbooks. Eminent archaeologists and historians vouch for it. They tell us that the home of the ancient Hittites has been excavated and that this newly discovered race dominated the Middle East between 1600 and 1200 B. C. They de-

scended into Anatolia (now modern Turkey) from the north and were the first Indo-Europeans to do so. Through contact with Assyria and Babylonia they learned the art of writing and archaeologists have unearthed many clay tablets describing the Hittites' way of life and their beliefs. Scholars trace Hittite civilization down to about 1200 B. C. when it seems suddenly to have been snuffed out.*

For many years the history of the Hittites seemed to be confirmed on every hand. Today, however, it is being demonstrated that this "history" is

*The study of these people can be pursued in three fine books: *The Hittites* by O. R. Gurney (Penguin, Baltimore, Md., 1954), *The Secret of the Hittites* by C. W. Ceram (Schocken, New York, N. Y., 1973) and *The Hittites and Their Contemporaries in Asia Minor* by J. G. Macqueen (Westview, Boulder, Colo., 1975).

only an illusion of historians.

Said German philosopher Oswald Spengler: "Historical writing is fiction."¹ In a like vein Dutch historian Johan Huizinga pronounced: "History is the intellectual form in which a culture decides for itself the meaning of its past."² The great English archaeologist Sir Flinders Petrie observed: "Archaeology is the latest born of the sciences. It has but struggled to freedom out of the swaddling clothes of dilettante speculations. . . . In few kinds of work are the results so directly dependent on the personality of the worker as they are in excavating. The old saying that a man finds what he looks for in a subject is too true; or if he has not enough insight to ensure finding what he looks for, it is at least sadly true that he does not find anything that he does not look for. . . ."³

The raw material from which history is written is much different from the fleshed-out story printed in history

books. Facts concerning ancient civilizations are especially scarce. A sea of mystery surrounds even those periods recorded in detail.

Fully 90 percent of all wordage in ancient history is not based on solid fact; it is the product of historians' surmise and conjecture on the basis of imperfect source material. The confusion and disagreements that fill original researchers' preliminary reports do not appear in textbooks. What finally reaches print may be only the victorious theory of the most prestigious scholar or a grudging compromise among several contradictory hypotheses. Once recorded, mistakes in history go unnoticed for a long time because there are no easy tests for their accuracy. Faulty teaching of history — unlike medicine — costs no one his life. Furthermore, the weaknesses in the arguments of philologists and archaeologists are pointed out in turbidly written scholastic journals



About 600 B.C. Chaldean-Hittite dominions included most of modern Turkey and extended into Saudi-Arabian peninsula. Figure on facing page, carved on King's Gate in Hattusas, is an example of Hittite-Chaldean art of Seventh Century B.C. Scholars now believe the figure is a god, not a king.

which the common man is unlikely to see.

The most important failure of those who record ancient history, it now appears, is in the science of chronology — the art of dating events. C. W. Ceram writes, "We begin to recognize the framework of chronological history for what it is — a purely hypothetical structure and one which threatens to come apart at every joint."

We know that Columbus discovered the New World in 1492 but imagine

would have well-reasoned theories to explain this.)

My example is farfetched; no one could mistake artifacts of George Washington's time for those of King Arthur's. But in ancient times art and culture changed much more slowly than in modern times and the widely separated centuries did not differ much one from the other. Thus, amazing as it may be, our modern historians probably have misdated the distant past by as much as 500 to 800 years.

Procession of figures, detail from rock temple of Yazilikaya, formerly dated to Second Millennium, more probably represents Lydian delegation to Seventh Century peace ceremony of Lydians and Medes.



the confusion and distortion that would prevail if future historians, armed with a few fragments of knowledge of our era, concluded that Columbus discovered America in the days of the Roman Empire — 1300 years earlier. George Washington would be fighting the English and King Arthur the Angles at the same time! United States Pres. John F. Kennedy would live before Henry VIII and scholars would ponder why it took so long for Europe to be influenced by the machine age. (No doubt they

Full credit for this discovery must go to the scholar Dr. Immanuel Velikovsky. His 40 years of studying ancient history have turned up innumerable errors in the manner in which it is conventionally reported. He finds that many rulers, events and nations are but "ghosts," created by the misinterpretation of source material. Many records accepted as coming from the Second Millennium B. C. are actually centuries younger. In this frame of reference a chronicle mentioning, say, Greeks or Persians, will be misunder-



Lions face outward, toward foe, in Lion Gate in citadel wall of Hattusas, early capital of Chaldean-Hittite kingdom.



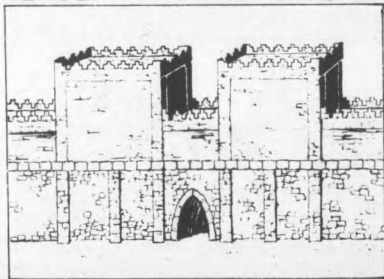
Sphinx Gate was discovered in Alaca Huyuk, Hittite-Chaldean city located a few miles north of Hattusas in northern Anatolia.



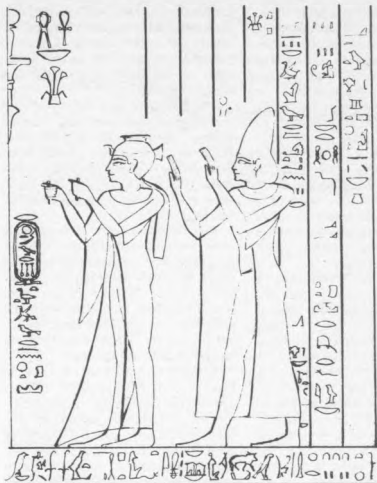
King's Gate in Hattusas is pictured before it was totally cleared. From here issued armies that were to capture Babylon and destroy Assyrian Empire.



Artists of Ramses II pictured two Lydian mercenaries whose equipment is in a style still in use in Lydia during Fifth Century B. C. Egyptians called Lydians "Sardan" from their capital city Sardis.



King's Gate in Hattusas probably looked like this. Before conquest of Babylon, Hattusas (modern Boghazkoy in Turkey) was the military and administrative center of the Chaldean kingdom.



Egyptian artist pictured Hattusilis, king of Hatti, presenting his daughter as a bride to Ramses II. Hattusilis was a name used by Nebuchadnezzar. Existing portrayals of King Nebuchadnezzar show him wearing same type of cap and hair-style as Hattusilis in this drawing.

stood. If an Egyptian calls a Persian a "Pereset" historians think he means "Philistine." A battle recorded in the Bible is fought years earlier by the Egyptians. The same king reigns twice!

It would be unfair to try to encapsulate Dr. Velikovsky's lengthy researches. His books in the series titled *Ages In Chaos* are readily available. I hope merely to call attention to the historical dating problem by outlining one facet of it. I have relied heavily on

the work of Dr. Velikovsky but any error made here is mine alone. Re-ordering the centuries is an enormous undertaking fraught with many traps.

ALTHOUGH the Hittites are credited with having a vast empire, no Greek, Roman, Assyrian or Babylonian chronicler ever mentioned them. Only the Egyptians testified to their existence. It took modern archaeology to recover the lost past of the Hittites.

Unfortunately the first chance to excavate Hattusas, the Hittites' capital, fell to German Assyriologist Hugo Winckler and Turkish Orientalist Theodore Macridy-Bey who "set out on their first explorations like the rankest amateurs," according to Ceram. Their clumsy excavations in the early 1900's retrieved a peace treaty recorded on a clay tablet and signed with the name of the Egyptian king Ramses II. From that moment on the ruins of Hattusas were believed to date to that pharaoh's time. Scholars will declare emphatically that Ramses II lived from about 1292 to 1225 B. C. — but is this true?

According to Dr. Velikovsky's *Ramses II and His Time*, correct dating indicates that Ramses II lived at the beginning of the Sixth Century B. C. and was the same king we know from the Bible as Pharaoh Necho II.

Is this possible? Do not the records of Necho II refute this? Alas, archaeologists have found no historical records of a king called Necho.⁴ Nor do Egyptian records attest to the existence of his conqueror-father or his son. Although lesser kings who lived earlier left monuments and inscriptions preserved to this day, historians accept the paradoxical fact that the mighty warrior-pharaohs of the 26th Dynasty did not. We know of their great wars only from Hebrew and Greek historians.

If the records of Ramses II are in fact the records of Necho II, then it was the latter who fought the Hittites in biblical times. But where is there a place for the Hittites in the Sixth and Seventh Centuries B. C.? That period is already filled with known peoples:

Lydians, Phoenicians, Assyrians, Hebrews, Medes and Chaldeans. Where are the Hittites? If they exist, they must be disguised as one of the other peoples living at that time. But which one?

The Egyptians and Assyrians were not Hittites; they were the Hittites' enemies. Neither the Phoenicians, Hebrews, Lydians nor Medes ruled Syria as the Hittites are said to have done. That leaves only the Chaldeans. What role did this people play in the ancient East?

The Chaldeans are a mysterious tribe. Philologists know no Chaldean language and archaeologists have found no early Chaldean town. Under their kings Nabopolassar and Nebuchadrezzar they established the great Neo-Babylonian Empire — but even this we know mainly from Hebrew and Greek records.

Necho II fought a long war with the Chaldeans. If the Egyptian-Chaldean war was the same as the Egyptian-Hittite war, the records should describe two very similar conflicts — and they do. Both Ramses and Necho won battles at Megiddo in their first Asian campaigns. Three years later, both were defeated in northern Syria and each pharaoh was barred from Asia for three years. A year later both pharaohs captured Ashkelon. Indecisive war raged for 19 years in both cases and thereafter the Egyptians relinquished their Asian claims.⁵

Ramses' battle at Kadesh and Necho's at Carchemish were one and the same. Archaeologists of the 19th Century wrongly identified a ruin on the Orontes River as Kadesh; the town of Carchemish fits Ramses II's de-

Artist's reconstruction shows Hittite-Chaldean temple in Hattusas. Correctly dated, its time of construction was circa 600 B.C.



scription of Kadesh much better.⁶ Hattusilis, "the King of Hatti" whom Ramses fought, was Nebuchadrezzar, who also called himself "King of Hatti." Hatti was an ancient term for the Syrian area⁷ and it was used by ancient Orientals as we use the terms "Siberia" and "Great Plains."

An exacting critic will ask: If the Hittites are Chaldeans, why do archaeologists believe their capital has been found at Hattusas? The capi-

tal of the Chaldean Empire was Babylon.

The answer is that the Chaldeans were a far-flung people. The Assyrians fought them as the "Kaldu" at the head of the Persian Gulf and as the "Urartaeans" in the mountains of Armenia.⁸ Assyrian pressure forced them into central Anatolia where they made Hattusas their capital. When the Assyrian Empire began to decline, Nabopolassar captured Babylon and it



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From 1973 to 1977 he was employed by the Kahler Corporation, then joined the Southeast Minnesota Educational Co-operative Service Unit.

As a hobby he designs historical simulation games and one simulating medieval warfare is due to be published in the winter of 1979. Fiction writing is another hobby and he has had a number of short stories published.

thenceforth became his new capital.

Archaeologists excavating Hattusas have actually found the home of the Seventh-Century Chaldeans. This has gone unrecognized, for they suppose they have uncovered artifacts of the 13th Century B. C. In the face of many contradictions historians hold onto the old chronology. The style of Hittite art and the Hittite chronicles show strong influence from the late Assyrian period.⁹ Scholars were surprised to find the Hittites using an Indo-European language and iron — but this is to be expected in the Seventh Century B. C. when many Indo-European tribes lived in Anatolia and iron was in widespread use.

Although the Greeks and Romans never heard of the Hittites, they were familiar with the Chaldeans of Anatolia. The Greek historian Xenophon in his *Anabasis* mentions the Chaldeans of Mount Ararat. Anatolian-born Strabo, a Roman geographer, also knew of Chaldeans living near the Armenian border. Modern scholars have decided that there was no relationship between these and the Babylonian Chaldeans. Time has proven them wrong.

If the Hittites were the Babylonian Chaldeans, we should see strong Babylonian influence in Hattusas. In accord with this, we find that the most common language in the Hittite archives is Babylonian. Marriage customs, literature, magic and Hittite law all reflect heavy borrowings from Babylon¹⁰ and the converse is true: Hittite relicts have turned up in Babylon.¹¹

The Hittite language presents an interesting problem — one that is still

wide open and speculative. According to the Bible, the Chaldeans used a secret language for their sacred texts. The minor language called "Hattian" in the Hattusas archives was used only for prayers and religious purposes.¹² It is not yet possible to identify the language of the original Chaldean people. Possibly it is Hattian or less likely it is Urartean.

The Hittites have long been considered an Indo-European people because of the Hittite language abundantly represented in the Hattusas archives. But this language has been found by J. G. Macqueen to be identical to that used by the Lydians of approximately 600 B. C. When this fact is considered along with the identification of the Hittite people as Chaldeans, it suggests that the Chaldeans, as a ruling minority, found it useful to adopt the languages of their most numerous subjects, Babylonians and Lydians. Therefore the use of the "Hittite" language (Lydian) in Hattusas tells us nothing about the ethnic origins of the Chaldean/Hittite people.

Critics will now point out that we should expect to see Hittite and Neo-Babylonian kings with the same names and reigns of the same length. This poses no real problem. Oriental kings used many different names; the Assyrian Sennacherib alone had eight. But it is rewarding to compare the names used by a Hittite and his Chaldean alter ego. The Hittite king Muwatallis is also called Nergil. His son Uri-Teshub also bears the name Labash. They are the Chaldean father and son, Nergilissar and Labash-Marduk.

Occasionally there is proof that a

Hittite and his Chaldean counterpart reigned for the same length of time. Mursilis II and Nabopolassar are different names for the same man who ruled 22 years. For the most part, however, Hittite records do not give us the length of their kings' reigns; what is reported in textbooks is conjecture. C. W. Ceram explains: "I follow Dr. O. R. Gurney; where definite dates cannot be determined, he reckoned with the average length of a generation."

Sometimes Egyptian records are called on to verify Hittite chronology but since the problem began with erroneous Egyptian dating, these records only reinforce the confusion. For example, the widowed queen "Dakhamun" wrote to the Hittite Suppiluliumas a letter preserved at Hattusas. Armed with their preconceptions of chronology, historians decided she must have been Ankhesenpaaten, the widow of Tutankhamun, believed to have lived about 1350 B. C. A less prejudiced view would show that only one queen might have been called "Dakhamun." She would be King Tirhaka's widow who bore a name unique among Egyptian queens — Duk-hat-amun. She lived about 660 B. C.¹³

* * *

CAN WE call upon the work of archaeologists to challenge this amazing new chronology? We cannot; in fact the work of excavators contributes the most important confirmation of the new point of view.

If the Hittites lived before 1200 B. C. archaeologists should find evidence of peoples dwelling in Anatolia between 1200 and 750 B. C. *There is*

no such evidence. Between the time attributed to the Hittites and the entry of the Indo-European Phrygians about 800 B. C., a dark age prevails. This dark age is not like medieval Europe's where there is evidence of Franks, Lombards, Magyars and Christians. During Anatolia's dark age there is no sign of habitation *at all*. Stranger still, "Hittite" remains exist only in layers the same age or younger than those containing Phrygian artifacts.¹⁴ Phrygian and Greek relicts were found in the very houses of the Hittites. This evidence shows there was no centuries-long dark age between Hittite and Phrygian times any more than there was a dark age between American presidents John Adams and Thomas Jefferson.

The world of the Hittites was the world of the biblical Chaldeans. They knew the Egyptians and Assyrians. They knew the Lydians and Medes as "Arzawans" and "Mitannians."

The Hittites were not destroyed by unnamed barbarians. Herodotus records that Pteria (classical age Hattusas) was destroyed by the Lydian king Croesus who "enslaved the inhabitants and took all the neighboring settlements. . . ." The date was 546 B. C.

As I write, the reconstruction of ancient history of which the Hittite problem is only a small part is being resisted by the vast majority of scholars. It is sadly true that it is easier to dismiss a fact than an opinion. Early archaeologists assumed that Egyptian history was much longer than it actually is. Before the Egyptian language was deciphered, scholars depended heavily on the Egyptian-Greek writer

Manetho who lived about 300 B. C. He filled his work with false kings and false dynasties but supplied enough fact to make historians unsure of where to stop believing him. Unfortunately, Manetho's "long version" of history seemed to be confirmed by astronomical calculations. These calculations were not based on Egyptian material but on information supplied by Second- and Third-Century Romans.¹⁵ Astronomical dating, based on such weak grounds, can now be refuted in many ways but the old chronology survives through repetition and familiarity. It is hard to believe the centuries are so out of line.

Modern scholars who have been

trained to accept the old picture of ancient history are trapped by their concerns with prestige. A scholar who has taught classes and written books in line with the conventional view of history understandably would find it hard to repudiate all that he has said before. It is easier to shout "nonsense" and ignore the evidence.

Even discredited theories can hold on for a long time. Consider the findings in the 1970's which prove that dinosaurs were warm-blooded creatures. Books are still published and classes are still taught insisting they are cold-blooded reptiles. Yet, where a free exchange of ideas is permitted, truth must out in the end.

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PLANS GO AWRY

THE POLICE were waiting when a Bank of America branch in San Diego was robbed of \$40 last summer. They arrested Richard W. Stroud, aged 37.

Stroud's preparations had given him away, the officers reported. The bank had been warned by a nearby liquor store, where Stroud paid five cents for a paper bag to hold the loot, and by a waitress at a taco stand where he wrote the holdup note.

TRUE

MYSTIC EXPERIENCES

BILLY'S VISION

By Ora C. Pease

I WAS standing at the kitchen stove cooking dinner. Sixteen-year-old Richard sat at the table doing his homework and seven-year-old Billy sat across from him, reading. My car had been giving me trouble and since I had to drive 25 miles each way to work, my husband Jim was outside trying to fix it. The quiet was shattered by a sudden outburst of wailing from Billy.

"What's wrong, Billy?" I called.

He was sobbing so loudly he couldn't and didn't answer.

Puzzled, I turned down the fire and went to comfort my youngest son. I sat down and pulled him onto my lap. "Are you in pain? Are you sick? What is wrong?" I asked, checking his forehead for fever.

At last his crying subsided to a sniffled, "Oh, Mommy, it hurts me so to see you marry another man!"

"What in the world are you talking about, Billy? Where could you have gotten such an idea? I'm not going to marry another man. Your father and I love each other."

"My father's going to die and you're going to marry another man," Billy said stubbornly.

An icy fear clutched my heart. Throughout my life I have seen many things before they happened. Had he inherited this gift (or curse) from me? "Oh, no, God. Please." I prayed silently.

"And just who am I going to marry?" I asked.

Billy wrinkled his brow and spoke solemnly, "That's the strange part. It looks like Grandpa Pease."

His Grandpa Pease was my step-



Billy Elliott

father, having been married to my mother for over 30 years.

"Now you know that's really ridiculous, don't you?" I chided.

Billy sighed heavily, "Yes, I know. But that's what I saw."

"Well, let's forget about it. It's not going to happen. Daddy's well and isn't going to die. And I wouldn't want to marry again, anyway," I said.

"Okay, Mommy, but I saw it," Billy stated flatly.

Richard had sat listening in open-mouthed astonishment. Now he ducked his head and resumed his homework without comment. Billy picked up his book. As I returned to the kitchen to finish cooking dinner a heavy weight settled on my shoulders.

As the days passed I was able to put the incident out of my mind. Billy never mentioned it again. Everything was normal. But a week later, on Valentine's Day 1974, Jim died suddenly at work, of a heart attack.

During the ride home from the hospital my mind raced in a circle. Richard already knew but how could I tell Billy? He was so young! How could I comfort him, when my own heart was so full of grief? How could I make him understand, when I rebelled at understanding?

When I got home I found Richard sobbing, sprawled across an easy chair. Billy stood nearby wide-eyed, waiting for an explanation. I clutched him tightly to me while I searched for the right words. I told him as simply as I could. He nodded his head and wrapped his arms around my neck.

"I know, Mommy, I told you it was going to happen. Remember?"

Billy acted like a man throughout

the days that followed. He gave me comfort and rebuked me for crying. He possessed a calm dignity and acceptance during the hectic months that followed. It was a bad time and best forgotten. I finally began to try to build a new life.

My relatives rallied around with offers of help. My half brother Don and stepbrother Bud were both divorced. They often came out to help me on weekends, doing needed repairs.

I'd cook dinner for them and we'd sit and talk or play cards, enjoying each other's company. Bud had been my stepbrother since I was 10 and he was 12. We were at ease with each other and liked the same activities.

When friends asked if I had a boyfriend I'd laugh and say, "I only know two single men and they're both my brothers!"

Billy started following Bud around like a puppy and one day he said, "Uncle Bud, I've been thinking it over for a long time. I think you'd make a great father."

Our parents started working on us, too. Telling me how much Bud wanted to get married again, if only he could find the right woman. Naturally, they thought I was the right woman! I'm sure they were working on Bud, also, telling him what a great homemaker and wife I'd make. For some strange reason parents are never satisfied with single adult children. They feel they haven't done their duty until they get them married and miserable, like everyone else. With us, they saw opportunity to kill two birds with one stone. And they left no stone unturned.

Bud and I were married in September 1974. Our love for each other is

strong and deep, a love rooted in years of friendship, in companionship, in striving toward the same goals. Bud gives my sons fatherly love and guidance and he gives us all the joy of being a family.

So Billy's vision was correct to the last detail. Bud has the same name as his father Lloyd D. Pease and looks remarkably like Billy's Grandpa Pease. — *Independence, Mo.*

THE HEAD! THE HEAD!

By Ron Eagle

LAST MARCH 1978 during a very cold winter's night I suddenly awoke gasping for breath and bathed in a feverish sweat. I had just experienced one of the most terrible nightmares of my life and the frustration of being totally helpless during the course of this dream was the cause of my nocturnal anxiety.

The dream had involved my 16-year-old daughter Robin and her dog Buffy and had taken place in our backyard. In this vision I had watched my daughter playing with her pet when suddenly a strange large black dog had rounded over to them, challenging Buffy's authority. Buffy stood her ground and within minutes both animals were locked in a fight to the finish. Naturally, being the much smaller animal, Buffy lost the contest and we watched in horror as the vicious black intruder opened its fierce jaws and locked them around her tiny neck, snapping off her head like a piece of candy.

My daughter was crying as she stooped down to pick up the decapitated head of her pet.



Ron Eagle

"Do something, Dad. The head . . . the head . . . the head," were the only words she could say and she kept repeating them until I woke up from this torturous dream and her pathetic image melted away.

Three weeks later it became obvious that something was drastically wrong with our daughter Robin's health. She was having violent headaches and frightening seizures during the nights. Upon awakening she would find her right arm totally numb and would be sick to her stomach.

We immediately took her to our family physician and he in turn made an appointment with a neurologist. Many tests and X rays were taken and a large brain tumor was detected. Within days Robin was admitted to the K.W. Hospital in Kitchener, Ont., Canada, for a very delicate and dangerous operation which was performed on April 10.

As we waited for the doctor's report (thank God the operation was successful and the results were happy) on the day of the operation I remembered

my dream. An electric shock ran down my spine as I recalled the haunting voice of our daughter as she cried for help, weeks before any symptom surfaced, repeating helplessly, "...the head...the head...the head." — *Elmira, Ont., Canada.*

HOUND DOG DAZE

By Frances A. Willis

ON JUNE 8, 1978, I accompanied my sister-in-law Sue Willis to Columbus, Ga., to attend the wedding of our niece Nancy. After Nancy's lovely wedding the next night, we sat with Nancy's mother Dell in her living room making plans to leave for Monticello early the next morning to attend the dog races. I had never been to a dog race but Sue and Dell were veterans.

We also discussed our mutual interest in the psychic and in a joking way I promised to dream a prophetic dream to help us win at the races.

Another hobby the three of us shared was prowling through old out-of-the-way antique stores and pawnshops looking for "treasures." Each of us had accumulated some nice diamond rings and other pieces of jewelry this way. We discussed diamonds before we retired for the night.

During the night I dreamed that I was browsing in a pawnshop, poking into boxes of "junk," when I found three diamond rings, each attached to a card as an odd button would be. I was excited over my "find" and in high hopes that the rings would be a bargain.

At home I know the pawnshop owner will tell me if a diamond is genuine (regardless of quality) but since I



Frances Willis

was in a strange place I decided that I wanted to look at the rings outside the shop.

"Sir," I said to the owner, "I'd like to get a better look at these rings. If it's all right with you, I'll sign this check and if I decide to keep the rings I'll come back and pay you with the check; if not, I'll return the rings and you can give me back my check."

He nodded so I signed the check, lovingly squeezed the ring-cards in my hand and walked out onto the sidewalk.

In the sunlight the rings sparkled as if they were fine-quality diamonds. I studied them carefully and decided they must be genuine. I walked down the block to a jewelry store where the man behind the counter said they were indeed diamonds. Then, for the first time, I turned one of the cards over and saw a price tag; the card was marked \$770.00.

My heart fell. I realized that I could not afford the rings since I had re-

cently purchased two for little more than the price of one of these, and another purchase of that magnitude was out of the question. I went back to the pawnshop and gave the owner the rings in exchange for my check. And the dream ended.

"Girls, I dreamed the prophetic dream I promised you!" I gushed at the breakfast table the next morning. I described the rings, all of which had been seven-diamond clusters, and said I *knew* my dream meant something. We laughingly agreed the number "7" would yield us a fortune.

We arrived in Monticello just in time to go to our room, freshen up and get down to the track. We seated ourselves on benches with a racing form apiece and I lost myself in reading the information about the dogs. I saw that in the races ahead "7" was the handicapper's choice many times. I placed my bets with the help and supervision of my two sisters-in-law, the racetrack veterans. I always included the number "7" regardless of the information in the racing sheets. I had several small wins but nothing very exciting. The handicapper's choices were doing all the winning and consequently paying very little. I looked at the list of dogs to run in the eighth race but after reading about "7" in this one I decided that her track record was too disgusting to warrant even the small bet of two dollars. She always seemed to have trouble getting started and she was always slow after she did start. She certainly wasn't a winner!

Sue asked me how I was going to bet and I told her that this time I would leave "7" off because her record was so bad.

"You'd better remember that dream and stick with '7,' " she replied.

I went up to the betting window and suddenly decided to bet on "7" and "1" although "1" was hardly better than "7" as far as their records went. I discarded the idea and finally placed a two-dollar bet on "7" to win, place or show. Thus if "7" came in first, second or third I would win.

We went back to the track. The dogs began their run and from the beginning "7" and "1" were in the lead. They never faltered and "1" came in first, "7" second. As they began to post the payoffs Sue grabbed me by the shoulder. Her words came in gulps of excitement.

"Frances . . . just look . . . just look what you've won! \$770.00!"

It had been the one and only long shot of the whole evening — and the exact price of the diamond ring in my prophetic dream!

But I said sadly, "No, I didn't . . . I won two dollars for place."

A quinella of "1" and "7" would have won \$770.00 regardless of which dog came in first so long as the two dogs were "1" and "7."

So I wonder if it really matters if events are foreshadowed by prophecies. Does it alter the course or outcome of our actions?

In this case, if I had known a little more about betting I could have bet "7" with each number (wheeling "7" with each of the other seven dogs). My lack of knowledge, the little amount of time for discussion between races and my failure to interpret my prophetic dream properly all contributed to my dilemma. In the dream I had left the rings where I found them. In reality at

the racetrack a flash of intuition had suggested a bet on "7" and "1" but I had not left it at that; I had changed my mind. And so I go over and over the "should haves" and the "might haves." — *Muscle Shoals, Ala.*

VISITANT

By Martha Tanguay

NOW THAT THE old-fashioned hallucination is being redefined in terms of back-to-back universes, intersecting dimensions and parallel planes, I can write about an incident which happened to me five years ago.

One afternoon in June 1973 I was folding laundry as I took it down from the clothesline. Out of the corner of my eye I spied a figure creeping up behind me. Since my daughter had already scared all the breath out of me

earlier, I decided to turn the tables. I whirled around and let out a hog-calling yell — and froze in my tracks.

There, mouth agape, stood a stocky, flaxen-haired youth of about 18 in a broad-brimmed black felt hat, black vest, collarless long-sleeved white shirt, brown knee breeches, white wool stockings and black shoes. As we stared at each other he began to vaporize before my eyes. His expression told me that in his eyes I was fading too.

I often think about him. Is he a genetic memory . . . or alive and well somewhere in the present . . . or a hologram from space . . . or the ghost of a farmer who once worked the land which is now a suburban subdivision? Has he ever told anyone about me? Will I ever know? — *Livonia, Mich.*

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THE GIRL WHO LOVED HORSES

By Tina Billias

FATE WORKED both ways for 12-year-old Hilda Barrett of West Palm Beach, Fla. From the time she was very young Hilda loved horses. She read about them, saw movies about them and even watched horse races on television. Hilda's father John promised that one day he would give her a horse.

In the spring of 1978, however, Mr. Barrett was dying; he was in the hospi-

tal with terminal cancer. To take the child's mind off her father's condition, Hilda's mother took her to a local rodeo to see the horses.

At the rodeo that night, out of the thousands who entered a random drawing for a pony, Hilda won.

Only a few hours later her happiness was shadowed when her father passed away, his promise to his daughter fulfilled by fate.

CLOSE ENCOUNTER
OFF AUSTRALIA . . .

DID UFO ABDUCT AIRCRAFT?

By Rocky Wood

AT 7:06 P.M. Saturday, October 21, 1978, as Frederick Valentich, 20, was flying south from Melbourne, Australia, to King Island near Tasmania, he radioed ground control with what seemed like a routine query. He asked if there were any known aircraft in his area below 5000 feet. The Melbourne Flight Service Unit (FSU) told him there was none.

Valentich didn't agree. "Seems to be a large aircraft below 5000 feet," he responded.



Guido Valentich, Frederick's father, angered by hoax accusations, believes his son is alive and "held by people from another planet." (UPI Photo)

"What type of aircraft?" Flight Controller Steve Robey asked.

"I can't confirm. It has four bright lights . . . appear to be landing lights. Aircraft has just passed over me at about 1000 feet above."

"Is large aircraft confirmed?"

"Affirmative," the pilot said. "At the speed it is traveling, are there any RAAF aircraft in the vicinity?"

"Negative," FSU assured him.

After a brief pause Valentich radioed back at 7:08 P.M. "Melbourne,

it's approaching from due east towards me," he reported. "It seems to be playing some sort of game. Flying at a speed I cannot estimate."

"What is your altitude?"

"4500 feet."

"Can you confirm you can't identify aircraft?"

"Affirmative."

One minute later Valentich said, "It's not an aircraft. It's — " His voice faded out. Flight Controller Robey waited for a time, then asked, "Can you describe aircraft?"

Valentich's transmission returned. "It is flying past," he said. "It is a long shape. Cannot identify more than that. Coming for me right now. It seems to be stationary. I'm orbiting and the thing is orbiting on top of me also. It has a green light and sort of metallic light on the outside."

Valentich then said the object seemed to have vanished.

FSU: "Confirm it has vanished."

Valentich: "Affirmative. Do you know what sort of aircraft I've got? Is it military?"

FSU: "No military aircraft in the area."

At 7:12 Valentich reported, "Engine is rough-idling and coughing."

FSU acknowledged that message and then heard a "long metallic noise" over the radio. And then all contact with the aircraft and its pilot was lost.

Within hours the story had become an international sensation. The next morning newspapers all across Australasia were giving it headline treatment and by evening the entire world had been alerted to the most spectacular UFO related incident in years.

When Valentich, who had been fly-

ing his Cessna 182 to King Island both to pick up crayfish and to build up his night flying hours, failed to turn up at the island at his scheduled arrival time of 7:28, light aircraft began a visual and radio search which was to last five days, until the following Thursday. All Sunday an RAAF Orion, a long-range maritime reconnaissance aircraft popular with the RAAF and the Royal New Zealand Air Force, searched the area off Cape Otway at the north end of Tasmania, where the aircraft was last heard from. It discovered an oil slick 16 miles north of Cape Wickham and the crew planted a marker buoy at the spot. The Orion also reported "wreckage" about 25 miles from Cape Wickham, on King Island. A boat sent from the island retrieved the "wreckage" which turned out to be nothing more than submerged cardboard fruit cartons and plastic bags. Another boat collected samples of the oil slick. These were sent to Melbourne for tests, which revealed the material to be diesel fuel from a ship.

In the meantime reports of UFO sightings in the general area of the plane's disappearance increased dramatically. Although many of the reports probably were of misidentified conventional objects, others seem more difficult to explain. Only an hour after Valentich's exchange with the Melbourne Flight Service Unit, a couple on the south coast of New South Wales, Wayne and Rosaline Bellow, watched a bright white UFO perform "impossible aerobatics" over the ocean. An hour after that, at Queenscliff on Victoria's southern tip, Barbara Bishop reported what ap-

peared to be a Ferris wheel spinning across the sky.

In the following days other reports came from Geelong, Frankston, Brighton and Cape Otway. Some described the object as "brilliantly lit, oblong in shape and moving very quickly." Others said they saw unusual flashes of light which remained in the sky for several seconds.

But official sources were not long in supplying an "explanation" for the plane's disappearance. The Australian Department of Transport suggested Valentich had become disoriented and was flying upside down during the conversation with ground control. "It is possible the pilot was seeing light reflected off cloud from the Cape Otway lighthouse and one at King Island as he flew upside down in the early evening light," a spokesman said.

In view of the facts that flying conditions were ideal, with fine weather and almost unlimited visibility, and that the aircraft carried a "black box" radio survival beacon transmitting on a high distress frequency, this explanation seems farfetched.

Aviation authorities dismissed the department's theory as absurd. They pointed out that the Cessna 182 would have been able to fly "inverted" for no more than 50 seconds because its fuel tanks were in the wings and relied on gravity to feed the motor. Also, as veteran flyer Arthur Schutt, head of an Australian aviation company, observed, "In that half-light the pilot would have soon known if the aircraft had started to turn upside down. The carpet comes out of the floor and the butts fall out of the ashtray." Flight Controller Robey also had his doubts

about the theory: "I don't believe he (Valentich) was disoriented because he was communicating quite clearly."

But the upside-down theory was reasonable compared to others put forward by would-be debunkers. The Department of Transport, expressing confidence that "there is usually some practical explanation," trotted out the old Project Blue Book claims that "UFOs" inevitably turn out to be satellites, Venus, reflections off clouds and other conventional phenomena. "As for things seen from aircraft these can usually be put down to atmospheric conditions," a Transport spokesman said in response to criticisms of the upside-down theory. He then went on to speculate imaginatively that the plane may have been hit by a meteorite! A Melbourne scientist ascended even farther into the wild blue yonder when he proposed that an "aura caused by sunspots at night" — whatever that means — may have caused Valentich to believe a UFO was approaching him.

Guido Valentich, the father of the missing flyer, said he hoped a UFO had been involved in his son's disappearance. "I would rather that than them finding the wreckage of the plane," he said. "The fact that they have found no trace of him really verifies the fact that UFOs could have been there. . . . I believe he was sucked up into the air by a UFO and then forced back to earth somewhere — central Australia perhaps."

Rhonda Rushton, the pilot's 16-year-old girl friend, believes Valentich landed in rugged bushland near Cape Otway and is still alive. Miss Rushton went to the Cape hoping to

find him but returned red-eyed and empty-handed. She vehemently denied she had gone there for a motel rendezvous with her boyfriend.

"I only went there to see what the bush was like where he might have landed," she insisted. "I still think he's alive and we won't stop searching for him until we know for sure what has happened."

The elder Valentich also reacts angrily to suggestions that the disappearance is an elaborate, carefully planned hoax. "What about the family's feelings?" he says. "What about my son's career? It is outrageous to suggest he is hiding somewhere."

Speculation about a possible hoax was fueled by press reports that Guido Valentich was a long-time UFO buff and that his son also had an interest, although apparently a less intense one, in the subject. The father said frankly that his son "believes in UFOs and he told me he has seen classified material at the Sale RAAF base which confirmed his beliefs."

Skeptics found a statement of Rhonda Rushton's even more interesting: "He told me once," she said, "that if a UFO did come to earth he would go back with it but not without me." She added, "We talked about UFOs but he wasn't as keen on them as some people have said."

Australasian ufologists were not so quick to embrace the UFO explanation as many members of the general public seemed to be. Dr. Jan F. de Bock, director of UFO investigations for New Zealand's largest UFO group, the Earth Colonization Research Association, said he considered UFO involvement "unlikely" but said his

group would reserve final judgment until "full investigations are made by governmental and UFO authorities."

But there is precedent in the literature of ufology for reported UFO abductions of aircraft. The best known — and best-documented — occurred over Lake Superior on November 23, 1953, when an F-89 interceptor vanished while in pursuit of a UFO. Air Defense Command radar equipment at Kinross Air Force Base near Soo Locks, Mich., tracked the jet and the UFO until blips of the two craft merged. The blip of the UFO then streaked off the scope. No trace of the F-89 or its two occupants was ever found.

Less well known are two reports described to Tom Comella by Master Sergeant O. D. Hill of Project Blue Book. In an article published in the May 1961 issue of FATE ("Have UFOs 'Swallowed' Our Aircraft?") Comella claims that in October 1955 Hill, then stationed at Wright-Patterson Air Force Base in Dayton, Ohio, told him and fellow ufologist Edgar Smith about two separate incidents, one involving an F-86 interceptor and the other a transport plane with 26 persons aboard, in which radar had witnessed UFOs abducting aircraft.

There have been persistent but so far unverified rumors of other such cases.

A month after Frederick Valentich's disappearance, three possible explanations for the incident remained:

(1) *His plane crashed into Bass Strait for reasons having nothing to do with UFOs.* This is the Department of Transport's official view but so far there is no evidence to support it.

(2) *Valentich engineered an elaborate hoax.* To date this supposition rests mainly on the suspicion, valid or invalid, that his interest in UFOs and his speculations about being taken up in one inspired him to stage a phony UFO abduction. Solid evidence that this is what in fact took place has yet to come to light.

(3) *A UFO stole away with Valentich and his airplane.* The direct evi-

dence: Valentich's radio reports to the Melbourne Flight Service Unit. The circumstantial evidence: the other UFO reports in the area immediately after his disappearance. To this we might add what could be termed the "negative evidence": namely, the absence of solid evidence for (1) and (2).

Perhaps the full truth will be known by the time you read this. Or perhaps it never will be known.



THE IMPOSSIBLE — IN SPADES!

By Henry J. Hoffman

AN ITEM in the October 1966 issue of *FATE* reported two separate incidents which according to the odds should never have happened at all. In two cases four bridge players drew perfect hands. According to a top mathematician and an advanced computer, the odds against this are astronomical, going into 30 digits.

"Dr. Oscar Wesler," the account reads, "of the Department of Experimental Statistics at North Carolina State University made the computer's 30-digit figure more understandable by putting it this way: 'If everybody in the world shuffled, cut and dealt a bridge game every second, it would take billions of years to get four perfect hands. Yet two groups of North Carolina bridge players report it happened twice in six weeks.'"

Since the odds are so incredibly high against this, I was astonished to find three additional accounts in my files.

First is an Associated Press release titled "Four Rare Bridge Hands Are Dealt" published in the *Monroe (Mich.) Evening News* for October 6, 1962, which relates that each of four Highland, Ill., women received a full suit from a new, thoroughly shuffled deck.

Second, an account in the *Detroit Free Press* for March 31, 1963, headed "Four Perfect Bridge Hands!" leads off, "Four women (in Kankakee, Ill.) who have been playing bridge together since 1931 said Saturday that each of them was dealt a perfect hand."

Finally, from the *Monroe Evening News* for January 21, 1967, under the heading "Crazy Hand Dealt to Four Players" datelined Melbourne, Fla.: "Pete Stewart picked up his third bridge hand of the evening and counted the spades — all 13 of them. The other three players also were holding perfect hands."



Mama Buried the Haunted Bone



Bone fragment was found in Nash — shown here with author and her mother just before events in story occurred.

"She flung the closet door wide open and saw it at last — a hulking shape without face or features."

By Florence Emick

IN THE autumn of 1932 my parents Eliza and Lonnie Williams, my sister Irene and I were living in Phoenix, Ariz. Our home was near a place where the highway made a blind curve crossing over a railroad, the scene of several fatal accidents.

Early one November evening a cold drizzle set in and visibility was so poor that the headlights of the few cars on the highway were only dim haloed blobs. As we all sat around the fireplace, lulled into drowsiness by its comforting warmth, we heard the plaintive wail of the 9:00 P.M. fast

freight approaching the blind curve crossing. Moments later came a thud followed by the rending, grinding sounds of metal on metal. We knew immediately it was a wreck at the crossing.

Daddy sprang to his feet and grabbed his hat and coat. "I'm going to see if I can help," he said as he dashed out and jumped into our Nash sedan. Shortly after he left, the scream of sirens came to our ears but it was nearly a half hour before we heard the puff and chug of the freight pulling

out to continue its run. Daddy came home half an hour after that.

His face was pale and he seemed emotionally exhausted as he told us about the terrible collision. The fast-moving freight had struck a car which apparently had stalled on the tracks. The car and its occupants were totally demolished. The bodies had been so mangled that at first it was hard to tell how many there were. The dismembered bodies of three or four persons were strewn along the deep brushy ditch beside the tracks. Searching for remains with his flashlight Daddy had

found a severed head about a quarter mile down the tracks. He had taken off his coat and used it to carry the bloody remains up the bank. The next day Mother took his bloody coat out of the car and destroyed it.

About a month after the accident Daddy lost his job in Phoenix and decided to move back to Texas to take up farming. We didn't own any furniture so we just loaded our clothes and personal things into the Nash for the trip.

Travel by car was not as fast then as it is now. We had to spend several nights in "tourist cabins" before we reached our destination. On our first overnight stop east of Coolidge Dam, something odd happened. The Nash was parked near the front door of our cabin and sometime during the night I awoke and saw a light moving slowly around inside the car. I aroused Mother who also saw it. Thinking someone might be trying to ransack our belongings, she awakened Daddy. He too saw the moving light when he looked out the window and he then took his revolver from under his pillow and shouted, "Who's there?"

The little glowing light continued to move back and forth in the front seat. Cautiously, Daddy went out, gun in hand, but as he reached the car the light disappeared. The rest of our journey — to Rock Springs, Tex. — was uneventful.

In Rock Springs our father arranged to rent a farm eight or 10 miles east of Kilgore. We had been living there about six months when Daddy himself had an accident while driving the Nash. On a dark foggy night he was on his way home along a narrow road.

He told us later that as he approached a sharp curve he thought he saw a light in the backseat. Startled, he took his eyes off the road for only a moment — but it was long enough for him to miss the curve and hit the guardrail. Except for that guardrail the car would have tumbled into a deep ravine.

After the Nash was repaired Daddy decided to sell it so Mother went out to give it a thorough cleaning. When she swept under the seat she found a piece of dry bone roughly an inch long with wisps of reddish hair adhering to it. She brought it in to show to Daddy who studied it carefully, grimacing. It was a piece of skull fragment from the night of the train wreck. They didn't know what to do with it. Should they send it back to Arizona? To whom — and how? Until they could decide Mother put the piece of bone in a little tin box and placed it carefully on a shelf.

A few days later she found the piece of skull lying on the floor although the box was still on the shelf. She was very angry and thought I had meddled with it — but I had not.

"We're going to have to do something with this thing," she told Daddy. "At least take it to the garage." In the garage, some distance from the house, Daddy placed the box with its macabre content on a high ledge under the eaves.

About that time my older sister Irene and her husband separated and she came home to live. For several months the piece of skull in its little box was forgotten — until one night when Irene heard someone moving around in the house. She awakened

me and together we went to wake our parents. Irene told them she had heard a soft shuffle of feet on the hall floor going into the kitchen. She was afraid it was her estranged husband trying to slip up on her.

Daddy got up angry as a bear. He threw on all the lights in the house but found no one. The next day, however, the box containing the piece of skull was lying on a bench in the garage. I was with Daddy when he found it. As he put it back on the high shelf he said, "Don't tell your mother." Later I forgot and I did tell Mother.

"My goodness," she said, annoyed, "we're going to have to get rid of that thing."

She and Irene talked it over and decided the best thing to do was to bury it. With me tagging behind the two of them went to the grassy hillside behind our old farmhouse where Mother dug a shallow hole, placed the tin box in it and covered it. That should have been the last of the troublesome bone.

A few nights later I had just gone to bed and was getting drowsy when I saw something floating in the air above me. Enough moonlight shone through my open window to lighten the room and all at once I realized I was looking at the piece of skull. I screamed in terror and jerked the covers over my head.

Nobody believed me — they said it was a nightmare. But the next morning I kept insisting I hadn't been dreaming so Mother and Irene took me to where the tin box had been buried, all the while chiding me because I had seen them place it there the first time. To my horror and their

dismay, there on the ground lay the piece of skull. The ground did not look disturbed but when they dug up the box it was empty.

Daddy was very angry when we told him about this. He blamed me, saying I must have told the boys at the neighboring farm about the bone and they had dug it up as a prank. Mother argued that Daddy had not done the right thing in the first place; he should return the piece of bone to someone in authority.

"All right! All right!" Daddy finally shouted. "I'll take it to the sheriff's office and see what he thinks should be done." He put the box in his pocket and set off toward town.

We all breathed a sigh of relief and for a while none of us thought any more about the piece of bone. It was gone and that was all we cared about — until one night Daddy's shouting awakened us all. "Who's there? Answer me or I'll shoot!" He was standing in the hall in his nightshirt, gun in hand.

"Somebody was in here," he said. "I saw the burning end of a cigarette."

"Now, Lonnie," Mother said, "prowlers don't carry lighted cigarettes." She also pointed out that there was no odor of cigarette smoke in the room and finally succeeded in getting him to return to bed.

A few weeks after that incident Mother finished some ironing and went into the bedroom to put the clothes in the closet. As she hung them on their hangers she suddenly began to suspect someone was hiding in the closet.

Mother was not one to imagine things. She flung the closet door wide

open and pushed the clothes aside so she could see all the way to the back wall. In the far corner was a dark bulky shape — no face, no distinguishable features, just a black, hulking shadow. She screamed and ran from the room.

Daddy seemed greatly upset by her outburst and her account of what she had seen. We gathered around while he examined the closet carefully. He found nothing — but then he reached up to a top shelf and brought down a box. It was the tin box with the skull fragment in it!

Shamefacedly he admitted he'd lied about taking it to the sheriff. He said

he had tried to throw the box away but found he couldn't do it. Finally he had brought it back home and hidden it in the closet.

Now Mother said firmly, "I'll show you what we'll do. And we will all do it together."

That night she put the little box on the table with our family Bible beside it. Then she lighted a candle and left it to burn all night.

The next morning we all went together to the grassy hillside behind our house. We said a prayer and then Daddy dug a deep hole and gently and permanently laid the box and its contents to rest.



BOUGHT AT A FIRE SALE?

By R. Thomas Holden

ONE MORNING in March 1978 Steve Curtis of Sartell, Minn., awoke smelling smoke. He jumped out of bed and raced to the kitchen, for he knew that's where the trouble would be. He found the room full of smoke and part of the floor blazing. The fire department estimated the damage to be about \$2000 and concluded that the fire started with a short circuit in electric lines under the floor.

Steve had a different idea. He knew that the fire had something to do with an antique desk that sat, unscathed, in the kitchen. It was the fourth fire in which the desk had been involved.

The desk, estimated to be about 125 years old and valued at between \$3000 and \$5000, came from a Carlton, Minn., home which had been a Methodist Church. Mrs. James Juntunen bought the home some 20 years ago and the desk came with it. In 1973 fire destroyed the Juntunen home and everything in it — except the desk and a few pieces of furniture. These she

turned over to her son who kept them in his home in Cloquet, Minn. A year later, his house was destroyed by fire — and again the desk was spared.

In June 1974 Rick Thyen, Mrs. Juntunen's son-in-law, moved the desk to his home in Rice, Minn. In December the house was destroyed by a fire that started in a hallway near the desk. The desk was untouched.

Mrs. Juntunen had had enough. "It's got to be the desk," she said. "It's kind of stupid, I know, but that's the way I feel about it." So the desk was moved to a garage for storage, a garage located only three doors from the local firehouse. There it stayed until Steve Curtis, Thyen's brother-in-law, built his house in Duluth and decided he could use the desk. As for the fires, he shrugged them off as a matter of coincidence. Less than a week later, fire struck.

"I'm sure a desk can't start a fire," Curtis said, "but right now I'll take any offer I can get for that desk."

In Council Bluffs, Iowa — Something Fell Out of the Sky

The strange red glowing object sailed through the air and landed near Big Lake — but when the witnesses found the thing, the mystery only deepened.

By Sebi Breci

THE STRANGE episode began early in the evening of Saturday, December 17, 1977.

Seventeen-year-old Kenny Drake, his 16-year-old wife Carol and Kenny's nephew Randy James, 12, were driving along on North 16th Street, northwest of the downtown district of Council Bluffs, Iowa. Kenny had recently purchased an old Dodge Challenger for \$100 and the trio were leisurely cruising around town to test the vehicle. They were headed for the Richman-Gordman store out on the highway just off 16th Street, where they hoped to find something they could use to dress up the old car.

As they approached the entrance to the store's parking lot, something "very bright" — just above the tree level to the east of them — caught their eyes. Kenny skidded to a stop and the

three stared at what appeared to be "a glowing, reddish-yellow luminous ball in the sky."

It was moving fast and seemed to be heading for Big Lake Park, only a few blocks from where the three youths sat. It was hard to tell just how big the bright object was but from where they sat, it looked quite large and not too far away.

Overcome with curiosity, Kenny tromped down on the accelerator for a



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Omaha World-Herald news reporter Larry King examines a piece of the mysterious metallic "blob" that fell along the bank at Big Lake Park in Council Bluffs, Iowa.

fast exit out of the parking lot and headed for Big Lake.

It was dark but the car made it to the lake in record time. Jumping out, the three young persons looked quickly around the two- or three-block perimeter of the bowl-shaped lake. They had lost sight of the object only momentarily when they cut across 16th Street to a dirt road leading to the lake, so they did not see the object hit the ground. But they had an idea it was somewhere around the lake, perhaps along its levees — unless, of course, it had fallen into the water.

They checked that possibility but

saw no telltale signs such as roiling water or steam. Then they spotted something along the levee near the west end of the lake, something the youngsters described as a "blob of molten metal about four feet in diameter."

"It looked like a great big sparkler at first," Kenny said. "Then it cooled down and seemed like lava, glowing and bubbling. I thought it was a meteor."

But the three youths were soon to discover they weren't the only ones who had seen the glowing object falling from the sky. As they stood near

the lake watching the strange thing on the ground, a car with "four guys about 18 or 19" drove into the area.

Kenny said the car didn't stop but one of the young men inside rolled down the window and yelled out, "Did you see that thing fall out of the sky too?"

Not far away, in a car driving toward downtown Council Bluffs, were Mike Moore and his wife Criss, both 24. Moore is a parts man for an auto dealer. His wife is a legal secretary. As they approached 16th Street, where the bridge spans railroad tracks into the city of 63,000 residents, Mrs. Moore had spotted the luminous object in the sky. Excited, she pointed toward the sky to the north of them and exclaimed, "There's your flying saucer!" The night before they had seen the UFO thriller *Close Encounters of the Third Kind*.

Moore had already started across the bridge and was busy negotiating traffic but he glanced quickly at where his wife was pointing. Describing it later for reporters, he said he "saw a bright red ball at about treetop level. It looked like it was going to come down in the area of Big Lake."

On the other hand, Mrs. Moore said she didn't recall the object's being in motion. Nor did she describe it as resembling a red ball. She said only, "It hovered in the sky, just below the treetops."

At first the couple laughed about their "UFO" but then decided to drive out to Big Lake just in case there was something there. There was.

By this time young Kenny Drake had called the Bluffs emergency 911 operator to report what he had seen.

The operator "didn't want to believe me," Kenny recalls.

But the call did bring reporters to the area. They took pictures of the object, which had now cooled and revealed itself to be a flat, lumpy, jagged piece apparently of cast iron, some of which broke off at the slightest touch. It was about three inches thick.

An unidentifiable odor wafted up from the ground where the object lay. One newsman attributed the smell to the effects of a hot metallic object smashing into the ground at an incredible speed and burning the grass under it. No one tried to explain the sandlike material around the edges of the object; this material seemed to have melted into glass.

One of the first officials on the scene was Jack Moore, the assistant fire chief and also Mike Moore's father. The elder Moore found the object warm to the touch. "A little later I touched it and it was still warm," he reported. Curious about the object, he questioned young Drake carefully.

"When somebody's lying about something like this," Moore said, "you can usually get them to contradict themselves. But I talked to Kenny Drake for an hour. He wouldn't change his story. I'd say he was telling the truth."

Moore remained on the scene for at least two hours.

Another visitor arrived the next morning: Robert Allen, an employee of the *Council Bluffs Nonpareil*. Allen works in the newspaper's composing room and also writes a weekly astronomy column for the paper. He and Moore joined forces and vowed to get to the bottom of the mystery.

Gathering the remaining particles of the object (those souvenir hunters had not already claimed), Allen took them to the laboratory of the nearby Griffin Pipe Company in the Bluffs. Some samples also went to the Laboratory for Energy and Mineral Research at Iowa State University in Ames.

The initial report from the Iowa State laboratory immediately disproved one assumption: the metal was not cast iron. The final Ames tests showed the metal to be unlike that usually used for space hardware. The sample indicated it had a lower strength-to-weight ratio than the currently-used space metals.

Despite these findings Allen still believes the metal is "space junk," part of a man-made space vehicle or satellite that reentered the atmosphere. "Maybe the Russians are using something we're not familiar with," he suggests. He rejects the possibility of a hoax "because widely separated persons saw the flaming landing and because of the difficulty involved in heating the material as tests indicated."

Dr. Robert Hansen, director of the Ames laboratory, said the metallic object was not a meteorite.

Could it have been something that fell out of an airplane and somehow appeared to be on fire as it descended?

Del Lynch, chief of the Offutt Air Base Radar Approach Control at Strategic Air Command Headquarters south of Omaha, Nebr., didn't think so.

"The unit tracked nothing unusual the evening of December 17," he said. "Besides, metal would have to drop from an extremely high altitude for it

to become even semimolten."

Eppley Air Terminal is located across the Missouri River and just north of Big Lake. Robert McFadden, chief of Eppley's flight control tower, agreed with Lynch, saying, "Very seldom do we have anything flying over 5000 feet around here. I've heard of things falling from airplanes but never anything molten."

Griffin Pipe Company lab technician Jack Coan said a quick analysis indicated that the metal has "too many tramp elements to be space debris." His final report, released later, stated that metallurgical tests revealed it to be carbon steel.

Still not quite satisfied, Allen and Moore prepared samples and shipped them off to Wright-Patterson Air Base in Dayton, Ohio, for further study.

The air force laboratory findings, forwarded to Allen in mid-March by the Air Force Office of Information Center, seem to imply that in the absence of a better explanation, the possibility of a hoax must be considered.

"Space debris does not strike the earth in a molten state," officials wrote. "Instead it would cool (passing through) lower altitudes." The report also noted that "there apparently was no evidence of cratering at the impact site."

The air force questioned the existence of the "glow" witnesses said they observed as the object fell to earth. "Space debris reentering the earth's atmosphere has no glow at low altitudes," it said.

Officials said they "did not feel the incident called for further investigation."

Jack Moore sums up his feelings:

"It's an authoritative examination," he says referring to the air force analysis, "so I'm not forming much of an opinion anymore. I will say,

however, that if it is a hoax, someone went to an awful lot of trouble staging it, getting that debris to Big Lake Park."



"NEVER MORE TO PART"

IN APRIL 1821 Napoleon Bonaparte's fatal illness, caused by an ulcer or cancer of the stomach, had entered its final phase and he knew he was dying. Suffering intense pain, he hardly left his bed. Yet he had sufficient energy and clarity of mind to make an elaborate will with numerous codicils.

His doctor either could not or would not give him constant attention so the duty of nursing him fell to his inexperienced but faithful companions, Generals Bertrand and Montholon, who continued to keep their journals as they had done ever since their arrival at St. Helena six and a half years earlier. Every word, act and gesture of the suffering Napoleon is painstakingly recorded; few deaths have been chronicled in such detail.

On the night of April 25-26 it was Montholon's turn to sit up with him. "The Emperor," he wrote, "was pretty calm during the night, until about four in the morning, when he said to me, with extraordinary emotion: 'I have just seen my good Josephine, but she would not embrace me; she disappeared at the moment when I was about to take her in my arms . . . She is not changed . . . still full of devotion to me. She told me that we were about to see each other again, never more to part. . . Did you see her?'" Josephine had been dead almost seven

years when this happened.

Historians are wary of the memoirs of St. Helena, for they tend to build up the idealized image of Napoleon that he wanted to bequeath to posterity. But this entry in Montholon's journal is obviously free from such motivation and its veracity is unquestionable. The worldly, skeptical Montholon dismisses it as the delusion of a failing mind confusing reality with dream but he adds, "On waking, he again spoke to me of the Empress Josephine. . . ."

The generals' journals reveal that Josephine had not been in Napoleon's conscious thoughts at that time. While he was making his will his concern had been for Marie Louise and the way she should bring up their son. He had spoken of Josephine earlier, on March 13, when he gave Bertrand an assessment of their relationship.

Josephine, he said, was extravagant, deceitful, not above reproach, and concluded, "I really loved her, although I had no respect for her, as she was too great a liar." Nevertheless, Josephine, dishonest, unfaithful and repudiated, was waiting for him as he approached his own death. According to Montholon her name was the last word he uttered before he died on May 5: "France. Army. Head of Army. Josephine."

Was this the moment when they were reunited, "never more to part?"



A MESSAGE FROM ... CHICAGO?

"Death cannot take love away," Grandmother Red said, and when she died she proved it to us.

By Miki Gilliland

I WAS puzzled when I saw Grandmother Red's shining figure in the bedroom of my Seattle, Wash., home just as I awakened. I had seen her before but she always had been smiling. Today she looked upset.

This happened in September 1960 and Grandmother Red — Barbara Ward — had been dead since May 1959. No one knew exactly how old she was, for she had been found as a baby in a buckboard wagon. She was bundled in Indian wrappings but she had bright red hair. A doctor riding across the Texas prairie found her on October 6, 1889, and took her to a Mr. and Mrs. Grove in Dennison who adopted her. When she grew up she married Jay Ward and moved to Dayton, Ohio, and that is where my memories of her begin.

She was the world's wisest woman, I thought. She made the best cookies east of the Mississippi and had the greenest thumb in the world. She could make a brown stick grow merely

by touching it. Best of all, she had marvelous dreams.

I remember her gliding tall and straight through the forest without making a sound while I clumped along beside her.

"Wait here, child," she said. "Here is where I dreamed the deer would be. Here is where we will see them." And sure enough, before long a beautiful doe and her twins wandered into view.

Most of the relatives know by heart the stories of Grandmother Red's dreams coming true. Once she had a dream about her daughter Drusilla (who became my mother). As Grandma slept she "saw" Dru playing with the other children in the snow. As the toboggan on which Dru was riding tore down the hill, it hit a tree and Dru fell from it and broke her wrist. Dru was confined to the yard to avoid the foreseen accident but she sneaked out and joined her friends to live out Grandma Red's vision of the night before.

Years later, when my family lived in San Diego, Calif., my brother Edward Delle was another who did not heed his grandmother's dreams. He insisted on going out after she had warned him that she had dreamed he would be in a car accident. About 15 minutes after he left the house, our parents were notified that he had been hit by a drunken driver. When my parents arrived at the accident scene, Ed was lying in the street with a doctor bending over him, an ambulance on the way and a crowd of people standing around him just as Grandma had described.

Grandma and I had long talks about her dreams and "seeing things" in advance. She was convinced it was a gift, a terrible and awesome gift, which ran in families.

"Where does it come from?" I had asked.

"Oh, child," she said, "who knows for sure? But it comes most often when you need it most. It isn't something to be afraid of unless you use it for bad purposes."

"Grandma, do you believe in ghosts?" I asked.

"Why not? If love is strong death cannot take it away. If I went off to Chicago I would still love you — even if Chicago is a long way away and I have never been there. I would write you postcards and send you messages. So why wouldn't I keep right on loving you if I have to go to some other strange place? And what makes you think that I couldn't send you a message?"

* * *

AND NOW SHE had come to me this Sunday morning with a

worried look on her face. What was she trying to tell me?

I remember the day she died. My oldest son Greg was three and my twin boys Mark and Michael were just one. I rushed to the hospital in Salem, Oreg., after learning that she had collapsed with a stroke. When I took her hand and whispered her name she opened her eyes and looked at me for the last time.

"Let me go, child," she said, "and I will send you messages. I will never really leave you. You'll see."

"No, no!" I wailed — but she didn't hear me.

I saw her from time to time after she died. Her tall straight figure would appear usually in the hallway in the evening. Once Greg came into the living room late at night rubbing his eyes.

"Mamá, there's a lady in my room. She's shining."

"Never mind," I told him. "It's Grandma Red."

But this Sunday morning I could not forget the disturbed look on her ghostly face. Had she been shaking her head or did I imagine it? A heavy feeling came over me and when my husband Ben asked if I were ready to leave for our friends' house I said no.

What was the matter with me? The people we had planned to visit were our best friends. What would they think if I broke our engagement? But my feelings were now overpowering. I decided to read the playing cards as Grandmother Red had taught me to do. Maybe they would hold the answer. I went to the bedroom and closed the door so that I could be alone.

My hands were shaking and tears

were streaming down my cheeks as I read my fortune. In the cards I saw the death of my own son.

Just then my husband threw open the bedroom door.

"What are you doing? The boys aren't even ready. Let's go."

"I'm not going and neither are the boys," I told him. He was furious. I'll never forget the look on his face as he angrily zipped his jacket.

"Don't go," I pleaded.

The back door banging was his only reply. I told the boys to play in their rooms and they scampered down the hall, leaving me sitting in the living room — waiting. I didn't know what I was waiting for but I felt a heaviness all around me. I watched the clock loudly ticking on the buffet — as if a time bomb were about to explode and all I could do was sit numbly waiting.

Half an hour passed before a police patrol car pulled up in front of the house and my husband got out. He saw me watching as he came up the walk.

"You knew," he said in an amazed

voice. "You knew that if we took the boys out of the house they would be hurt. Why didn't you tell me?"

"Yes, I knew," I said. "But what happened? Where is the car? Are you hurt?"

He replied that he had not been injured. He had been driving past the Sea-Tac Airport about six miles from our house and at a traffic signal near there another driver disregarded a red light and crashed into the side of our car. The car was a total wreck. The backseat, where the boys always rode, was caved in as if some gigantic hand had twisted it.

"If the boys had been there they would have been killed. But how did you know? And why didn't you tell me?"

"You wouldn't have believed me," I said. "And I knew the danger wasn't for you. I guess you'll just have to call it a message from Chicago."

Ben shook his head.

"Woman, sometimes you don't make any sense at all."

WALK INTO OBLIVION

THE EARLIEST disappearance in aviation history is that of British pilots Lt. W. T. Day and Pilot Officer D. R. Stewart. On a routine flight over Iraq on July 24, 1924, they landed the plane in the desert and walked off into oblivion. The fuel tank was half full, the engine was in working order and there was not a scratch on the plane. A trail of footprints extended about 40 feet, then abruptly ended. Rescuers searched 100 miles in all directions and turned up nothing. (From *Among the Missing* by Robert Nash, Simon & Schuster, \$14.95.)

DOG TAKES 2000-MILE JUNKET

TWO BIRMINGHAM, Ala., women on their lunch break noticed a Labrador retriever who seemed lost. He was obviously a fine dog who had fallen on bad times. They took him to the Birmingham Humane Society where his worn tag led officials to contact a health officer in Del Norte County, California, more than 2000 miles away. Del Norte officers found the dog's owners — Mr. and Mrs. Charles Williams of Crescent City. Their dog Crackerjack had been missing six or seven weeks but no one had a clue as to how he had made his way to the Deep South.



CHESTER S. GEIER has been a member of the FATE staff and an occasional FATE contributor since 1952. He is now Advertising Director.

Before joining FATE Magazine, he freelanced, writing science fiction, detective and western stories and factual articles. He maintains an active interest in researching and writing on such subjects as space science, psychobiology and ancient history.

Life-Search on MARS

In the thin atmosphere of our red-glowing neighbor, lonely Earthman hopes one day to find the first extraterrestrial life.

By Chester S. Geier

Photos courtesy National Aeronautics and Space Administration

THE QUESTION of whether life exists on Mars has intrigued man ever since he came to realize that the red-glowing star is a planet more or less like our own. In all the years that followed our ideas about our neighbor have varied between the factual and the fantastic. Not until two radio-controlled robots of the United States Viking program actually set down on the surface of Mars in the summer of 1976 were we at long last in a position to obtain some answers.

Telescopic observation of Mars showed a pink disc apparently covered with green areas that deepened in color with spring and faded and turned brown with fall and winter.

Such changes, as on Earth, were thought to be due to the waxing and waning of vegetation. As far back as 1784 astronomer William Herschel, noting the growth and shrinkage of the polar caps, concluded that Mars' atmosphere also produced ice and snow. He was among the first to speculate that the planet supported life "in many respects similar to our own."

Another enthusiastic Mars-watcher was Percival Lowell, a wealthy mathematician and astronomer, who in 1894 built the observatory in Flagstaff, Ariz., which bears his name. Lowell became convinced that the surface of Mars was covered with an

intricate network of water canals and he drew maps showing hundreds of these. The idea of "canals" stemmed from a misinterpretation of a term used by Lowell's contemporary, the Italian astronomer Giovanni Schiaparelli. Schiaparelli, director of an observatory in Milan, thought Mars was crisscrossed by lines he called *canali* or channels. On his maps of the planet, he recorded these and other features to which he gave such classical names as Chryse Planitia (Golden Plain) which are still in use.

"Canals" suggested artificial constructions and Lowell became one of the foremost exponents of the theory

that Mars was inhabited by intelligent beings. Threatened by drought, according to Lowell, the Martians had united in an heroic effort to conserve their vanishing water supply by construction of a world-spanning network of canals, a project obviously possible only to an advanced civilization. Lowell's ideas captured public imagination and inspired some of the earliest science fiction stories about Mars, such as *The War of the Worlds*, H. G. Wells (1898), and *A Princess of Mars*, Edgar Rice Burroughs (1917).

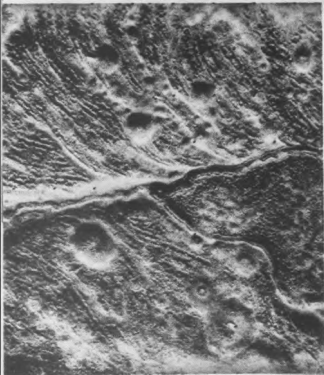
MARS IS the fourth planet out from the sun, beyond Mer-



Large blocks litter surface of Martian plain around Viking 2 in this 85-degree panorama taken on the afternoon of September 5, 1976. Some are porous like the one at left edge; others are dense and fine-grained like the bright rounded block toward lower right. Both are estimated to be 1 1/2 to two feet across.

Viking 2's first Mars picture was taken minutes after the spacecraft touched down on September 3, 1976. Fluted boulder just above lander's footpad has a dust-covered or scraped surface which suggests it was overturned or altered by the foot at touchdown. Brightness variations at left probably are due to dust settling after landing; some has accumulated in footpad's concave interior.

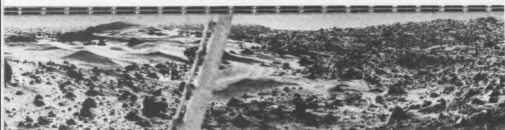




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Viking 1 photo taken October 7, 1976, from distance of 1360 miles covers area in Arcadia Planitia in northwest part of Mars. It contains such puzzles as low ridges with Y-shaped junction (center) and linear features running directly across frame.

Spectacular Martian landscape shows dune field remarkably similar to many found in Earth's deserts. Taken August 3, 1976, by lander's camera, picture covers 100 degrees, looking northeast at left and southeast at right. Boom supporting miniature weather station cuts through center of photo.

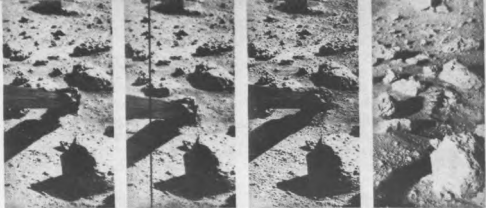


cury, Venus and Earth. It has a diameter of 4200 miles, or about half that of Earth's, and its gravity is one-third as great. A 180-pound man would weigh only 60 pounds on Mars. Like Earth, Mars rotates once on its axis in 24 hours and 37 minutes. Its distance from our world varies from 35 million to 248 million miles and its seasons last about twice as long. Two small moons, Phobos (Fear) and Deimos (Terror), revolve on the equatorial plane of Mars. Both are roughly ellipsoidal, Phobos about 17

by 12 miles in size and Deimos nine miles by seven. Dark and pitted, they are thought to be fragments of a larger, shattered body.

Early civilizations on Earth, which looked on the planets as cosmic deities, endowed Mars with bloody or angry qualities because of its red hue. The ancient Chinese called it the planet of fire. To the Babylonians it was Nergal, god of death and disease, and to the Romans it was the god of war.

In 1965 Mars was stripped of its

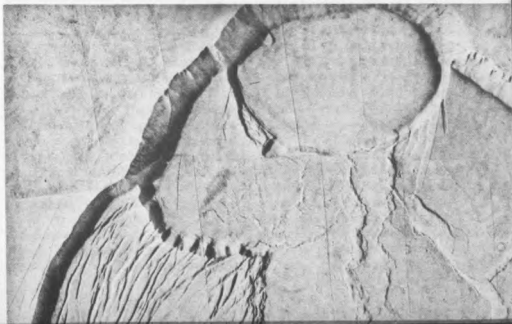


Lander camera monitors operation of surface sampler obtaining Martian soil. Left, scoop touches surface and backhoe penetrates about one-half inch. Second photo, backhoe furrows surface. Third picture shows collector head has acquired a quantity of soil. Right, withdrawn sampler leaves foot-long trench.

age-old glamour when photos returned by Mariner 4 from within 6120 miles of the surface showed a planet apparently as desolate as the moon. But hope that Mars harbored life revived as a result of the nine-month photographic mission by

Mariner 9 in 1971-72. Photos of the Martian surface, taken from as close as 825 miles, gave evidence of an active planet with winds and an atmosphere, however thin, and also showed smooth, winding channels that appear to have been carved by

On its 360th orbit (June 13, 1977) Viking 1 took mosaic of photos of part of the caldera (volcanic crater) at the summit of Olympus Mons. Olympus Mons is the tallest mountain (90,000 feet high) yet discovered in solar system.



running water. So possibly life lurks somewhere after all amid the barren expanse, perhaps under rocks or in the soil.

Increasingly detailed photos returned from the Viking 1 spacecraft as it orbited Mars, before releasing the lander it carried, showed traces of water vapor in the atmosphere and bright patches of ice in the craters. Water, the substance vital to life as man knows it, evidently is present in greater abundance than was expected.

Because of the answers they might provide to long-standing questions about Mars, the successful 1976 landings, first of Viking 1 on July 20 and of Viking 2 on September 3, were joyfully celebrated by the scientists and engineers who guided operations at the Jet Propulsion Laboratory of the National Aeronautics and Space Administration (NASA) in Pasadena, Calif.

Viking 1 landed in a vast basin called Chryse Planitia, believed to be an ancient Martian floodplain. The triangular 1270-pound robot, about the size of a subcompact car and supported by three spidery tripodlike legs, immediately activated one of its two cameras. The sharp pictures, transmitted over 212 million miles to television screens in Pasadena, revealed a spectacular landscape. In effect, man finally stood on the surface of Mars.

Delighted and awed Jet Propulsion Laboratory scientists beheld a reddish plain littered with rocks, some as large as 12 feet across. The scene, although barren of vegetation or any other sign of life, was not unlike an Arizona desert.

On the basis of the first lander images, the sky color was described as a "lovely blue." After correction of the color values in the photographs, however, Viking program scientists decided the sky actually had a pinkish tint. But sunsets observed later appeared to be pale blue.

Meteorological instruments aboard the lander issued the first weather report from Mars: shifting winds at 15 mph and summer temperatures ranging from a low of minus 122 degrees F. to an early afternoon high of minus 22 degrees F. Atmospheric pressure was 7.70 millibars — about that found at an altitude of 100,000 feet on Earth.

SCORING another triumph for United States technology, the Viking 2 lander set down safely over a month later in the northeast corner of Mar's Utopia Planitia region, part of the vast plains that occupy much of the planet's northern hemisphere. Although it is on the opposite side of the planet, about 4500 miles from the Chryse Viking 1 site and 870 miles closer to the north pole, Utopia resembles Chryse in appearance. The many large scattered rocks and the vivid soil, which ranges from salmon-pink to orange-red, dominate the landscape. At Utopia as at Chryse the rocks are both pitted and smooth. The two sites differ in that Chryse shows evidence of ancient water activity whereas Utopia has seen volcanic eruptions.

The sky at the Utopia site has the same pinkish tinge observed at Chryse. Almost all sky brightness is believed due to light scattering by particles suspended in the atmosphere.

Since the sky color is similar to the ground color, an obvious explanation is that much of the suspended light-diffusing material consists of fine dust picked up from the reddish soil and carried to high altitudes by seasonal winds. Lander measurements showed that, as had been expected, the atmosphere contains 95 percent carbon dioxide, up to three percent nitrogen and less than five-tenths percent oxygen. The atmosphere appears to be thicker at the poles and thinner toward the equator.

The fine-grained "soil" or dust found at the two sites appears to be a thin layer, averaging about an inch thick, over a harder crust. Analyses by X-ray fluorescent spectrometer show the composition of the material is remarkably similar at both sites. Major soil components are silicon oxide (45 percent) and iron oxide (18 percent), together with oxides of magnesium, sulphur, aluminum and calcium (5 to 8 percent each). The soil appears simpler in composition than that of the earth or the moon. Because of the matching amounts of chemicals at the two lander sites it is thought an ancient weathering process continually redistributed soil material around the planet. The vivid rust color of the terrain is believed due to a thin coat of iron oxide on surface rocks and particles.

ASTRONOMERS have argued about whether the white ice masses that gleam at the Martian poles are water or frozen carbon dioxide. Sensor readings from the orbiting Viking 2 mother ship revealed unexpectedly large amounts of water vapor

in the atmosphere over the summer ice cap at the north pole — a strong indication of water-ice below. Along the edge of the ice cap the water-vapor content is 100 times greater than it is over the equator, with most of it concentrated in the bottom two kilometers of the atmosphere. The data suggest that large amounts of water may lie frozen under the planet's surface crust — even that Mars may be a rock-coated iceberg.

The orbiter's instruments showed the temperature of the ice cap to be minus 100 degrees F., cold enough to freeze water but too warm to freeze carbon dioxide which requires minus 137 degrees F. at Martian atmospheric pressure. The low albedo (amount of light reflectance) of the cap indicates the ice is mixed with dust. Thin clouds hanging low over the cap areas evidently consist of water-ice.

Another discovery by the Viking 2 orbiter was that the Martian atmosphere contains traces of the inert gases krypton and xenon, which scientists regard as evidence that the atmosphere once was dense enough for water to flow on the surface. All the various findings in connection with water are believed to confirm that the winding channels and tear-shaped islands on Mars' surface were carved out by water in the distant past.

Viking program scientists found the water-related discoveries exciting because they enhanced the prospect that life existed on Mars. No macroscopic forms of life — plants or insects, for example — were observed but scientists had expected that if life existed on Mars at all it would be in the form

of microbes in the soil.

This possibility was one the Viking landers were designed to investigate. Ingenious biology laboratories were built into each lander at a cost of 50 million dollars. Packed into a box about a foot square, the life-seeking equipment contained some 40,000 components, including test cells, pumps, ultraviolet lamps, heaters and electronic parts. These miniature laboratories, operated by radio-remote control, were to analyze tiny samples of soil for the clues that microorganisms might leave of their life processes.

The landers obtained soil samples by means of scoops the size of table-spoons at the end of digging arms that could be extended 10 feet. The arms then retracted, swiveled and twisted, emptying the scoops into a sieve-covered funnel. From there soil samples were distributed to three separate cells of the laboratory for three different tests.

Tests for growth used a technique called pyrolytic release, shortened to "PR" by Viking program scientists. Evidence of metabolic processes was sought in a series of labeled release (or "LR") experiments. Another test, called the gas-exchange experiment, sought gases usually produced by organisms in the process of respiration.

The PR experiments were monitored from Earth by a biology team headed by Norman H. Horowitz of the California Institute of Technology.

In Viking 1 experiments at Chryse the first nonsterile sample produced 96 radioactivity counts per minute —

excitingly lifelike data since it was six times higher than the expected 15 counts per minute. The next test with a control sample that had been heat-sterilized before incubation gave an appropriately neutral reading of 15 counts per minute. Technical difficulties interfered but eventually, using a fresh soil sample, peak 2 gave 35 counts per minute — a result clearly positive.

In the PR tests by Viking 2 at the Utopia site — almost doomed by a jammed pin in its mechanical arm — results from the first soil sample were weakly positive: 7133 counts per minute for the first peak and 23 for the second. The similarity between the first peak of the Utopia sample and those of the first three Chryse samples showed the powdery surface material at both sites to have very similar properties.

With its troublesome mechanical arm, Viking 2 managed to turn over a rock, named "Notch Rock," and scrape a soil sample from its resting place. The first peak of this sample was 13,000 counts per minute. But the second peak was only 7.5 counts per minute, similar to results from sterile soils used in control experiments on Earth.

The findings from the first series of PR tests are considered suggestive of biology but inconclusive. Viking program scientists regard the results as weak compared to those from biologically active Earth soils and, unlike the latter, to be inhibited by small amounts of water. But like Earth soils, the samples show a loss of biological characteristics on being sterilized.

EQUALLY perplexing were the results from the labeled release (LR) experiments which sought the presence of microscopic life forms in the soil through their metabolic processes.

In the series of LR tests a liquid nutrient — dubbed “chicken soup” by program scientists — was added to soil samples. The organic compounds in the nutrient were infused with carbon 14 so that their participation in any metabolic processes could be traced with a radioactivity detector. The atmosphere in the test cell was analyzed for production of gases containing carbon 14 before and after samples were sterilized by heating. An analysis that gave 15,000 counts per minute for an unsterilized sample could be regarded as evidence of life processes compared to a lower count for a sterilized sample.

In the first LR tests by Viking 1, using unsterilized soil, rapid production of radioactive gas followed nutrient injection — over 10,000 counts per minute. After 10 hours, however, radioactivity leveled off to a plateau about 10 times lower than that obtained from antarctic soils on Earth.

Sterilizing the Mars samples greatly reduced the amount of radioactivity after nutrient injection. This result, in the opinion of Viking Program LR scientists Gilbert V. Levin and Patricia Ann Straat of Biospherics, Inc., Rockville, Md., meets requirements for ascribing a biological nature to the positive response obtained before sterilization. It suggested the heat killed a life form or deactivated a chemical process.

The next test carried out by Viking 1 had a long incubation lasting 50 Martian days. Nutrient was injected into the soil sample at three intervals in the hope that increasing radioactive gas production would provide definite evidence of biological activity. However, the gas production closely resembled that of the first test.

At the Utopia site LR experiments by Viking 2 produced lifelike results similar to those obtained by Viking 1. In its first test Viking 2 registered a radioactive gas production of 14,000 counts per minute after nutrient injection. A test on the soil from under Notch Rock gave 10,200 counts per minute after nutrient injection — results almost identical to those obtained from the first sample analysis by Viking 1.

Both the Viking 1 and Viking 2 samples were collected during periods of higher surface temperatures and given long incubation periods before nutrient injection, factors which correlate with the higher radioactivity counts. Levin and Straat could not explain the correlation, but others have speculated that organisms in the soil were “awake” or “active” at the higher temperatures.

Viking program scientists still are looking for a solution to the perplexing Mars data. Explanations for the ambiguous results from the biology instruments on the landers seesaw between the biological and the chemical.

A general conclusion is that the data reflect a Martian surface material with a high oxidation rate and strange sensitivities to terrestrial compounds as well as to heat and water. So far scientists have been unable to duplicate in

their laboratories an experimental environment that produces similar results, but still the possibility that the Viking tests point to biology rather than chemistry cannot be dismissed. Mars has the materials required for life: water in the form of ice and vapor, nitrogen for proteins and amino acids, and organic compounds in the soil from which amino acids could combine into still more complex molecules.

ONE CHEMICAL theory proposed is that ultraviolet radiation interacts with silica deposits in the Martian soil to displace electrons from their orbits, creating inorganic compounds which are highly reactive with organic substances in the program scientists' "chicken soup." However, the startlingly strong labeled release response obtained from the soil under Notch Rock casts doubt on the idea that ultraviolet radiation on the Martian surface creates such exotic chemical conditions.

Another theory is that a process of ultraviolet photolysis acting on water in Martian soil may form hydrogen peroxide or a metal peroxide. This, decomposing to water and oxygen in the warmer atmosphere of the test cell, might account for the mysteriously large oxygen production obtained.

Still another chemical hypothesis involves formate (a salt of formic acid) present in the "chicken soup." A number of Viking program scientists expressed the conviction that formate decomposition by chemicals in the soil samples could explain the high radioactivity count in the LR tests.

Dr. Carl Sagan of Cornell University, an astronomer and exobiologist, believes the possibility of life on Mars remains unresolved because the Viking investigation asked the wrong questions. The experiments, he points out, were of a type that could determine only whether Martian soil samples contained Earthlike life. But Martian life may have evolved on the basis of a different chemistry and organic processes so alien as to be unrecognizable by us.

A reason for the failure to detect organic molecules, Sagan suggests, is that "cannibal" microbes may be consuming their ancestors and thus leaving little residual organic material to detect. Martian organisms may be covered with armorlike shells to retain water and resist ultraviolet radiation. Or they may be thriving deeper in the soil than the digging arms of the landers could penetrate. Or the Viking landers may have been seeking life in the wrong parts of the planet. Life on Mars may exist in scattered "oases" but since the landers are immobile they cannot report on what lies only 10 feet ahead, certainly not on what lies over the horizon.

A definite answer to the old question of whether life exists on Mars may have to await the construction of landers which are able to range over wide areas. Then they may stumble over the large organisms that Sagan and Joshua Lederburg, a geneticist at Stanford University, believe could have evolved in the harsh environment of Mars: "petrophages" or rock-eaters, which extract water and minerals from rocks, "crytophages" or ice-eaters, which draw on nutritive

resources in the permafrost under the surface.

Sagan and Lederburg point out that an animal loses heat and water from its body surface and that a large animal has less surface area in relation to its volume than a small one. Thus a Martian animal that evolved to conserve heat and water would have evolved to a large size as well.



CORNSTALK'S CURSE

CORNSTALK was a fierce Shawnee Indian chief murdered by white settlers who were thought to be assembling for a peace talk. The time was 1774 and it happened near where the Kanawha River meets the Ohio in what is now West Virginia. Many historians say that the bloody confrontation between the Indians and white settlers at Point Pleasant was the first battle of the Revolutionary War.

Cornstalk led the Indians and Gen. Andrew Lewis commanded the settlers in a battle in which dozens on both sides died. Before his death Cornstalk is said to have put a curse on the land around Point Pleasant. Others say he cursed all of West Virginia — although the state didn't come into being until 1863.

West Virginia is beset, it seems, by some kind of curse, whether Cornstalk's or not. The state's modern disaster record began in 1907 when 307 miners were killed in a methane gas explosion at Monongah. Cornstalk's curse came to mind again on April 26, 1978, when construction scaffolding collapsed in St. Mary's and 51 workers died. Six other major catastrophes have struck in the past 11 years.

An encounter by a roving lander with such a creature would at last make the dreams of science fiction writers come true. And man's outlook would be profoundly affected by the knowledge that after all Earth was not alone in its gift of life — that the hand of creation moved far afield to touch other worlds in the broad expanses of space.

(1) December 15, 1967: 46 people died when Silver Bridge collapsed at Point Pleasant.

(2) August 1968: 37 died when a Piedmont Airlines plane crashed in Charleston.

(3) November 1968: a methane gas explosion at Consolidation Coal Company's Farmington mine killed 78.

(4) November 1970: 75 people, including most of Marshall University's football team and its coaches, were killed when a chartered Southern Airways DC-9 crashed at Huntington. It was the worst air crash in history involving an athletic team.

(5) February 26, 1972: A dam on Buffalo Creek holding coal waste burst during a storm and millions of gallons of water rushed through the hollows, washing away whole communities; 125 persons were killed and almost 5000 were left homeless.

(6) April 1977: The worst flood in history caused no deaths but did \$150 million in damage in the Tug Valley in the southwestern part of the state.

There are West Virginians who wonder whether Cornstalk, more than 200 years in his grave, still watches over his cursed land and plots its people's fate.

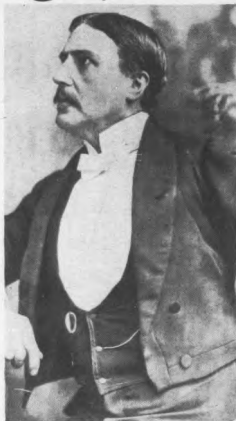
Charles Coghlan Never Came Home

As an exotic tale comes to a prosaic end, a legendary coffin finds its true resting place.

By Dwight Whalen

IN A MURDEROUS hurricane which devastated Galveston, Tex., on September 8, 1900, several thousand persons perished and property damage totaled millions of dollars. Amid the raging destruction, floodwaters roared through a cemetery and swept caskets from their burial vaults. One of them held the remains of Charles F. Coghlan, a brilliant actor of the late 1800's.

According to an oft-told tale the coffin ultimately floated to Coghlan's distant summer home on Prince Edward Island where it was retrieved by fishermen who identified its contents by the nameplate it bore. The body was then buried in a church cemetery in the village of Coghlan's birth — or so the story goes. Search for his grave on the island if you like, but it will



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Charles Coghlan figures in legend described as "strangest true story known."

take you all of eternity. It is time that the legend of "The Floating Coffin" be laid to rest.

The story has circulated in many versions for more than 50 years. The late Frank Edwards helped to popularize it in his book *Strange World* (1964), palming off the yarn as "one of the strangest true stories on record" and "also one of the best documented." Vincent Gaddis en-

dorsed the tale in his *Invisible Horizons* (1965). Had either writer thoroughly researched this "true story" he would have found it to be sentimental folklore based on a simple case of confused identity.

Ironically, Charles Francis Coghlan himself was a man of uncounted identities. Few actors of the time eclipsed his brilliance and he starred with the most notable performers of his day — Lillie Langtry, Mrs. Fiske, Sir Johnston Forbes-Robertson, among others — winning critical acclaim the world over.

Coghlan was born in Paris in 1841 to wealthy Irish parents. To please his father, says one account, he studied law but a career as an actor was his

deepest yearning and he sought it out, studying diligently in Paris and Bristol and attaining a masterful stage presence. It is said he possessed a naturalness and spontaneity unequaled by any actor of his time.

Tall, black-haired and debonair, Coghlan was somewhat temperamental and didn't perform consistently at his best. On occasion he didn't even bother to show up for performances. Once, in a play with Mrs. Fiske, he dozed off in the wings and missed his cue. Roused by the roar of applause at the final curtain, the mortified Coghlan was unconsolable.

Whatever fate befell his mortal remains, the man himself was very alive, both on and off the English stage.

Johnston Forbes-Robertson's memoirs contain first account of Coghlan coffin.

Actress Lillie Langtry remembers Coghlan as a "foremost player of his day."



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Affluent, handsome and magnetic, Coghlan was invariably embroiled in some scandal or secret romance. He was called a "hypnotizer of women" and theater circles rang with gossip about the ladies in his life. Finally, at the age of 52, the dashing Irishman married Kuche Beveridge. From the marriage came one child, a daughter named Gertrude.

At some point in his career Coghlan established a summer home on a farm at Fortune Bay on Prince Edward Island. The community was popular among actors including one whose fate, like Coghlan's, would be grist for some storyteller's fanciful mill.

After a theatrical life which spanned almost four decades Charles Coghlan's end came untimely. He fell ill in Galveston, Tex., and died on November 27, 1899, and his body was interred in a local cemetery vault.

* * *

AFTER THE Galveston disaster Coghlan's coffin was found to be one of those that had disappeared — probably swept into the Gulf of Mexico in the backwash of floodwaters.

As the years passed Gertrude Coghlan (later Mrs. Augustus Pitou of Bay-side, Long Island) never lost hope that her father's remains would one day be recovered. She is reported to have spent thousands of dollars in the search, hiring people by the year to hunt for clues. Then, on September 15, 1927, Mrs. Pitou was stunned to find her father the subject of a Ripley's "Believe it Or Not" cartoon in the Long Island *Evening Post*. A sketch of a coffin washed ashore was captioned: "Charles Coghlan comes home! He

died in 1897 and was buried in Galveston. When the tragic floods came, his coffin was washed out to sea and the Gulf Stream carried him around Florida and up the coast to Prince Edward Island — 2000 miles distant — where he was born."

This was news to Gertrude Pitou. Was such a thing possible? She knew the cartoon was wrong on two counts: Coghlan wasn't born on Prince Edward Island and he died in 1899, not 1897. Still, if her father's coffin had been found.

She showed the cartoon to her husband. As surprised and hopeful as his wife Mr. Pitou telephoned the *Evening Post* and asked them to query Robert Ripley as to the source of his claim. Ripley told the *Post* that his data came from the published memoirs of two of Coghlan's closest associates, Sir Johnston Forbes-Robertson and Lillie Langtry. Ripley's mention of Mrs. Langtry is puzzling. Although in her book *The Days I Knew* she writes that Coghlan's coffin was swept out to sea, she says nothing whatever about the coffin journeying to Prince Edward Island.

For that account Sir Johnston Forbes-Robertson's book *A Player Under Three Reigns* provides the source. Published in 1925, it is believed to contain the first recorded mention of Coghlan's posthumous odyssey. Forbes-Robertson wrote: "I have spoken of Coghlan and his acting elsewhere, but a curious fact was told me about the end of that fine actor which I must set down. After the run of *Romeo and Juliet*, he was engaged to play in a piece at the Shaftesbury Theatre which was not a success. He

returned to America and never came back to England again. In about a year, I think, he died at Galveston. Shortly after his burial there a great storm came up from the Gulf which swept his coffin with others into the sea. The Gulf Stream bore him round Florida, up the coast about 1500 miles to Prince Edward Island, and he came ashore not far from his home."

Presented with this report, Mr. Pitou beseeched the *Post* to dig further. "Please find out Forbes-Robertson's source of information," he asked. "This is . . . a very serious matter. If we thought there could be any truth in it we would start a search of Prince Edward Island."

The paper cabled its request to the actor, who replied from London: "I am very much pained at the news your letter gives. Where I got the statement about my friend's body I have no idea, but I distinctly remember it was given me by one in whom I had confidence. Indeed, I think two people told me the story. It is very shocking that this evident myth should have been put in my book. I take it that his daughter has consulted George Tyler who was Coghlan's manager for some time."

Mrs. Pitou had not but the *Post* sought him out and Tyler said, "I have heard that story of Coghlan's coffin not once but a number of times. . . . Close friends of his have told me of his coffin having been found on Prince Edward Island. It was washed ashore, as I heard it, at Fortune Bridge. I remember once years ago, when I spoke of its having been found on the beach at Galveston, somebody corrected me — I forget who it was — and told me it had been

carried in the Gulf Stream to the Canadian island. It has been told to me by several persons in whom I have confidence."

This is all very well but we need more than the confidence of Forbes-Robertson and Tyler in their unre-membered sources. Hearsay is hardly proof — but hearsay investigated can reveal its origin and thereby its basis in fact. In the case of Coghlan's coffin the rumor leads to Los Angeles, Calif.

About the time Coghlan's coffin vanished from Galveston, an actor named Charles P. Flockton died in Los Angeles. According to an editorial in the Charlottetown (P.E.I.) *Guardian* for October 5, 1950, Flockton had requested that his body be cremated and his ashes brought back to his property for burial — his property being on Abel's Cape at Fortune Bay, Prince Edward Island. This was done and his second wish — that his monument be built from the Cape's sandstone — was also fulfilled.

The legend of Coghlan's coffin had of course reached Prince Edward Island, and the newspaper article goes on to say that "a William Cooper, who was a close friend of C. P. Flockton, is buried in Fortune United Church Cemetery, but no grave of Charles Coghlan is known to residents of that section of the Province."

In a *Guardian* piece titled "Coghlan's Body Story Is Colorful 'Nonsense'" (June 10, 1965), reporter Neil A. Matheson reports on his interview with a Dr. A. A. "Gus" MacDonald, 91 years old at the time. He would have been practicing medicine in 1908 when Coghlan's coffin supposedly found its way to the island. The doctor

remembered Coghlan but termed the tale of his coffin "pure nonsense," adding, "The people of Fortune will tell you that."

One of the people of Fortune, Miss Beatrice Johnston, called the story a "fairy tale."

Matheson concluded, "The only thing that's true about the unusual story, as far as I could learn, is the part about the cemetery being washed away at Galveston."

* * *

CHARLES Coghlan, Charles Flockton — similar-sounding names, both actors, both owning property at Fortune Bay. The remains of both were removed at about the same time from the cities where they died.

Both were fated to return to the island posthumously — Flockton at his expressed wish and Coghlan if only in legend.

It is clear that their common backgrounds could easily lead to confused reports and since the voyaging coffin makes a memorable story, its repeated telling lent it credibility. However, objective inquiry confirms that it is wholly fictitious. The monument at Abel's Cape is evidence of Flockton's return to Prince Edward Island but the evidence for Coghlan's return is nothing more than rumor and hazy recollection. Unless something more tangible can point to the contrary we must consign Charles Coghlan to his everlasting peace in the sea.



NOW RACCOONS ARE DOING IT

DENNY CRITES finds it hard to believe his pet raccoon could travel 260 miles in three or four days — unless she thumbed a ride.

Crites moved from Arvada, Colo., to Grand Junction in the fall of 1977 taking along Rocky, the raccoon, an animal known for washing its food but not for taking its home surroundings too seriously. However, Rocky apparently missed the old homestead.

Crites let her out on February 25, 1978, to roam around her Grand Junction home but she didn't return. On Wednesday, March 1, a well-traveled Rocky turned up on the doorstep of Crites' friend in the old neighborhood in Arvada, 260 miles away.

Crites' friend called to let him know saying she seemed "a little thirsty and a little hungry."

"I've never heard of such a thing," said Dr. Leon Palmer of the Dumb Friends' League. "Raccoons aren't known to be that environment-oriented. They have definite behavior problems in a home. In fact, they usually run away."

The raccoon's trek of 260 miles puzzled him. "They can run but mainly they amble," he said. The short time it took Rocky to amble to Arvada also amazed the doctor.

Crites, not showing near the stamina of Rocky, took a bus to Arvada to reclaim his raccoon.



MY PROOF OF SURVIVAL

"TELL YOUR BROTHER I'M DEAD"

By Felix P.S. Knight

ON MONDAY, March 30, 1936, J.E. Weisse, Bishop of the Moravian Church, ordained my brother J.E. Knight as a deacon. The ceremony took place in the Memorial Church in Charlotte Amalie, on the island of St. Thomas in the Virgin Islands, where the bishop was stationed. The Reverend Knight immediately took up his duties on St. John, a neighboring island.

These two American Islands are so close to one another that anyone standing on Shark Wharf at the eastern end of St. Thomas can signal with arm movements to someone on the pier in Cruz Bay, St. John. From the Memorial Moravian Manse in Charlotte Amalie, where the bishop lived, to Emmaus on Coral Bay, where my brother and I lived, was about 20 miles as the crow flies.

My brother had been ordained for two weeks when Easter Sunday came on April 12, 1936. It was a very busy day for him. Besides the normal Easter functions he received and confirmed several young members into the two congregations over which he presided.

A sweltering heat persisted through the day and as evening came, the vicious mosquitoes began to attack. My brother and I were tired after a full day but not yet ready to go to bed. We sat at our table, each armed with a Flit gun, and soon got into a game of seeing who could gather the larger heap of fallen insects.

About nine o'clock my brother suggested that we retire. While I secured the shutters in the living room, he went into the bedroom. When I followed he was already in bed, lying with his back to me. I did not get into bed immediately but spent a few

minutes rolling up my mosquito net. I dreaded to imprison myself in the enclosure of the net on a steamy night. I preferred to brave the mosquitoes. My brother was sound asleep by the time I lay down.

Not even five minutes later Bishop Weisse appeared in our bedroom standing between our beds. He was dressed in his surplice and I could not have been mistaken in his identity. Then he spoke to me. He said, "Tell your brother that I'm dead." With these words he vanished.

Hardly knowing what to think, I did not awaken my brother to give him the message. I lay all night hoping that he would turn in his sleep or awaken on his own but he did neither.

When the predawn breezes began to cool the room I catnapped, then awakened when I heard my brother stirring. I opened my eyes as he went through the door into the bathroom. I decided that the message could wait until his return. Meanwhile I must



Felix P.S. Knight

have dozed, for I was not aware of his passing through the bedroom until he was out the opposite door on his way to his study.

I went into the bathroom and looked out the window westward to the hills about a mile away. As I watched, a rider appeared in the pass between two hills, rode to the crown of King's Hill and immediately began to descend the precipitous path at perilous speed.

Miss Williams, our housekeeper, also was watching him from the veranda. When she saw me at the window she said, "Mr. Knight, look at that horseman. I am certain it is Fermin Seweer." (Seweer was a man who often carried messages between the islands.)

I agreed with Miss Williams, then added, "That reminds me that the bishop appeared to me last night and told me to tell my brother that he is dead." With that I went to my brother's study and repeated to him the bishop's exact words.

Within a few minutes the horseman rode into the yard and up to the veranda. It was Fermin Seweer and he had brought a radio message from the other end of the island. It was from Mrs. Weisse and it read: "The bishop passed away peacefully at nine o'clock last night." — *St. John's, Antigua, British West Indies.*

FAREWELL, JOSEPHINE

By Josephine Schisler

THE EERIEST experience of my life happened more than 15 years ago, on the second Friday of October 1963, but I remember it as if it were last night. We were living in Chalfont, Pa., at that time.

In my "dream" I saw the purest, whitest light encircle my mother, Hona Andrusek. I saw her face as clear as day. She looked at me — radiant yet sad — and said, "I'm sorry, Josephine. Please understand. I love you, Josephine. Josephine, take care of my Monica" (my daughter whom she had raised as a child).

As I looked at her she smiled but when I reached for her she faded. The glowing light changed to blackness and I found myself sitting on my bed, my nightclothes soaked with sweat and my eyes filled with tears.

I looked at the clock. It was 4:15 A.M. My first impulse was to call Mother who

lived well over 100 miles away in Lebanon, Pa., but instead I lay back down to toss and turn until morning.

At about eight o'clock in the morning, when I picked up the receiver to dial my mother's house, my brother was already on the line. He was calling to inform me that Mother had died of a massive heart attack which occurred, according to the doctor, at approximately 4:00 to 4:15 A.M. — *Philadelphia, Pa.*

WHAT DID CANDY SEE?

By Raymond Frantz

SUNDAY, January 25, 1970, was the saddest day of my wife Elia's life. That morning she learned that Virginia, her lifelong friend, had been hospitalized because of a heart attack.

Elia had been crying all that day but toward evening I had stopped her tears by playing down Virginia's illness. Now we were in the parlor, seated in our easy chairs at opposite sides of the bay window, watching TV with our cat Candy lying on the floor between us. Weary, I began to nap.

Shrieks awakened me. I leaped to my feet not knowing what new trouble was upon us.

"Look at the cat," my wife screamed.

There stood Candy, back arched, hair standing on end, his tail twice its usual size, eyes distended, staring at a spot directly behind Elia's chair.

"What is it?" Elia bawled, running from the room.

I pulled her chair out to the center of the room to get a better look at the area. There was nothing there. But the cat still stood transfixed.

Elia returned to the parlor after I assured her there was nothing to fear. To show my wife, as well as myself, that the cat must be seeing things I passed my hand through the air where the cat was gazing. Then I put Elia's chair back in place, sat down in my own chair and cuddled the cat on my lap to calm him while my wife and I tried to lose ourselves in the four o'clock movie that had just started on Channel 48. And although the rest of the day passed quietly Candy kept us uneasy by occasionally stretching his neck to peer at the spot behind my wife's chair.

Next morning Virginia's sister phoned Elia to tell her Virginia had died the pre-

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vious afternoon at four o'clock.

Ever since then we have wondered: Did Candy the cat see Virginia's spirit? Did Virginia come to bid Elia a last good-bye? — *Westmont, N.J.*

"THE GIRLS"

By Ann Sherman

WE ADOPTED our two cats Georgie Girl and Pooh Bear from the Society for the Prevention of Cruelty to Animals in November 1961 when they were only five weeks old. They were littermates but from the first Pooh acted as if she were older, always taking care of Georgie. I have never seen two animals so devoted to each other as they were.



Ann Sherman

We soon realized we had two unusual kittens, for they had some definitely un-cat-like traits. Foremost of these was their love of playing in the water. Pooh especially liked the water play — and somehow she learned to turn on the faucet in the bathtub. When they played in the small stream of water, needless to say, they left tracks all

over the bottom and rim of the tub.

The years passed and "the girls," as everyone called them, became old ladies. Finally, in 1975 Pooh passed on. We mourned her deeply but knew she was better off, for she had been quite ill at the end. A little more than a year later, in her 15th year, it was Georgie's turn to go.

This time I was inconsolable — until one evening about two weeks after Georgie's death. I went into the bathroom to draw a bath and there on the rim of the tub and all over the bottom were the distinct tracks of two cats — one set a bit larger than the other — just as I had seen them many times over the years.

There was no possibility that any cats had been in the house that day and there had been no tracks in the tub that morning nor was the faucet dripping. However, the tracks were damp.

I believe that the girls came back to let me know they were together and playing as they always had. — *Branford, Fla.*

TO SEE THE BABY

By Ruth Dickinson

MY GRANDMOTHER Phoebe Pickering had a premonition that she would die before I was born. On a day in May 1912 she spoke to my mother Ara, who was pregnant, telling her that she would soon depart from this earth. Grandmother requested that if the baby was a girl she should be named Ruth Naomi, a name from the Bible. She told my mother that she wanted to see the baby and that if she should die before the baby was born she would come back to see her.

That same afternoon Grandmother went upstairs to take a nap before dinner. When

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Mother went to wake her she was dead; she had had a stroke. This all happened in Fort Smith, Ark.

Three weeks later on June 5 at 11:05 P.M. I was born.

The next morning my mother awakened and was feeding me when she happened to look toward the foot of the bed and there stood Grandmother. Mother was so startled she started to scream.

Grandmother spoke to her. "Don't be afraid," she said. "I just came back to see the baby." Then she floated toward the ceiling and went right on through the top of the door facing. The last thing Mother remembered seeing were the creases on the soles of Grandmother's feet.

Mother said that Grandmother was wearing a beautiful white garment with a lace yoke and long sleeves with ruffles. It was a garment she had never seen before. — *Bullhead City, Ariz.*

THE CHRISTMAS BIRD

By Lili Helina Platt

"WHEN I RETURN to earth," my 86-year-old mother Olga Ninow Bracher said shortly before she died on May 31, 1964, "I'd like to come back as a bird. Of all God's creatures birds are the most blessed. They have wings and they sing like angels."

Mother, who had always been interested in life after death and reincarnation, was a wonderful singer herself. We thought she sang "like an angel" too and we used to say she should have had wings.

Christmas has always been a much-celebrated affair in the Bracher household. It was the one time, barring weddings and funerals, when the large and somewhat scat-



Lili Helina Platt

tered Bracher clan got together.

At midnight on the first Christmas Eve following Mother's demise, a live bird, huge and strangely beautiful, appeared among us. My sister Irene and her husband Bill Roeseler were the first to see it. We didn't know where it came from nor how it got there but it seemed so happy that we just let it be. Somehow it made us feel happy too.

The next morning it was gone. We wondered if it could have come down through the chimney and later gone up it, since the doors were closed at all times.

In 1976 my sister's husband passed away in Glendora, Calif. After the funeral and reception in the Roeseler home Irene and I were sitting silently when suddenly the Christmas bird reappeared. It looked just as it had the last time we'd seen it — something like a swallow but much larger. For a moment it stood beside the table, then walked slowly around the big empty room before disappearing onto the patio.

Did Mother's spirit return to bring us joy at Christmastime and come again when we were in need of comfort? — *Topanga, Calif.*

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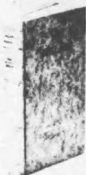
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SUPERSTITIOUS OCCULTISTS

IN THE introduction to his immortal *The Betty Book* Stewart Edward White wrote that history progresses through the demystification of various areas of life. In other words, events originally interpreted as magical come under scientific scrutiny and pass from the scientists' hands into the everyday world.

As another step in the progress of ideas Establishment thinkers have chosen to deny the reality of some areas of experience hoping in that way to cast off the superstitious beliefs traditionally associated with them. Thus for a long time we have witnessed the denial of the supernatural in all forms. But now as we enter the last two decades of the 20th Century we see the idea of the paranormal achieving wide acceptance.

However, superstitions about the psychic remain, even among those most familiar with it. Fortunately most such superstitions are harmless. For example, one medium I know insists that members of her development class sit in the dark, take off their shoes and put a large container of water in a prominent place.

Other superstitions are not so harmless. Some unscrupulous types mystify the occult in order to take our money. Right-wing Christians who have revived "demonology" try to exorcise evil spirits from suggestible people. And the urban North and rural South still house their share of power occultists who cast spells and curse enemies and serve a considerable clientele.

Several fine new books help to deocultize the mysterious and highlight matters obscure even to those well-read in the psychic literature.

THE REAL ROSICRUCIANISM

FRANCES A. YATES opens her *The Rosicrucian Enlightenment* (Shambhala Publications, Boulder, Colo., 1978, 269 pages, \$5.95, paperback) by proclaiming herself a demythologizer as well as an historian. Making good on her promise she details the origins of the mystical brotherhood of the rose cross and cuts through the sentimental fiction which would have us believe the Rosicrucians originated in (take your pick) ancient Egypt, Sumer or Solomon's Temple. Then, as the story goes, Rosicrucianism reemerged into the public eye in the 16th Century, spread throughout Europe in the 18th and now is enjoying a new revival, with at least four national Rosicrucian groups in the United States.

But Yates tells a different story. She writes that in the early 1600's two documents surfaced which claimed to tell the story of Brother Christian Rosencreutz who had brought the Rosicrucian wisdom from the Middle East to Germany. The documents told of the mystical wisdom of "C.R.C." who had founded the Rosicrucians in the 1400's and who lived to the ripe old age of 106 years. Recently, the documents asserted, his tomb had been discovered and the movement could now enter a public phase. Interested persons tried to locate the publishers; although unable to find them they went ahead to found Rosicrucian brotherhoods.

Yates argues convincingly that the documents were not, as they purported to be, the product of an ancient group but the creation of a contemporary individual who was familiar with the Kabbalistic philosophy of Robert Fludd and who attempted to herald



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I found it hard to put Yates' book down. Its iconoclasm is delightful and refreshing but more important than that, *The Rosicrucian Enlightenment* is a solid piece of historical writing about an obscure episode in European life.

THE DEVIL GETS HIS DUE

WHAT YATES did for the Rosicrucians, Jeffery Burton Russell does for *The Devil* (Cornell University Press, Ithaca, N.Y., 1977, 276 pages, \$15.00). Russell traces the concept of the devil (the personification of the principle of evil) from remote antiquity to New Testament times.

Russell's work, which follows earlier studies by Richard Woods and H. A. Kelly, also considers the history of mythology as the author ponders the nature of evil. Unlike Kelly and Woods, who skirt the issue, he clearly and unambiguously answers the reader's inevitable question about whether or not he personally believes in the devil. Can a sophisticated historian of ideas possibly believe that this mythological being could exist? Russell waits until the end of the book to tell us. I'll leave it for you to get a copy and find out for yourself what he says.

The Devil is heavy reading. Drawing on the whole field of ancient mythology Russell presents a sophisticated but clearly stated argument. In the process he proves himself to be a man who knows what he's talking about, in contrast to most of the other authors who have addressed this difficult subject over the last decade.

THAT OLD BLACK MAGICK

JIM HASKINS takes us from the devil to voodoo and further opens us to the world of black magic — that is to say, the magical practices of black people — in *Voodoo and Hoodoo* (Stein & Day, New York, N.Y., 1978, 226 pages, \$10.00). Haskins, the author of *Witchcraft, Mysticism and Magic in the Black World*, rehearses some of his earlier work but concentrates here on the actual spells and practitioners of voodoo and hoodoo among black people.

For the uninitiated, voodoo is the magical-religious system Haitian slaves brought into French New Orleans. Largely confined

to Louisiana, it contained its own particular set of spells, charms and deities derived from West Africa. Hoodoo, the magical conjure-man tradition, developed throughout the south among plantation black people. Unlike Latin American Catholicism which tolerated a certain retention of African beliefs and practices, Southern Protestantism tried to wipe them out. Thus the conjure-men learned magic from white sources and derived their charms and practices from European folklore.

I mention these definitions because, while Haskins seems at times to know them, he continually confuses them. The average reader will not know where a discussion of one leaves off and another begins. The problem becomes acute in the four chapters dealing with spells in which Haskins randomly mixes voodoo and hoodoo materials.

While Haskins does help us think more positively about African religion and its American survivals, his presentation seems on the whole to be hasty and thoughtless. Even his disclaimer that the work is not a scholarly document is little excuse for such

shallow commentary from someone who has been studying the phenomenon for many years.

FLYING HIGH

OVER THE PAST 10 years scholars have paid considerable attention to medieval witchcraft and the resulting books and articles have added immeasurably to our understanding. Harold A. Hansen's *The Witch's Garden* (Unity Press, Santa Cruz, Calif., 1978, 128 pages, \$4.95, paperback) brings together for the first time information about the main poisonous and hallucinogenic drugs which were the tools of the medieval "wise ones." The witches functioned in effect as village pharmacists and stored and dispensed knowledge about herbs and plants. They were the midwives, nurses and psychiatrists.

Hansen describes each plant, its properties and the lore that grew up around it. At times witches were equated with poisoners; significantly, the first witch trials concerned cases of malevolent sorcery and charges of poisoning. Many of the herbs Hansen describes are poisonous.



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The most interesting chapter deals with so-called flying ointment. Few persons are aware that the image of a witch flying across the sky on a broomstick comes directly from the confessions of witches who claimed they rubbed flying ointment on their bodies and flew to the sabbats. Recent research suggests that the "flights" were vivid hallucinations produced by the absorption of muscle-relaxing hallucinogenic drugs through the skin.

OTHER REVIEWS

SASQUATCH: THE APES AMONG US by John Green, Cheam Publishing Ltd., 1299 Tracksell Ave., Victoria, B.C. V8P 2C8, Canada, 1978, 492 pages, \$15.00.

Although Canadian newsman John Green "knew of stories of the Sasquatch from childhood" he did not take them seriously until he personally saw some tracks about 20 years ago. Even then, he writes, "my exposure came about by accident and developed into serious interest through coincidence as much as anything else. . . . Once well into it, I have found the whole matter far too interesting to get away from. . . ." Sound familiar, fellow Forteaners?

Sasquatch: The Apes Among Us draws in fair measure upon three earlier booklets by Green: *On the Track of the Sasquatch* (1968); *The Year of the Sasquatch* (1970); and *The Sasquatch File* (1973). All have been out of print for some time and it is gratifying to have the data from them preserved in one book, along with a load of new material.

Green's evidence for the existence of the Sasquatch includes photographs of tracks, extracts from journals and newspapers dating back into the 19th Century, Indian leg-

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ends, a variety of Caucasian and Indian sighting claims and reports from expeditions mounted by those most pragmatic of all folk, the Russians. (The Sasquatch, Green says, have Russian relatives as well as a variety of kith and kin in other New and Old World locations.) He also provides us with some very interesting medieval European "wild man" reports and cites some pre-Christian Greek and Babylonian references. Clearly, Green suggests, big hairy monsters have been with us throughout man's history.

The hard evidence, of course, boils down to eyewitness accounts — sometimes (although rarely) accompanied by photographs — and tracks. It has long been an article of faith among skeptics that tracks occur only in snow and are really the melted-out footprints of such conventional creatures as bears, foxes and the like. Such an ingenious explanation collapses when asked to account for tracks found in mud, wet sand and road dust during nonwinter months. Qualified zoologists have testified that no mechanical contrivance could produce the tracks, many of which have been 16 or more inches long. (As for the argument that they are made by "some guy with size 14 feet," let me note that my size 14 feet measure but 12 1/4 inches long.)

Green also devotes a considerable amount of space to hairy monster reports from areas outside the Canadian-American Pacific Northwest. While the evidence he offers is largely anecdotal since he lacks both time and funds for personal investigations, still it appears that there is sufficient consistency in many reports to warrant serious and thorough study.

So far so good. However. . . .

The awkward indices I can learn to live with, but the failure to provide a list of illustrations (and page numbers for them) is a gross inconvenience.

Then there is the matter of Ivan Marx, a guide and hunter who has attracted some attention because of two films and several still pictures he claims to have taken of Sasquatch. In the views of most researchers Marx's contributions to Sasquatch lore are more notorious than notable but Green presents him merely as a lovable spinner of tall tales. This sympathetic view of Marx contrasts sharply with the attitude of Rene

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Dahinden and Don Hunter in their 1973 book *Sasquatch*, which gives an account that is highly unflattering to Green and credits Peter Byrne in large part with establishing that Marx's movie of a "crippled Sasquatch" near Bossburg, Wash., was faked. Perhaps that is why neither Byrne nor his Bigfoot Information Center is mentioned in Green's book.

The omission of Byrne's name could also stem from a basic philosophical dispute between the two men, whose approaches to the solution of the Sasquatch mystery are very different. Former big-game hunter Byrne thinks the Sasquatch are a near-human endangered species and wants them "shot" only by camera.

While agreeing that the Sasquatch are shy, gentle creatures, Green is convinced Byrne's approach is utter nonsense. Green believes the Sasquatch to be large upright apes ("probably Gigantopithecus") which den up in the winter and are not "endangered;" hence the sooner one is shot, the better. Only a Sasquatch corpse — or a large piece of one — will provide conclusive proof that the creatures exist.

I am opposed to the idea of shooting a Sasquatch and dislike even more Green's idea that the creatures would make useful laboratory experimental animals. But I suppose someone will eventually gun one down. Until then monster buffs will find Green's book, despite its flaws, a useful compendium of fascinating lore. — *George W. Earley.*

THE SHROUD OF TURIN: THE BURIAL CLOTH OF JESUS CHRIST? by Ian Wilson, Doubleday & Co., New York, N.Y., 1978, 272 pages, \$10.00.

Fascination and uncertainty have always surrounded the magical Shroud of Turin. Could it be the burial cloth of Jesus? If so, how did the fragile linen survive almost two millenia so that today it shows no signs of disintegration and can be viewed and scientifically analyzed? Why are more than 12 centuries of its history missing? How did it come into the possession of France's de Charny family in the 1350's? Or is it a brilliant hoax created by a medieval religious fanatic or a harmless piece of buf-

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foenery concocted by a 14th Century prankster?

These questions have puzzled and in some cases obsessed those who have been interested in the Shroud. One result is a plethora of books which, like Robert Wilcox's *Shroud* (reviewed in FATE, July 1978), focus largely on the psychology and intrigues associated with this artifact.

Now Ian Wilson takes a more direct and objective approach to the Cloth's many enigmas. Drawing on the most recent scientific studies of the Shroud and his own experience as acting chairman of the British Society for the Turin Shroud, he has written *The Shroud of Turin: The Burial Cloth of Jesus Christ?*, which provides what may be the definitive answers to the many perplexing questions surrounding this strange fabric.

Through rigorous directional and gradient scanning Wilson shows that the front and dorsal image of a man in a crucified posture is "something virtually impossible for an artist to simulate." Max Frei, the renowned criminologist who used polynology (the science of pollen analysis) to determine that the Shroud came from the Palestine area and later journeyed to Turkey and Europe, concludes, "These permit the definite conclusion that the Holy Shroud is not an adulteration."

Then how did it suddenly get to upper France in the 1350's, there to receive publicity as both a palladium of holy power and a work of human skill? Wilson reasons that the Templar knight Geoffrey de Charny obtained the Shroud in the Crusades; since he probably got it illegally he had to sneak it back to France where he hoped (again in secret, due to the persecution of the Templars) to restore the order by using the Shroud as a rallying point.

Wilson theorizes that the Shroud of Mandylion, housed in Constantinople from 944 to 1204, and the Image of Edessa, which traveled the Near East from about 30 A.D. to 944, are "one and the same" as the Turin Shroud. In that way Wilson believes he has solved the mystery of the Shroud's apparent lack of historical lineage.

To explain the fact that a cloth traceable to at least the Middle Ages is a "photographic negative," Wilson speaks of an atomic-age phenomenon called "flash

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photolysis," a laserlike burst of extremely high-intensity energy lasting a mere millisecond of time. The technological sophistication that is necessary to produce such an effect was not available in either the Christian era or the 14th Century, needless to say.

"Something so frightening and yet so beautiful lies in it that a man can only escape it by worship," Frenchman Paul Claudel has said of the Shroud. Wilson's examination, while rooted in science and history rather than in religion, seems to point toward the same conclusion. — *Larry E. Arnold.*

THE CRACK IN THE UNIVERSE by Jean-Claude Bourret, Neville Spearman (Jersey) Ltd., St. Helier, Jersey, Channel Islands, Great Britain, 1977, 263 pages £4.25.

THE UFO GUIDEBOOK by Norman J. Briazack and Simon Mennick, The Citadel Press, Secaucus, N.J., 1978, 246 pages, \$10.00.

Between January and March 1974 a remarkable radio series was aired all across France. In the course of 40 segments reporter Jean-Claude Bourret of the France-Inter channel interviewed dozens of UFO witnesses, ufologists, political officials, scientists and others in an effort to present a detailed, rounded view of what is known about the UFO mystery. The series was so immensely successful that a book based on the show (and also on material edited out of the original presentation) became a best-seller in France.

That book, which translator Gordon Creighton accurately describes as "one of the extraordinarily few good books on UFOs," is *The Crack in the Universe*. American readers are likely to find it especially interesting because of its coverage of obscure European close-encounter, high-strangeness cases. They will also appreciate the sobriety and intelligence of Bourret's presentation which, in contrast to the usual American media treatment, avoids the extremes of either mindless credulity or equally mindless incredulity. For informed commentary Bourret interviews such prominent French UFO authorities as Claude Poher, Pierre Guerin and Aime Michel; where they engage in speculation

(along with American colleagues J. Allen Hynek, Jacques Vallee and David Saunders), their observations are to the point and are reasonable extrapolations from the known facts of the UFO phenomenon.

The sole exception is Creighton, whose foreword is an excursion into the outer reaches of ufological paranoia. "The UFO creatures," he frets, "may constitute the greatest threat that our human species has ever had to face." Later, on page 235, Creighton adds this cheery footnote: "Is it not rapidly becoming obvious that governments . . . probably know by now that over-much probing and prying into matters that are not Earthman's concern is likely to bring a speedy rap over the knuckles from his Masters and Owners?" This is nutty talk, certainly no more justified than the equally goofy beliefs of the flying-saucers-are-here-to-save-us cult.

Fortunately the rest of the book is on a considerably higher level, loaded with fascinating evidential case material. Bourret examines the attitudes of France's political and scientific establishments toward UFOs. Robert Galley, then French Minister of De-

fense, tells the reporter that the evidence he has examined "is indeed quite disturbing. . . . We must adopt an extremely open attitude of mind towards these phenomena."

Apparently the French government agrees. In 1978 — and of course far too late to be mentioned in this book — its official UFO investigative project, GEPAN, concluded in a secret 500-page report that behind the phenomenon is a "flying machine . . . whose modes of sustenance and propulsion are beyond our knowledge."

If *The Crack in the Universe* represents the sublime in UFO literature, *The UFO Guidebook* surely marks the ridiculous. Norman J. Briazack and Simon Mennick (whoever they are) apparently intended this to be a short dictionary/encyclopedia of UFO lore and personalities. Someone should have warned them that before anyone embarks on such an ambitious undertaking, he should know something about the subject matter. He should also care about it. Briazack and Mennick fall short on both counts.

Are we supposed to take seriously a book which affords Clifford Wilson a longer

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biographical entry than J. Allen Hynek? Which has no entries for most major ufological figures, including Jacques Vallee, Aime Michel, Donald Menzel, Claude Poher, James McDonald, M. K. Jessup, Antonio Ribera or just about anybody else you can think of? Whose treatment of the personalities it does deign to cover is so woefully inadequate that it does not provide birth dates or inform us that some of the people (for example Ivan Sanderson and Edward Ruppelt) died years ago? Which swallows whole the Bermuda Triangle hoax? Which carries entries for "astronomy," "moon," "philosophy," "universe" and "zoology" — just in case, apparently, we've never heard those terms before — but practically none for significant UFO cases and theories? Which attempts to persuade us to add "nebecism," "optiman," "MANADIM" and other grotesqueries to our already overburdened vocabularies?

The UFO Guidebook is a bad joke. It should be mercifully forgotten by the time Ronald Story's *UFO Encyclopedia* and Allan Hendry's *The UFO Handbook*, two books which deliver all that their titles

promise, appear. Until then, save your money. — *Jerome Clark.*

ALSO NOTABLE

THE SECRET COUNTRY by Janet and Colin Bord, Warner Books, New York, N.Y., 1978, 319 pages, \$2.50, paperback.

Two of Britain's leading Forteanes take the reader on a well illustrated tour of the isles' mysterious standing stones and recount the rich folklore surrounding them. While the authors specifically reject ancient astronaut theories, they argue that the megalith builders possessed knowledge of certain natural energies now lost to us. *The Secret Country* is a fascinating, informative work whether or not you agree with the Bords' interpretations.

THE FAIRIES IN TRADITION AND LITERATURE by K. M. Briggs, Routledge & Kegan Paul, Boston, Mass., 1978, 261 pages, no price listed, paperback.

Prominent English folklorist Katharine Briggs, the world's leading authority on Britain's fairy traditions, wrote this delightful and informative book in 1967, 10 years before her much-acclaimed *An Encyclopedia of Fairies* appeared. In it Dr. Briggs serves up her usual tasty fare combining warmth, humor and scholarship. A real treat.

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— REPORT FROM THE — **READERS**

CONCEALING THE FACTS

In respect to Klass vs. Zeidman on the Coyne UFO encounter (December 1978 FATE) it is a waste of time to talk to Klass. His mission in life is to discredit all witnesses and prove the nonexistence of UFOs. One who seeks to suppress all evidence will never learn anything.

However, both maps are a mess. I find it impossible to transfer the data to a road map of the area. The lines are indistinct, town names are difficult to read and the Zeidman map obscures so much material near the encounter area that it is difficult to identify it.

Apparently the witnesses were on State 430 west of Miffin, Ohio. Neither the road nor the town is shown and both the lake and U.S. 30 are partly obliterated so I cannot be sure of the location. Interstate 71 on both maps is impossible to follow because it is faded out or covered over with heavy lines, smudges or legends. So far as I can tell the Klass and Zeidman routes are parallel and within a half-mile of each other. A half-mile means nothing to an aircraft whether on a beacon or following a road.

Most low-flying craft follow roads rather than beacon routes and were I piloting that helicopter I would be able to look ahead and see that up toward Ashland the road veers to the east, so I would be flying about two miles east of Interstate 71 at the encounter point.

However, old state Route 42 which I have personally driven many times goes right through Mansfield. It is parallel to the Interstate along here and about two miles west. Both maps are so messed up that it is impossible to tell which road is which on the Klass map and apparently the Zeidman map shows railroads, not roads.

Had Coyne been following Route 42 or flying between it and the Interstate he would have been about three miles west of the encounter point. So the question is, what was he following? The beacon routes are not clearly indicated; beacons are not in a straight line but zigzag, so drawing straight route lines on maps is not realistic as to actual courses. If Coyne was following a beacon he was not going in a straight line from Columbus to Cleveland, and if he were following a road he would swing across the curves and not necessarily follow it exactly. Apparently the NDB (nondirectional beacon) is about three miles from both the Klass and Zeidman routes. Did Coyne go over the beacon or simply note that he had passed the area?

Maps that conceal the facts are worse than useless. Klass' and Zeidman's maps conceal pertinent details and I suspect both of them.

Why can't we just hear exactly what the witnesses said instead of getting a debate on the pros and cons of particular interpretations? Klass and Zeidman seem to be a lot more interested in using these incidents to further their own theories than in giving their readers the full facts. — *Edward J. Ramaley, Denver, Colo.*

THE GABOR SISTERS' ANCESTORS

Andrew Rothovius is to be congratulated on his splendid article, "The Oldest Civilization in the World" (December 1978 FATE).

I would like to add that many words used by the Danubians are in our language today. Many philologists believe the Danubians were the ancestral Indo-Europeans, although in my opinion this is an oversimplification. It was demonstrated in the

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1930's that the Indo-European languages are a mixture. The "Element A" is identified with the Battle-Axe people but "Element B" with which it is mingled is probably Danubian.

Carleton Coon, in his authoritative *The Races of Europe*, convincingly equates the Danubian culture with a rather smallish and gracile Nordic racial type — which may still be seen in the Gabor sisters. — Paul Karlsson Johnstone, St. Louis, Mo.

A WORD FOR EMILY

I was happy to read "Charlotte Bronte's Shade" by Edna M. Webster in your November 1978 issue. I have recently become interested in the Bronte family in a most unusual way. About four years ago I confided to a new acquaintance, a published mystery story writer, that I believe in reincarnation. My friend whom I'll call Ruth also has reason to believe she has lived before. As a preschool child she had known all about the Bronte family — which Bronte wrote what, that they used pseudonyms, etc. Ruth is musically inclined as Emily Bronte was and had no difficulty

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mastering the French language. One morning I observed her training her large dog and at the same time giving English lessons to a French child.

Ruth doesn't know which Bronte she has been in a past life. However, I am relieved to know Charlotte's shade has been seen in England, for I have taken quite a shine to Emily and I hope my friend is her reincarnation. — *Ruby M. Lee, Phoenix, Ariz.*

NOT QUITE TRUE . . .

In the item "Shroud Mysteries" ("I See by the Papers," December 1978 FATE) the statement is made: "The method by which the image could have been imprinted on the cloth — by the crucified Christ or by other means — is unknown." This is not quite true.

The sweat which physical torture and attendant fever produce contains an overabundance of urea. In fermentation urea gives off ammoniac vapors. The Shroud, having been treated with myrrh and aloes (*John 19:39-40*), reacted chemically to the ammoniac vapors. Confined in a sealed airtight tomb, the linen became sensitized — like a photographic plate. When the Shroud was returned to the daylight, the effect of light on the chemicals produced the negative image.

Although this chemical analysis does not prove the Shroud of Turin to be the original linen wrappings of Christ, it does offer one explanation for the negative image. — *Gardiner James, Fort Myers, Fla.*

"CRISIS" PASSED

Thank you for publishing "Misunderstood Mystic or Clever Con Artist?" (November-December 1978 FATE). Bernadine Villanueva, the subject of your article, came to Los Angeles in 1976 and literally stood the mystic and occult buffs on their collective ear.

She said an earthquake was soon to happen and she would tell us when it would take place and she would not leave until it occurred. Needless to say, she had extensive radio coverage. One radio station carried on for days until Bernadine announced the "crisis" had passed and left Los Angeles. — *Chad Chesterfield, Los Angeles, Calif.*

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I have specialized in large flawless quartz crystal balls for a long time and have appeared on the television shows *To Tell the Truth* and *What's My Line?* to talk about them. I never before have had such fine crystal balls to offer for sale as the two I have now.

One is a four-inch antique gem which once was displayed in Japan's Imperial Hotel. The former owner had it for more than 40 years.

The other, also of museum quality, is a six-inch flawless ball which I recently cut from a 55-pound Brazilian quartz crystal. It is perfectly clear.

I offer these gems to FATE reader-collectors at very reasonable prices. — Ron Bodoh, Box 36, Menomonie, Wis. 54751.

DISCOMBOBULATED . . .

Being both a student and a teacher of Jane Roberts' *Seth Material*, I was a little discombobulated to find "we are all hallucinatory projections of each other" in Robert Holbrook's letter in your October 1978 issue.

The subtitle to *Seth Speaks* is "The Eternal Validity of the Soul" and all of the Seth

books stress individuality, personal reality and responsibility. Rather than being an "hallucinatory projection of each other" the ego personality (in my case, Mamie Steinek) is a projection of a multidimensional personality, a soul of which every part — reincarnational, alternate, oversoul — has equal basic identity-validity.

The only hallucination involved is in mistaking the ego personality for the multidimensional personality, a practice of Dr. Paul Kurtz and his Committee for the Scientific Investigation of Claims of the Paranormal. — *Mamie B. Steinek, Charlotte, N.C.*

THE VIRGINIA SKYSTONE

I have no alternative but to reply to Steven Stoikes' comments in "Report from the Readers" (November 1978 FATE) concerning the "Virginia Skystone."

I have never talked with nor written to Mr. Stoikes but I did talk about the object in question with our mutual associate and friend, Todd Zechel, when he telephoned me about it. I told him that I originally thought I had taken the "Virginia Sky-

stone" home and put it in my closet — but approximately two weeks later when I found it missing, I wondered if really I had not taken it home and if someone in the CIA had taken it from my "secret" safe. I guess I did not make it sufficiently clear, but the fact is that the reason I thought this was that the only alternative explanation — that sky men had taken it from my home closet — was just too fantastic to believe. For reasons I have set forth in my book *Mystery of the Skymen* I now doubt that the CIA took the skystone from my safe. After 25 years' research into the UFO problem, I now believe that in some way sky men took it from my home.

I have no desire to disparage Mr. Stoikes' good work in our common effort in UFO research. I have considerably valued his research — especially, as I have said in my book, his conclusion that the materials of the "Virginia Skystone" were similar to those in the residue at the site of the tremendous 1908 explosion in Siberia, which some Russian scientists have concluded was the destruction of an alien spacecraft. — *Alvin E. Moore, Bay St. Louis, Miss.*

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POTENTIAL FOR DECEPTION

In discussions of UFOs it seems most people consider only two explanations: (1) they are three-dimensional craft from outer space or (2) they are astral beings from another plane assuming the appearance of ships in our world.

I can think of other possibilities. Some UFOs may be simply ghosts of ships that have gone before. Or many of them may be projected images. They might be projected by government agencies, private parties or even by extraterrestrials. At least one government agency, the United States Navy, has been using holographically produced images of aircraft carriers to train pilots.

How many people are aware that the CIA used a cleverly concocted aerial display to hoodwink a crowd of Catholics? A few years ago in a Latin-American country, a group of Communists (mostly Catholics) were to hold an outdoor meeting. The CIA wished to discourage the meeting so they arranged to have a cloud of microplastic bubbles released in the sky above the meeting place. This served as a screen on which a helicopter projected downward an image sacred to Catholics — a chalice and host.

In this case an ordinary projector which required a screen was used. Imagine the potential if a holographic projector were used. I believe that the technology of using the laser in conjunction with the holographic projector has been perfected. If so, an operator could be a mile or more away and project a three-dimensional image without using a screen.

Also, if an instrument like the episcopes could be used in conjunction with the other projectors, an image of a living, moving personage could be made visible. He might be arrayed to look like a heavenly messenger, the Blessed Virgin or even as Christ Himself.

The potential for deception is very great.
— Harry F. Rohmer, Mobile, Ala.

BOOK QUEST

My father-in-law who is 91 years old once had a book titled *All Mystery* written by Arthur Crane and published before 1915. He hasn't seen this book for many years and now greatly desires a copy. Because his eyesight is starting to fail I feel

that it is imperative that I try to find this book while he is still able to read it. I will give \$100 to the first person who sends me this book. — *Mrs. Roger Martine, 1300 N. St. James Blvd., Evansville, Ind. 47711.*

LOST: A WHOLE FAMILY

I was born a Fuller approximately March 26, 1904, in Columbus, Ga. My mother died when I was three months old and my father gave me to a woman named Gina Owens. (Later she was Mrs. George Morris.) She gave me to a Mrs. Bessie Ellis. When I was six years old Mrs. Ellis took me to her sister's in Montgomery, Ala. I know that I had two brothers but I have tried to locate them in vain.

Perhaps a FATE reader has known a family named Fuller from Columbus, Ga. — *Joyce Owens Takala, Phoenix, Ariz.*

WHATEVER HAPPENED TO...?

Some of the early material on the subject of UFOs is startling in its clarity and equates or surpasses present-day findings. I have before me a 1957 third edition of *The Coming of the Guardians* compiled by Meade Layne, national director of what was called the Borderland Sciences Research Associates. Apparently this organization no longer exists; at any rate my letter to its San Diego, Calif., address was returned as undeliverable.

I wish I knew what happened to Meade Layne and to his research organization. His name is never mentioned in current writings on UFOs. What has been the fate of this man whose book has fascinated me for more than 20 years? — *Douglas A. Fales, Montreal, Que., Canada.*

MAN'S SEARCH

Man seems to be eternally seeking the secret of generating some power to change his life. By prayer, ritual, sacrifice or decree, he hopes to attract or manipulate either external or internal forces to take action on behalf of his personal interests or needs. However, whether the system he uses is related to philosophy, religion, school, institution or political agency, an individual's efforts only rarely meet with success.

Forty years of study and research have convinced me that no "system" exists which



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can produce results for its adherents with any consistency. Furthermore, I believe I finally understand why this is so.

All systems call for faith, commitment, sacrifice and dedication of effort which are aroused by the emotional incitement of rituals, rallies, crusades, chants, sermons, etc. When the changes being sought actually take place, they are attributed to the fervor exhibited in these efforts. My years of study strongly suggest that this is an assumption which should be laid to rest. In truth, it appears, emotional excitement does nothing but *delay* or actually *prevent* the manifestation of phenomena.

Why do these phenomena occur only *after* the emotional orgy? Healings, changes and "miracles" take place not because of the fervent efforts involved but because all emotional frenzy is finally dissipated. Psychic and spiritual phenomena occur when there is no emotion left. It can be as simple as that.

This concept has been demonstrated convincingly in my own life but I earnestly seek confirmation of my beliefs. I am anxious to hear from FATE readers who have results *after* emotions are spent. Any readers interested in learning about a simple, quick and direct approach to developing psychic powers also are invited to write. — Tom Lyle, Box 101, Desert Hot Springs, Calif. 92240.

GLARING FLAWS

Gardiner James said in "Report from the Readers" in your September 1978 issue that no one has the right to question the sources of a creed. Why not — if it can be shown to have glaring flaws and you are often accosted by its adherents who would have you believe in it?

For instance:

(1) We know that the *Book of Abraham* in the Mormon *Pearl of Great Price* was supposedly translated from Egyptian papyri. It tells of Abraham's stay in Egypt and records that these scrolls were written by Abraham himself who was a Hebrew. He is said to be the first of his people to reject idolatry; they were taught that they must not strike graven images in violation of the Second Commandment (*Exodus 20:4*). What is Egyptian script? An assortment

(Continued on page 128)

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REPORT FROM THE READERS

(Continued from page 120)

ment of serpents, birds, lions, men with hawks' heads, etc. Why would a Hebrew abandon his efficient, compact native style of writing in favor of a clumsy, space-consuming alphabet alien to his culture and religious background?

(2) The Judeo-Christian Bible has come down to us through the centuries having been recorded on skins and papyri. Why wasn't it preserved in its original form on some sort of metal plate—in the manner of the Ten Commandments which were first written on stone tablets?

(3) Most Christian denominations (Mormon included) have some sort of missionary program. But all of them differ from the Apostle Paul by putting the cart before the horse. Paul's primary goal was to preach the gospel; obtaining converts was secondary. Modern churches have transposed these goals. Get members—then preach. Incidentally, sending out proselytizers is a horse-and- buggy method. If spreading the word had top priority, modern radio and television would be put to use. But you can't put pressure on anyone to become a convert if you can't talk to him face to face.

(4) Becoming a true Christian depends on the realization that you are a mortal sinner, despising yourself for your sins and deciding to change your ways for good and turning your life over to Christ's ways. Only then are you a genuine candidate for the rite of baptism. But what do the churches do? They baptize children, even infants, who in no way are mature enough to resolve to live a righteous life. Again, the cart is before the horse: get members baptized and then try to teach them repentance. Until a person is able to repent maturely, his baptism is like throwing an unplucked turkey into the oven. — Terry Jacobsen, Pocatello, Idaho.

AS IF BY MAGIC . . .

I read with interest John B. Randall's explanation ("Report from the Readers," December 1978 FATE) of why UFOs make no sonic boom when they pass overhead exceeding the speed of sound. His explanation, although at first plausible, is in fact wrong.

My aunt, who holds a journeyman's

REPORT FROM THE READERS

license in commercial magic (specializing in temporary public constructions), books a trip to Mars once a month with Solar holidays, Inc., and she assures me that the operators of UFOs employ a reputable Mars-based union (a brotherhood of commercial magicians). No "science" per se is involved; the whole operation is done by magic.

In passing it should be noted that the operators of the discs are not really green but rather a lovely shade of chartreuse. — *Paul A Smith, Chicago, Ill.*

NO MATTER HOW YOU SLICE IT . . .

I'd like to express my opinion on this freedom of religion baloney.

For 400 years we've been told that the people who came here on the *Mayflower* were Christian people, that they signed a pact before landing that this should be a Christian country and that Christ should be the uncrowned king until His second coming.

So let's have a moment of truth. Does anyone believe that the descendants of these people would grant equal rights to anybody who breaks the First Commandment — "Thou shalt have no other gods before me," even Santa Claus? Would they grant equal rights to gays who are now crawling out of the woodwork when God sent the angel of destruction to destroy whole cities of them off the face of the earth? Would they grant freedom to such obnoxious people as were drowned in Noah's day?

Christians have neglected their government — how else could the devil and his imps gain control of this country? They ruined the first Garden of Eden and now are close to ruining the second Garden of Eden.

I'm sick and tired of these pseudo-Christians, these worshipers of heathen gods, claiming they have rights in this country. True Christians would have been on guard with powder dry instead of at the church singing. — *Aleta Eggle, Modesto, Calif.*



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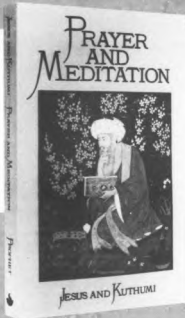
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